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Ellen G. White

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A Worldwide Message

God has a controversy with those of His people who have means bound up in homes and in land or in speculation. He calls upon them to put this means into circulation in His cause, that it may do its work of preparing the way for the coming of Christ. How heavy the weight of guilt resting on those who fail to do all in their power to extend the kingdom of God in our world!

We are living in the last days of this earth's history, and to all who claim to believe the truth comes the call, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Believers are not to colonize in any place. It is a sin in the sight of God for those who know the truth to settle down as has been done in Battle Creek, and then refuse to see that the time has come to change the base of operations, because there are other parts of the vineyard in need of help.

As the Lord has presented these things before me, I have presented them to those for whom they were given. The stand that has been taken against God's plain warning may make it very hard to move away from Battle Creek. But I give the warning that just as surely as men stand in the way of God's providence, so surely will the rod of His providence fall again in Battle Creek.

Money is tied up in Battle Creek that is greatly needed in the Southern field and in other needy places. Many years have passed since the word of the Lord came to us, "Go ye therefore, and teach all nations." Why is there such a determined refusal to obey this word? Clearly and distinctly are the directions given. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

The principles of truth were given by Christ, not to bless a few places only, as those who have lost their first love seem to think, but to bless every place. The world is

to hear the message, and every year's delay makes the work more intricate and dangerous.

The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. A class will be reached whose senses are not blinded, and they will discern the signs of the times. They will be alarmed at the failure to obey the word of the Lord, and will establish the truth in many places. A work now left undone will be carried forward. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, and scorned, and derided; but the closer it is examined and tested, the brighter it will shine.

A Revival of the Old Truths

The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God.

Christ came to implant in the minds of men the great truths of which few knew the value. The Jewish nation had discarded truth for tradition. Christ declared to them, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men."

He spoke as one having authority, and not as the scribes, in a hesitating, uncertain manner. With calmness and power He proclaimed the living principles of truth, making them more forcible by His manner of presenting them. He could read and understand the policy of Satan,--his desire to cover truth with the rubbish of superstition and tradition. He rescued truth, and gave it to the world, clothed with more than its original glory and luster.

At this time there is need of men of sharp spiritual eyesight, who can discern truth from error. The first, second, and third angels' messages are to be proclaimed with no faltering hesitancy, but with power from on high. We know in whom we have believed.

We know that as we obey His word to us, He will give to our words power that will convict and convert souls.

To Every Man His Work

Each one has been given his work. Let no one be anxious to investigate the work of another. To such ones Christ says, as He said to Peter, "What is that to thee? follow thou Me."

"Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He said, When He ascended up on high, He led captivity captive, and gave gifts unto men.... And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

God's servants are to labor in perfect harmony. Contention brings alienation and strife and discord. I am instructed that our churches have no need to spend their time in strife. When a spirit of contention struggles for the supremacy, call a halt, and make things right, else Christ will come quickly, and will remove your candlestick out of its place. Let an earnest work of repentance be done. Let the Spirit of God search through mind and heart, and cleanse away all that hinders the needed reformation. Until this is done, God can not bestow on us His power and grace. And while we are without His power and grace, men will stumble and fall, and will not know at what they stumble.

The love of Christ is the bond that is to unite believers heart to heart and mind to mind.

What Choice Shall We Make?

The blood of Christ has been shed for the whole human family. None need be lost. Those who are lost will perish because they chose to forfeit an eternity of bliss for the satisfaction of having their own way. This was Satan's choice, and today his work and his kingdom testify to the character of his choice. The crime and misery that fill our world, the horrible murders that are of daily occurrence, are the fruit of man's

submission to Satan's principles.

My brethren, read the book of Revelation from beginning to end, and ask yourselves whether you might not better spend less time in strife and contention, and begin to think of how fast we are approaching the last great crisis. Those who seek to make it appear that there is no special meaning attached to the judgments that the Lord is now sending upon the earth will soon be forced to understand that which now they do not choose to understand.

The time before Christ's coming is short. We know not the exact measure of it, but God knows the hour of Christ's coming. Soon the consequences of transgression will become to wrong-doers a living reality; for God's judgments will fall upon a disobedient world. Before the minds of sinners will be brought vividly the realization that sin is the transgression of the law of God.

The powers from beneath are working with intensity of effort. Soon will come the time when God will discern between him that serveth God and him that serveth Him not. Soon will come the time of which John writes: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Day by day we are deciding whether the future will bring to us eternal life or eternal death. Only by a union with Christ, whose property we are by creation and by redemption, can we win eternal life. He gave His life as a propitiation for man's sin, but His sacrifice avails only for those who accept Him as their Saviour. Only to those who become one with Him can the words be applied, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy."

In the message to the church at Sardis two parties are presented--those who have a name to live, but are dead; and those who are striving to overcome. Study this

message, found in the third chapter of Revelation. "These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Who are meant by those that are ready to die? and what has made them thus? The explanation is given, "I have not found thy works perfect before God." "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen.

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Christ came to this world as the great medical missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time. God calls for a reconversion among gospel teachers, and especially among physicians and other medical missionary workers, that Christ may not be misrepresented and put to shame. The cleansing must begin in the heart and mind, and flow forth in the actions. The characters of our medical missionary workers need to be refined and ennobled. This result can be brought about only as these workers are made partakers of the divine image, escaping the corruption that is in the world through

lust.

My brethren and sisters, study your Bibles. Eat the flesh and drink the blood of the Son of God. Receive into your hearts the words of life, that they may refine and purify and ennoble the whole being. Do not stop with half-way measures. It is too late in the day for this. You can not serve God and mammon.

August 27, 1903

"Follow Me, and I Will Make You Fishers of Men"

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

"Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."

Prostrating himself, and clinging to the Saviour's knees, Peter begged Jesus to depart from him. He acknowledged that he was a sinful man. With great force there came to his mind the conviction that he was in the presence of the long-looked-for Messiah; and although he said to Christ, "Depart from me," he did not really desire him to go away; he still clung to the Saviour's knees, as if he could not be parted from him. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men."

When they had brought their ships to land, Peter and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their life-work.

The Secret of Successful Ministry

Every one who in living faith follows Jesus, with an eye single to his glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship that they were

successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth as our Redeemer. Here he lived as a man among men, meeting the temptations that we must meet, and overcoming through strength from above. By his sinless life he demonstrated that through the power of God it is possible for man to withstand Satan's temptations.

We may endeavor to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the sea of Galilee, after their night of unrewarded labor.

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the divine One, they launched out into the deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draught swept away their unbelief, and they were ready to respond to Christ's invitation to follow him, and learn to be fishers of men.

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do his bidding--all these are object lessons for us in the work of soul saving. However long and faithfully we may toil in our human strength, we can hope for no results for good; but as soon as we welcome Christ into the heart, he works with and through us, for the salvation of souls.

God has promised to co-operate with those who choose to labor in harmony with his purpose. We are to do our utmost to act our part faithfully, in order that he may demonstrate to the world what he can do through us. By baptism, we declared that, being dead to the world, we would henceforth remember that our life is "hid with Christ in God," and that we have taken our position on the exalted platform of truth, there to work in unison with the hand that never fails.

"We are laborers together with God." It is God that gives success to human endeavor. Without his presence with us, our efforts would amount to nothing. We are simply channels through which his blessings flow to our fellow beings. From every one in whose heart Christ is an abiding presence, will go forth a power that will influence others to accept the Saviour as their Redeemer.

The Training of Missionaries

Parents, train your children to become workers with you in the church. Educate them to take delight in the thought of being workers together with God. Impress upon their minds the fact that as they grow older, their opportunities for service will enlarge, and their power and ability will proportionately increase. Let them understand that those who give themselves to God will become channels of blessing to others who know him not. Teach them how to have power to prevail with God. If this were done faithfully by every parent, we should see consecrated workers everywhere.

I hope that many of those who are receiving an education in our schools, will go forth as missionaries accepted of God. I have faith to believe that he will work upon the hearts of teachers and students, and that they will be clothed with the robe of Christ's righteousness.

Opportunities for Service

To us is given the commission, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Are we preparing ourselves to engage in evangelistic house-to-house, work?

When school closes, there will be opportunity for many to go out into the field as evangelistic canvassers. The faithful colporteur finds his way into many homes, where he leaves precious reading-matter containing the truth for this time.

The Distribution of Literature

We should treat as a sacred treasure every line of printed matter containing present truth. Even the fragments of a pamphlet or of a periodical should be regarded as

of value. Who can estimate the influence that a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth? Let us remember that somebody would be glad to read all the books and papers we can spare. Every page is a ray of light from heaven, to shine into the highways and the hedges, shedding light upon the pathway of truth.

In the miracle of feeding the multitude with a few loaves and fishes, the food was increased as it passed from Christ to those who accepted it. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will multiply greatly. And as the disciples by Christ's direction gathered up the fragments which remained, that nothing should be lost, so we should treasure every fragment of literature containing the truth for this time.

The Ministry of Song

I am glad that a musical element has been brought into the Healdsburg school. In every school, instruction in singing is greatly needed. There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges.

Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor, and as you have opportunity, ask, "Would you be pleased to have us sing? We should be glad to hold a song service with you." Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse.

Such ministry is genuine missionary work. God desires every one of us to be converted, and to learn to engage in missionary effort in earnest. He will bless us in this service for others, and we shall see of his salvation.

Our High Calling

Students, educate yourselves to speak in the language of Canaan, the language

spoken in the heavenly school by the members of the royal family. Sternly determine to put away all foolish talking and jesting, all selfish amusements. By faith grasp God's promises, and determine that you will be Christians here below, while preparing for translation.

If you strip yourselves of every hindrance to progress in the Christian life, your minds will be worked by the Holy Spirit, and you will become indeed "fishers of men." The salvation of God will go forth from you as a lamp that burneth. If your own hearts are filled with light from above, you have the privilege, wherever you may be, of shedding light upon those who are in darkness. Continuing steadfast in God's service unto the end, you will be granted an abundant entrance through the pearly gates into the heavenly city, where you will be greeted with the words, "Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord."

September 3, 1903

Divine Sonship

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

In this scripture are portrayed Christian privileges that are comprehended by but comparatively few. Every one should become familiar with the blessings that God has offered us in his Word. He has given us many assurances as to what he will do for us. And all that he has promised is made possible by Christ's sacrifice in our behalf.

John the Baptist bore witness of the One through whom we may become sons and daughters of God. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Divine sonship is not something that we may gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner can not, by any power of his own, rid himself of sin. For the accomplishment of this result, he must look to a higher Power. John exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Christ alone has power to cleanse the heart. He who is seeking for forgiveness and acceptance can say only,

"Nothing in my hand I bring; Simply to thy cross I cling."

But the promise of sonship is made to all who "believe on his name." Every one who comes to Jesus in faith will receive pardon. As soon as the penitent one looks to the

Saviour for help to turn from sin, the Holy Spirit begins his transforming work upon the heart. "As many as received him, to them gave he power to become the sons of God." What an incentive to greater effort this should be to all who are trying to set the hope of the gospel before those who are still in the darkness of error.

Our Hope in the Gospel

How thankful we should be for the blessings offered us; for the hope we have in the gospel; for the sacrifice which Christ made in order that we might have these blessings! He, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth to stand at the head of humanity. After his crucifixion and resurrection, he ascended to heaven, but he went as our elder brother, to intercede in our behalf. By a life of self-sacrifice and a death of shame, he redeemed us, and he now stands before the Father as our Advocate, the propitiation for the sins of every repentant one who receives him and believes on his name. With his human arm he encircles the fallen race, while with his divine arm he grasps the throne of the Infinite. No matter how weak the sinner may be; no matter how many or how great may have been his transgressions, the Saviour will accept him. Christ loves every member of the human race; for he has bought them all with a price;--and what a price!

Christ would have given his life, even if he had known that only the little company before whom I am standing today would be saved at last. Yes; if there had been but one member of our little company that could have been saved, he would have given his life as a ransom for that one. How incomprehensible is his infinite love!

Tempted in all Points Like as we Are

Our Saviour passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the assaults of the enemy, he exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but he came unattended, to dwell with the poor and the lowly. Throughout his life he was sorely tried. On every hand he was beset with temptation. He endured every affliction that we are called to endure. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make

reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Dear friends, did Christ come to this earth in order that you might receive and enjoy the riches of the world?--No, no. He came that you might have life eternal in the kingdom of God. He came that you might live the life that measures with the life of God; that in the courts of heaven, where there is neither sorrow nor death, you might dwell forever with Christ and the angels.

With these thoughts in mind, can we not appreciate a little more fully the words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Partakers of the Divine Nature

God's purpose for us is that we shall be partakers of the divine nature. Only thus can we overcome the evils that beset us. It is by beholding Christ that we are made partakers of his nature. Keeping him ever in view, we are changed into his likeness. Thus we gain strength to overcome as he overcame. God does not ask us to fight the battle against sin in our own strength. He has given Christ to be our helper in every time of need. The Saviour knows all about our trials and difficulties. Let us lay them at his feet, and trust him to lead us aright.

Let every professed Christian search his heart diligently, and put away from him everything that is unlike Christ. Let him remember that he has been bought with a price, even the blood of the Son of God, and that in thought, word, and deed he is to honor his Redeemer. Remembering this, he will guard against pride and self-indulgence. Constantly he will endeavor so to live that he can meet the Saviour in peace. He will resist every suggestion of the enemy to do that which would grieve the heart of Christ. If he is faithful in this life, he will be ready to welcome the Saviour when he comes in the clouds of heaven. With joy he will say, "Lo, this is our God; we have waited for him, and he will save us."

The Promise of Christ's Return

"Let not your heart be troubled," Christ said to his disciples just before his crucifixion; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which he led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, in the midst of them the tree of life. There we shall behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that he has placed on our heads, and, touching our golden harps, we shall offer praise and thanksgiving to him that sitteth on the throne.

Dear friends, I have talked to you this afternoon in regard to some of the simple truths of the gospel. If you will receive these truths into your hearts, I shall feel that my words have not been in vain. May the blessing of God rest upon you and your children. May you all be among those who shall enter through the gates of pearl into the city of our God. May you, as unbroken families, dwell forever in that haven of rest. To this end may God help you now to strive for the crown of life.

September 10, 1903

The Work Before Us

The people of God are now to pray, and humble their hearts before him. Then they will see all things clearly. It is a heart humiliation that is needed by the people who have in trust so great and important a truth,--a truth that if received and believed, will cleanse the life from all defilement. God's people need to draw near to him, and love as brethren. If Satan can keep at variance those whose hearts should ever be full of kindness and love, on whose lips there should ever be the law of kindness, how pleased he is!

O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease.

The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. "Say ye not, A confederacy, ... neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken."

The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,--Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in

secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

John writes: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Are we as a people asleep? O if the young men and young women in our institutions who are now unready for the Lord's appearing, unfitted to become members of the Lord's family, could only discern the signs of the times, what a change would be seen in them! The Lord Jesus is calling for self-denying, self-sacrificing workers to follow in his footsteps, to walk and work for him, to lift the cross, and follow where he leads the way.

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal death. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of the Redeemer would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their directions from Christ, and would find no time for contention or strife.

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, heart-broken intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour.

Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the obduracy of Jerusalem. Whose hearts break today because of the peril of those in darkness? Who among those that have received such great light and such rich gifts mingle their tears with the tears of their Redeemer?

Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries will not accomplish what they should until the church-members in the home field show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support.

God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next.

Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of having personal holiness and a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ.

September 17, 1903

Carrying Forward the Work of the Lord

As we see the strife and confusion that fill the world, we ask, What will be the end of all these things? We are given courage to press on in the work of the Lord by the waving of the banner of victory, on which are inscribed the words, "The commandments of God, and the faith of Jesus." The kingdom of Christ is to be enlarged. The workers are to grow in power and efficiency. This they will do if they will believe as the disciples believed. The Lord will act his part. But when human beings refuse to be the Lord's helping hand, they break the link that connects them with heaven.

To us as a people God has given great light, and he calls upon us to let it shine forth to those in darkness. By us the light, the power, of a living truth is to be given to the world. From us there is to shine forth to those in darkness a clear, steady light, kept alive by the power of God. We are charged to use the light given us to create other lights, that our fellow men may rejoice in the truth. Let us not disregard the charge. Suppose that the sun should refuse to shine, what terrible darkness and confusion would result! For us to refuse to let our light shine to those in darkness is to contract guilt, the magnitude of which can not be computed.

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

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.

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

God's Plan for Proclaiming the Gospel Message

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

These words outline God's plan for the promulgation of the gospel. His instrumentalities, divine and human, are to unite in an effort to save the lost. These souls are to be rescued from the bondage of sin. God calls upon those who have taken his name to obey his orders. All are called to take some part in his work.

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

The Power of the Truth to Convict and Convert Souls

It is through the transforming influence of divine grace on human hearts that the power of the word of truth is revealed. The message, proclaimed in regions where it has

not yet been heard, makes an impression on hearts. It seems to have greater power in transforming character than when presented to those who are familiar with its office work. Truth has little power on the hearts of those who walk contrary to it for advantage to themselves--those who follow a course opposed to its principles. Such ones profess to believe the Word of God, but they give no evidence that they are sanctified by it.

The truth is to take possession of the will of those who have never before heard it. They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not been appealed to, hearts that heretofore have not seen the enormity of sin.

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 a sinner becomes sensible of the fact that only through Christ can he gain eternal life; when he realizes that obedience to God's Word is the condition of entrance into the kingdom of God; when he sees Christ as the propitiation for sin, he comes to the Saviour in humility and contrition, confessing his sins and seeking forgiveness. His soul is impressed with a sense of the majesty and glory of God. The blessedness of an eternal life of peace and joy and purity is felt so deeply that an entire surrender is made.

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

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

Power from Above

As the end draws near, the work of God is to increase in full strength and purity

and holiness. The workers are to be filled with love for God and for one another. They are to cherish principles of the strictest integrity. When the true keynote is struck, God will reveal himself as a God of mercy and love. Angels of heaven will draw near to the members of the church on earth to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company after company will leave the dark standard of the foe to come up to the help of the Lord, to the help of the Lord against the mighty.

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

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

September 24, 1903

Be Ye Therefore Perfect

The Lord estimates as of supreme importance the holiness of his people; and he permits reverses to come upon individuals, upon families, and upon churches, that his people may see their danger, and humble their hearts before him in repentance. He chastens his children in the hope of saving their souls. Those who return to him, he receives with tenderness and love. He speaks pardon to them, and clothes them with the garments of Christ's righteousness.

In this, the great day of atonement, it is our duty to confess our sins, and acknowledge God's mercy and love in pardoning our transgressions. Let us thank him for the warnings he has given to save us from our perverse ways. Let us bear witness to his goodness by revealing a change in our lives. If those to whom the Lord has sent reproof, warning them that they are not walking in his way, will repent, and with humility and contrition make confession, the Lord will surely receive them once more into favor. If they will honor God by obeying his commandments, they will be exalted by him. He will give them strength and victory.

The defections among God's people are keenly felt by him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph? If so, Lord, have mercy upon thy sinful child, and save me for thy mercy's sake.

Let there be a close examination of self. Do not seek to hide yourselves under your citizen's dress, saying that you are doing as others do, and therefore you can not be far out of the way. Yes; you may do as others have done. But is the experience of those who have left the Lord something that you wish to gain? And if, with their experience before you, you walk contrary to the way of the Lord, and are punished, whom have you to blame but yourselves?

O that deep realization of the importance of these things may come to the people

of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before!

There are those professing to be children of God whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristianlike course of action is to be justified.

Will the people of God now humble their hearts before him, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and be brought into complete harmony with him? It is not because of a lack of evidence that human beings perish, but because of their unwillingness to use the means whereby God designs they shall learn his will.

A season of great trial is before us. It becomes us now to use all our capabilities in advancing the work of God. The powers that the Lord has given us are to be used to build up, not to tear down.

Those who are ignorantly deceived are not to remain in this condition. The Lord says to his messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

Let us never relax our efforts to save those ready to perish, for whose ransom the Prince of heaven offered his precious life. When one means fails, try another way. So long as life is spared, let us work for God. The time is right upon us when persecution will come to those who proclaim the truth. In all ages, God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But whatever trial or reproach may come upon us, we may know that Christ will be with us, to strengthen and bless us, filling our hearts with peace and joy.

Soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. With earnestness and fervor the message must be

given: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, ... buy wine and milk without money and without price." "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off."

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify the church even as he purified the temple at the beginning and the close of his ministry on earth. All that he brings upon the church in trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving constantly onward and upward, established, strengthened, and settled.

"By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the righteousness of the members shall the church be established. God's people are to show a faith steadfast and immovable. The Bible is their standard. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth, will be acknowledged as laborers together with God.

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." From the beginning to the end of the history of the church, Christ will be to his people all that these words express, if they will heed the invitation to come to him. He is to his people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should, we shall be strong in his strength. "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy

times, and strength of salvation.... The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and seeketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

October 1, 1903

An Open Letter

To My Brethren in Positions of Responsibility in the Cause of God, What is our work?--The same as that given to John the Baptist, of whom we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever."

This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is, "Repent ye; prepare the way for a revival of my work."

The removal to Washington of work hitherto carried on in Battle Creek is a step in the right direction. We are to continue to press into the regions beyond, where the people are in spiritual darkness. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Every obstacle to the redemption of God's people is to be removed by the opening of his Word, and the presentation of a plain "Thus saith the Lord." The true light is to shine forth; for darkness covers the earth, and gross darkness the people. The truth of the living God is to appear in contrast with error. Proclaim the glad tidings: We

have a Saviour who has given his life that those who believe in him should not perish, but have everlasting life.

Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in his way. His power is absolute, and it is the pledge of the sure fulfilment of his promises to his people. He can remove all obstructions to the advancement of his work. He has means for the removal of every difficulty, that those who serve him and respect the means he employs, shall be delivered. His goodness and love are infinite, and his covenant is unalterable.

The plans of the enemies of his work may seem to be firm and well established, but he can overthrow the strongest of these plans, and in his own time and way he will do this, when he sees that our faith has been sufficiently tested, and that we are drawing near to him and making him our counselor.

In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out his will, doing all things well in behalf of his people. The strength of those who love and serve him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of his purposes.

There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon his servants all the strength they need. He will more than fulfil the highest expectations of those who put their trust in him. He will give them the wisdom which their varied necessities demand.

Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

O my brethren, hold the beginning of your confidence firm unto the end. The light of God's truth is not to be dimmed. It is to shine amid the darkness of error that

enshrouds our world. The Word of God is to be opened to those in the high places of the earth, as well as to the more lowly.

The church of Christ is God's agency for the proclamation of truth; she is empowered by him to do a special work; and if she is loyal to God, obedient to all his commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind.

There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all alliance with the world.

The members of the church need now to confess their backslidings, and press together. My brethren, allow nothing to come in that will separate you from one another or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contrition, and in full assurance of faith, the enemy who seeks to destroy you will be overcome.

Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in his power and his willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life and the source of all power. When in faith we take hold of his strength, he will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of his own name.

God calls upon his faithful ones, who believe in him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove him by living faith.

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery."

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy

name, O Most High: to show forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands."

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker."

"O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods."

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

October 8, 1903

"Go Forward"

There is a lesson of the greatest importance for us in the experience of the children of Israel as they left Egypt.

More than a million people had been led, out of the right course many of them thought, into a valley hemmed in by mountains. Before them lay the Red Sea, and behind them, following fast after in pursuit, was Pharaoh's army.

As the people were encamped beside the Red Sea, they saw in the distance the flashing armor and moving chariots of Pharaoh's host. Terror filled their hearts. Some cried to the Lord, but by far the greater part hastened to Moses with their complaints. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly witnessed the manifestation of his power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? True, there was no possibility of deliverance unless God himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences. His calm and assuring reply to the people was, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

It was not an easy thing to hold the hosts of Israel in waiting before the Lord. Lacking discipline and self-control, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and lamentations were loud and deep. The wonderful pillar of cloud had been followed as

the signal of God to go forward; but now they questioned if it might not foreshadow some great calamity; for had it not led them on the wrong side of the mountain, into an impassable way? Thus the angel of the Lord appeared to their deluded minds as the harbinger of disaster.

But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically, passed over the Israelites, and descended between them and the armies of Pharaoh. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day.

Hope returned to the hearts of Israel. And Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the waters."

Obedience to the Command

As Moses stretched out his rod, the waters parted, and Israel went down into the midst of the sea upon dry ground, while the waters stood like a wall on each side. "Go forward" was the word given by Moses, and it was echoed by the captains of the different divisions. In obedience, the host of Israel stepped into the path so strangely and so wonderfully prepared for them. The light from the pillar of fire shone upon the foam-capped billows, and lighted up the road that was cut like a mighty furrow through the waters of the sea.

As the cloud moved slowly on, the Egyptian sentinels discovered that the Israelites had moved their encampment, and at once the mighty army was set in readiness for motion. They heard the sound of the marching of the Hebrews, but they could see nothing; for the cloud that gave light to Israel was to the Egyptians a wall of darkness. Guided by the sound, they followed on, but they moved slowly; for their chariots drove heavily. Yet still they moved on, expecting soon to break through the cloud, and overtake the fugitives.

At last the shadows of night passed away, the morning dawned, and the pursuing army was almost within reach of the fleeing Hebrews.

A Manifestation of God's Power

"And it came to pass, that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." Before their astonished eyes the mysterious cloud changed to a pillar of fire reaching from earth to heaven. The thunders pealed, and the lightnings flashed. "The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook."

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and to flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, eager for their prey, rushed together, and swallowed the Egyptians in their black depths.

As morning broke, it revealed to the multitudes of Israel all that remained of their mighty foes,--the mail-clad bodies cast upon the shore. From the most terrible peril one night had brought complete deliverance. That vast, helpless throng--bondmen unused to battle, women, children, and cattle, with the sea before them, and the mighty armies of Egypt pressing behind--had seen their path opened through the waters, and their enemies overwhelmed in the moment of expected triumph. Jehovah alone had brought them deliverance, and to him their hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving:

"I will sing unto Jehovah; for he hath triumphed gloriously; The horse and his rider hath he thrown into the sea. The Lord is my strength and song, And he is become my salvation: He is my God, and I will prepare him an habitation; My father's God, and I will exalt him.... Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, Fearful in praises, doing wonders? .. Thou in thy mercy hast led forth the people which thou hast redeemed; Thou hast guided them in thy strength unto

thy holy habitation."

God in his providence brought the Hebrews into the mountain fastnesses before the sea, that he might manifest his power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but he chose this method in order to test their faith and strengthen their trust in him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was "by faith" that "they passed through the Red Sea as by dry land." In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet.

God's Word to Us

"Go forward" is the word of the Lord to us. You may not see the end from the beginning; nevertheless, pray, believe, and move forward, not in self-sufficiency and self-exaltation, yet filled with hope and courage, assured that the Lord is your helper and protector. Angels of heaven are guarding his faithful ones. If his people will keep the way of the Lord, they will receive all needed help. Let God be praised and magnified. Let men walk in humility before him.

Until the end of time; the church will have to strive with difficulties, that God's work may stand out pure and clean, untainted by fraud or intrigue. Let his people believe in him, and walk in his counsel. They may be permitted to struggle with difficulty, but in answer to humble prayer, the Lord will reveal himself as a God who can deliver in every emergency. The great work to be carried forward in these last days seems to move slowly, but the Lord is preparing the way before those who are seeking wisdom from above, those who are willing to walk in his way.

An Unchangeable Promise

God's promise to his church will stand fast forever. He will make her an eternal excellence, a joy of many generations. There is no limit to his power. Our covenant-keeping Saviour unites with the omnipotence of the King of kings the tender care of a faithful shepherd. He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am with thee," he

declares; "be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

October 15, 1903

The Work of Our Training Schools

The work of our colleges and training schools should be strengthened year by year.

No Time for Delay

Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master.

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future, immortal life.

The Lord calls for volunteers who will take their stand firmly on his side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now.

There are among us many young men and women who, if inducements are held out, would naturally be inclined to take several years' course of study at Battle Creek. But will it pay? The talents of God's people are to be employed in giving the last message of mercy to the world. The Lord calls upon those connected with our sanitariums, publishing houses, and other institutions to teach the youth to do evangelistic work. Our time and money must not be so largely employed in establishing sanitariums, food factories, food stores, and restaurants, that other lines of work shall be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical

employment.

The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with his purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.

The Lord has plainly instructed me that our young people should not be encouraged to devote so much of their time and strength to medical missionary work as it has been carried forward of late. The instruction they receive regarding Bible doctrines is not such as to fit them to perform properly the work that God has entrusted to his people.

Satan is earnestly striving to lead souls away from right principles. Multitudes who profess to belong to God's true church are falling under the enemy's deceptions. They are being led to swerve from their allegiance to the blessed and only Potentate.

A Present Duty

All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our union conference training schools all that is essential, without having to go to Battle Creek for their preparatory education.

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What he has promised, he will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified his displeasure that so many of our people are drifting into Battle Creek; and since he does not want so many to go there, we should understand that he wants our schools in other places to have efficient teachers, and to do well the work that

must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true.

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard.

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. Even after this revealing of his signal displeasure, his warnings were not heeded. The Sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the Sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties.

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each union conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek.

October 22, 1903

Teach the Word

I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, when taken from their connection, and interpreted according to the mind of the writer of "The Living Temple," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "The Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail.

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.

In regard to the faith to be cherished and preserved in these last days, very little light is given in "The Living Temple," and this light is so uncertain that it would not help God's people at this stage of their work.

In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and he said, "If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the

revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by his people in the last days. The instruction that he gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal."

The first chapter of the book of Revelation was then read, with great solemnity.

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the first place in the minds of God's people.

All through the book, "The Living Temple," passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." Whom does the Lord receive as vessels unto honor?--Those who co-operate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings.

There are those whose minds will be taken up with smooth words and fair speeches that they can not understand or interpret. Precious time is rapidly passing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities.

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of most fearfully solemn import. Will not those

who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat?

Our Instructor passed on to the third chapter of Revelation, and read the following:

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

These words were spoken with such strength and force that those present seemed to be afraid, and hid their faces in their hands, as if they were arraigned before the Judge of all the earth. Some seemed about to faint.

Then the subject changed. The Speaker read:

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly:

hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

In these words there is no soothsaying.

The Speaker held up "The Living Temple," saying, "In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, 'What is the truth that will enable us to win the salvation of our souls?'"

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truths that it is essential for the people to receive, and whose study it is to divert minds from the great truths relating to what is soon coming upon the world. Let our teachers beware lest they echo the soothsaying of the enemy of God and man.

Pointing to some present, our Instructor said, "You are making a mistake. The word, the word revealed by God,--this is to be the foundation of your faith. Study the commandments of God, and the testimony that Jesus has borne to the truth. He is the faithful and true Witness."

Then was repeated the message to the Laodicean church. The whole of the third chapter of Revelation, from first to last, was read.

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou

mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

The Lord is soon coming. The watchmen on the walls of Zion are called upon to awake to their God-given responsibility. Many of them are in the stupor of insensibility. God calls for watchmen who in the power of the Spirit will give to the world a warning message,--watchmen who will proclaim the time of night. He calls for watchmen who will arouse men and women from their lethargy, lest they sleep the sleep of death.

October 29, 1903

In the Master's Service

Let men who are truly converted offer themselves to the service of the Lord; for verily, he has need of them. Emptied of selfishness, they will be vessels unto honor. Partakers of the divine nature, they will be light-bearers in a world of darkness. Their influence will be a savor of life unto life.

God has appointed us to be laborers together with him, and we are to work zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthem of praise that the redeemed will sing. Christ came to the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world is full of men and women who carry a heavy burden of sorrow and suffering and sin. God sends his children to reveal to them him who will take away the burden, and give them rest. It is the mission of Christ's servants to help, to bless, to heal.

My brethren and sisters, do we realize the importance of this subject? Why are we so listless and indifferent? why satisfied to remain so poorly fitted to work for the uplifting of humanity? The heavenly universe looks with amazement upon our Christless work. Neglect is seen in our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arouse, and with determined effort redeem our neglect? Much is expected of us.

What are our young men doing? God calls for you, young men. He calls for armies of young men who are large-hearted and large-minded, and who have a deep love for Christ, and for those for whom he died. If you will place yourselves under the influence of the truth, if you will receive the truth into the heart, you will have confidence and power to present it to others. Christ will be made unto you wisdom and righteousness and sanctification. You will be laborers together with God, following Christ's guidance. Such laborers are as sharp sickles in the harvest field. They do not use their God-given powers in arguing and debating. Pointing to Calvary, they cry, "Behold the Lamb of God, which taketh away the sin of the world." Like Moses, they endure the seeing of him who is invisible. Through their efforts, souls are won to Christ; for God is

with them.

Young men, Jesus is saying to you, "Follow me." Bear burdens in the Master's service. Our older ministering brethren must drop many of their burdens, or they will be crushed beneath them. The aged standard-bearers may act as counselors, but their younger, stronger brethren should bear the heavy burdens. John says, "I have written unto you, young men, because ye are strong, ... and ye have overcome the wicked one." You whose eyes are not dimmed, who are not worn by long and constant taxation, should plan and execute, treating the aged workers with tenderness, and looking up to them as counselors.

Looking to Christ

I call upon the young men who are entering the ministry to search the Scriptures for themselves. Know for yourselves what is truth. Do not accept any man's theories as authority. This has been done by ministers to the injury of their experience, and it has left them ignorant and strengthless, when they should be wise in the Scriptures and strong in the strength of God. Take your Bibles, and weep and pray and fast before the Lord.

Do not fix your attention on some favorite minister, speaking his words and imitating his gestures, in short, becoming his shadow. Allow no man to put his mold upon you. Let the hand of God mold and fashion you after the divine similitude.

Do not seek wisdom from men. Those to whom you go may be bewildered by the temptations of Satan, and may plant in your minds the seeds of doubt. Go to Jesus, who "giveth to all men liberally, and upbraideth not." He is unchangeable, the same yesterday, today, and forever; and he can not err. Has not his invitation reached your ears, and touched your heart? He says, "Come unto me, ... and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Go to the Lord with the simplicity and confidence of a little child. Tell him your needs and your troubles, withholding nothing. Ask him to teach you how to use your entrusted talents for him.

Long Sermons

I beg of you not to think that the preaching of long sermons is an unmistakable evidence of ministerial ability. Let your discourses be short. Long sermons will wear out both you and those who hear. Often if sermons were only half as long, it would be well. And remember that to be a true minister for God means much more than merely to preach. A minister is one who ministers. Put forth personal effort for the people. Visit them in their homes, pray with them, search the Scriptures with them, and you will bring them the blessing of heaven.

Carefulness in Speech

As you go forth to labor for Christ, keep strict watch over yourselves. Be careful of your words. Do not waste precious moments in foolish conversation. Live so near to Christ that you will always be ready to speak a word in season to him that is weary. Put away all pride, all selfishness, all lightness and trifling. Jesting and joking are an offense to God, and a denial of your faith. They unfit the mind for solid thought and earnest labor, making men superficial and inefficient. Be circumspect, and at the same time cheerful and happy, showing forth the praises of him who has called you out of darkness into his marvelous light.

How to Gain Success

In order to be successful in your work, you must feel the need of learning every day in the school of Christ. Learn of the great Teacher, and then go forth in the strength of him who has said, "Lo, I am with you alway, even unto the end of the world." Put your whole soul into your efforts, and never leave a work half done. Bind off your work thoroughly. Leave no dropped stitches for some one else to pick up.

Do not disappoint Christ. Resolve that you will succeed. Ask for divine grace and efficiency. You will not be left to labor alone. Christ will be with you, and you will receive precious souls for your hire.

Christ died that we might enter into possession of the eternal riches. With hearts filled with gratitude, let us improve the opportunities for service placed within our reach, that we may be prepared for the mansions that Christ has gone to prepare for those who love him. Heaven is a holy place; into it there can enter nothing that defiles. But those who have washed their robes of character, and made them white in the blood

of the Lamb, will receive an abundant entrance into the heavenly courts.

At the last great day, Christ will say to those who have been true and faithful, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." They will understand the meaning of his words; for they will have done the work that Christ gave them to do. They have cooperated with him in the saving of those for whom he died, and they are prepared to share in his joy.

October 29, 1903

The Twelve Spies

Eleven days after leaving Mount Horeb, the Hebrew host encamped at Kadesh, in the wilderness of Paran, which was not far from the borders of the promised land. Here it was proposed by the people that spies be sent up to survey the country. The matter was presented before the Lord by Moses, and permission was granted, with the direction that one of the rulers of each tribe should be selected for this purpose. The men were chosen as had been directed, and Moses bade them go and see the country, what it was, its situation and natural advantages; and the people that dwelt therein, whether they were strong or weak, few or many; also to observe the nature of the soil and its productiveness, and to bring of the fruit of the land.

They went, and surveyed the whole land, entering at the southern border, and proceeding to the northern extremity. They returned after an absence of forty days. The people of Israel were cherishing high hopes, and were waiting in eager expectancy. The news of the spies' return was carried from tribe to tribe, and was hailed with rejoicing. The people rushed out to meet the messengers, who had safely escaped the dangers of their perilous undertaking. The spies brought specimens of the fruit, showing the fertility of the soil. It was in the time of ripe grapes, and they brought a cluster of grapes so large that it was carried between two men. They also brought of the figs and pomegranates which grew there in abundance.

The people rejoiced that they were to come into possession of so goodly a land, and they listened intently as the report was brought to Moses, that not a word should escape them. "We came unto the land whither thou sentest us," the spies began, "and surely it floweth with milk and honey; and this is the fruit of it." The people were enthusiastic; they would eagerly obey the voice of the Lord, and go up at once to possess the land. But after describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. They enumerated the powerful nations located in various parts of the country, and said that the cities were walled and very great, and the people who dwelt therein were strong, and it would be impossible to conquer them. They also stated that they had seen giants, the sons of Anak, there, and it was useless to

think of possessing the land.

Now the scene changed. Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan; their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, was forgotten. The people did not wait to reflect; they did not reason that He who had brought them thus far would certainly give them the land; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as though they must depend solely on the power of arms.

In their unbelief they limited the power of God, and distrusted the hand that had hitherto safely guided them. And they repeated their former error of murmuring against Moses and Aaron. "This, then, is the end of all our high hopes," they said. "This is the land we have traveled all the way from Egypt to possess." They accused their leaders of deceiving the people and bringing trouble upon Israel.

The people were desperate in their disappointment and despair. A wail of agony arose, and mingled with the confused murmurs of voices. Caleb comprehended the situation, and bold to stand in defense of the Word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said; the walls were high, and the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," urged Caleb; "for we are well able to overcome it."

But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared; "for they are stronger than we.... All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight."

These men, having entered upon a wrong course, stubbornly set themselves against Caleb and Joshua, against Moses, and against God. Every advance step rendered them the more determined. They were resolved to discourage all effort to gain

possession of Canaan. They distorted the truth in order to sustain their baleful influence. "It is a land that eateth up the inhabitants thereof," they said. This was not only an evil report, but it was also a lying one. It was inconsistent with itself. The spies had declared the country to be fruitful and prosperous, and the people of giant stature, all of which would be impossible if the climate were so unhealthful that the land could be said to "eat up the inhabitants." But when men yield their hearts to unbelief, they place themselves under the control of Satan, and none can tell to what lengths he will lead them.

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the cloudy pillar, the Angel of his presence was witnessing their terrible outburst of wrath. In bitterness they cried out, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Then their feelings rose against God: "Wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Thus they accused not only Moses, but God himself, of deception, in promising them a land which they were not able to possess. And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence.

In humiliation and distress, "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel," not knowing what to do to turn them from their rash and passionate purpose. Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were heard above the tempest of lamentation and rebellious grief: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not."

The Canaanites had filled up the measure of their iniquity, and the Lord would no

longer bear with them. His protection being removed, they would be an easy prey. By the covenant of God, the land was insured to Israel. But the false report of the unfaithful spies was accepted, and through it the whole congregation were deluded. The traitors had done their work. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. But there were only two advocating the right, while ten were on the side of rebellion.

The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forward with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous design. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier one than they had revealed himself, and none dared continue their resistance. The spies who brought the evil report, crouched, terror-stricken, and with bated breath sought their tents.

Moses now arose, and entered the tabernacle. The Lord declared to him, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation." But again Moses pleaded for his people. He could not consent to have them destroyed, and himself made a mightier nation. Appealing to the mercy of God, he said: "I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy.... Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

The Lord promised to spare Israel from immediate destruction; but because of their unbelief and cowardice he could not manifest his power to subdue their enemies. Therefore in his mercy he bade them, as the only safe course, to turn back toward the Red Sea.--Patriarchs and Prophets, 387-391.

November 5, 1903

The Workers Needed Now

God chooses as his workmen men of different gifts and varied abilities. It is his purpose that these workers shall unite with one another in their labor. All selfishness is to be cast out of their hearts. If it is allowed to developed, it will spring up in a root of bitterness, whereby many shall be defiled.

When a crisis comes, there is need of men of deep experience in the things of God, men who can carry the work forward with tact and forethought and skill. Those who allow themselves to be leavened by influences that endanger their spirituality are unfitting themselves to be used by God as men of opportunity. God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side, warring against God, full of wrath and bitterness. Great weakness is brought to his cause by men who, at the very time when they should be quick to discern the specious devising of Satan, are helping him to carry on his work by giving up to the power of his delusions, closing their eyes to light and truth.

We are not to conceal the truth for this time. It is to stand forth in its power and purity. The trumpet is to give a certain sound; for there are those who, though they have long known the truth, need to be awakened. They have closed their eyes to the result of walking contrary to the light that God has given.

We are living in the last days of this earth's history, and God calls upon those who have an understanding of the truth for this time to pray, to believe, to stand fast in the faith, proclaiming the message of mercy to be given to the world. My brethren, I pray most earnestly "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

There are those who today are standing in perilous places, giving heed to seducing spirits and doctrines of devils. From this time on, Satan will bring in deceptive

influences of every kind. True, stanch, whole-hearted believers are needed; men who are not fashioned after a worldly mold, but who see and realize that it is at this time that Satan's power will be exercised through believers who have not kept the beginning of their confidence firm unto the end.

Workers are needed who understand that the warnings given in the Word of God are appropriate for this time. Shall we not pray and watch unto prayer, and see that we need to be re-converted? God's purpose for us is that we shall be constantly "increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."

At this time we need men who are as true as steel to principle. We need the help of every one who has had an experience in the giving of the first and second angels' messages.

There are those who have so linked themselves with the world that they have lost the knowledge of God, and are departing from the faith. How glad we should be to say to all such ones, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."

Paul wrote these words to the Colossians, and he continues:

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily."

There is now need of unity; and there will be unity. Those who have greatly

hindered the cause of God, and have caused heavy burdens to rest upon their fellow laborers, because they have lost their bearings, will either humble their proud hearts, and be converted, or they will be moved out of the way! The warning comes:

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

Amid the temptations that abound in these last days, some will depart from the faith. Those who have been trying to quench their thirst at broken cisterns, which can hold no water, will have a misleading message to proclaim. They will speak smooth things. It is now, just now, that genuine gospel medical missionary work is to be done by men who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to God for the use made of the talents entrusted to them. God's workers are to acknowledge no earthly master. One higher than men, even he who is the way, the truth, and the life, is their Master.

Men are needed who can speak intelligently of the sacredness and the importance of the truth; men who can point their fellow men to the needs of the present hour; men who have an inspiring message to bear against perverted principle; who watch for souls as they that must give an account, pointing souls to God's standard of righteousness.

Many who have known the truth, but who have not cherished its principles in their hearts, will become leavened with evil. This evil they do not discern. In word and act they say, "Speak unto us smooth things, prophesy deceits." We are now to call things by their right names. No longer are we to look upon unrighteousness as righteousness. Let every one now be prepared to lift up the standard of truth. We are to have no fellowship with the worldly practises that have perverted the faith of some who have enjoyed great privileges, and who should now be standing on vantage-ground.

We are to respond to God's call to take a decided stand for truth and righteousness. No longer are we to bind up with worldly elements. The leaders in God's

work are not to be men who do not know God, who have no experimental knowledge of God. They are to be men who love and fear God and Christ; otherwise, they must be relieved of their responsibilities.

November 5, 1903

The Twelve Spies

In their rebellion the people had exclaimed, "Would God we had died in this wilderness!" Now this prayer was to be granted. The Lord declared: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward.... But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." And of Caleb he said, "My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." As the spies had spent forty days in their journey, so the hosts of Israel were to wander in the wilderness forty years.

When Moses made known to the people the divine decision, their rage was changed to mourning. They knew that their punishment was just. The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel; and in their fate the people read their own doom.

Now they seemed sincerely to repent of their sinful conduct; but they sorrowed because of the result of their evil course, rather than from a sense of their ingratitude and disobedience. When they found that the Lord did not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. In commanding them to retire from the land of their enemies, God tested their apparent submission, and proved that it was not real. They knew that they had deeply sinned in allowing their rash feelings to control them, and in seeking to slay the spies who had urged them to obey God; but they were only terrified to find that they had made a fearful mistake, the consequences of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to occasion a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness.

The decree that Israel was not to enter Canaan for forty years was a bitter disappointment to Moses and Aaron, Caleb and Joshua; yet without a murmur they

accepted the divine decision. But those who had been complaining of God's dealings with them, and declaring that they would return to Egypt, wept and mourned greatly when the blessings which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment; their sorrow was not repentance, and could not secure a reversing of their sentence.

The night was spent in lamentation; but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them go up and take the land, they had refused; and now when he directed them to retreat, they were equally rebellious. They determined to seize upon the land and possess it; it might be that God would accept their work and change his purpose toward them.

God had made it their privilege and their duty to enter the land at the time of his appointment; but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan: yet now they presumed upon their own strength to accomplish the work independent of divine aid. "We have sinned against the Lord," they cried; "we will go up and fight, according to all that the Lord our God commanded us." So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight." It was not his purpose that they should gain the land by warfare, but by strict obedience to his commands.

Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. "We have sinned," they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill his promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in his dealings with them.

The Lord still works in a similar manner to glorify his name by bringing men to acknowledge his justice. When those who profess to love him complain of his providence, despise his promises, and, yielding to temptation, unite with evil angels to defeat the purposes of God, the Lord often so overrules circumstances as to bring these persons where, though they may have no real repentance, they will be convinced of their sin, and will be constrained to acknowledge the wickedness of their course, and the justice and goodness of God in his dealings with them. It is thus that God sets counter-agencies at work to make manifest the works of darkness. And though the spirit which prompted to the evil course is not radically changed, confessions are made that vindicate the honor of God, and justify his faithful reprovers, who have been opposed and misrepresented. Thus it will be when the wrath of God shall be finally poured out. When "the Lord cometh with ten thousands of his saints to execute judgment upon all," he will also "convince all that are ungodly among them of all their ungodly deeds." Every sinner will be brought to see and acknowledge the justice of his condemnation.

Regardless of the divine sentence, the Israelites prepared to undertake the conquest of Canaan. Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and his sorrowful servants. When, nearly forty years later, the Lord directed Israel to go up and take Jericho, he promised to go with them. The ark containing his law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy.

The trumpet sounded an alarm, and Moses hastened after them with the warning, "Wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword."

The Canaanites had heard of the mysterious power that seemed to be guarding this people, and of the wonders wrought in their behalf; and they now summoned a strong force to repel the invaders. The attacking army had no leader. No prayer was offered that God would give them the victory. They set forth with the desperate purpose to reverse their fate or to die in battle. Though untrained in war, they were a vast

multitude of armed men, and they hoped by a sudden and fierce assault to bear down all opposition. They presumptuously challenged the foe that had not dared to attack them.

The Canaanites had stationed themselves upon a rocky tableland reached only by difficult passes and a steep and dangerous ascent. The immense numbers of the Hebrews could only render their defeat more terrible. They slowly threaded the mountain paths, exposed to the deadly missiles of their enemies above. Massive rocks came thundering down, marking their path with the blood of the slain. Those who reached the summit, exhausted with their ascent, were fiercely repulsed, and driven back with great loss. The field of carnage was strewn with the bodies of the dead. The army of Israel was utterly defeated. Destruction and death was the result of that rebellious experiment.

Forced to submission at last, the survivors "returned, and wept before the Lord;" but "the Lord would not hearken to their voice." By their signal victory, the enemies of Israel, who had before awaited with trembling the approach of that mighty host, were inspired with confidence to resist them. All the reports they had heard concerning the marvelous things that God had wrought for his people, they now regarded as false, and they felt that there was no cause for fear. That first defeat of Israel, by inspiring the Canaanites with courage and resolution, had greatly increased the difficulties of the conquest. Nothing remained for Israel but to fall back from the face of their victorious foes, into the wilderness, knowing that here must be the grave of a whole generation.--Patriarchs and Prophets, 391-394.

November 12, 1903

A Personal Appeal to Every Believer

There are times when a distinct view is presented before me of the condition of the remnant church,--a condition of appalling indifference to the needs of a world perishing for lack of knowledge of the truth for this time. Then I have hours, and sometimes days, of intense anguish. Many to whom have been committed the saving truths of the third angel's message fail of realizing that the salvation of souls is dependent upon the consecration and activity of God's church. As grateful recipients of Heaven's blessings, believers are to diffuse the light of truth to every nation, kindred, tongue, and people. But many are using these blessings in the service of self. Their influence is no better than the influence of worldlings. O how my heart aches because Christ is put to shame by their unchristlike behavior! But after the agony is past, I feel like working harder than ever to arouse them to put forth unselfish effort for the saving of their fellow men.

God has made his people stewards of his grace and truth, and how does he regard their neglect to impart these blessings to their fellow men? Let us suppose that a distant colony belonging to Great Britain is in great distress because of famine and threatened war. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens its stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life, and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. And for a time the fleet sails directly for its destination. But having lost sight of land, the ardor of those entrusted with the work of carrying food to the starving sufferers, abates. Though engaged in a work that makes them co-laborers with the angels, they lose the good impressions with which they started forth. Through evil counselors temptation enters.

A group of islands lies in their course, and though far short of their destination, they decide to call. The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds. Mercantile advantages present themselves. Those in charge of the fleet are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they

were sent. The stores entrusted to them are used for their own benefit. The means of benevolence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. The cries of the perishing ascend to heaven, and the Lord writes in his record the tale of robbery.

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust! It is difficult for us to realize that man could be guilty of so terrible a sin. Yet I am instructed to say to you, my brother, my sister, that Christians are daily repeating this sin.

In Eden, man fell from his high estate, and through transgression became subject to death. It was seen in heaven that human beings were perishing, and the compassion of God was stirred. At infinite cost he devised a means of relief. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There was no hope for the transgressor except through Christ. God saw that "there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

The Lord chose a people, and made them the depositaries of his truth. It was his purpose that by the revelation of his character through Israel men should be drawn unto him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live.

But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as his representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow men of religious guidance and a holy example.

God finally sent his Son to reveal to men the character of the Unseen. Christ came and lived on this earth a life of obedience to God's law. He gave his precious life to save the world, and made his servants his stewards in trust. With the gift of Christ all the treasures of heaven were given to man. The church was freighted with the food of heaven for starving souls. This was the treasure that the people of God were commissioned to carry to the world. They were faithfully to perform their duty,

continuing their work until the message of mercy had encircled the world.

Christ ascended to heaven, and sent his Holy Spirit to give power to the work of his disciples. Thousands were converted in a day. In a single generation the gospel was carried to every nation under heaven. But little by little a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon those to whom God had given light for a world in darkness,--light which should have shone forth in good works. The world was robbed of the blessings that God desired men to receive.

Is not the same thing repeated in this generation? Many in our day are keeping back that which the Lord has entrusted to them for the salvation of a world unwarned, unsaved. In the Word of God an angel is represented as flying in the midst of heaven, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."

The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. Millions of human beings are perishing in ignorance and iniquity. But many of those to whom God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation.

O for consecrated Christians, for Christlike consistency, for the faith that works by love and purifies the soul! May God help us to repent, and change our sluggish movements into consecrated activity. May he help us to show by our words and works that we make the burden of perishing souls our own.

Let us be thankful every moment for God's forbearance with our tardy, unbelieving movements. Instead of flattering ourselves with the thought of what we have done, after doing just a little, we are to labor still more earnestly. We are not to cease our efforts or relax our vigilance. Never is our zeal to grow less. Our spiritual life must be daily revived by the stream that makes glad the city of our God. We must be always on the watch for opportunities to use for God the talents that he has given us.

I appeal to our church-members to use for God the powers that he has given them. Wherever there is true conversion, there is a reformation, a consecration to God. Every one who with genuine faith believes in Christ enters into his service. Our faith must now be a faith that is constantly increasing. God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening and then, go to work.

Let every believer ask himself, "What can I do to proclaim the third angel's message?" Christ came to this world to give this message to his servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. We need colporteurs, who will go forth to circulate our publications everywhere.

Those who labor for souls need to remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit, and they will go forth clothed with holy zeal. Their efforts will be accompanied with a power proportionate to the importance of the message they proclaim.

November 12, 1903

The Rebellion of Korah

The Judgments visited upon the Israelites served for a time to restrain their murmuring and insubordination, but the spirit of rebellion was still in the heart, and eventually brought forth the bitterest fruits. The former rebellions had been mere popular tumults, arising from the sudden impulse of the excited multitude; but now a deep-laid conspiracy was formed, the result of a determined purpose to overthrow the authority of the leaders appointed by God himself.

Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position, and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. He finally conceived the bold design of overthrowing both the civil and the religious authority. He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of Dathan and Abiram, two princes of this tribe, being near that of Korah. These princes readily joined in his ambitious schemes. Being descendants from the eldest son of Jacob, they claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood.

The state of feeling among the people favored the designs of Korah. In the bitterness of their disappointment, their former doubts, jealousy, and hatred had returned, and again their complaints were directed against their patient leader. The Israelites were continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from him Moses received all his directions.

They were unwilling to submit to the terrible sentence that they must all die in the

wilderness, and hence they were ready to seize upon every pretext for believing that it was not God but Moses who was leading them, and who had pronounced their doom. The best efforts of the meekest man upon the earth could not quell the insubordination of this people; and although the marks of God's displeasure at their former perverseness were still before them in their broken ranks and missing numbers, they did not take the lesson to heart. Again they were overcome by temptation.

The humble shepherd's life of Moses had been far more peaceful and happy that his present position as leader of that vast assembly of turbulent spirits. Yet Moses dared not choose. In place of a shepherd's crook a rod of power had been given him, which he could not lay down until God should release him.

He who reads the secrets of all hearts had marked the purposes of Korah and his companions, and had given his people such warning and instruction as might have enabled them to escape the deception of these designing men. They had seen the judgment of God fall upon Miriam because of her jealousy and complaints against Moses. The Lord had declared that Moses was greater than a prophet. "With him will I speak mouth to mouth." "Wherefore, then," he added, "were ye not afraid to speak against my servant Moses?" These instructions were not intended for Aaron and Miriam alone, but for all Israel.

Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who went up with Moses into the mount and beheld the divine glory. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another, and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God.

They were successful in alienating two hundred and fifty princes, men of renown in the congregation. With these strong and influential supporters they felt confident of making a radical change in the government, and greatly improving upon the administration of Moses and Aaron.

Jealousy had given rise to envy, and envy to rebellion. They had discussed the question of the right of Moses to so great authority and honor, until they had come to regard him as occupying a very enviable position, which any of them could fill as well as he. And they deceived themselves and one another into thinking that Moses and Aaron had themselves assumed the positions they held. The discontented ones said that these leaders had exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, but their house was not entitled to distinction above others in Israel; they were no more holy than the people, and it should be enough for them to be on a level with their brethren, who were equally favored with God's special presence and protection.

The next work of the conspirators was with the people. To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise. And thus Korah and his associates gained the attention and enlisted the support of the congregation. The charge that the murmurings of the people had brought upon them the wrath of God, was declared to be a mistake. They said that the congregation were not at fault, since they desired nothing more than their rights; but that Moses was an overbearing ruler; that he had reproved the people as sinners, when they were a holy people, and the Lord was among them.

Korah reviewed the history of their travels through the wilderness, where they have been brought into strait places, and many had perished because of their murmuring and disobedience. His hearers thought they saw clearly that their troubles might have been prevented if Moses had pursued a different course. They decided that all their disasters were chargeable to him, and that their exclusion from Canaan was in consequence of the mismanagement of Moses and Aaron; that if Korah would be their leader, and would encourage them by dwelling upon their good deeds instead of reproving their sins, they would have a very peaceful, prosperous journey; instead of wandering to and fro in the wilderness, they would proceed directly to the promised land.

In this work of disaffection there was greater union and harmony among the discordant elements of the congregation than had ever before existed. Korah's success with the people increased his confidence, and confirmed him in his belief that the usurpation of authority by Moses, if unchecked, would be fatal to the liberties of Israel; he also claimed that God had opened the matter to him, and had authorized him to make

a change in the government before it should be too late. But many were not ready to accept Korah's accusations against Moses. The memory of his patient, self-sacrificing labors came up before them, and conscience was disturbed. It was therefore necessary to assign some selfish motive for his deep interest for Israel; and the old charge was reiterated, that he had led them out to perish in the wilderness, that he might seize upon their possessions.

For a time this work was carried on secretly. As soon, however, as the movement had gained sufficient strength to warrant an open rupture, Korah appeared at the head of the faction, and publicly accused Moses and Aaron of usurping authority which Korah and his associates were equally entitled to share. It was charged, further, that the people had been deprived of their liberty and independence. "Ye take too much upon you," said the conspirators, "seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"

Moses had not suspected this deep-laid plot, and when its terrible significance burst upon him, he fell upon his face in silent appeal to God. He arose sorrowful indeed, but calm and strong. Divine guidance had been granted him. "Even tomorrow," he said, "the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." The test was to be deferred until the morrow, that all might have time for reflection. Then those who aspired to the priesthood were to come each with a censer, and offer incense at the tabernacle in the presence of the congregation. The law was very explicit that only those who had been ordained to the sacred office should minister in the sanctuary. And even the priests, Nadab and Abihu, had been destroyed for venturing to offer "strange fire," in disregard of a divine command. Yet Moses challenged his accusers, if they dared enter upon so perilous an appeal, to refer the matter to God.

Singling out Korah and his fellow Levites, Moses said, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? for which cause both thou and all thy company are gathered together against the Lord. And what is Aaron, that ye murmur against him?"

Dathan and Abiram had not taken so bold a stand as had Korah; and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they would not come, and they insolently refused to acknowledge his authority. Their reply, uttered in the hearing of the congregation, was, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? We will not come up."

Thus they applied to the scene of their bondage the very language in which the Lord had described the promised inheritance. They accused Moses of pretending to act under divine guidance, as a means of establishing his authority; and they declared that they would no longer submit to be led about like blind men, now toward Canaan, and now toward the wilderness, as best suited his ambitious designs. Thus he who had been as a tender father, a patient shepherd, was represented in the blackest character of a tyrant and usurper. The exclusion from Canaan, in punishment of their own sins, was charged upon him.

It was evident that the sympathies of the people were with the disaffected party; but Moses made no effort at self-vindication. He solemnly appealed to God, in the presence of the congregation, as a witness to the purity of his motives and the uprightness of his conduct, and implored him to be his judge.

On the morrow, the two hundred and fifty princes, with Korah at their head, presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but the rebels, in their blind presumption, had called them together to witness their victory. A large part of the congregation openly sided with Korah, whose hopes were high of carrying his point against Aaron.

As they were thus assembled before God, "the glory of the Lord appeared unto all the congregation." The divine warning was communicated to Moses and Aaron,

"Separate yourselves from among this congregation, that I may consume them in a moment." But they fell upon their faces, with the prayer, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

Korah had withdrawn from the assembly, to join Dathan and Abiram, when Moses, accompanied by the seventy elders, went down with a last warning to the men who had refused to come to him. The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." The warning was obeyed, for an apprehension of impending judgment rested upon all. The chief rebels saw themselves abandoned by those whom they had deceived, but their hardihood was unshaken. They stood with their families in the door of their tents, as if in defiance of the divine warning.

In the name of the God of Israel, Moses now declared, in the hearing of the congregation: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertaineth unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord."

The eyes of all Israel were fixed upon Moses, as they stood, in terror and expectation, awaiting the event. As he ceased speaking, the solid earth parted, and the rebels went down alive into the pit, with all that pertained to them, and "they perished from among the congregation." The people fled, self-condemned as partakers in the sin.

But the judgments were not ended. Fire flashing from the cloud consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. They were permitted to see their end, and to have an opportunity for repentance; but their sympathies were with the rebels, and they shared their fate.

When Moses was entreating Israel to flee from the coming destruction, the divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom. The entire

congregation were sharers in their guilt, for all had, to a greater or less degree, sympathized with them. Yet God in his great mercy made a distinction between the leaders in rebellion and those whom they had led. The people who had permitted themselves to be deceived were still granted space for repentance. Overwhelming evidence had been given that they were wrong, and that Moses was right. The signal manifestation of God's power had removed all uncertainty.

Jesus, the Angel who went before the Hebrews, sought to save them from destruction. Forgiveness was lingering for them. The judgment of God had come very near, and appealed to them to repent. A special, irresistible interference from heaven had arrested their rebellion. Now, if they would respond to the interposition of God's providence, they might be saved. But while they fled from the judgments, through fear of destruction, their rebellion was not cured. They returned to their tents that night terrified, but not repentant.

They had been flattered by Korah and his company until they really believed themselves to be a very good people, and that they had been wronged and abused by Moses. Should they admit that Korah and his company were wrong, and Moses right, then they would be compelled to receive as the word of God the sentence that they must die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to be established, in which praise would be substituted for reproof, and ease for anxiety and conflict. The men who had perished had spoken flattering words, and had professed great interest and love for them, and the people concluded that Korah and his companions must have been good men, and that Moses had by some means been the cause of their destruction.

It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities he would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. Yet they did not realize the necessity of seeking pardon of God for their grievous sin. The night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God's appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment, and lead them blindfold to destruction.

All Israel had fled in alarm at the cry of the doomed sinners who went down into the pit, for they said, "Lest the earth swallow us up also." "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." And they were about to proceed to violence against their faithful, self-sacrificing leaders.

A manifestation of the divine glory was seen in the cloud above the tabernacle, and a voice from the cloud spoke to Moses and Aaron, "Get you up from among this congregation, that I may consume them as in a moment."

The guilt of sin did not rest upon Moses, and hence he did not fear, and did not hasten away and leave the congregation to perish. Moses lingered, in this fearful crisis manifesting the true shepherd's interest for the flock of his care, He pleaded that the wrath of God might not utterly destroy the people of his choice. By his intercession he stayed the arm of vengeance, that a full end might not be made of disobedient, rebellious Israel.

But the minister of wrath had gone forth; the plague was doing its work of death. By his brother's direction, Aaron took a censer, and hastened into the midst of the congregation to "make an atonement for them." "And he stood between the dead and the living." As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until fourteen thousand of Israel lay dead, an evidence of the guilt of murmuring and rebellion.

But further evidence was given that the priesthood had been established in the family of Aaron. By divine direction each tribe prepared a rod, and wrote upon it the name of the tribe. The name of Aaron was upon that of Levi. The rods were laid up in the tabernacle, "before the testimony." The blossoming of any rod was to be a token that the Lord had chosen that tribe for the priesthood. On the morrow, "behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms and yielded almonds." It was shown to the people, and afterward laid up in the tabernacle as a witness to succeeding generations. This miracle effectually settled the question of the priesthood.

It was now fully established that Moses and Aaron had spoken by divine

authority; and the people were compelled to believe the unwelcome truth that they were to die in the wilderness. "Behold," they exclaimed, "we die, we perish, we all perish." They confessed that they had sinned in rebelling against their leaders, and that Korah and his company had suffered from the just judgment of God.

In the rebellion of Korah is seen the working out, upon a narrower stage, of the same spirit that led to the rebellion of Satan in heaven. It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit of envy and discontent, the same ambition for position and honor, into the minds of men. He thus worked upon the minds of Korah, Dathan, and Abiram, to arouse the desire for self-exaltation, and excite envy, distrust, and rebellion. Satan caused them to reject God as their leader, by rejecting the men of God's appointment. Yet while in their murmuring against Moses and Aaron they blasphemed God, they were so deluded as to think themselves righteous, and to regard those who had faithfully reproved their sins as actuated by Satan.

Do not the same evils still exist that lay at the foundation of Korah's ruin? Pride and ambition are wide-spread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan. Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation, that in order to gain the sympathy and support of the people, they are ready to pervert the truth, falsifying and misrepresenting the Lord's servants, and even charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service.

The Hebrews were not willing to submit to the directions and restrictions of the Lord. They were restless under restraint, and unwilling to receive reproof. This was the secret of their murmuring against Moses. Had they been left free to do as they pleased, there would have been fewer complaints against their leader. All through the history of the church, God's servants have had the same spirit to meet.

It is by sinful indulgence that men give Satan access to their minds, and they go from one stage of wickedness to another. The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin, and to reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful to them. He who faithfully preaches God's word, thereby condemning their sins, too often incurs their hatred. Unwilling to endure the pain and sacrifice necessary to reform, they turn upon the Lord's servant, and denounce his reproofs as uncalled for and severe. Like Korah, they declare that the people are not at fault; it is the reprover that causes all the trouble. And soothing their consciences with this deception, the jealous and disaffected combine to sow discord in the church, and weaken the hands of those who would build it up.

Every advance made by those whom God has called to lead in his work, has excited suspicion; every act has been misrepresented by the jealous and fault-finding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is today.

Korah would not have taken the course he did had he known that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that he was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of his power were not sufficient to convince them; they attributed them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute his judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. "Whosoever speaketh a word against the Son of man," said Christ, "it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." These words were spoken by our Saviour when the gracious works which he had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicated with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven.

God works by the manifestation of his Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God; and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone," is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."--Patriarchs and Prophets, 395-405.

November 19, 1903

The Workers Needed Now--No. 2

God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a crisis, he will raise up men as he did in ancient times. Young men will be bidden to link up with the aged standard-bearers, that they may be strengthened and taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of his Spirit, God has so often spoken, pointing out the right way and condemning the wrong way. When perils arise, which try the faith of God's people, these pioneer workers are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in.

The experience of those aged workers is needed now; for Satan is watching every opportunity to make of no account the old waymarks,--the monuments that have been raised up along the way. We need the experience of the men who through evil report as well as through good report have been steadfast to the truth; men who have not built their house upon the sand, but upon the solid rock.

In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, "The commandments of God, and the faith of Jesus." Consideration should be given to these faithful missionaries. They are not to be left to the caprice of men who are neither cold nor hot, and who because of their lukewarm condition are an offense to God.

The Lord has self-denying men in the ministry who have been abundant in labor and in self-sacrifice. Let justice be done to those who have borne the burden in the heat of the day. They have grown old in the service of God. They are his men of opportunity, men who will deal justly, love mercy, and who will help where help is needed.

These men are to be appreciated. They led out in the first of the conflict, when the truth was yet to be established. They carried burdens when there were few to share the burdens. Under all circumstances they were faithful to principle. For the sake of the

truth they practised constant self-denial, and their brethren should deal with them considerately, kindly, generously. The truth for which they have sacrificed everything will bear away the victory. They have labored earnestly for the advancement of the kingdom which is righteousness and peace and joy in the Holy Spirit; and they are now to be encouraged and sustained.

Plans for Medical Missionary Work

Young men who have a practical knowledge of how to treat the sick, are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly.

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message.

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past.

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the higher school, and will be fitted to take their position in the rank and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform.

Decided changes are taking place in our world. The Lord has declared that he will turn and overturn. Humble men, who hitherto have been in obscurity, must now be

given opportunity to become workers.

To those who go out to do medical missionary work, I would say, Serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the Great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to his service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering.

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

"Behold," Christ declares, "I come quickly; and my reward is with me, to give every man according as his work shall be." God calls upon us to voice the words, "Even so, come, Lord Jesus." God will do much more for his people if they will have faith in him. Infidelity is stalking abroad through the land. Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren?

My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim.

November 26, 1903

A View of the Conflict

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe; and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice, "Come into line. Let those who are loyal to the commandments of God and the testimony of Christ, now take their position. 'Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.' Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty."

The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, "as when a standard-bearer fainteth." But their apparent retreat was but an effort to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer.

At last the victory was gained. The army following the banner with the inscription, "The commandments of God, and the faith of Jesus," were gloriously triumphant. The soldiers of Christ were close beside the gates of the city of God, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. God's will was done on earth, as it is done in heaven.

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming when the battle

will have been fought, the victory won. The will of God is to be done on earth as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,--the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death."

This is the scene that is presented to me. But the church must still fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be the weaklings. We can not afford to be off our guard for one moment.

"Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the enemy. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Let your conversation be as it becometh the gospel of Christ: ... stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial? He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a vision of the future and on the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.... Honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"These are they which came out of great tribulation, and have washed their robes,

and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture? Will you not be truly converted, and then go forth to labor in a spirit entirely different from the spirit in which you have labored in the past, displacing the enemy, breaking down every barrier to the advancement of the gospel, filling hearts with the light and peace and joy of the Lord? Shall not this miserable spirit of fault-finding and murmuring be buried, never to have a resurrection? Shall not the incense of praise and thanksgiving ascend from hearts purified and sanctified and glorified by the presence of Christ? Shall we not in faith lay hold of sinners, and bring them to the cross?

Who will this day consecrate themselves to the service of the Lord? Who will now pledge themselves not to affiliate with the world, but to come out from the world, and be separate, refusing to pollute the soul with the worldly schemes and worldly practises under the enemy's influence?

We are in this world to lift the cross of Calvary. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of him that is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Indifference in the Christian life is a manifest denial of Christ.

Should we not see in the world today medical missionaries who in all the features of their work are worthy of the name they bear, who aspire to the doing of deeds worthy of valiant soldiers of Christ? We are living near the close of the great conflict, when many souls are to be rescued from the slavery of sin. We are living in a time when to Christ's followers the promise specially belongs, "Lo, I am with you alway, even unto

the end of the world." He who commanded the light to shine out of darkness, he who has called us out of darkness into his marvelous light, bids us let our light shine brightly before men, that they may see our good works, and glorify our Father who is in heaven. In such rich measure has light been given to God's people that Christ is justified in telling them that they are to be the light of the world.

To our physicians and ministers I send the message, Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion, and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of one accord? Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the breath of the divine life breathed into us. We are to be channels through which the Lord can send light and grace to the world. Backsliders are to be reclaimed. We are to put away our sins, by confession and repentance, humbling our proud hearts before God. Floods of spiritual power are now to be poured forth upon those prepared to receive it.

Let us now consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Divine and human instrumentalities are to unite for the accomplishment of one great object. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"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."

December 3, 1903

The Battle Creek College Debt

When human agencies, as stewards of God, will unitedly take of the Lord's own substance, and use it to lift the burdens resting on his institutions, the Lord will co-operate with them.

The Missionary Acre plan of raising means for the payment of the Battle Creek College debt, is a wise and good one. Let us be thankful for this plan, and make it a success. Let all who can, heartily enter into it, thus lifting their part of the burden. Let the labor rest upon many, instead of upon a few. By cultivating land and devoting the profits to the Missionary Acre Fund, we may not only help a worthy cause, but receive a blessing ourselves because of our prayerful, hopeful effort.

Brethren Magan and Sutherland and their associates have wrestled with many difficulties in connection with the educational work at Battle Creek and Berrien Springs. But few have understood how heavy have been the financial burdens, and how great have been the perplexities connected with the removal of the school from Battle Creek to Berrien Springs. Much was involved in the transfer, and in the constant effort to build up an educational institution in accordance with the exalted principles underlying Christian education.

In harmony with the instruction given by the Lord, our brethren devoted themselves energetically to the task of rebuilding the work in a new place, and of introducing only those books and methods that would help the students to form symmetrical characters, and to become useful workers in the cause. They desired that their school should be approved of by God for the excellence of its work, and for the exalted standard that it maintained. Many of their efforts are largely experimental. They sought to make their work an answer to the question, How shall our training schools for Christian workers be established in the country, and in all features of essential education made acceptable and worthy of approval?

In this pioneer effort our brethren advanced, not inch by inch, but in sweeping strides, in the right direction. Some advised delay in the work; some criticised and

condemned; many gave a hearty support, and God blessed the efforts of the united band of workers.

One of the most perplexing and discouraging matters connected with the effort to establish the work at Berrien Springs, was the question of finances. A heavy debt rested on the old Battle Creek College property. Those in charge of the institution at the time the school work was removed to Berrien Springs, were not responsible for incurring this debt. The buildings and grounds were worth considerable more than the debts, and if the property could have been sold for its full value, there would have remained, after the payment of all debts, a good sum to be used in providing the necessary facilities at Berrien Springs.

Those who had conducted the affairs of the College in past years, and who were to some extent responsible for the debts on the institution, should at this time have come forward, and said, We are largely responsible for these debts; and we will take upon ourselves a part of the burden of raising means with which to pay them. We will use our influence to encourage others to take hold of this matter. We will not leave this burden resting altogether upon those who are struggling amid difficulties to establish the school in a place where the surroundings will be more favorable for training our young people.

By an effort to share the burden of these heavy obligations, those who were largely responsible in creating them will be acting in harmony with the first four as well as the last six commandments.

When the book, "Christ's Object Lessons," was given for the relief of the schools, those who were connected with Battle Creek College worked very earnestly to carry out the plan for reducing the indebtedness on our educational institutions. They hoped that they might be able so to lessen the debt on their own school that they could feel free to leave Battle Creek, and to reopen the College in some place where they could more fully follow out the Lord's instruction in regard to Christian education.

About the time of the General Conference in 1901, the way opened for the sale of the Battle Creek College property; and the understanding was that the buildings and grounds would be used for the American Medical Missionary College, and that our people everywhere should be asked to contribute for the clearing of the debt. In the councils of our brethren, it was arranged that this be raised from the proceeds of the

Missionary Acre Fund. It was thought that our people throughout America who had land, could set apart a small portion of it for the Lord, and send the proceeds to the general treasury, to be applied in the payment of the College debts, and the clearing of the property for the use of the American Medical Missionary College. It was suggested that those who had no land to use, might give of their earnings, and that in various other ways persons disposed to help could contribute of their substance. Our brethren felt sure that if our people everywhere would give liberally of the fruit of their toil, a large sum could soon be raised, and the debt quickly canceled.

Recently some have questioned the propriety of sending in means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the College debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of by the conference, and that the Missionary Acre Fund plan of raising means for this purchase, is a good enterprise.

The Lord will bless those who will now do their utmost to wipe out this long-standing debt, which has been such a burden. We call upon the members of our churches to do something, and do it now. Do not allow the burden of this debt to rest upon those in charge of the Berrien Springs school; for it does not belong to them. It was not incurred by them.

These brethren need our sympathy and assistance, that the school may be placed where it should be. They should not be left where each one must do the work of three, and where even then they are unable to see the work advancing as they desire it to advance.

My brethren and sisters, will you not enter heartily into the carrying out of the plan that has been laid to raise means for the payment of the College debt? The Lord will greatly bless you as you do this. When this debt is paid, those in charge of the Berrien Springs school will be free to carry forward their work as the Lord designs it to be carried forward. Buildings are needed there that ought to have been erected a year ago. These buildings should go up at once, in order that the students may be made comfortable for the winter. Those at this school have been and are working at great disadvantage, because of a lack of facilities.

I have been instructed that it is not just for those in charge of the Berrien Springs school to be left to stagger under the load that they have been carrying. They have devoted themselves unsparingly to the double task of raising funds for the new school, and also of clearing the old College property from debt. How pleasing to God it would be for all our people--led and encouraged by the General Conference Committee--to share in lifting this obligation of the old Battle Creek College.

The creditors of Battle Creek College must all be paid. The officers of the General Conference should lend a hand in this work. It was by the sanction of the General Conference that many of these debts were incurred, in the erection of large additions to the College,--additions that we could have done without.

My brethren and sisters, let us all take part in sharing the burden of this College debt. The Review and Herald needs the portion that is due to it. I entreat you not to find fault. Many sacrifices have been made by those who have striven to lessen this debt. I ask you to show a decided and practical interest in this matter. If all enter heartily into the plan of raising money to cancel this debt by means of the Missionary Acre Fund, it will soon be swept away, and relief will be brought to many who are carrying heavy burdens.

Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of blessing, our means of doing good will never be exhausted.

Who will unite with us in pressing this matter through manfully? Men, women, and children can act a part. Let all labor disinterestedly to earn means with which to help lessen the Battle Creek College debt. Every faithful effort will be an object lesson, and many others will be led to engage in a similar work. Let our brethren and sisters unitedly take up the Missionary Acre plan anew, and work earnestly to make it a great blessing.

December 10, 1903

Lessons from the Past

Centralization

As Noah's descendants increased in number, apostasy soon manifested itself. Those who desired to forget their Creator, and to cast off the restraint of his law, decided to separate from the worshipers of Jehovah. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower which should be the wonder of the world. This tower was to be so high that no flood could sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God.

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

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

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged

on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes.

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

"And the Lord came down to see the city and the tower [the great idol-building], which the children of men builded." Angels were sent to bring to naught the purposes of the builders.

The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions regarding the work. As messages were thus passing from one to another, the language was confounded, so that material was called for which was not needed, and the directions received were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven broke off the upper portion of the tower, and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens, and that he is able to confuse and to multiply confusions in order to teach men that they are only men.

God bears long with the perversity of men, giving them ample opportunity for repentance; but he marks all their devices to resist the authority of his just and holy law.

Up to this time men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence upon the face of all the earth." In our day the Lord desires that his people shall be dispersed throughout the earth. They

are not to colonize. Jesus said, "Go ye into all the world, and preach the gospel to every creature." When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world.

For years messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest fields, and labor unselfishly for souls.

From Testimonies written in 1895 and in 1899 I copy the following paragraphs:

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

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

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

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

"God will make the wilderness a sacred place as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines."

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

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

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek.

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

An Educational Center

The Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek to

work in the Sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure.

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

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

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

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

For his own name's sake God will not permit the froward and the independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." But I am instructed to say that in his judgments the Lord will remember mercy. He declares:

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

"The spirit of my people should fail before me," saith the Lord, "if I were to deal with them in accordance with their perversity. They could not endure my displeasure and my wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto him my favor."

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with my will; yet for the righteousness of my own cause, for the truth's sake, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message into the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors my name. All the penitent of Israel shall see of my salvation. I, the Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept my ways."

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

December 17, 1903

Lessons from the Past--No. 2

How Shall Our Youth Be Trained?

John the Baptist, the forerunner of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and rabbis, or by learning their maxims and traditions, through which right principles were perverted and belittled. The religious teachers of the day had become so blind spiritually that they could scarcely recognize the virtues of heavenly origin. So long had they cherished feelings of pride, envy, and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to destroy their true meaning.

It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From his childhood his mission had been kept before him, and he accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness.

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men, that he might understand how to reach their hearts with the message of heaven.

Christ lived the life of a genuine medical missionary. He desires us to study his life diligently, that we may learn to labor as he labored.

His mother was his first teacher. From her lips, and from the scrolls of the prophets, he learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully he acted his part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil his word; now he was a willing servant, a loving, obedient son. He learned a trade, and with his own hands worked in a carpenter's shop with Joseph. In the simple garb of a common laborer he walked the streets of the little town, going to and returning from his humble work.

With the people of that age, the value of things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's greatest essentials. The schools of his time, with their magnifying of things small and their belittling of things great, he did not seek. His education was gained directly from heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life,--God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Thus prepared, he went forth to his mission, in every moment of his contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed.

Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord--that our youth should not collect in Battle Creek to receive their education--has in no particular been changed. The fact that the Sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for our youth, makes it unsuitable today, as far as influence is concerned.

When the call came to move out of Battle Creek, the plea was, "We are here, and all settled. It would be an impossibility to move without enormous expense."

The Lord permitted fire to consume the principal buildings of the Review and Herald and the Sanitarium, and thus removed the greatest objection raised to moving out of Battle Creek. It was his design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller sanitariums should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this kind of work. It is well, and more than well,--it is essential,--that efforts be made to carry out the Lord's plan in this respect.

But a larger sanitarium building, different in design, yet capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are not really sick, but, like tourists, are seeking for rest and pleasure. The large number at the Sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world.

The care of the large number of guests at the Sanitarium requires a large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the Sanitarium, and the most efficient invited to come to the Sanitarium to take the nurses' course.

But shall we encourage our most promising young men and young women to go to Battle Creek, to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the Sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings, and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the Sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way that Satan is working.

To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God's design that our youth shall be called to this place, to associate with worldly people of all grades, high and low.

Because the Sanitarium is where it should not be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek, to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our conferences allow our youth who in the schools for Bible workers could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon his people to move?

We desire that our youth shall be so trained that they shall exert a saving influence in our churches, by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek, and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question his word?

The Family Firm

The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skilfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The older children may greatly assist her by helping to care for the little ones; and the younger ones may learn to perform many of the simple duties of the home.

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be relieved of the burdens that the sons and daughters can take upon themselves.

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother.

Fathers and mothers should do all in their power to carry forward the work of the home in the right way. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practised. The parents are to teach their children lessons from this Holy Book, making these lessons so simple that they will readily be understood.

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home.

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established, to which the children may be sent, and still be under the watchcare of their mothers, and have opportunity to practise the lessons of helpfulness that it is God's design they shall learn in the home.

In our larger schools provision should also be made for the education of younger children. This work is to be managed wisely, in connection with the training of more advanced students. The older students should be encouraged to take part in teaching these lower classes.

Much more can be done to save and educate the children of those who at present can not get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole.

Let us study the way of the Lord diligently, that we may discern his methods and plans. His wisdom is far reaching.

December 24, 1903

Carrying Forward the Lord's Work

The last years of probation are passing into eternity. The great day of the Lord is right upon us. Every energy we possess should now be used to arouse those dead in trespasses and sins.

Let the words of the Lord spoken by the prophet Malachi, be brought home to every soul:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

It is time that we gave heed to the teaching of the Word of God. All his injunctions are given to do us good. He calls upon those who stand under the blood-stained banner of Prince Emmanuel to give evidence that they realize their dependence on God and their accountability to him, by returning to him a certain portion of that which he entrusts to them. This money is to be used in advancing the work that must be done to fulfill the commission given by Christ to his disciples.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

God's people are called to a work that requires money and consecration. The obligations resting upon us hold us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength.

There are only two places in the universe where we can place our treasures,--in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. The Lord designs that the means entrusted to us shall be used in building up his kingdom. His goods are entrusted to his stewards that they may be carefully traded upon, and bring back a revenue to him in the saving of souls. These souls in their turn will become stewards of trust, co-operating with Christ to further the interests of God's cause.

Wherever there is life in a church, there is increase and growth. There is also a constant interchange, taking and giving out, receiving and returning to the Lord his own. To every true believer God imparts light and blessing, and this the believer imparts to others in the work that he does for the Lord. As he gives of that which he receives, his capacity for receiving is increased. Room is made for fresh supplies of grace and truth. Clearer light, increased knowledge, are his. On this giving and receiving depend the life and growth of the church. He who receives, but never gives, soon ceases to receive. If the truth does not flow from him to others, he loses his capacity to receive. We must impart the goods of heaven, if we would receive fresh blessing.

The Lord does not propose to come to this world, and lay down gold and silver for the advancement of his work. He supplies men with resources, that by their gifts and offerings they may keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the harvest field. And if men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to the Lord his own that makes men poor; withholding tends to poverty.

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." For the joy of seeing souls rescued from the hands of the destroyer, Christ endured the cross. He became the living sacrifice for a fallen world. Through his sacrifice was given to the world the mighty influence of the Holy Spirit. It is through sacrifice that the work

which Christ came to do must be carried forward. Self-sacrifice is required of every child of God.

God calls upon his people to awake to their responsibilities. A flood of light is shining from his Word, and there must be a meeting of neglected obligations. When these are met, by giving to the Lord his own in tithes and offerings, the way will be opened for the world to hear the message that the Lord designs it to hear. If our people had the love of God in the heart, if every church-member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter. Had the purpose of God been carried out in giving the message of mercy to the world, Christ would have come, and the saints would have received their welcome into the city of God.

If ever there was a time when sacrifices should be made, it is now. My brethren and sisters, practise economy in your homes. Put away the idols that you have placed before God. Give up your selfish pleasures. Do not, I beg of you, spend means in embellishing your houses; for your money belongs to God, and to him you must give an account for its use. Do not use the Lord's money to gratify the fancies of your children. Teach them that God has a claim on all they possess, and that nothing can ever cancel this claim.

Money is a needed treasure. Do not lavish it upon those who need it not. Some one needs your willing gifts. There are those in the world who are hungry, starving. You may say, I can not feed them all. But by practising Christ's lessons of economy, you can feed one. "Gather up the fragments that remain, that nothing be lost." These words were spoken by him whose power wrought a miracle to supply the needs of a hungry multitude.

If you have extravagant habits, cut them away from your life at once. Unless you do this, you will be bankrupt for eternity. Habits of economy, industry, and sobriety, are a better portion for your children than a rich dowry.

We are pilgrims and strangers on the earth. Let us not spend our means in gratifying desires that God would have us repress. Let us fitly represent our faith by restricting our wants. Let our church-members arise as one man, and work earnestly, as

those who are walking in the full light of truth for these last days.

If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Invest your means in the Lord's cause. If you are doing less than you can do to help the souls perishing around you, be sure that you are incurring guilt by your indolence.

It is God who gives men power to get wealth, and he has ordained that this ability shall be regarded, not as a means of gratifying self, but as a means of returning to God his own. With this as an object, it is no sin to use our capabilities in acquiring means. Money is to be earned by labor. Every youth should be educated in habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. It is the love of money that is the root of all evil. Wealth will prove a great blessing to its possessor, if he realizes that it is not his own, but the Lord's, to be received with thankfulness, and with thankfulness returned to the Giver.

But of what value is untold wealth, if it is hoarded in expensive mansions, or in bank-stock? What do these weigh in the scale in comparison with the salvation of the souls for whom Christ, the Son of the infinite God, has died?

The Lord bids us, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know, That if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

December 31, 1903

Written for Our Admonition--No. 1

The book of Deuteronomy should be carefully studied by those living on the earth today. It contains a record of the instruction given to Moses to give to the children of Israel. In it the law is repeated. At the time when the instruction which it contains was given, the people of Israel were encamped beside the Jordan. All but two of the adults who had left Egypt had died in the wilderness. Now the generation that had arisen during the forty years of journeying were about to pass over the Jordan to receive their inheritance in the promised land. But they must first hear from the lips of Moses the instruction given him by the Lord for them. The words of the law must be repeated to them, and they must hear again the conditions upon which they were to enter into and take possession of the promised land.

The law of God was often to be repeated to Israel. That its precepts might not be forgotten, it was to be kept before the people, and was ever to be exalted and honored. Parents were to read the law to their children, teaching it to them line upon line, precept upon precept. And on public occasions the law was to be read in the hearing of all the people.

Upon obedience to this law depended the prosperity of Israel. If they were obedient, it would bring them life; if disobedient, death.

"These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea.... The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go into the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the River Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

"And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars

of heaven for multitude.... How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do."

Moses had given the people to understand that he did not desire to monopolize the honor of government. Of all the men of Israel, he was the best qualified to be the leader of the people. But he realized that he must have counselors with whom to share the responsibilities of the work. I can not bear these burdens alone, he declared. Wise, God-fearing men were to be chosen to work with him, and they were to remain in their position of trust as long as they gave evidence that they were loyal and faithful. These men were to show favor to no one, and they were not to do one wrong action in order to gain favor. They were never to accept bribes nor to allow themselves to be overawed by evil men. In all their decisions equity was to govern. They were to be "able men, such as fear God, men of truth, hating covetousness."

The men thus chosen were appointed rulers over the people,--rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. Speaking of their appointment, Moses declared: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do."

And the people had agreed to the plans outlined by Moses, and had promised to follow the Lord's directions. Why then had they worked contrary to the Lord's agreement, arousing mutiny and discontent? Why had they murmured and complained,

as if they were hardly dealt with? They had complained of Moses, as if he were treating them harshly, when he was seeking in every way to make their journeyings in the wilderness a preparation and training for the promised land. Obedience to God's commands, co-operation with him in carrying out his plans, was essential for their present and future good, yea, for their eternal welfare. But they had been rebellious and disobedient.

Speaking of their conduct in the wilderness, Moses said: "And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

"And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us. Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us. Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there."

It was upon the very borders of the promised land that the people had broken into rebellion. The spies had returned from Canaan with their hearts filled with unbelief, and their wicked murmurings had set the hearts of all the people in rebellion. Dissatisfaction is quickly awakened in hearts that are unsanctified.

"Then I said unto you, Dread not, neither be afraid of them. The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in

Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither."

The time to which Moses refers when the Lord was angry with him was when the stream that for so many years had supplied the people with water ceased to flow. It was the Lord's purpose to test his people. He would prove whether they would trust his providence or imitate the unbelief of their fathers. Before God permitted them to enter Canaan, they must show that they believed his promise.

But no sooner was the cry for water heard in the encampment, than the people forgot the One who for so many years had supplied their wants, and instead of turning to God for help, they murmured against him, in their desperation exclaiming, "Would God that we had died when our brethren died before the Lord."

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

The leaders went to the door of the tabernacle, and fell upon their faces. Again the glory of the Lord appeared, and Moses was directed, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock."

The two brothers went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy

of Israel; but now, at last, even the patience of Moses gave way. "Hear now, ye rebels," he cried, "must we fetch you water out of this rock?" and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod.

Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored. "Hear now, ye rebels," he said. This accusation was true, but even truth is not to be spoken in passion or impatience. Moses, in taking it upon himself to accuse the people, grieved the Spirit of God, and wrought the people only harm.

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel, they must die before crossing the Jordan. Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, their guilt would have been far greater. But they were not chargeable with wilful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. The Lord accepted their repentance, though because of the harm their sin did among the people, he could not remit the punishment. God forgave Moses, but he could not grant him that which he so greatly longed for,--a home in the promised land.

January 7, 1904

Written for Our Admonition--No. 2

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The people of God, and especially the men who occupy positions of trust, need to study the history of Moses' failure to enter Canaan. Let them stop and think what it means to become angry, to show a spirit unworthy of a leader of God's people. There are those in God's service who have given way to anger, and who have not felt the repentance that Moses felt. These men have braced themselves to follow an unchristian course, and have gone on from one wrong to another.

And there are murmurers in the church, who easily lose their self-control. If everything does not move to please them, they become irritated, and provoke one another to evil. They have not the light and love of God in their souls; if their way is crossed, they give loose rein to an unsanctified, irritable spirit.

I have been instructed to present this before our people, and to urge them to make diligent work for repentance.

The instruction given to the children of Israel is for us also. Happy will be the church when its members study the directions given to the Israelites during their journeyings in the wilderness. In this instruction are specified the virtues that the church in the wilderness must have in order to be approved of God. The church of today has far greater light than had the church in the wilderness. She should stand on vantage ground, cherishing the pure, holy principles that God declares men must cherish in their dealing with their fellow men, if they would grow in grace and wisdom, and be honored as obedient subjects. Only by following these principles can we adorn the gospel of our Lord Jesus Christ.

The importance of the law of God, and Christ's relation to it, are to be presented before those who have placed themselves under Satan's banner, full of self-importance and self-sufficiency. In a wicked world God's servants are to obey the principles of his

government, by their righteousness testifying that fallen man can be loyal to God.

Christ is our Leader. Clothing his divinity with humanity, he humbled himself, that he might stand in person at the head of the human race. He laid aside his kingly crown, and yielded up his high position as commander of the angels, who loved to do his bidding. For our sake he became poor, that through his humiliation and poverty, human beings might be made rich, heirs to an eternal weight of glory. The Saviour came to the world in lowliness, and lived as a man among men. On all points except sin, divinity was to touch humanity. Living on this earth as a man among men, Christ answered in the affirmative the question, "Can man keep the law of God?" He was tempted in all points as man is tempted, "yet without sin." He was tempted that he might know how to succor those that should afterward be tempted. He became a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He gave himself to the world as a spiritual teacher, a genuine medical missionary.

O that our workers realized what privileges are theirs! They would know by experience what it means to hear and obey the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Christ came to our world to teach men what is meant by genuine religion,--the religion that will make men and women lights in the world. To all he offers power to form a true, noble character. The converted man rejoices that he has a Saviour who is so mighty. He is a partaker of the divine nature. His repentance is not a farce, but a reality, and the fruits of it appear in Christlike words and deeds. Every day, every hour, he reveals faith in the Sin-bearer. Love, hope, long-suffering, patience, kindness, are revealed in his life. In self-denial he lifts the cross and follows Jesus. He is a representative of the Saviour.

"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not

known my ways. So I sware in my wrath, They shall not enter into my rest.) take heed, brethren, lest there be in any of you an evil heart to unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."

Mark the words "deceitfulness of sin." Often Satan presents his temptations under the guise of goodness. Beware that you yield not to them. One violation of straightforward truthfulness prepares the way for the second violation, and wrongs are repeated until the heart of unbelief becomes hardened, and the conscience loses its sensitiveness.

Let us humble our hearts before God, and ask him to forgive us for speaking words of unbelief, words that cast a reflection on him who is too wise to err, and too good to do us harm.

"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 sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.... Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

January 7, 1904

Our First-Page Message

The epistle of Jude contains warning and instruction applicable to our own time and work. It should be read as if addressed to Seventh-day Adventists. This is the conclusion which can properly be drawn from the following paragraphs taken from a communication from Sister White, dated August 27, 1903:

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit.

Jude bears this message to guard believers against the seductive influences of false teachers, men who have a form of godliness, but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, leading them to make a pretense of being righteous, but to fail of placing themselves under the guidance of the Holy Spirit.

False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skilful misrepresentations with seductive tact.

The Lord is guarding his people against a repetition of the errors and mistakes of the past. There have always abounded false teachers who, advocating erroneous doctrines and unholy practises, and working upon false principles in a most specious, covered, deceptive manner, have endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a

false showing. They refuse to confess, repent, and believe. Confessions may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls because these souls believe and rely upon the men advocating these theories.

January 14, 1904

A Call to Greater Consecration

Men and women are God's agencies for the salvation of souls. Of his true followers the Lord says, "This people have I formed for myself; they shall show forth my praise." They are my witnesses, my chosen representatives, in an apostate world. Filled with a desire to win sinners to Christ, they have the sympathy and co-operation of the heavenly universe.

The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church. Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great center. Thus is answered his prayer that his followers may be one, as he is one with the Father.

Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness? The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But they refuse to place themselves where he can help them. They are breaking the commandments of God; for they have left their first love. Some have joined the enemy, to become accusers of the brethren. How could they do this wicked thing? In thought, word, and deed they are transgressors. They have spoken words that God condemns as unjust and cruel.

Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a sin to speak harshly and unadvisedly. There are many now teaching others who need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony. They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from his work.

There are in human nature elements of destruction, which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The Infinite One--he who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness--is able to subdue the rebellious heart of man, and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper. But unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the selfishness of the human heart. In order to be true Christians we must surrender ourselves unreservedly to Christ.

Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be, and of what they can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as he sees best. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are God's husbandry, ye are God's building." If we build in cooperation with him, the structure that we rear will day by day grow more beautiful and more symmetrical under the hand of the Master-builder, and through all eternity it will endure.

Sanctification is a progressive work. It is a continuous work, leading human beings higher, and still higher. It does not leave love behind, but brings it into the life as the very essence of Christianity.

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is our example. During his life on earth, he was ever kind and gentle. His influence was ever fragrant; for in him dwelt perfect love. He was never sour and unapproachable, and he never compromised with wrong to obtain favor. If we have his righteousness, we shall be like him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the sunshine of his presence, become mellowed by his grace?

Let us honor our profession of faith. Let us adorn our lives with beautiful traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we, by clinging to our imperfections and deformities, make Christ ashamed of us? His grace is promised to us. If we will receive it, it will beautify our lives. Then in the place of

disparaging our fellow workers, we shall help them to climb the ladder of progress. Deformity will be exchanged for goodness, perfection. Our lives will be adorned with the graces that made Christ's life so beautiful.

God calls for our co-operation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives with the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to represent him. In order for us to be true to our pledge, Christ must be formed within, the hope of glory. The daily life must become more and more like the Christ-life. We must be Christians in deed and in truth. Christ will have nothing to do with pretense. He will welcome to the heavenly courts those only whose Christianity is genuine. The lives of professed Christians who do not live the life of Christ are a mockery to religion.

A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ's representative. His life is the most convincing evidence that can be borne to the power of divine grace. When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

January 21, 1904

Beware of Fanciful Doctrines

I have been instructed to say that it is not new and fanciful doctrines which the people of God need. They do not need suppositions, which can not be sustained by the Word of God. They need the testimony of men who know the truth, men who understand and obey the charge given to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:2-5.

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

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

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

I went to the place where they were working, and opened before them what they

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

This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal god diffused through nature, and the doctrine of holy flesh.

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

Christ pledged himself to bridge the gulf that sin had made. Thus he became the Way, the Truth, and the Life. He shows us the path that leads to heaven, and promises to impart his efficiency to every one who believes on him. He came to our world to reveal, not a mixture of truth and error, but the pure truth of God. All error is misleading, even though clothed with garments of heavenly beauty.

The character and power of God are revealed by the work of his hands. In the natural world are to be seen evidences of the love and goodness of God. These tokens are given to call attention from nature to nature's God, that his "eternal power and Godhead" may be understood.

Pantheistic theories are not sustained by the Word of God. The light of his truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination.

Separation from God is the result of accepting them.

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

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

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

The minds of the Jewish teachers were filled with maxims and suppositions. They interpreted the Word to mean that which God never designed it to mean, enforcing their oddities on the common people.

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers were to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say," he continues, "least any man should beguile you with enticing words.... As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world,

and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Colossians 2:2-10.

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

Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, fault-finding. They have climbed into the judgment seat to pronounce sentence on those who do not meet their ideas. God calls upon them to come down, and bow before him in repentance, confessing their sins. He says to them, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Revelation 2:4, 5. They are striving for the first place, and by their words and acts they make many hearts sore.

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

January 28, 1904

Practical Christianity

I have been impressed with the subject of the influence of the church--what this influence should be. By earnest prayer the members are to obtain power that will make their influence a savor of life unto life. What is needed today is practical Christianity, not merely for a day or a year, but for a lifetime. The man who professes to be a Christian, and yet reveals in his life no practical godliness, is denying Christ. Opposite his name in the books of heaven are written the words, Unfaithful steward.

How is the world to be enlightened, save by the lives of Christ's followers? You profess to believe in Christ, to be a follower of his. Do you do his works? Can the world see plainly that you have been with Jesus, and learned of him? How are unbelievers to know that you belong to Christ if you show no zeal in his service, but instead cherish worldly ambition and follow worldly plans? Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

God can not prepare for the day of trial before us those who are careless and indifferent. With those who are neither cold nor hot he has nothing to do. "I would thou wert cold or hot," he says. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The half-hearted Christian exerts an influence more harmful than the influence of the avowed infidel.

There are many whose lives are but a pretense of godliness. They are a law unto themselves, and they always will be, unless the grace of Christ subdues their hearts. They lift up their souls unto vanity, and God has no use for them in his service.

The Will of God Concerning You

Our sanctification is God's object in all his dealing with us. He has chosen us from eternity that we might be holy. Christ gave himself for our redemption, that through faith in his power to save from sin, we might be made complete in him. In giving us his Word, he has given us bread from heaven. He declares that if we eat his flesh and drink his blood, we shall receive eternal life.

As Christians we have pledged ourselves to fulfil the responsibilities resting on us, and to show to the world that we have a close connection with God. Thus, through the good words and works of his disciples, Christ is to be represented and honored.

God expects of us perfect obedience to his law. This law is the echo of his voice, saying to us, Holier, yea, holier still. Desire after the fulness of the grace of Christ, yea, long--hunger and thirst--after righteousness. The promise is, "Ye shall be filled." Let your heart be filled with a longing for this righteousness, the work of which God's Word declares to be peace, and its effect quietness and assurance forever.

God has plainly stated that he expects us to be perfect, and because he expects this, he has made provision for us to be partakers of the divine nature. Only thus can we gain success in striving for eternal life. The power is given by Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

God's people are to reflect to the world the bright rays of his glory. But in order for them to do this, they must stand where these rays can fall on them. They must co-operate with God. The heart must be cleansed of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and assimilated, becoming part of the life. Thus we gain eternal life. Thus is answered the prayer of Christ, "Sanctify them through thy truth: thy word is truth."

"This is the will of God, even your sanctification." Is it your will that your desires and inclinations shall be brought into harmony with the divine mind?

Godliness in the Every-Day Life

Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life every one has difficulties with which to wrestle. Every one meets with

grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as verily a blessing to us as to those to whom they are spoken.

Parents, allow no faultfinding in your home. Teach your children to speak pleasant words, words that will bring sunshine and joy. Angels are not attracted to a home where discord reigns. Bring practical godliness into the home. Prepare yourselves and your children for entrance into the city of God. Angels will be your helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage.

Let the determination of each member of the family be, I will be a Christian: for in the school here below I must form a character that will give me entrance into the higher grade, even the school above. I must do unto others as I desire them to do to me.

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for the men in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, those in charge of our publishing houses and schools, need your prayers. They are tempted and tried. As you plead with God to bless them, your own hearts will be subdued and softened by his grace.

From Grace to Grace

We are living amid the perils of the last days, and we are to cleanse ourselves from all defilement, and put on the robe of Christ's righteousness. The work of God is to be steadily carried forward. We are to bring ourselves, body, soul, and spirit, into subjection to Christ. Unless we do this, the health of both body and soul will be endangered.

God desires his workers to gain daily a better understanding of how to reason logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to the strength of the memory. We can not afford to make mistakes. As little children we are to sit at the feet of Christ, learning of him how to work successfully. We are to ask God for sound judgment, and for light to impart to others. There is need of knowledge

that is the fruit of experience. We should not allow a day to pass without gaining an increase of knowledge in temporal and spiritual things. We are to plant no stakes that we are not willing to take up and plant further on, nearer the heights we hope to ascend. The highest education is to be found in training the mind to advance day by day. The close of each day should find us a day's march nearer the overcomer's reward. Day by day our understanding is to ripen. Day by day we are to work out conclusions that will bring a rich reward in this life and in the life to come. Looking daily to Jesus, instead of to what we ourselves have done, we shall make decided advancement in temporal as well as spiritual knowledge.

The end of all things is at hand. What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. Our lamps are to be kept burning brightly.

Prayer is a heaven-ordained means of success. Appeals, petitions, entreaties, between man and man, move men, and act a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth,--nothingness.

In all ages God has given human beings divine revelations, that thus he may fulfil his purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

February 4, 1904

Evidences of Discipleship

He who is converted to the truth, through faith made a partaker of the divine nature, is set apart to do the work of him who gave his life for the life of the world. The converted man is not a sluggard, but an earnest, faithful worker. He is one of Christ's chosen instrumentalities for the saving of others. He is filled with the same spirit of service that inspired the Saviour. He is a laborer together with God. He has the same earnestness, the same fervor, that led Christ to work so untiringly for the perishing. He is made a partaker of Christ's sufferings and of his great love, and he becomes a part of his working force for the saving of sinners.

Those in whose hearts the love of Christ abides will use every power they have in doing the work that Christ did. Every one who has received the message of Christ's love has a work to do. Upon every Christian rests the responsibility of reflecting the light of heaven to those in darkness. Each follower of the Saviour is to proclaim the glad tidings of salvation through grace. No one is to fail of living the truth that he has received.

The words of the Christian are to be carefully chosen. His deportment is to be above reproach. It is the revealing of the goodness of Christ's character that has so decided an influence on all with whom he is brought in contact.

The Lord is our Captain, our Leader. We are to bear his banner, and wear the armor that he provides. We are to strive to win his enemies to be his friends. Not till he lays his armor at the feet of the Redeemer is the Christian to relax his watchful, prayerful efforts.

"We are laborers together with God." Ever remember that all your capabilities, all your possessions, are the Lord's, to be used and improved in his service. Remember that all the means you have is given you by God. Use it to glorify his name. Use it wisely and economically, because it is a sacred trust. I ask those who have been entrusted with the Lord's money to labor unselfishly for the Master. Do not tie up your money in estates and banks, when there is such need that it be put into circulation to advance the Lord's work. Remember that your money is yours only in trust. Give the light to others

by giving of your means to send workers into new fields. Thus you will hasten the coming of Christ. He who is truly converted will feel it a privilege to give of his means to send the truth into the dark places of the earth.

God asks, Why are not memorials for me established in the cities? What answer can we return? The neglected work in our cities testifies to the lack of Christlike energy among believers. Let all awake to the need of establishing Christian missions in the cities. Let God's workers enter the doors that he has opened for them. Believers need to arouse and do much more than they are now doing in lines of Christian effort.

Christ's commission is, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Let God's people show that they believe these words. Fulfilling the Saviour's commission, they are to be a working power through all time.

Have we light? Let it shine forth to those in darkness. Tell the Saviour that you are doing his bidding, and then believe that he will fulfil the word, "Lo, I am with you alway, even unto the end."

Of the disciples we read, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Our work is plainly outlined by the work of Christ and the work of his disciples after his resurrection and ascension. We are not at liberty to sit with folded hands, waiting for some one to lead us to fields of labor and set us at work. Those who have a knowledge of the truth are to go forth in the name of the Lord, believing every word that Christ has spoken, and looking to him for grace and strength.

As, like the disciples, you go from place to place, telling the story of the Saviour's love, you will make friends, and will see the fruit of your labor. All true, humble, loving, faithful workers will be sustained and strengthened by power from on high. They will win their way to the hearts of the people as they follow Christ's example. The

sick will be ministered to, the afflicted prayed for. There will be heard the voice of singing and the voice of prayer. The Scriptures will be opened to testify of truth. And with signs following, the Lord will confirm the word spoken.

This class of work has gone out of fashion. Let it be once more brought into practise. The fields are white all ready to harvest. The Lord desires many more to go out into the harvest field. He will be with those who study his Word and obey his commands. He will impart to them his grace. Go forth in the name of Christ, remembering that he is your companion, that every prayer, every word, every song, is heard by him. The message of the soon coming of the Lord with power and great glory will bring conviction to many hearts.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

February 11, 1904

The Need of Earnest Effort

We are far behind in our missionary work, both at home and in foreign countries. We have in our keeping the most sacred truth ever committed to mortals, and our work should correspond to our profession of faith. The world is becoming more and more lawless. Soon great trouble will arise among the nations,--trouble that will not cease until Jesus comes.

What are we as a people doing at this important time? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God, and confessing our sins? Are we seeking with earnestness and sincerity for help from him who is the source of strength? Are we claiming the promises, believing that Jesus pardons our transgressions? Are we educating ourselves to overcome all temptation to murmur and complain?

My brethren and sisters, as never before we need to press together, unitedly following him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him.

Christ died to redeem us. By the infinite price with which he ransomed us he has shown his love for us. He is not willing that any should perish. He desires all to believe on him, that they may have eternal life.

With pity and compassion, with tender yearning, the Lord is looking upon his tried, tempted people. For a time the oppressors will be permitted to triumph over those who obey God's commandments. All are given the same opportunity that was granted to the first great rebel, the opportunity to show what spirit is prompting them to action. It is God's purpose that every one shall be tested, to see whether he will be loyal or disloyal to the laws that govern the kingdom of heaven. To the last God gives Satan opportunity to reveal his character. Thus the final triumph of his people will be made more marked, more glorious, more complete. The words of the prophet will be fulfilled: "The day of vengeance is in mine heart, and the year of my redeemed is come." "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be

moved. The Lord is great in Zion; and he is high above all the people."

Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food. No one should lift up his soul unto vanity, walking in pride and self-indulgence. We are living in a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will find us unprepared.

There is in our churches a decided lack of love for Christ and for one another. Christlike simplicity is looked upon as weakness. There is a lack of clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. When those who are handling sacred things do not walk in the light, the light becomes darkness to them, and how great is that darkness! Men are making strange mistakes in reading character. Those who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in his steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are thickening around us. All pharisaism, all self-righteousness, must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith.

There is among us a manifest lack of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this. And on no account must the spirit of complaint be encouraged. Do you cherish malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a spirit of war, rather than a spirit of meekness and humility? If ever we needed to manifest kindness and true courtesy, it is now. We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience. Thus in his providence God has designed that the claims of his law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of feeling.

Constantly we are to pray for divine aid. It is God alone who can hold the four

winds until his servants shall be sealed in their foreheads.

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter God's people. He brings up side issues to divert minds from the important subjects that should engage our attention. Individually we are to feel the importance of uniting in the bonds of Christian fellowship. With one heart and one mind we are to prepare for the conflict, by faith laying our petitions before the mercy-seat. The throne of God is arched by the bow of promise, and the prayers offered in faith and simplicity are heard. It is God's glory to answer the supplications of his people.

I have been especially instructed in regard to the danger of drawing apart. Let us leave to Satan the cruel work of accusing and faultfinding. Let us bow before God in repentance because of our want of love for one another and for him who died for us. The gold of love and faith is wanting in our ranks. Christ declares, "I have somewhat against thee, because thou hast left thy first love." Many are holding on to the truth with only the tips of their fingers. They have had great light and many privileges. Like Capernaum, they have in this respect been exalted to heaven. But unless they put away their pride and self-confidence, in the time of trial that is approaching they will become apostates. Unless they have an entire transformation of character, they will never enter heaven.

You strike too low, my brethren. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God, even your sanctification." Is it your will also? My brethren, with intensity of desire long after God; yea, pant after him, as the hart panteth after the water brooks. Press toward the mark of the prize of your high calling in Christ.

Why do not those who name the name of Christ reveal the earnestness and the self-denial that he revealed? Why do they not arouse from their indifferent, self-satisfied condition? God's people must have a fixed purpose to honor him. They will never be holy until they put all their energies into his work.

February 18, 1904

Lights in the World

Christ declared himself to be the light of the world. To his disciples he gave a part in the work of shedding light on a sin-darkened world. "Ye are the light of the world," he declared. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The church has been made the depositary of the truth of the gospel, the agency through which God's light is to shine forth to the world, in clear, distinct rays. How is this light to shine? Let God's Word tell us:

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

God has made every provision for our justification and sanctification. He has given Christ to us, that through him we may be made complete. Christ gave his life for

sinners. By his death he opened a fountain in which all may wash their robes of character, and make them white. He died on the cross, but he rose from the tomb, proclaiming, "I am the resurrection, and the life." He made his followers joint heirs with him in his glory. In his name they were to go forth to carry out his purpose of bringing many souls to a knowledge of the truth.

Heaven's resources are limitless, and they are all at our command. Why, then, I ask, is the progress of the Lord's work in our world so slow? Why are not the Lord's followers increasing in knowledge and purity, holiness and power?

Are there not presented before Christ's followers the highest virtues to be cultivated, the greatest honors to be gained? God calls upon them to enter a race in which every one may win. He calls upon them to enlist in a warfare in which every one may be a conqueror. A robe of righteousness and a crown of everlasting life,--this is the reward held out before the overcomer.

The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give to men. God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are the recognized representatives of Christ. Their work is to show that Christianity is a reality. They are to be men of faith, men of constant growth, men of courage, whole-souled men, who without questioning trust in God and his promises.

God calls for men of undaunted courage, men full of hope and faith and trust, who rejoice in the thought of the final triumph, refusing to be hindered by obstacles. He who steadfastly adheres to the principles of truth has the assurance that his weakest points of character may become his strongest points. Heavenly angels are close by him who strives to bring his life into harmony with God and his holy law. God is with him as he declares, "I must overcome the temptations that surround me, else they will drive Christ from my heart." He combats all temptation and braves all opposition. By the strength obtained from on high, he holds in control the passions and tendencies which, uncontrolled, would lead him to defeat.

The presence of the man who loves and fears God is as a sweet fragrance in his family. His example speaks eloquently in favor of the truth. All with whom he comes in

contact are constrained to say, "He has been with Jesus, and has learned of him."

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror.

Why, then, should not those who are fighting against the powers of darkness move forward with faith and courage? God and Christ and the Holy Spirit are on their side.

The Lord expects those who believe in Christ to co-operate with divine instrumentalities, and thus reveal a strength that the worldling can not reveal. God is dishonored, and his cause is reproached, when the Christian shows less zeal, less self-denial, in his strife for the mastery over evil, than do those who are striving for the mastery over the things of the world.

We know not how soon our probation may close. How dare those who know the truth live in unpreparedness, not ready to meet their Lord? How dare they remain sinful and defiled? Why are they not afraid? Why do they not realize their peril? The weakness of the church is due to its unbelieving, unconverted, unsanctified members. The Lord would work mightily for his people if they would put off the works of darkness, and be clothed with his righteousness. He calls upon every one who names the name of Christ to depart from all iniquity, to be "not slothful in business; fervent in spirit; serving the Lord."

God calls upon those who profess to believe the truth to show by unquestioning obedience that they are faithful soldiers of the cross. Let not those who stand under the blood-stained banner of Prince Emmanuel do anything that will dishonor the cause for which they are fighting. Christ expects his soldiers to be brave and loyal and true.

The work that Christ did on this earth his followers are to do. With the power and efficacy brought by the Holy Spirit they are to carry forward his plan for the restoration of the divine image in humanity. The Lord will do great things for them when they work

under the Holy Spirit's guidance. But they must place their entire dependence on God.

For the last twenty years a subtle, unconsecrated influence has been leading men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ. They have failed to appreciate the One who declares, "Lo, I am with you alway, even unto the end of the world."

Let us do all in our power to redeem the past. Making God our trust, let us go out into the waste places of the earth to work for the salvation of perishing souls. We shall meet with close and trying times. Temptation and trial will come. But the Lord is an all-powerful helper. He desires those who work for him to move forward with singing, because he co-operates with every unselfish effort.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.... For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

February 25, 1904

Brotherly Love

Just prior to the crucifixion, Christ, in his last lessons to the disciples, dwelt upon the love that they should cherish for one another. "By this," he said, "shall all men know that ye are my disciples, if ye have love one to another."

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.

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

A Spiritual Loss

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

A Message of Reproof

Because the early church lost their first love, there came to them a message of reproof. "I have somewhat against thee," the Lord declared, "because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Those mentioned in this scripture as losing their first love were not ranked with open sinners. They had the truth; they were established in the doctrine; they were firm to condemn and resist evil. Yet God declared, "Nevertheless I have somewhat against thee." They were losing their realization of the greatness of the love that God has shown for fallen humanity by making an infinite sacrifice to redeem them.

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death he urged upon believers the constant exercise of love for one another. His letters to the churches are interwoven with this thought. In one of his epistles we read: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.... God sent his only begotten Son into the world, that we might live through him.... Beloved, if God so loved us, we ought also to love one another."

In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together! How careful we should be to have our words and actions in harmony with the sacred truths that God has committed to us. The people of the world are looking to us, to see if our faith is exerting a sanctifying influence on our hearts, making us Christlike. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

Our Greatest Danger

It is not the opposition of the world that will endanger us the most; the evil cherished in the hearts of professed Christians works out most grievous disaster, and retards most the progress of God's cause. There is no surer way of weakening ourselves

in spiritual things than by being envious, suspicious of one another, full of faultfinding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

How We May Reveal Christ

When you are associated with one another, be guarded in your words. Let your conversation be of such a nature that you will have no need to repent of it. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your hearts, you will talk of the truth,--of the blessed hope that you have in Jesus. If your hearts are filled with brotherly love, you will seek to establish and build up your brother in the most holy faith.

If a word is dropped that is detrimental to the character of a friend or brother, never encourage this evil-speaking; for it is the work of the enemy. Remind the speaker that God's Word forbids this kind of conversation. We are to empty the heart of everything that defiles the soul-temple, that Christ may dwell within. The Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love toward others, if we guard one another's interests, if we are kind, patient, forbearing, the fruits we bear will give evidence to the world that we are God's children. It is unity in the church that enables Christians to exert a strong influence upon unbelievers.

To build up one another in the most holy faith is a blessed work; to tear down is a work full of bitterness and sorrow Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, love and unity would prevail in the church.

Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our

conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet upon dangerous ground; nor would we enter into temptation, falling under the power of the evil one.

Instead of finding fault with others, let us be critical with ourselves. Every one should inquire, Is my heart right before God? Am I glorifying my Heavenly Father? If you have cherished a wrong spirit, banish it from the soul. Eradicate from your heart everything that is of a defiling nature. Pluck up every root of bitterness, lest others be contaminated by the baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour and cultivate in its stead the plant of love. Let Jesus be enshrined in the soul-temple.

My brethren and sisters, prayerfully consider the exhortation given to those who have left their first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." God is now calling for heartfelt repentance, and for a return to the love that we once manifested toward one another. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

"If we love one another, God dwelleth in us, and his love is perfected in us."

March 3, 1904

Danger in Speculative Knowledge

The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized.

Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,--these Satan uses as agencies to bring about certain ends. He will employ the power of mind on mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error.

Satanic agencies are clothing false theories in an attractive garb, even as Satan in the garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain Word of God to pleasing fables.

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray.

I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give the people of God the warning, "Be not deceived; God is not mocked."

Beware of a Sensational Religion

At this time we need in the cause of God spiritual-minded men,--men who are firm in principle, and who have a clear understanding of the truth.

I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practise the truth, men who understand and obey the charge given to Timothy: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon any one the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Let not your life-work be marred by them.

A Warning Against False Teaching

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

I am instructed to say to our people, Let us follow Christ. Do not forget that he is to be our pattern in all things. We may safely discard those ideas that are not found in

his teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them.

Diverting Minds from Present Duty

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give John for his people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

Let none seek to tear away the foundations of our faith,--the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?--It soon fell; for it was not founded upon the Rock.

Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid"?

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with

holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

March 10, 1904

Laborers Together With God

To My Ministering Brethren, I entreat you to rise to your high calling in Christ. The prayer of Moses, "I beseech thee, show me thy glory," is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, "I beseech thee, show me thy glory."

What was God's answer to Moses?--"I will make all my goodness pass before thee.... And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner is as verily the glory of the Lord as is the manifestation of his mercy.

"Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." The Lord God of Israel is jealous for his honor. How, then, I inquire, does he regard the inhabitants of this world, who live in his house, and from his liberal treasury are provided with food and clothing, but who never so much as say "Thank you" to him? They are unmindful of his goodness. They are like the inhabitants of the antediluvian world, who were destroyed because they worked continually in opposition to their Creator.

Of the antediluvians we read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all."

God warned the inhabitants of the old world of what he purposed to do in cleansing the earth of its impurity. But they laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah's warning of a coming flood.

When Christ was upon the earth, he gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But his warning was unheeded.

The Lord has sent us by his ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded.

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared.

Thus will it be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare.

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."

To Every Man His Work

To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference to God's requirements.

It is our duty to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and earnest watching are to be combined with faithful work, in expectation of the solemn events so soon to take place. The end is near. The commission given by Christ to his disciples is to be fulfilled. To all people the gospel is to be preached.

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be co-laborers with God in the work of winning souls to Christ.

"We Preach not Ourselves, but Christ"

The fourth chapter of Second Corinthians contains a lesson that should be carefully studied by all. "We preach not ourselves," Paul says, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls can not see Jesus.

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving power from above. God works through his faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears his indorsement.

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the word of life, still remain. The mountains, the hills, the things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final

retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn.

Love, courtesy, self-sacrifice,--these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved.

Trusting in Christ

In order to fight successfully the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might stand before God complete in him. God is not pleased with our lack of faith. Unbelief always separates the soul from Christ.

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet he has reached out his hand to save me. I have told him all about my mistakes. I have confessed with shame and sorrow that I have dishonored him. I have looked to the cross, and have said, All this he suffered for me. The Holy Spirit has shown me my ingratitude, my sin, in putting Christ to open shame. He who knows no sin has forgiven me. He calls me to a higher, nobler life, and I press on to the things that are before."

Christ Our Efficiency

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Man is here cautioned against boasting. Christ is his efficiency. God uses human beings as his instrumentalities, to do his work. Our capabilities and talents are all to be

held in trust. They do not originate with us. They come from God, and are to be consecrated to his service. To the one who does this the Lord will give higher abilities.

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can then be said, "The Spirit never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of his high calling in Christ."

This experience every one who is saved must have. In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that he can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.

Called to Service

Now, just now, is our time of probation, wherein we are to prepare for heaven. Christ gave his life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed in money-getting. He invents many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adorning,--the adorning of a meek and quiet spirit, which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out ambitious projects or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God.

Satan uses his influence to drown the voice of God speaking to the soul; and the

world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using.

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

The fast-fulfilling signs of the time declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, "This man was called by God, but he would not hear, he would not give heed. Again and again the Spirit moved upon his heart, but he said, 'Go thy way for this time; and when I have a more convenient season, I will call for thee.' This man saw the Saviour's sacrifice in a beautiful light; but some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed"?

March 17, 1904

The Revelation of God

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and God-head.

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works.

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the

skilful Master Artist. In this book of nature opened to us,--in the beautiful, scented flowers, with their varied and delicate coloring,--God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briers, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth.

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ."

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their

altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship.

"Ye men of Athens," he said. "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father: there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the

Lord's agencies. God is the superintendent, as well as the creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun.

There is scarcely an operation of nature to which we may not find reference in the Word of God. The Word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains.... He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: ... he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasuries."

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God.

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

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.... Who changed the truth of God into a lie, and worshiped and served

the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools.

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,--a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily."

March 24, 1904

Co-workers With Christ

Christ intended that a greater work should be done in soul-winning than we have yet seen. He did not intend that such large numbers should take their stand under the banner of Satan, enrolled as rebels against God. He has no pleasure in the death of the wicked. He did not design that human beings should live and die in sin. Why, then, are so few reached and saved?--It is because so many of those who profess to be Christians are working on the same lines as the great apostate. They let Satan plan and devise for them.

Very much more might be done for Christ if all who have the light of present truth would practise the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart.

My dear brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light.

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy. Money lent or given will not accomplish it. Sermons can not do it. By visiting people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master

Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,--these will bring peace and joy. Cultivate thankfulness of heart. "Let the peace of God rule in your hearts, ... and be ye thankful." Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

It is a mystery that there are not hundreds at work for God where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality.

The gospel standard is to be planted in every place where now it is not. With our eyes fixed on the cross of Calvary, believing that the Saviour will be with us until the end, as our shield, our strength, our efficiency, we are to work for God.

Why is it that we do not receive more from him who is the source of light and power? We expect too little. Has God lost his love for man? Is not this love still flowing earthward? Has he lost his desire to show himself strong in behalf of his people? Christ will give us victory in the conflict. Who can doubt this when we know that he laid aside his royal robe and kingly crown, and came to this world in the garb of humanity, that he might stand as man's substitute and surety?

We do not value as we should the power and efficacy of prayer. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." God desires us to come to him in prayer, that he may enlighten our minds. He alone can give clear conceptions of truth. He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind, and give it a knowledge and a faith that will endure the test. Pray then; pray without ceasing. The Lord who heard Daniel's prayer, will hear yours if you will approach him as Daniel did.

Let us live in close communion with God. The joy of the Christian arises from a sense of God's love and care for his children, and the assurance that he will not leave

them alone in their weakness. The Lord never withholds his wisdom from those who are truly consecrated. Those who fear him and seek him daily, walk in security. It is the men who humble themselves even as a little child who are taught by God. The man who does not exalt himself can fill a place in God's plan that no self-sufficient man, however learned and well-prepared he may think himself, can fill. It makes every difference whether a man walks with God, or whether he is satisfied to walk with himself, trusting in his own abilities.

It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to learn in the school of Christ the lessons that he teaches.

The power of the Holy Spirit would come to our workers if they would ask for it aright. There will be no change made in the divine economy in order to bring about marked changes in the religious world. Men and women must rise to the emergency. They must receive the holy oil, the divine communication. This will enable them to arise and shine because their light has come.

Those who believe present truth are to live this truth. They are to bring the word of God into the daily life. This word is the bread of heaven, and those who read and study it, making its truths a part of the life, will be given power from above. O, can we not understand this? "This is the will of him that sent me," Christ said, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in his service?

We are in great need of large-hearted, level-headed men,--men whose daily life shows plainly that they have been with Jesus, and have learned of him,--men who, when called to bear burdens, do not complain, but move cheerfully forward, singing, yes, making melody in their hearts to the Lord.

To those who are presenting from the pulpit the truth for this time, I would say: Remember that you are engaged in a solemn, sacred work. Souls for whom Christ died, and who may have the life that measures with the life of God, are in the valley of decision. Before you present any subject to the people, talk with God in prayer. Hide

self in Jesus. Receive the Holy Spirit, and then, in the power of this Spirit, speak to the people. Be sure that you are standing where you can be worked by the Spirit, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power."

To our youth, I would say, As you use for God the talents that he has entrusted to you, you will obtain a knowledge that will make you dissatisfied with yourselves. You will see the great work that is to be done. You will see the need of separating from every hurtful habit or practise, lest you harm some other soul.

There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they will walk with God, he will talk with them and teach them. Let them work where they are, doing what they can to pass along the truth that is so precious to them. Then, when there are vacancies to be filled, they will hear the words, Friend, come up higher. They may be reluctant to advance, but let them move forward, trusting in God, and bringing into his work a fresh, honest experience, and a heart filled with unswerving love.

Open the door of the heart to the knock of Christ. Welcome the heavenly Guest. Then if you are placed in a position of responsibility, you will not lift yourself up unto vanity. There are truths in the Word of God the meaning of which you do not comprehend, but these will open to you in their beauty and loveliness; for Christ is your teacher. If you have improved the past, it is still yours, because you have garnered the bright beams of the Sun of Righteousness. You have a treasure of knowledge to which you are constantly adding, and thus you are being raised to a higher plane of service. Impart that which you receive, and keep imparting, that you may continue to receive.

March 31, 1904

The Result of Beholding Christ

God has promised to draw near to all who will draw near to him. All may delight their souls in the Lord. All may grow in grace, in wisdom, and in love; through faithful continuance in well-doing all may become partakers of the divine nature.

Those who strive for the Spirit of God will be rewarded in accordance with the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." My brethren and sisters, will you not awake out of sleep? Will you not pray, and watch unto prayer? Through the power that Jesus gives, we can be "more than conquerors." But we can not manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of Christ and into the mystery of his love, "which passeth knowledge." We are to live in the warm, genial rays of the Sun of Righteousness. Nothing but Christ's loving compassion, his divine grace, his almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts. What is our strength?--The joy of the Lord. Let the love of Christ fill our hearts, and then we shall be prepared to receive the power that he has for us.

Let us thank God every day for the blessings that are ours. If the human agent will humble himself before God, realizing how inappropriate it is for him to cherish self-sufficiency, realizing his utter inability to do the work that needs to be done in order that his soul may be purified; if he will cast away his own righteousness. Christ will abide in his heart. He will put his hand to the work of creating him anew, and will continue the work till he is complete in him.

Christ will never neglect the work that has been placed in his hands. He will inspire the resolute disciple with a sense of the perversity, the sin-stained condition, the depravity, of the heart upon which he is working. The true penitent learns the uselessness of self-importance. Looking to Jesus, comparing his own defective character with the Saviour's perfect character, he says only,

"In my hand no price I bring; Simply to thy cross I cling."

With Isaiah he declares, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

"Dead in Trespasses and Sins"

"You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Spiritual death is here spoken of. How many there are who are unwarned, and in consequence unconvicted. They are passing on, in harmony with the world and with the desires of their own undisciplined, unsubdued hearts. They live in pleasure and worldliness, and should sickness come, and death overtake them, they would be found unready. They are not interested in the race for eternal life. They do not look upon the conflict against sin, the warfare with principalities and powers, as essential. They are in need of light. Satan holds them in his power, and they see not their danger. They know nothing of the crucifixion that cuts away from the life all that separates the soul from Christ. They are subject to the power of the spirit that works in the children of disobedience.

This spirit is Satan, the fallen angel, the ruler of the power of darkness. He has control of the spirits of evil, and through them he seeks to gain control of human beings. He is the head of the fallen angels. He supplies them with vital force.

How many there are who are left in darkness because the lives of those who have had light, and who profess to believe the truth, are a falsehood, a fatal deception. These professed Christians have kept the truth in the outer court. It has not been brought into the daily life. They may belong to the church, but this will not save them. Those who do the works of a sinner will receive the punishment of a sinner. Profession is but a snare to those who have no experience in the reality of true Christianity, who know not the principles that lead the Christian to inquire at every step, "Is this the way of the Lord?"

Raised to Spiritual Life

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

As God raised Christ from the dead, that he might bring life and immortality to light through the gospel, and thus save his people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with his life, filling their hearts with hope and joy.

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Power That Gains the Victory

Beholding Christ for the purpose of becoming like him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees the holiness of the divine law as revealed in the character of Christ, and more and more earnestly he strives to be like him. A warfare may be expected at any time; for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes that Satan has been strengthening for his own use.

The human agent sees what he has to contend with,--a strange power opposed to the idea of attaining the perfection that Christ holds out. But he knows that with the Redeemer there is saving power that will gain for him the victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency.

Paul's Experience

Paul had a wonderful experience. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of

Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." That is, he was trying to keep the letter of the law perfectly.

But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed himself to him. Henceforth his testimony was:

"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

In his estimation no treasure could equal the gift of the knowledge of Christ. He trusted in the Saviour's power to save even him, who had persecuted his followers.

If God's people today would see how far short they fall of being what they ought to be; if they would strive with the powers of the whole being to reach the standard that God has declared they must reach; if they would put into their efforts an energy and a perseverance proportionate to the greatness of the reward offered, how wonderfully they would be blessed, and how much God would accomplish through them!

The adversary stands ready to lead church-members into strange paths. Let them keep the soul fully guarded, and filled with the light and grace and life that heaven is always ready to supply.

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are children of one family,--a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and the policy of the world, but

the law of heaven. We are Christ's purchased possession, and we are to put away envy and evil-surmising, and love one another as Christ has loved us, helping one another to press onward and upward.

April 7, 1904

Help in Every Time of Need

To My Sisters Tempted by Discouragement, To each one of us has been given the inestimable privilege of being a child of God. Why, then, should we be unhappy? We are all sinful, but we have a Saviour who can take away our sins; for in him is no sin. We all have many difficulties to meet, many perplexing problems to solve. But we have an all-powerful Helper, who will listen to our requests as willingly and gladly as he listened to the requests of those who, when he was on this earth in person, came to him for help. I ask you not to take the ordering of your life out of his hands.

When discouragement presses heavily upon you, read the following scriptures:

"My tears have been my meat day and night, while they continually say unto me, Where is thy God?... Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance."

"Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

"Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

"For this God is our God forever and ever: he will be our guide even unto death."

Do you make mistakes? Do not let this discourage you. The Lord may permit you to make small mistakes in order to save you from making larger mistakes. Go to Jesus, and ask him to forgive you, and then believe that he does. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

When unkind, discouraging words are spoken to you, do not retaliate. Do not reply unless you can return a pleasant answer. Say to yourself, "I will not disappoint my Saviour. The Christian woman is a gentlewoman. On her lips is ever the law of kindness. She utters no hasty words. To speak gentle words when you are irritated will bring sunshine into your hearts, and make your path more smooth. A schoolgirl, when asked for a definition of meekness, said. "Meek people are those who give soft answers to rough questions." Christ says, "Blessed are the meek: for they shall inherit the earth." They will be fit subjects for the kingdom of heaven; for they are willing to be taught.

Do not treat life as a romance, but as a reality. Perform your smallest duty in the fear and love of God, with faithfulness and cheerfulness. God declares, "He that is faithful in that which is least is faithful also in much."

Study the life that Christ lived while on this earth. He did not neglect the smallest, simplest duty. Perfection marked all that he did. Look to him for help, and you will be enabled to perform your daily duties with the grace and dignity of one who is seeking for the crown of immortal life.

We dwell much on the grandeur of Christ's life. We speak of the great things that he accomplished, of the miracles he wrought, of how he spoke peace to the tempestuous waters, restored sight to the blind and hearing to the deaf, and raised the dead to life. But his attention to small things is even higher proof of his greatness. Listen to him speaking to Martha, as she comes to him with the request that he bid her sister help her with the serving. He tells her not to allow the cares of the household to disturb the peace of her soul. "Martha, Martha," he says, "thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Listen to the words that he spoke as the weary mothers brought their children to him to be blessed. The disciples, unwilling that their Master should be disturbed, were

sending the women away. But Christ said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." And taking them in his arms, he blessed them. Could the future of these children be opened before us, we could see the mothers recalling to the minds of the children the scene of that day, and repeating the loving words of the Saviour. We should see, too, how often, in after years, the memory of those words kept the children from straying from the path cast up for the ransomed of the Lord.

Think of the words that Christ spoke to the one woman in Samaria. He was sitting by Jacob's well, and the woman came to draw water. Christ asked a favor of her. "Give me to drink," he said. He wanted a cool draft, and he wished, also, to open the way whereby he might give her the water of life.

"How is it," said the woman, "that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water....Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How much interest Christ manifested in this one woman! How earnest and eloquent were his words! When the woman heard them, she left her waterpot, and went into the city, saying to those she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" We read that many of the Samaritans of that city believed on him. And who can estimate the influence that these words have exerted for the saving of souls in the years that have passed since then!

My dear sisters, this same Jesus is your Saviour. Have faith in him. Do not distrust him. He is a present help in every time of need. Do not take your troubles to human beings. Take them to the Lord. You may think that others ought to sympathize with you in your trials; but you will sometimes be disappointed. Jesus never disappoints the one who comes to him for help. He is saying to you today, "Come unto me, ... and I will give you rest." He will give you rest in him. No one who comes to him goes away unhelped. Take your burdens to the divine burden-bearer, and leave them with him, knowing that he will carry them for you. He is the Christ, the One who bears the sins of the world. He will take you under his watchcare; for he loves you. He will accept you,

and set you apart for his service. By the indwelling of his Spirit, he will make you more than conquerors.

Act your part in helping yourselves, as all must do who would be blessed. Do not dwell upon the hardship of the Christian life. Do not talk of your trials. If you do, you will become more and more inclined to complain. God asks you to speak no unkind words of the Saviour. Instead of bemoaning your weakness, and feeling that you are hardly used, talk of the goodness and mercy of the Lord.

Do not utter one despondent word: for such words please Satan. Talk of Christ's goodness and tell of his power. Words of hope and trust and courage are as easily spoken as words of complaint. "Rejoice in the Lord alway: and again I say, Rejoice."

When the enemy tells you that the Lord has forsaken you, tell him that you know he has not; for he declares, "I will never leave thee, nor forsake thee." Dismiss the enemy. Tell him you will not dishonor the Lord by doubting his love.

Christ asks us to believe in him as one who is able to keep us from falling. There is no limit to the help that the Saviour is willing to bestow on us. He asks us to bring into our lives the grace that will keep us from sin. From the cross of Calvary there comes to us liberty, hope, and strength. Do not dishonor your Redeemer by doubting his power. Trust him all the time. Take hold of the riches of his grace, saying, "I will believe, I do believe that Jesus died for me." The way before you may seem dark, but Jesus can make it light.

Be joyful in God. Christ is light, and in him is no darkness at all. Look toward the light. Accustom yourselves to speak the praise of God. Make others happy. This is your first work. It will strengthen the best traits of character. Throw the windows of the soul wide open heavenward, and let the sunshine of Christ's righteousness in. Morning, noon, and night your hearts may be filled with the bright rays of heaven's light.

April 14, 1904

Partakers of the Divine Nature

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?--By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took humanity upon himself that he might reach humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame.

To all he gives the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We have a part to act in this work. Let none think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation." How?--"With fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God works, and man works. We are to co-operate with God. Thus only can we be partakers of the divine nature.

Here is the consistency of true religion. We are to be "laborers together with God," working in harmony with him. "Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself

what God designs him to be, building his life with pure, noble deeds.

Those who are partakers of the divine nature will not give way to temptation. The enemy is working with all his might to overcome those who are striving to live the Christian life. He comes to them with temptations, in the hope that they will yield. Thus he hopes to discourage them. But those who have planted their feet firmly on the Rock of Ages will not yield to his devices. They will remember that God is their Father and Christ their Helper. The Saviour came to our world to bring to every tried, tempted soul strength to overcome even as he overcame. I know the power of temptation; I know the dangers that are in the way; but I know, too, that strength sufficient for every time of need is provided for those who are struggling against temptation.

"God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." If by associating with worldlings for pleasure, by conforming to worldly practises, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling.

Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. "I pray not," Christ said, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

The Plan of Addition

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience."

Notice that patience comes after temperance. In order to be patient, we must be temperate. Those who give loose reign to appetite will be dyspeptics; and we all know how hard it is to live peaceably with a dyspeptic. When the digestive organs are abused

and irritated, nervous, hasty, impatient words follow.

God has a work for each one of us to do, and into this work we are to put all the power of brain, bone, and muscle. We are to keep ourselves in the best condition for the accomplishment of this work. We are not our own; we have been bought with a price; and in all that we do or say, we are to glorify God.

"And to patience godliness." In thought, word, and deed. God's people are to be Christlike.

"And to godliness brotherly kindness." Those who are controlled by the Spirit of the Holy One will be kind in the family. They will conduct the affairs of the home without irritation, knowing that irritation on the part of father or mother arouses irritation in the child. Kind, gentle words, which show tenderness and unselfish interest, exert a powerful influence for the right.

We are to live on the plan of addition, and as we do this, God will work for us on the plan of multiplication. Grace and peace will be multiplied unto us.

An Eternal Life Insurance Policy

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

This is your life insurance policy. Act well your part, and you will be given entrance into the kingdom of glory. God has chosen you to have eternal life if you will do his will.

One Day at a Time

We shall pass through this world only once. Let us, then, be careful how we

speak and act. Let us be careful where we place our feet, lest the lame be turned out of the way. Let us so live that God can make us partakers of the divine nature, enabling us to obtain victories, and to overcome as Christ overcame.

God asks us to live only one day at a time. You need not look a week or a month ahead. Today do your best. Today speak and act in a way that will honor God. The promise is, "As thy days, so shall thy strength be."

Courage in the Lord

Troublous times are before us. The judgments of God are abroad in the land. Calamities follow one another in rapid succession. Soon God is to rise out of his place to shake terribly the earth, and to punish the inhabitants for their iniquity. Then he will stand up in behalf of his people, and will give them his protecting care. He will throw his everlasting arms around them to shield them from all harm.

After the passing of the time in 1844, a number of the brethren and sisters were assembled in a meeting. All were very sad; for the disappointment had been sore. Presently a man came in, crying, "Courage in the Lord, brethren, courage in the Lord." This he repeated again and again, till every face was aglow, and every voice was lifted in praise to God. And this morning I say to you, "Courage in the Lord." Ever since 1844 I have been proclaiming present truth, and today this truth is dearer to me than ever before.

God loves his believing people. Go through the Psalms, and find all the places where God has promised you his love and his help. Praise him for these promises, and make them your own. Do your best every day, and trust God for the future. We are his little children, and he desires us to trust him as a child trusts its earthly parents.

April 21, 1904

Co-operation Between the School and the Home

The work of the teachers in our schools is a part of the work of the Lord for this time. Church-school teachers must not lightly regard the responsibilities of their work. The influence is an important factor in the formation of the characters of the children and youth under their care. If they will strive diligently to keep the way of the Lord, they will be a blessing and a help to their pupils, aiding them to form characters that will stand in the day of judgment.

The character of the work done in our church-schools should be of the very highest order. Great care should be shown in selecting teachers. Wise men, who can discern character, should make the selection; for the very best talent is needed to educate and mold the minds of the children and youth, and to carry on successfully the many kinds of work that will need to be done by the teachers in our church-schools. No one of an inferior or narrow cast of mind should ever be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers, who have no managing ability; for their efforts will tend to disorganization, and every school should in this respect be a model of heaven.

The teachers chosen should have the true missionary spirit; for the children placed in their charge are to be trained to become missionaries. The teachers are to learn constantly in the school of Christ. Unless they have learned to obey God's requirements, how can they teach their pupils to obey? Unless they have learned to be patient, they are not prepared to meet the many trials and annoyances of the schoolroom.

In their work our church-school teachers will find many perplexities. They will have to contend against the prejudices of parents who have incorrect ideas of the characters which their children should form; for there are many parents who, though professing to believe the Bible, fail of bringing its principles into the home life. But if the teachers are constant learners in the school of Christ, these circumstances will never conquer them.

Unjust Criticism

The teachers should not be left to carry alone the burden of their work. They need the sympathy, the kindness, the co-operation, and the love of every church-member. But there are church-members who have been quick to catch up unkind suppositions, and to speak disparagingly of the teacher before other church-members, and even in the presence of the children. Some have talked freely and bitterly concerning a teacher, though not clearly understanding the difficulty of which they were speaking.

This should not be. Let the one who thinks that a teacher has done wrong, follow the directions that Christ has given. He says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Until you have done this, you are not justified in telling others of your brother's mistakes.

Let the church-members in places where schools are established, keep their own souls in the love of God, lest they become channels through which Satan will communicate evil surmisings and false accusations. Let all rally to the support of the teacher. A spirit of disunion, cherished by a few, will communicate itself to others, and will undo the influence for good that might otherwise be exerted by the school. Let church-members close the windows of the heart against the poisonous malaria of complaint and fault-finding, and open them heavenward to the healing rays of Christ's righteousness.

The Parents' Responsibility

We are not to concern ourselves so much about the course that others are following, as about the course that we ourselves are following. If the children attending a church-school do not improve in manners, the parents should not unduly blame the teacher. They should, rather, closely examine themselves, to see if in the home they are such teachers as God can approve. In many cases the children are greatly neglected in the home, and are more disorderly there than they are in the school. If children who for years have been neglected in the home are not led by the teacher to live Christian lives, shall the parents, because of this, set in circulation unkind criticisms regarding the teacher? Let them rather blame themselves for their own neglect.

Parents have a very important part to act in making the school a success. When they faithfully act their part in the home, the work of the teacher will be greatly

lightened. His courage and hope will be increased. But by a failure to govern their households, parents make the work of the teacher hard and discouraging. Parents whose hearts are filled with the love of Christ will refrain from finding fault, and will do all in their power to encourage and help the one whom they have chosen as a teacher for their children. They will be willing to believe that he is just as conscientious in his work as they are in theirs. They will encourage him by showing him that they appreciate his efforts. They will not say nor do anything that will foster insubordination in their children.

I am instructed to say to parents. Raise the standard of behavior in your own homes. Teach your children to obey. Rule them by the combined influence of affection and Christlike authority. Let your lives be such that of you may be spoken the words of commendation spoken of Cornelius, of whom it is said that he "feared God with all his house."

A Reformation Needed

A reformation is needed among our children. Let there be co-operation between parents and teachers. Let a righteous influence be exerted in the home and in the school. Parents need to take an advance step. Let them remember that everything which brings discord is the work of the enemy of souls. Let them carefully refrain from criticizing the teacher, and begin to do practical missionary work in their own homes.

Parents, shall your children be lost because of your lack of faithfulness? Neither you nor they will prosper in any other path than the path of obedience. If you have failed in your duty to your family, confess your sins before God. Gather your children about you, and acknowledge your neglect. Tell them that you desire to bring about a reformation in the home, and ask them to help you to make the home what it ought to be. Read to them the directions found in the Word of God. Pray with them; and ask God to spare their lives, and to help them to prepare for a home in his kingdom. Thus you may begin and continue a work of true reform.

Be pleasant in the home. Restrain every word that would arouse unholy temper. "Fathers, provoke not your children to wrath," is a divine injunction. Remember that your children are young in years and experience. In controlling and disciplining them, be firm, but kind. Encourage them to do their duty as members of the family firm.

Express your appreciation of the efforts they put forth to conquer their inclinations to wrong. Let the Word of God be your rule, and ever keep in mind the responsibilities for which in the great day of judgment you must give account.

Of the patriarch Abraham, the Omniscient One said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the true God found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the truth.

Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties, and only in obedience could any secure happiness and prosperity.

His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence, and unselfish courtesy which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master, and one for the servant; a royal way for the rich, and another for the poor. All were treated with justice and compassion, as inheritors with him of the grace of life.

He "will command his household." There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism, no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws.

How few there are in our day who follow this example. On the part of too many

parents there is a blind and selfish sentimentalism, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the worst cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young a desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with hearts averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and their children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God.

The Lord is our Creator, and we are his children, subject to his rule. God's method of government is an example of how parents are to train their children. There is no oppression in the Lord's service, and there is to be no oppression in the home. Parents and guardians are to treat those under their care even as God treats his earthly children, with kindness and love.

In the home and in the school there is to be strict and faithful discipline. Neither parents nor teacher are to allow disregard of their authority to go unnoticed. They are to make immediate efforts to lead the offender into right paths. Should they neglect to correct the children when they do wrong, God would hold them accountable for the results of their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school. Let children be taught to keep the law of the Lord, and let a firm, loving influence restrain them from evil.

Parents, humble your own hearts before God. Begin a thorough work with your children. Plead with the Lord to forgive your disregard of his work in neglecting to train your children in the way they should go. Ask for light and guidance, for a tender conscience, and for clear discernment, that you may see your mistakes and failures. God will hear such prayers.

The world is watching, and it will take notice of every defect in the lives of Christ's followers. Let our words and acts be such that our lives shall not dishonor the Master. May God help fathers and mothers to purify their souls, that they may stand before him and before the world as those who are keeping the way of the Lord.

April 28, 1904

Our Duty to the Unsaved

The judgments of God are in the land. Calamities are following one another in quick succession. Shall we allow these things to be, without telling people what they mean, and how to escape the destruction soon to come upon all the world? Shall we allow men and women to go down into the darkness without having been told how to gain a preparation for the future life?

I am grieved in spirit as I see how weak are the efforts put forth to reach the unsanctified and the unsaved. We need more workers to gather in the sheaves. Believers in the truth should watch for souls as they that must give an account. They should seek for opportunities to speak words of warning and encouragement to unbelievers, inviting them to come to the Saviour. Many will refuse, but some will come. If you say nothing to those around you about the love of God, if you allow them to continue unwarned, the time will come when you will bitterly regret your wasted opportunities.

We are to let our light shine amid the moral darkness. Many, as they see the reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from darkness.

All around you are doors open for service. All around you are men and women who will gladly receive the message of salvation. Take your Bible, and show them the beauty of the truth for this time. Become acquainted with your neighbors, and seek to draw them to Christ. As you do this, he will cooperate with you.

The Need for More Workers

I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted.

More workers are needed, that some of the burdens may be removed from those now so heavily loaded down. The Lord desires those who have gained an experience in his service to be educators. They are to be learners in the school of Christ, that they may teach others, and that they may plan wisely for the carrying forward of God's work.

God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as canvassers, evangelists, and Bible workers, in company with laborers of experience, who can show them how to labor successfully. Let canvassers carry our publications from house to house. When opportunity offers, let them speak of the truth for this time to those whom they meet, and let them sing and pray with them. When in our work for God right methods are energetically followed, a harvest of souls will be gathered.

There is room in the work of God for all who are filled with the spirit of self-sacrifice. God is calling for men and women who are willing to deny self for the sake of others, willing to consecrate all they have and are to his work. Men are needed who, when they encounter difficulties, will move steadily on, saying, We will not fail or become discouraged. Men are needed who will strengthen and build up the work that others are trying to do.

Different Instrumentalities

It is God's plan that in his work there shall be unity in diversity. In a garden there are no two flowers just alike. Each leaf on a tree differs from every other leaf. So in the work of God, men of different minds and capabilities are needed.

When the tabernacle was to be erected, the Lord instructed Moses: "See, I have called by name Bezaleel the son of Uri, ... and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship."

But Bezaleel was not to work alone. God chose another man to stand at his side to help him. "Behold," he said, "I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that

they may make all that I have commanded thee."

One man is not to carry the burden of the whole work in the cause of God today. God has given each one a special place and a special work. Each one is to fill his appointed place, and is to help others in their God-given work. And each one is to be willing to receive help from those who can assist him.

Our minds need to be broadened, that we may see beyond our opinions and ideas and ways to the purposes and plans of God. We must give our fellow workers elbow room. If their ideas are not precisely like ours, we must remember that God has given them ideas, and we must seek to work in harmony with them, under the guidance of Christ.

Brethren, if you are so situated that the work presses too heavily upon you, and you are unable to do all that you think should be done, do the best you can without endangering your health, and then carry your burdens to the Lord. And when he sends some one to help you, do not be afraid to trust the one who is to associate with you, fearing that he will not work in accordance with your ideas. Do not say, "This man does not agree with me; if I unite with him in labor, he will spoil the work that I have been trying to do. He will introduce plans that will divert my mind from the plans that I have laid." Perhaps God desires your mind to be diverted from the plans that you have been following. Perhaps he desires you to have a change of place.

Give room for all to work. Do not watch to see if another's footsteps measure exactly with yours. Keep your eyes fixed on your Leader. Then you will not be continually criticizing what others do. Remember that God has other workmen, who, even though they do not follow exactly in your footsteps, are serving him in his appointed way.

Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and supremacy. Contention and strife as to who shall be the greatest have robbed the Lord's working force of grace and power. God calls for a decided change; it is his purpose that we shall be one in Christ. It is no time now for us to draw apart. Among God's people love and unity are to prevail. Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow workers in the bonds of Christian love, and all are to be united

with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work.

The Need of the Church

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

God calls for self-denying, self-sacrificing workers. Those who devote their time to hunting for souls, watching for souls as they that must give an account, will obtain a rich experience. As they communicate the precious truths of God's Word to others, their own hearts will be opened for the entrance of the word. They will be instructed by the Great Teacher.

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls, come and drink. You may take of the water of life freely. Let him that heareth say, Come; and whosoever will, let him come. Every believer in the truth is to sound this message. Then the work will be carried to the waste places of the earth. The scripture will be fulfilled, In that day the Lord shall open fountains in the valleys, and rivers in the desert, and "with joy shall ye draw water out of the wells of salvation."

May 5, 1904

The Blessing of Service

God's people are to place in his treasury all the means that they can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, "Come over and help us." Our church-members should feel a deep interest in home and foreign missions. Great blessing will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light to others.

The Lord is calling upon his people to take up different lines of missionary service. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time.

Let those who take up this work make the life of Christ their constant study. Let them be intensely in earnest, using every capability in the Lord's service. Precious results will follow sincere, unselfish efforts. From the Great Teacher the workers will receive the highest of all education. But those who do not impart the light they have received will one day realize that they have sustained a fearful loss.

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist whose heart is imbued with the Holy Spirit is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt, prayers, and a simple presentation of truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

The monotony of our service for God needs to be broken up. Every church-

member should be engaged in some special service for the Master. Let those who are well established in the truth go into neighboring places, and hold meetings. Let God's Word be read, and let the ideas expressed be such that they will be readily comprehended by all.

There are others who can visit the people in their homes, and speak to them of the love of Christ. By such labor souls will be convicted and converted. Those who do this work should be able to speak and read with clearness and feeling.

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage and pray for those who have opportunity to do this work, and they can give of their means for its advancement.

Medical Missionary Work

When Christ sent his disciples out on their first missionary journey, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Of the disciples after Christ's ascension, we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

To Christ's disciples today there come countless opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is bound up with the gospel commission. Medical missionary work is the pioneer work of the gospel.

God's people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others how, by right habits of eating,

drinking, and dressing, disease may be prevented and health regained. A demonstration of the value of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician the originator of medical missionary work, will bless every one who will go forward humbly and trustfully, seeking to impart the truth for this time.

Establishing Sanitariums

Sanitariums are to be established in many places, to stand as memorials for God. I know that the truth will reach the hearts of many who, but for the agency of these institutions, would never be enlightened by the brightness of the gospel message. Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantage, but because their hearts are weighted with the burden of the message for this time. They are to be willing to sacrifice personal gain and personal convenience for the sake of saving souls.

A Work Demanding Sacrifice

The work of God is to be carried forward in self-denial and self-sacrifice. "Whosoever will come after me." Christ said, "let him deny himself, and take up his cross, and follow me." Christ became poor that we might be partakers of the "far more exceeding and eternal weight of glory." We are to practise the same self-sacrifice that led him to give himself up to the death of the cross to make it possible for human beings to have eternal life. In all that we do or say, in all our expenditure of means, we are to strive with full purpose of heart to fulfil the purpose of him who is the Alpha and Omega of medical missionary work. Beside all waters we are to sow the seeds of truth, winning souls to Christ by tender compassion and unselfish interest.

We are to seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ.

Our work is a great and solemn one, and it needs men who understand what it

means to give themselves to unselfish effort for the saving of the lost. But there is no need for the service of men who are lukewarm. Men and women are needed whose hearts are touched with human woe and suffering, men and women who have heard a message from heaven, and whose lives give evidence that they are receiving and imparting light and life and grace.

Our Efficiency

Our faith is to be broader, deeper, more trustful, than it has been. We are to bring all our necessities to Christ, knowing that he will supply our need. The deeper our appreciation of his love, the keener will be our sense of need, and the stronger our faith. And we shall receive according to our faith.

Our belief in Christ is not to be a casual belief, but a belief that enters into every part of the life. Such a belief leads us to ask for his help because we realize that he is our only dependence. A casual belief admits that he is the Redeemer, but does not honor him by receiving him as a friend, a helper. Those who have such a belief work at a great disadvantage; for they do not take Christ into their confidence.

Shall we not avail ourselves of our high privilege in Christ,--sanctification through the truth? O, how greatly our souls need to be revived, quickened, spiritualized, filled with a love for the Saviour that leads us to choose his society, saying with real satisfaction, "In the Lord will I rejoice. His Word is my comfort and my guide." A constant reliance on Christ for success gives an abiding satisfaction. It is a source of peace that the world can neither give nor take away.

Laborers Together With God

By pen and voice, by the circulation of literature, by the preaching of the word, by medical missionary work, by every other agency that can be employed in consecrated service, the work of warning the world is to be carried forward. Every church-member is to do something. God's people are to be laborers together with him. As they take up his work, there will be a manifest increase of faith and piety. There will be greater readiness to offer prayer and praise in the testimony meetings held.

Our ministers may visit our churches, and may offer public prayer to God for the

comfort of the sorrowing, asking him to dispel doubt from their minds, and shed light into their darkened hearts. But this will not be so effective in helping these sorrowful, doubting, sin-burdened ones, as to lead them to work for those more needy than themselves. The darkness will be dispelled if they can be led to help others.

May 12, 1904

Into Clearer Light

Cornelius, the Roman centurion, was not even accounted a disciple of Christ; but he had faith in God, according to the light that he had, and he was reaching out for more light. The Lord saw this man would do honor to the church, and he brought him into connection with the apostle Peter. He sent a special message from heaven to him, and by another message directed Peter to visit him, and give him light. That is God's way of working. Daily prayers for light and guidance will surely be answered.

In our world there are many such men as Cornelius, and for them the Lord desires his servants to make special efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he was. There are today many in the world who are nearer the kingdom of God than we suppose. They are walking in all the light they have, and in the future they will be led into clearer and still clearer light.

In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. God will use his believing ones as his instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched by a live coal from God's altar, will revive and comfort those who are weary and distressed.

There are many who are represented to me as being like Cornelius, men whom God desires to connect with his church. Their sympathies are with the Lord's people. But the threads that bind them to the world hold them firmly. They have not the moral courage to take their position with the lowly ones. We are to make special efforts for these souls, who are in need of earnest labor because of their responsibilities and temptations.

We talk and write much of the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But,

indifferent as they may appear, most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal appeal in their behalf?

God calls for earnest, humble workers, who will carry the truth to the higher classes. It is by no casual, accidental touch that wealthy, world-loving, world-worshiping souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor become discouraged.

There are some who are especially fitted to work for the higher classes. These should seek the Lord daily, making it a study how to reach these persons, not to make merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have a knowledge of the truth as it is in Jesus.

In order to reach these people, believers themselves must be living epistles, "known and read of all men." We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this.

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of mind and heart filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold.

There are miracles to be wrought in genuine conversion,--miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is

committed to them for those who have made this world their all. Time and money will be consecrated to God, means will be brought into his treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church.

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.

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

May 19, 1904

The Promise of the Spirit

Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church.

Christ said of the Spirit, "He shall glorify me." As Christ glorified the Father by the demonstration of his love, so the Spirit was to glorify Christ by revealing to the world the riches of his grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people.

At the cost of infinite sacrifice and suffering, Christ has provided for us every essential to success in the Christian warfare. The Holy Spirit brings power that enables

man to overcome. It is through the agency of the Spirit that the government of Satan is to be subdued. It is the Spirit that convinces of sin, and, with the consent of the human being, expels sin from the heart. The mind is then brought under a new law,--the royal law of liberty.

The Spirit works in us by bringing to mind, vividly and often, the precious truths of the plan of redemption. We should forget these truths, and for us God's rich promises would lose their efficiency, were it not for the Spirit, who takes of the things of God, and shows them to us. Our hearts are warmed by the contemplation of Jesus and his love, and we long to speak to others the comforting assurances that have been brought to our minds.

It is the privilege of every son and daughter of God to have the indwelling of the Spirit. If those who know the truth would love and fear the Lord alway, if they would abide in Christ, they would have moral and spiritual power. The grace of Christ would be in them as a well of water, springing up unto everlasting life, and would flow from them as streams of living water.

The Spirit illumines our darkness, informs our ignorance, and helps us in our manifold necessities. But the mind must be constantly going out after God. If worldliness is allowed to come in, if we have no desire to pray, no desire to commune with him who is the source of strength and wisdom, the Spirit will not abide with us. Those who are unbelieving do not receive the rich endowment of grace that would make them wise unto salvation, patient, forbearing, quick to perceive and appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist sin. God can not do his mighty work for them because of their unbelief.

Christ has promised the gift of the Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given.

Christ declared that the divine influence was to be with his followers to the end. But the promise is not accepted and believed by God's people; therefore its fulfilment is not seen. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,--spiritual drought, spiritual weakness, spiritual declension and death. Minor matters occupy the attention, and the divine power that is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude.

Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children.

If our workers realized the responsibility resting upon them, would they enter the work without cherishing a deep sense of its sacredness? Should we not see the deep movings of the Spirit of God upon the men who present themselves for the ministry? For the baptism of the Holy Spirit, every worker should be offering his prayer to God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to devise and execute. Especially should men pray that God will baptize his missionaries with the Holy Spirit.

There is no limit to the usefulness of one who, putting aside self, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through human channels. If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress the zeal, there would be one hundred workers for Christ where now there is one.

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the

requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciples that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced.

The presence of the Holy Spirit with God's workers will give the presentation of truth a power that not all the honor or glory of the world could give. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amid the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes.

A union of divine and human endeavor, a close connection first, last, and ever, with God, the source of all strength,--this is absolutely necessary in our work.

May 26, 1904

Words of Encouragement

We need to understand the meaning of the instruction given in the first chapter of second Peter. "Simon Peter, a servant and an apostle of Jesus Christ," writes his second epistle, "to them that have obtained like precious faith" with himself. In order that we may realize the importance of God's claims upon us, we need constantly to cherish the faith that the early Christians cherished. This faith is obtained not through any righteousness of our own, but "through the righteousness of God and our Saviour Jesus Christ."

To those who have obtained the faith that filled the hearts of Christians in Peter's time, are written the words: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." In the light of this instruction, how important it is that we give strict attention to the formation of character! He who by faith daily lays hold firmly upon the invisible One, will reveal the character of Jesus. With lowliness of heart he will accept Christ's invitation to the weary and the heavy laden. Instead of unloading his burdens upon his neighbor, with whose heart-sorrows and burdens he is unacquainted, he will seek rest by taking upon himself the yoke of Christ. Let us abide in Jesus. Then he alone--formed within, the hope of glory--will appear in our every word and deed.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

Before us there has been placed an open door, which no man can shut. In the third of Revelation we read: "Behold, I have set before thee an open door, and no man can shut it." Why are we so slow to enter this door? The promises given us are yea and amen. Christ declares: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Are we not inexcusable for unloading all our troubles upon our neighbors? Are we not thus insulting God? Is not this why there is among us so much spiritual

feebleness? Why do we not take everything to the Lord in prayer? He stands at the head of humanity, enabling men through his sacrifice to become partakers of the divine nature,--to lay hold upon an infinite power that will transform them into the likeness of the Divine.

In co-partnership with Christ, we are to work out our own salvation with fear and trembling, by doing the works he bids us do. We are to be meek and lowly. Trials sometimes come to lead us to humble ourselves before him, and to depend wholly upon him for grace and guidance. We can not afford to live without Christ's presence; for perfection of character comes only through the gift of his righteousness. When we are in trouble, let us go to him instead of to some defective human being. We have a friend in Jesus, and we are without excuse for placing upon our brethren and sisters the burdens that our Saviour alone is able to bear for us.

Peter writes of "the knowledge of God, and of Jesus our Lord." To know Jesus, is to know that he is my personal Saviour,--to know that he pities me, that upon his sympathizing heart he bears the wounds of my transgressions.

My brethren and sisters, this is the great Medical Missionary, the greatest Medical Missionary that ever stood on earthly soil. Sometimes when I speak of him, it seems as if the fountain of my heart would break at the thought of how wicked the world is today, notwithstanding the fact that they have among them a Medical Missionary ready to help them at any time.

Let us guard against speaking words that discourage. Let us resolve never to engage in evil-speaking and backbiting. Let us refuse to serve Satan by implanting seeds of doubt. Let us guard against cherishing unbelief, or expressing it to others. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor. Let us begin to discipline the tongue, remembering always that we can do this only by disciplining the mind; for "out of the abundance of the heart the mouth speaketh."

Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as he was tried on the point of hasty and angry speech, he never once sinned with his lips. With patient calmness he met the sneers, the taunts, and the ridicule

of his fellow workers at the carpenter's bench. Instead of retorting angrily, he would begin to sing one of David's beautiful psalms; and his companions, before realizing what they were doing, would unite with him in the hymn. What a transformation would be wrought in this world if men and women today would follow Christ's example in the use of words!

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Little do we realize the prevalence of evil among those who claim to be Christians. We, as believers, are exhorted to cultivate the Christian graces. Immediately after holding before us the hope of escaping from the corruption that is in the world through lust, the apostle further declares: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]."

Daily we have a sum to prove; daily we are to add these graces to the character we are perfecting. Faithfulness in the carrying out of this scripture in the life-practise, will result in the conversion of hundreds and of thousands, as upon the day of Pentecost.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

When we submit to the solemn rite of baptism, we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will "seek those things which are above, where Christ sitteth on the right hand of God." Let us not forget our baptismal vow. In the presence of the three highest powers of heaven,--the Father, the Son, and the Holy Spirit,--we have pledged ourselves to do the will of him who, over the rent sepulcher of Joseph, declared, "I am the resurrection and the life." Christ forgives every penitent sinner, and as the forgiven one, at the time of baptism, rises from the watery grave, he is declared a new creature, whose life is hid with Christ in God. Let us ever remember that it is our high privilege to be purged from

our old sins.

Faithfulness to our baptismal vow gives the heart-preparation needful for saving souls. O how many we might save! As I look over the congregation before me, I realize that there is a work for every church-member to do. All may not have lived up to their baptismal vow; but let every erring one do all in his power to redeem the past, turning from the path that has led astray, to the path of humble obedience. You, my brother, my sister, are to win heaven, and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

This is the only election regarding which the Bible speaks. Fallen in sin, we may become partakers of the divine nature, and attain to a knowledge far in advance of any scientific learning. By partaking of the flesh and the blood of our crucified Lord, we shall gain life eternal. In the sixth of John we read: "Whoso eateth my flesh, and drinketh my blood, hath eternal life.... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." None need lose eternal life. Every one who chooses daily to learn of the Heavenly Teacher, will make his calling and election sure. Let us humble our hearts before God, and follow on to know him whom to know aright is life eternal.

"Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here are your life-insurance papers. This is not an insurance policy the value of which some one else will receive after your death; it is a policy that assures you a life measuring with the life of God,--even eternal life. O what an assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We can not afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God!

Unitedly we are to help one another gain perfection of character. To this end, we are to cease all criticism. Onward and still onward we may advance toward perfection, until at last there will be ministered unto us an abundant entrance into the heavenly kingdom.

"Wherefore," says Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

Supposing we were to cherish a remembrance of the bright chapters in our Christian experience, and dwell upon these in our testimony meetings; would not this be pleasing to God? If unbelievers are present in these meetings, they will recognize the right ring in such testimonies. Why?--Because angels of God are with those who have gained a personal knowledge of Christ Jesus, and these angels will impress hearts.

The Work in Washington

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step.

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professed Christian feel the necessity of self-denial. Let every one guard against the tendency to expend, for the gratification of mere vanity, money that belongs to God,--especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let all such now choose another way--the way of obedience and self-denial.

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that

come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven's richest blessings.

In some respects the situation in Washington reminds me of our pioneer experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods, and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australia, the school buildings were erected.

Before this work was finished, the problem of providing a meeting-house at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement, and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around, and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meeting-house at a very low wage,--less than one half the usual rate. Several worked for nothing a portion of the time.

The erection of the meeting-house was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed.

May not we hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there? May God help us to do what we can in this place. May he give us hearts willing to make sacrifices. O, I am thankful, so thankful, that the work which for nearly twenty years I have hoped would be done at the nation's capital, has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God.

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the end." He has been with us at the beginning: and he will round out all the work we shall do, if by faith we continue to walk in the way in which he leads.

Let us talk faith, and not unbelief; let us praise God, and go forward. The Lord is good, and greatly to be praised. At every step let us praise him from whom all blessings flow.

May 26, 1904

Our Work in Washington

I am grateful to my Heavenly Father for the blessings that he has bestowed upon me since we left St. Helena.

I have several times gone over the land which has been purchased for school and sanitarium purposes, and all that I have seen is most satisfactory. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The fine stream running through the land is a treasure more valuable than gold or silver.

Our Sanitarium is to have an abundance of water free for five years. The school will pay seven cents for each one thousand gallons used.

Today our contract with the Takoma Park Town Council for the removal of the sewer-farm was signed, and we can now go forward in carrying out the plans that have been laid. The sewer-farm is to be moved one mile down the creek. We are to have most excellent sewer facilities.

No pains or money should be spared to secure perfect sewer arrangements in connection with our schools and sanitariums. Message after message in regard to this matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in home or in public buildings, means a withdrawal of the blessing of God. Special directions in reference to sanitary arrangements were given to the children of Israel. Every one was charged to keep his premises clean, within and without, lest the Lord, passing by, should see uncleanness, and should remove his presence from those who were careless and indifferent in this respect.

A week ago we took a drive through various portions of Takoma Park, and Sister Daniells showed me the quiet and beautiful settlements near our land, half hidden by the natural forest. These settlements reminded me of Oakland, as it was thirty years ago.

We feel thankful that our work can be located in such a place. It seems as if this place has been waiting to be occupied by our working forces.

The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us. This work is to be a representation of the work that can be done in other parts of the South. It is to give a clear representation of the principles held by Seventh-day Adventists.

There will be much to do in various branches of the work, and young men and women of solid worth will be needed, who can enter the school as students when the buildings are ready. Wise, experienced teachers will be needed,--men and women who can give the youth lessons in business lines, and who can teach them, also, how to do true missionary work. Nothing is to be neglected that will give a thorough training in right principles.

The Bible is to be made the foundation of all study, the basis of the education given. Thus the students will be taught to build upon the Rock. Many in our world do not understand the truth for this time. Our young men and women should be wise unto salvation. They should know what is required of them.

The true motive of service is to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. No part of the living machinery is to be overworked, or left to become useless.

Our school here is to follow the plan of the schools of the prophets. It is to be the earnest endeavor of every one to use the powers that God has given him in harmony with God's laws. Habits of order and discipline are to be cultivated. All that is done is to brace nerve and muscle and will to more resolute effort for the harmonious development of the whole being. The power that is exerted by a true, pure life is to be kept before the students. This will aid them in their preparation for useful service. Daily they will grow purer and stronger, better prepared, through his grace and a study of his Word, to put forth aggressive efforts against evil.

June 2, 1904

Shall We Colonize Around Our Institutions?

Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to all the temptations of city life. Especially should our schools be away from the cities. It is not for the spiritual good of the workers in our institutions for them to be located in the cities, where the temptations of the enemy abound on every hand.

The instruction given regarding the removal of the publishing work from Battle Creek to some rural place near Washington, D. C., was clear and distinct, and I earnestly hope that this work may be hastened.

Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown, and it is now necessary to establish the printing plant in some more rural place, where land can be secured for the homes of the employees. Those who are connected with our offices of publication should not be obliged to live in the crowded cities. They should have opportunity to obtain homes where they will be able to live without requiring high wages.

The apprentices in our publishing houses should receive more fatherly care than they had. They are to be given a thorough training in the different lines of the printing business; and they are also to be given every opportunity to gain a knowledge of the Bible; for the time is at hand when believers will be scattered into many lands. The workers in our publishing houses are to be taught what it means to be sincere followers of our Lord and Saviour Jesus Christ. In the past, many souls have been left unguarded. They have not been taught what is comprehended in the science of godliness. Not all of those who have borne responsibilities have lived the Christian life.

Consecrated Workers Needed

I listened to words spoken by One who understands the past, the present, and the future. A most solemn representation was given, delineating the characters that should

be possessed by those who are accepted as yokefellows in our institutions. These institutions need men who are temperate in the full acceptance of the term. God forbid that men who have not learned to control themselves, and who neglect their own character-building in order to make plans for someone else, should be brought into our institutions at Washington, D. C., and Mountain View, Cal.

The workers in our institutions are to heed the instruction given by Christ. When the truth abides in the hearts of those in charge, when they walk in the light shining from God's Word, the younger workers will wish to understand better the words they hear in the assembly of God's people. They will ask for fuller explanations, and there will be special seasons of seeking the Lord and studying his Word. It was in some quiet room or some retired spot in the country that Christ explained to the disciples the parables which he had spoken before the multitude. This is the work that will need to be done for the youth in our publishing houses.

The Tendency to Colonize

Those who are necessarily situated near our institutions should be careful how they send out glowing reports of the place. Everywhere there are people who are restless and dissatisfied, and who long to go to some place where they think they will do better than in their present surroundings. They think that if they could be given work in connection with some one of our institutions, they would have a better chance to earn a living.

Those who are tempted to gather about our institutions should understand that it is skilled workers that are needed, and that heavy burdens fall upon all who are properly related to the work. Those who are connected with our institutions must be producers as well as consumers. To those who desire to change their location, and settle near one of our institutions, I would say: Do you think that in settling near an institution you will be able to get a living without perplexity or hard work? Have you counseled with the Lord in regard to this matter? Have you evidence that your desire for a change of location is free from selfish motives, and would be for the honor of God?

From letters received by those connected with our institutions, and by movements already made, we see that many desire to obtain homes near these institutions. My mind is weighed down with perplexity regarding this, because I have received instruction

from the Lord in regard to the influence that would be exerted upon individuals and upon our work for our people selfishly to gather around our institutions.

For years, in warnings often repeated, I have testified to our people that God was not pleased to see families leaving the smaller churches, and gathering into the places where our publishing houses, sanitariums, and schools are established, for their own convenience, ease, or worldly profit.

In Australia, we went into the forest and secured a large tract of land for our school. Plans were laid to sell to our brethren building lots near the school homes and near the meeting-house. But I was instructed to protest against permitting families to settle near our school homes. The counsel given was that it would be much better for families not to live near the school, and not to live too close to one another.

Those who feel like settling close to our publishing house or our sanitarium and school at Takoma Park, should take counsel before they move.

To those who are looking toward Mountain View as a favorable place in which to live, because the Pacific Press is to be established there, I would say: Look to other parts of the world, which need the light that you have received in trust. Remember that God has given to every man his work. Choose some locality where you will have opportunity to let your light shine forth amid the moral darkness.

It is always the case that when an institution is established in a place, there are many families who desire to settle near it. Thus it has been in Battle Creek and in Oakland, and, to some extent, in almost every place where we have a school or a sanitarium.

There are restless ones who, were they to go to a new place to live, would still be dissatisfied, because the spirit of disaffection is in their hearts, and a change of place does not bring a change of heart. Their characters have not been refined and ennobled by the Spirit of Christ. They need to learn the lesson of contentment. They do not study from cause to effect. They do not seek to understand the Bible tests of character, which are essential to true success.

There are many who are desirous of changing their employment. They wish to

obtain advantages which they suppose exist in some other place. Let them ask themselves of what benefit it would be to them to move if they have not learned to be kind and patient and helpful where they are. Let them look at themselves in the light of the Word of God, and then work to the point where improvement is needed.

Let those who are thinking of settling at Mountain View remember that this is not wisdom unless they are called there to connect with the publishing work. The world is large; its needs are great. Go, make new centers in places where there is need of light. Do not crowd into one place, making the same mistake that has been made in Battle Creek. There are hundreds of places that need the light God has given you.

And wherever you live, whatever your circumstances may be, be sure to bring the teachings of the Word of God into your homes, into your daily life. Seek God as your light, your strength, your way to heaven. Remember that to every man God has entrusted talents, to be used for him. Learn at the feet of Jesus the lessons of meekness and lowliness, and then work in the spirit of the Saviour for those around you. By willing obedience to the commandments, make your home a place where God's honor will love to dwell. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

We each have an individual work to do. We are to consecrate ourselves, body and soul and spirit, to God. Each child of his has something to do for his name's honor and glory. Wherever you are, you may be a blessing.

If there seems to be but a slender chance of obtaining a livelihood where you are, make the most of every opportunity. Devise wise plans. Put to use every jot of ability that God has given you. Do your duty to yourself, improving in understanding and adaptability, daily becoming better able to turn to the best account the mental and physical powers that God has given you. He wants you to be a success. He wants you to be a blessing in your home and in the neighborhood in which you live.

Parents, help your children to help you and to help one another. Be kind and courteous to your neighbors. By good works let your light shine forth amid the moral darkness. If you are true Christians, you will become more and more able to understand

what the will of the Lord is, and you will move forward step by step in the light of his Word.

Study the life of Christ, and strive to follow the pattern he has given you. Ask yourselves if you have done your whole duty to the church in your own house, and your duty to your neighbors. Have you been faithful in teaching your children lessons of Christian politeness? Are there not many opportunities for improvement in the government of your home? Do not neglect your children. Learn how to discipline yourselves, that you may be worthy of the respect of your children and your neighbors. If Christ is not abiding in your hearts, how can you teach others the lessons of patience and kindness that must be manifest in the life of every Christian? Be sure that you are keeping the way of the Lord, and then teach the truth to those around you.

June 9, 1904

The Great Medical Missionary

In the days of Christ there were no sanitariums in the holy land. But wherever the Great Physician went, he carried with him the healing efficacy that was a cure for every disease, spiritual and physical. This he imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which he passed, with the solicitude of a loving father he laid his hands upon the afflicted ones, making them whole, and speaking words of tenderest sympathy and compassion. How precious to them were his words! From him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for he was glad to be able to restore suffering ones to health.

The Mighty Healer worked so incessantly, so intensely,--and often without food,--that some of his friends feared he could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that he cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that he must be persuaded or constrained to cease his manner of labor, and they induced Mary to unite with them, thinking that through his love for her they might prevail upon him to be more prudent.

Jesus was teaching the people when his disciples brought the message that his mother and his brothers were without, and desired to see him. He knew what was in their hearts, and "he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother."

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to him in his home; for his own heart was full of kindness and love, and he appreciated tender regard in the family relation. But with their short measuring-line his brothers could not fathom the mission that he came to fulfil, and therefore could not sympathize with him in his trials.

Some of those whom Christ healed he charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of his miracles, the more they would try to hedge up his way. But notwithstanding his precautions, "so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." Again and again he was followed by the priests, who expressed their violent sentiments against him in order to stir up the enmity of the people. But when he could no longer safely remain in one place, he went to another.

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

The life of Christ and his ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practised by those who claim to walk in the Saviour's footsteps. By his example he has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart.

Christ has empowered his church to do the same work that he did during his ministry. Today he is the same compassionate physician that he was while on this earth. We should let the afflicted understand that in him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as his disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises.

We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding him they will be changed into his likeness. Our object in

establishing sanitariums is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of him who gave his life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the Chiefest among ten thousand. Talk of his love; tell of his power to save.

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some can not do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of his children to have intelligence and knowledge, so that with unmistakable clearness and power his glory shall be revealed in our world.

June 16, 1904

Medical Missionary Workers to Reveal Christ's Character

True medical missionary work is of divine origin, and has a most glorious mission to fulfil. In all its bearings it is to be in conformity with Christ's work.

At this stage of the medical missionary work nothing will help us more than to understand the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this line of service, and how perfectly it corresponds to the life-work of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send his Son to the fallen world?--To make known to mankind his love for them. Christ came as a Redeemer. Throughout his ministry he kept prominent his mission to save sinners.

When Christ was about to ascend to heaven, he committed to his disciples the mission that his Father had committed to him; and he taught them how to fulfil this mission. He declared that as he had represented his Father to the world, so they were to represent him. Although he would be invisible to the natural eye, yet all who believed on him would be able to behold him by faith. He told his followers to work as he had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through a revelation of the Son.

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following his example, in our medical missionary work we shall reveal to the world that we are his representatives, and that our credentials are from above.

Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfil his mission, he was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with him. United with him, we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom he died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with his Spirit, men and women are

animated with the same desire to save sinners that animated Christ in his lifework as a missionary sent of God.

I am instructed to say that God desires to have the medical missionary work cleansed from the tarnish of earthliness, and elevated to its true position before the world. Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, we are to allow no confusion of sentiment to prevail in regard to what should be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. Those who desire to honor God will not mingle worldly policy plans with his plans in attempting to accomplish that which this work is ordained by him to accomplish.

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that his disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But how many who claim to be his followers concede to a worldly policy! This is because their hearts are not filled with love for the truth. God's purpose in committing to men and women the mission that he committed to Christ, is to separate his followers from worldly policy.

The people of God, those who claim to love him and to keep his commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that he was not acting independently, but in behalf of another, who had sent him. He never for a moment lost sight of the greatness of his mission. He was always conscious of the fact that he was the Sent of God. And to his Father he declares concerning his disciples, "As thou hast sent me into the world, even so have I also sent them into the world."

Our work is clearly defined. As the Father sent his only begotten Son into our world, even so Christ sends us, his disciples, as his medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's ideas or judgment are to be our criterion as to what constitutes genuine medical missionary work. We can have power and efficiency only by working as Christ worked. And we can be Christlike in word and deed only when his will is perfected in us. Then shall his righteousness go before us, and the glory of the Lord shall be our rearward.

The life of Christ must become our life, our light, our exceeding great reward. Our words and works must bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, we shall manifest that tenderness, that love, that fervency of spirit, which reveals his character. Our hearts will be humble, our spirits contrite. Our works will bear witness to his indwelling presence. His disposition, his kindness, his compassion, manifested in us, will inspire hope in the hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen.

June 23, 1904

Our Work

I have been instructed to direct the minds of our people to the fifty-sixth chapter of Isaiah. This chapter contains important lessons for those who are fighting on the Lord's side in the conflict between good and evil.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer."

"And taketh hold of my covenant." This is the covenant spoken of in the following scripture:

"Moses went up unto God, and the Lord called him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed,"--in truth, earnestness, and sincerity,--"and keep my covenant, then ye shall be a peculiar treasure unto me ...

for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do."

This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfilment of the terms of their agreement with him. God includes in his covenant all who will obey him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off."

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him."

"Seek ye out of the book of the law, and read." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

These words outline our work. This scripture is to be received by our people as a message for today. The glad tidings of salvation are to be carried to those who have not heard them.

Among the people of God there is to be no colonizing. The word of the Lord to them is, "Thou shalt break forth on the right hand and on the left." They are to make plants in all places. Everywhere the truth for this time is to be proclaimed. Those into whose hearts the light has shone are to remember that they are God's workmen, his witnesses. To serve and honor him is to be their science. They are to call upon others to keep his commandments and live. To all people and nations and kindreds and tongues

the truth is to be proclaimed. The time has come for much aggressive work to be done in the cities, and in all neglected, unworked fields. This the enemy knows, and he tries to keep the minds of those to whom this work has been committed, occupied with nonessentials. Thus he seeks to lead them to neglect the precious opportunities that come to them to present the truth to those who know it not.

Shall those who know the truth, and who ought to be filled with zeal for its advancement, allow Satan to turn their thoughts from the great truth that has been given them to give to others? The enemy is determined to place God's people in a false light before the world. He is pleased when their lives reveal defects, when they cherish objectionable traits of character. These traits of character he uses in his service.

Many yield to his temptations, and the time and influence of God's servants, which should be used in making known to unbelievers the truth for this time, is used in efforts to recover professing believers from Satan's snares. Thus the way of the advancement of the truth is blocked.

God sees the struggle that is to take place in our world, the whole progress and outcome of which has been traced in the pages of his Word. He sees also the diseased, defective eyesight of his people, which prevents them from discerning their own deficiencies, and from taking an earnest interest in the things of eternity. Christ calls upon the members of his church to cherish the true, genuine hope of the gospel. He points them upward, distinctly assuring them that the riches that endure are above, not below. Their hope is in heaven, not on the earth. "Seek ye first the kingdom of God, and his righteousness," he says, "and all these things,"--all that is essential for your good--"shall be added unto you."

With many, the things of this world obscure the glorious view of the eternal weight of glory that awaits the saints of the Most High. They can not distinguish the true, the real, the enduring substance, from the false, the counterfeit, the passing shadow. Christ urges them to remove from before their eyes that which is obscuring their view of eternal realities. He insists upon the removal of that which is causing them to mistake phantoms for realities, and realities for phantoms. God entreats his people to give the strength of body, mind, and soul to the service that he expects them to perform. He calls upon them to be able to say for themselves that the gains and advantages of this life are not worthy to be compared with the riches that are reserved for the diligent,

rational seeker for eternal life.

He does not leave us in ignorance of what is before us. He shows us the vast confederacy arrayed against us. He tells us plainly that we are battling against a mighty foe. But he assures us that we shall not be left to fight alone. Angels are in the ranks of God's soldiers. And One more powerful than angels is there. The Captain of our salvation leads the way, saying, "Be of good cheer; I have overcome the world."

June 30, 1904

The Workers Needed

The work of God demands true, stanch, whole-hearted, spiritual-minded men,--men who are in earnest, and who have a clear understanding of what is truth,--men who are not fashioned after a worldly mold, but who realize that at this time Satan's power will be exercised through believers who have not held the beginning of their confidence firm unto the end. Men are needed who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to him for the use they make of the talents entrusted to them. Men are needed who can speak intelligently of the sacredness and importance of the truth,--men who can point their fellow men to the needs of the present hour,--men who have an inspiring message to bear against perverted principles, and who watch for souls as they that must give an account.

To Every Man His Work

Men of varied gifts are needed. In the building of the tabernacle, different lines of work were assigned to different ones; but all worked under the supervision of God. The Lord gives men talents that will enable them to carry forward special lines of work. Each one is to be allowed to do the work for which he is fitted. It is the Lord's purpose that there shall be unity in diversity. He endows men with different degrees of capability, and then places them where they can do the work for which they are best adapted. The trust given to each worker is proportioned to his ability.

While traveling in Switzerland, we passed by a large building in process of erection. Many men were at work. Some were bringing stone from the quarry; others were squaring, shaping, and measuring these stones; and still others were placing them in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with care and thoroughness. Over all the men, superintending the work on the entire structure, was the master builder.

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other

men were felling trees for the timber needed in the building, and floating them down the stream.

To me this was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, under the direction of the great Head of the church.

But there has been and still is great danger of one man meddling with another man's work, not from a desire to help him, but in order to confuse him. The Lord is not in this. He has not given to the one who is neglecting his own work the outlines of his brother's work. How can one improve the methods of his fellow worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in his wisdom he has entrusted to other hands.

What was Christ's answer when Peter asked him concerning the work of John? "Lord, and what shall this man do?" Peter inquired. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou me."

Today many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their ideas that they neglect the work God has placed in their own hands. They lose all sense of the responsibility resting on them.

He who attempts to unravel another man's work will find in his hands a tangle that he can not straighten. Let every man stand in his own place, doing faithfully the work committed to him. It is the questioning, criticizing spirit cherished that puts so many workers in hard places. Let men humble themselves before God, feeling that it is a sin to criticize and condemn. Satan has snares prepared for the feet of the one who is eager to place himself where God has not placed him.

How rapidly God's work would go forward if when a man received a work from God, he would put his own attention on the faithful performance of this work, and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and earnest prayer.

Let men cease to complain and criticize, and let them do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the master workman, will be found to fit perfectly.

A Threefold Duty

To those bearing responsibilities in the work of God, this charge is given: "The elders which are among you I exhort, ... Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

In this charge there is a threefold duty. "Feed the flock of God,"--by giving them his word and setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge; "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this must be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them.

Let those who have been given responsibilities in the cause of God, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands. Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict.

O, what a power a converted man, one who is transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. They are ever to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O, what a blessing are

pleasant, sympathetic words,--words that strengthen and uplift! When asked a question, one should not answer abruptly, but kindly. The heart of the one who is asking may be sorely grieved by a hidden sorrow, which may not be told. Therefore let the words of the one addressed be always kind and sympathetic. By a few well-chosen, helpful words he may remove a heavy burden from a fellow worker's mind.

July 7, 1904

Genuine Conversion

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight, profession is nothing, position is nothing. He asks, Is the life in harmony with my precepts?

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the Word of God. Sad will it be, in the day when every man is rewarded according to his works, for those who can not bear this test.

Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in him, the repentant sinner receives pardon for sin. As he ceases to do evil, and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and, after counting the cost, he looks upon all as loss if he may but win Christ. He enlists in his army, and bravely and cheerfully engages in the warfare, fighting against natural inclinations and selfish desires, and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This is genuine conversion.

In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that he will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes.

Many a one who looks at himself in the divine mirror, and is convinced that his life is not what it ought to be, fails to make the needed change. He goes his way, and forgets his defects. He may profess to be a follower of Christ, but what does this avail if his character has undergone no change, if the Holy Spirit has not wrought upon his heart? The work done has been superficial. Self is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God.

Let us not forget that in his conversion and sanctification, man must cooperate with God. "Work out your own salvation with fear and trembling," the Word declares; "for it is God which worketh in you both to will and to do of his good pleasure." Man can not transform himself by the exercise of his will. He possesses no power by which this change may be effected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved, high or low, rich or poor, must submit to the working of this power.

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this bad habit or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God.... That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,--the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened.

The Scriptures are the great agency in this transformation of character. Christ prayed, "Sanctify them through thy truth: thy word is truth." If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to his will.

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with fear and trembling he works for himself, seeking to find out his defects of character, and to see what he can do to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured any one, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in harmony with the Spirit's working, and his conversion is genuine.

The nobility and dignity of the man increase as he takes his position against the wily foe, who for so many years has kept him in slavery. He feels a holy indignation arising within him as he thinks that for so long he has been Satan's bond-slave, allowing the enemy to lead him to refuse to acknowledge his best friend.

Let the sinner co-operate with his Redeemer to secure his liberty. Let him be assured that unseen heavenly agencies are working in his behalf. Dear souls in doubt and discouragement, pray for the courage and strength that Christ waits to give you. He has been seeking for you. He longs to have you feel your need of his help. He will reach out his hand to grasp the hand stretched out for aid. He declares, "Him that cometh to me I will in no wise cast out." Let mind and heart be enlisted in the warfare against sin. Let your heart soften as you think of how long you have chosen to serve your bitterest foe, while you turned from Him who gave his life for you, who loves you, and who will accept you as his, though you are sinners. Step out from under the rebel flag, and take your stand under the blood-stained banner of Prince Emmanuel.

He who would build up a strong, symmetrical character, must give all and do all for Christ. The Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning and

obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that he may make if he is a partaker of the divine nature. Day by day God works in him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the gospel can do for fallen human beings.

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done in our lives. Let us crucify self. Unholy habits will clamor for the mastery, but in the name and through the power of Jesus we may conquer. To him who daily seeks to keep his heart with all diligence, the promise is given, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, ... Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." God himself is "the justifier of him which believeth in Jesus." And "whom he justified, them he also glorified." Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen.

July 14, 1904

The Work in Washington

The Lord calls upon his people in every State in America to come up to his help in the establishment of his work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present the work in Washington is to be our first interest. There are many kinds of work to be carried forward in different places; but our first interest just now is our work at the capital of our nation.

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special direction that the publishing work done in Battle Creek should be transferred to Washington. The directions were so plain that we could see that there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way at every step for the establishment of important interests at Washington. Thus far he has helped us in a way that leaves no room for any one to doubt or question.

Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are to lay right hold of the work, making those things which appear impossibilities, possibilities. Let each one ask himself, Has not the Lord entrusted me with means for the advancement of his cause? Has he not bidden his servants in Washington arise and build? Shall I, at this time of great importance, withhold my means, which God asks me to invest in raising up memorials for him?

Let us be honest with the Lord. All the blessings that we enjoy come from him; and if he has entrusted us with the talent of means, that we may help to do his work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying his talent in the earth?

There should be no delay. The cause of God demands your assistance. We ask

you, as the Lord's stewards, to put his means into circulation, to provide facilities by which many will have the opportunity of learning what is truth.

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

God himself originates the plans for the advancement of his work, and he has provided his people with a surplus of means, that when he calls for help, they may cheerfully respond. If they will be faithful in bringing to his treasury the means lent them, his work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened.

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

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

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

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

July 21, 1904

The Value of Christlike Love

The Lord desires me to call the attention of his people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless.

"If I speak with the tongues of men and of angels, but have not love," Paul declares, "I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

How beautiful the earth was when it came from the Creator's hand! God presented before the universe a world in which even his all-seeing eye could find no spot or stain. Each part of the creation occupied the part assigned to it, and answered the purpose for which it was created. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint or corruption. God looked upon the work of his hands, wrought out by Christ, and pronounced it "very good." He looked upon a perfect world, in which there was no sin, no imperfection.

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out, made lying reports of God to the beings he had created, and they believed his lie. Sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have to meet as we work for God, and until the close of this earth's history our labors will become more and more trying.

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about some one, make it a rule to

do just as Christ has said should be done in such cases. Let them follow the counsel of the Great Teacher, who gave his life for the life of the world. His directions are plain. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Tell him his fault between thee and him alone." Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil-surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and "tell him his fault between thee and him alone." Go to him, not to condemn, but to seek for reconciliation, because Christ has told you to love one another as he has loved you.

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil-surmising take possession of our souls, to destroy our union and happiness. O, how much unhappiness would be saved, how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil speaking! We pray, "Forgive us our trespasses, as we forgive those that trespass against us." Do we do our part to remove every stumbling-block from before the feet of our brother? Too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can, perhaps, make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother's mind, we are certainly under obligation to do all in our power to remove this impression.

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil's drudgery. Let every one pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill-feeling and a lack of confidence are the result.

To many these words are applicable: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou

say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

So great is the intemperance in speech that much instruction has been given on this subject by the Great Teacher. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the harsh words that, if spoken, would create difference and alienation. Speak words that will cement hearts, not estrange them,--words that will heal, not wound. When difficulties arise among church-members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church-member. "Let the peace of God rule in your hearts, ... and be ye thankful." Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored guest. Bring peace and comfort into your own heart and the hearts of others. This is most blessed missionary work.

The Lord has instructed me to say to his people, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not serve the enemy. Overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that disparages another.

I greatly desire that you shall follow the directions that Christ has laid down. As you do this, he will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that he will greatly bless his people, if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticize, to learn to think no evil, and to speak only good words,--words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God.

Christ loved the church, "and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish."

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the word of God to you.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee.)"

Will you not, as servants of the Most High God, give heed to these words? Will you not respond to God's mercy and compassion and love toward you by loving one another as Christ has loved you?

"Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed." Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing.

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." No unkind dealing or harsh words are to find a place in their experience.

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." We should be preparing for these things; for they will come. Those who share in Christ's glory must share in his sufferings.

May the Lord lead every minister and every lay member to turn to him with full purpose of heart, and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: "Ye are not straightened in us, but ye are straightened in your own affections." Many complain of others because their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul-temple.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath

righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Let every one humble his heart before God, and make a surrender of body, soul, and spirit to him, that he may give his people his rich grace abundantly. Let the heart be closed against selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family.

I entreat those who have given so much time to talking of the faults of others, to cease this cruel work, and obey the words, "Search the Scriptures; for in them ye think ye have eternal life." The divine directory, God's holy Word, is in our hands. In the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him as a pillar of cloud by day and a pillar of fire by night.

Let God's people set a perfect example, honoring Christ in every place, in every difficulty following his directions. Then at last they will be received into the family of the redeemed, and there will be given unto them a crown of immortal life.

July 28, 1904

The World to Be Warned

The most solemn truths ever entrusted to mortals have been given to us to proclaim to the world. The proclamation of these truths is our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculations, neither are they to enter into business enterprises with unbelievers; for this would hinder them in doing the work given them.

Christ says of his people, "Ye are the light of the world." It is not a small matter that the counsels and purposes and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message.

John writes: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This message is to be proclaimed, not in a few places only, but to the whole world.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice. If any man worship the beast and his image, ... the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

To John was given a view of the remnant people of God, and as he beheld their character and their work, he exclaimed, "Here is the patience of the saints: here are they

that keep the commandments of God, and the faith of Jesus."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.... And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

In the issue of the great conflict, there will be only two classes in the world,--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive the mark of the beast; yet the people of God will not receive it. The prophet of Patmos beheld them "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb.

But of those who trample on God's law, and oppress his faithful people, the terrible prediction is uttered:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

On which side are we standing? Have we placed ourselves fully under the direction and protection of the Holy Spirit, and are we giving the message for this time? Does every effort we put forth tend to advance the proclamation of the message? So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom came the word: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from

his way, he shall die in his iniquity; but thou hast delivered thy soul."

Are we to wait until the fulfilment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until the judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see the things foretold come to pass before we will believe what he has said? In clear, distinct rays light has come to us, showing that the great day of the Lord is at hand, "even at the door." Let us read and understand, before it is too late.

Study carefully the following scriptures:

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, ... and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures."

"The loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will turn and repent, and leave a blessing behind him; even a meat offering and a drink offering

unto the Lord your God?"

The Lord has declared the judgments and calamities that must fall upon those who continue to dishonor him. Warnings have been given by God, and these warnings should be kept before the people. God's appointed messengers are to give the call to flee from the wrath to come.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: ... let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen."

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the [vats] shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and

the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

August 4, 1904

God's Chosen People

I have been bidden to call the attention of our people to the instruction given by the Lord to Israel regarding the importance of separation from the world. In the fourth chapter of Deuteronomy we read:

"Now therefore, harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land, which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life: but teach them thy sons and thy sons' sons."

"When the Lord shall bring thee into the land whither thou goest to possess it, and hath cast out many nations from before thee, ... and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

"But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For

thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

"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."

A Departure from Right

Under David's rule, the people of Israel gained strength, and uprightness through obedience to God's law. But the kings that followed strove for self-exaltation. They took to themselves glory for the greatness of the kingdom, forgetting how utterly dependent they were upon God. They regarded themselves as wise and independent, because of the honor showed them by fallible, erring man. They became corrupt, immoral, and rebelled against the Lord, turning from him to the worship of idols.

God bore long with them, calling them often to repentance. But they refused to hear, and at last God spoke in judgment, showing them how weak they were without him. He saw that they were determined to have their own way, and he gave them into the hands of their enemies, who spoiled their land, and took the people captive.

The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God's peculiar people. They became leavened by the evil practises of those with whom they formed forbidden alliances. Affiliation with worldlings caused them to lose their first love, and their zeal for God's service. The advantages they sold themselves to gain, brought only disappointment, and caused the loss of many souls.

The experience of Israel will be the experience of all who go to the world for strength, turning away from the living God. Those who forsake the mighty One, the source of all strength, and affiliate with worldlings, placing on them their dependence, become weak in moral power, as are those in whom they trust.

God comes with entreaties and assurances to those who are making mistakes. He seeks to show them their error, and lead them to repentance. But if they refuse to

humble their hearts before him, if they strive to exalt themselves above him, he must speak to them in judgment. No semblance of nearness to God, no assertion of connection with him, will be accepted from those who persist in dishonoring him by leaning upon the arm of worldly power.

God's Word to Us Today

Today God's word to his people is: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

God's people are to be distinguished as a people who serve him fully, whole-heartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and him only.

The Sign Between God and His People

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Do not these words point us out as God's denominated people? and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed on us? The children of Israel were to observe the Sabbath throughout their generations "for a perpetual covenant." The Sabbath has lost none of its meaning. It is still the sign between God and his people, and it will be so forever.

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederation with those who have not wisdom to discern the claims of God, so plainly set forth in his law.

We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues, that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath, and we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven.

God is testing his people, to see who will be loyal to the principles of his truth. Our work is to proclaim to the world the first, second, and third angels' messages. In the discharge of our duty, we are neither to despise nor fear our enemies. To bind ourselves up by contracts or in partnerships or business associations with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of his work; for this is not the way of the Lord.

Putting our trust in God, we are to move steadily forward, doing his work with unselfishness, in humble dependence upon him, committing ourselves and our present and future to his wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in him, of God's abounding grace.

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with him, that we may receive his blessings--the

blessings so essential for a people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from his commandments, which are our life, denying that he is our God and we his people.

"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."

Where shall we be before the thousand generations mentioned in this scripture are ended? Our fate will have been decided for eternity. We shall either have been pronounced worthy of a home in the everlasting kingdom of God, or we shall have received sentence of eternal death. Those who have been true and faithful to their covenant with God, those who, remembering Calvary, have stood firmly on the side of truth, ever striving to honor God, will hear the commendation, "Well done, good and faithful servant." But those who have given God only half-hearted service, allowing their lives to be conformed to the ways and practises of the world, will hear the sad words, "Depart from me; I know you not."

The Home of the Faithful

"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads."

Who are these?--God's denominated people,--those who on this earth have witnessed to their loyalty. Who are they?--Those who have kept the commandments of

God and the faith of Jesus; those who have owned the crucified One as their Saviour.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

August 11, 1904

From Berrien Springs to Nashville

I have just returned to Washington from the South. We were away for about six weeks, during which time we visited Nashville, Graysville, and Huntsville.

On the way from Berrien Springs to Nashville, we had to wait for several hours in Chicago, and Dr. Paulson took us out to Hinsdale, where they are about to establish a sanitarium.

I was very much pleased with all that I saw during the afternoon that I spent there. Hinsdale is about fourteen miles out from Chicago, and is a favorable place for a sanitarium. The atmosphere is good, and the surroundings are beautiful. Many of the houses are large, and are evidently the homes of men of wealth, who live in the country, and carry on business in Chicago. The roads are excellent, and sick people would find health in driving about and enjoying the scenery. The sight of the trees and flowers, with the sunshine and fresh air, would bring health to mind and body. In anticipation I can see the Hinsdale Sanitarium established, and hope and faith coming into the hearts of the patients.

We were taken all over the sanitarium property. It consists of ten acres of land, with two houses and a barn. The place was once very beautiful, but it has been neglected for several years. It is a favorable site for a sanitarium, and I am so glad that it has been placed at the disposal of our brethren.

About five years ago a gentleman from Chicago went to the Battle Creek Sanitarium as a patient. He was very sick, but the treatment given him was successful, and he believes that it was the means of saving his life. After returning home, he told Dr. Paulson that he knew of a place that ought to be used for sanitarium work. A few months ago he bought this place, and has placed it at Dr. Paulson's disposal. It cost sixteen thousand dollars, and can be paid for in small monthly installments.

Dr. Paulson looks upon the opportunity to secure this place on easy terms as a providence of God. And this is right; for the hand of the Lord is in the matter. The

outdoor advantages that the sick will have will prove the greatest blessing to them, aiding in the cure of mind and body. And as the sick ones associate with those who love and serve God, they will be doubly blessed.

How I wish that all our sanitariums could be placed among such natural surroundings. Men and women in need of physical and spiritual healing need to breathe just such an atmosphere. They need to be brought in contact with those whose words and acts will draw them to Christ. They need to be brought under the influence of the great Medical Missionary, who can heal both soul and body. They need to hear the story of the love of the sin-pardoning Saviour,--of the forgiveness granted to all who come to him confessing their sins.

There are many, many in our great cities, both in the higher and in the lower classes, who need to be helped into the way of life by being brought into contact with our sanitariums.

There are no entreaties so tender, no lessons so plain, no commendations so decided, as those given in the Word of God. How earnest and loving and compassionate are the invitations to come to the fountain of living water. God's Word is indeed a light shining in a dark place. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many sanitariums be established in places out of the cities, that men and women may hear and understand the word of the Lord, and may be brought under an influence direct from heaven.

God sends angels from heaven to co-operate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering. These men and women need the grace that comes from the Life-giver, the health that the great Medical Missionary alone can give. O that those who have received light from God's Word would take hold in medical missionary lines, to do all in their power to help those in need of help!

Those who plan to establish sanitariums should reason from cause to effect. They should lay their plans with a deep insight into the necessities of a medical institution. One of the first necessities is a site out of the city, in a retired place, where the institution can be surrounded by grounds that can be beautified with flowers and shrubs and trees.

Let the patients be taught that the breathing of pure air is necessary to health. Let there be facilities for the giving of rational treatment, so that there will be no necessity for the use of drugs. By wise methods the patients are to be led more and more to take outdoor exercise. Every one who is recovering from sickness needs such exercise, in order that disease may be completely overcome, and health regained. When physical health has been restored, men and women are better able to exercise that faith in Christ which secures the health of the soul, bringing peace and rest and joy from the consciousness of sins forgiven.

Our sanitariums should be out of the cities. One who is unerring in counsel has given this direction, in mercy to suffering humanity. Physicians and ministers are called upon to exert their influence in favor of establishing our sanitariums, publishing houses, and schools out of the cities. And for the sake of the youth in our schools and publishing houses, and for the sake of the patients and helpers in our sanitariums, this should be done.

We plead the necessity of our sanitariums being out of the smoky, dirty, noisy cities, with their tobacco-laden atmosphere. It is impossible to establish a sanitarium in a city without placing it in an atmosphere that will, to a greater or less extent, undo the good accomplished by the treatment given.

All things are to be considered from the standpoint of the Word of God. The teachers in our schools and sanitariums are to guard the minds of the youth in their care from becoming estranged from God. They are to have an interest in each one. They are to show a Christlike love for souls. Their minds are to be stayed upon Christ, and they are humbly and thankfully to receive, in order that they may impart. In their association with others, they are not to seek to benefit themselves, but to bless others.

And as the fear of the Lord is the beginning of wisdom, let Christ ever be recognized as our counselor, infinite in wisdom, and always ready to help. Those who know God as revealed in his Word make him chief in all that they do. They say: "Thou, God, seest me. Thou hearest every word I speak; thou knowest the motives that prompt my words and actions."

The wisdom of heaven is to be brought into every sanitarium. All the workers are

to live the truth as it is in Jesus. Godliness--the result of the grace of Christ--is to lead souls to drink of the water of life.

August 18, 1904

The Work in Nashville

During my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment rooms, a health food store, and physicians' offices in a large house in the city. They have also rented a house three miles out of the city, for the accommodation of patients and nurses. I visited both of these places, and found them full of sick people receiving help.

Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconveniences under which they are at present conducting their work are very trying, and I longed that they might have a larger building, where they could accomplish more with less effort.

We also visited the colored sanitarium, which is in the charge of Dr. Isabel and Brother Young. This is situated very conveniently for the colored business men of Nashville, and is modestly but well equipped for giving the different kinds of baths. Those in charge have labored earnestly to do what they can with their limited means to provide the necessary facilities, but they need assistance to make the institution comfortable and attractive.

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,--the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message?

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world in the glory of his kingly power. But he chose to come to this world in the garb of humanity, and to live a life of self-denial and sacrifice. Those who follow in his footsteps will remember that every

dollar they can spare is needed in the work that God has said shall be done in this world.

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material for our clothing, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause.

Schools and sanitariums and meeting-houses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people.

My sisters, remember that Christ clothed his divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage-ground, thus escaping the corruption that is in the world through lust. He gave his all to the work that he came to this world to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples."

Remember, too, the words of the apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practise the self-denial enjoined in the Word of God, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father.

The School Work

In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of

the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there.

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium.

Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was $12,723. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter.

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.

We went once more to see the farm, after its purchase had been completed, and were very much pleased with it. I earnestly hope that the school to be established there will be a success, and will help to build up the work of the Lord in that part of his

vineyard. There are men of means in various parts of the land who can assist this enterprise by loans without interest, and by liberal gifts.

Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work. They gained a valuable experience in Berrien Springs, and the providence of God has led them to feel that they must labor in the Southern field. God helped them constantly in their efforts at Berrien Springs, as they steadily advanced, determined that obstacles should not stop the work. They are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place where a school has been established, to go to a new field, where the work may be much harder. They have only means enough to pay part of the price of the land. They should not be left to struggle along misunderstood and unaided, at the sacrifice of health.

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville.

I ask our people to help the work in the Southern field by aiding Brethren Sutherland and Magan and their faithful associates in the carrying forward of the important enterprise they have undertaken. Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part.

August 25, 1904

The Work in Graysville

Friday morning, June 17, we left Nashville for Graysville, where we spent Sabbath and Sunday.

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

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

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

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

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

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

I should have been pleased to have spoken words of encouragement to the physician's wife and sister. I would have said to them, "Be sure, my dear friends, ever to walk with Christ. 'Learn of me,' said the divine Teacher; 'for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'"

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

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

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

We went up to the third story of the building, and looked off over the treetops across the valley. We greatly enjoyed the view.

I was taken to the spring, which is a little farther up the mountainside. This spring gives an abundance of soft, pure water, and is a treasure of inestimable worth.

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

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

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

September 1, 1904

The Huntsville School

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

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

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

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

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

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

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

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

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

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

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If

he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

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

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

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

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ can not abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and

way of Christ, he strives without purpose; for God can not bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights.

September 1, 1904

The Relation of Education to the Work of God

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

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

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

and lowly of heart. Let us elevate the work to the highest possible standard, ever remembering that if we do our part, God will not fail to do his.

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

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

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

September 8, 1904

Training Children for God--No. 1

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

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

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

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

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

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

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

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

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

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

Evening and morning join with your children in God's worship, reading his Word and singing his praise. Teach them to repeat God's law. Concerning the commandments the Israelites were instructed: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Accordingly, Moses directed the Israelites to set the words of the law to music. While the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood.

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

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give an account. Carefully consider your work, its

nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future of your dear ones. Your work is not to form beauty upon canvas, nor to chisel it from marble, but to impress upon a human soul the image of the Divine.

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come between you and your God. Be earnest, patient, and persevering; be instant in season and out of season. Give your children intellectual culture and moral training. Fortify their young hearts with firm, pure principles. While you have opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold.

September 15, 1904

Training Children for God--No. 2

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

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

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

Soul culture, which gives purity and elevation to the thoughts and fragrance to word and act, requires more painstaking effort. It takes patience to keep every evil motive weeded from the garden of the heart.

The spiritual training should in no case be neglected. Let us teach our children the beautiful lessons of God's Word, that through these they may gain a knowledge of him. Let them understand that they should do nothing which is not right. Teach them to do justice and judgment. Tell them that you can not permit them to take a wrong course. In

the name of the Lord Jesus Christ present them to God at the throne of grace. Let them know that Jesus lives to make intercession for them. Encourage them to form characters fashioned after the divine similitude.

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

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

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

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

not feel that he has a right to exercise authority?

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

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

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

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

to refuse to hear his voice, and be destroyed. They chose to disobey, and were destroyed.

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

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

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

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

courts as a work well done.

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

Fathers, mothers, shall the voices of your children swell the song of gladness in that day?

September 22, 1904

An Onward Work

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

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

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

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

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

We would now stir up the minds of our people in America to give willingly to the work that is being carried forward in Takoma Park. A school and a sanitarium are to be

established in this place. A building in which publishing work can be done is to be erected. As soon as possible, school and sanitarium work should be set in operation.

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

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

The means that is sent in is to be used in the most careful, economical way. The buildings are to be put up and furnished without display, and without an unnecessary expenditure of means.

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

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

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

acknowledge it.

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

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

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

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

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

September 29, 1904

The New England Sanitarium

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

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

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

Since coming to the sanitarium, I have had opportunity to see a great deal of its surroundings. The buildings, with the forty acres which go with them, are in the midst of the Middesex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the trees and the lakes, and inhaling the health-giving fragrance of the pines. It is delightful to ride through the forest. There are many beautiful drives, and much fine scenery. I enjoy looking at the many different kinds of trees, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my

husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere."

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

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

I have been instructed that it was in the providence of God that our people obtained possession of this place. I have also been instructed that proper facilities should be provided for the increasing number of patients. Many from Boston and other places will come to this institution, to be away from the din and bustle of the city. Additional buildings will have to be put up. Rooms must be provided for the rich as well as for the poor. The money of the rich is needed; it will be a great help to the institution.

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

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

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

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

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

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

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

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

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

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

October 6, 1904

A Visit to Middletown, Connecticut

After two weeks' rest at the Melrose Sanitarium, we started Friday, September 2, for the Middletown camp-meeting, where we spent three days.

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

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

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

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

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

Wherever I go, I shall urge the people to keep Christ uplifted. He is always the same, yesterday, today, and forever, always seeking to do us good, always encouraging and guiding us, leading us onward step by step. What he is today,--a faithful high priest, touched with the feeling of our infirmities,--he will be tomorrow, and forevermore. He is our guide, our teacher, our counselor, our friend, ever bestowing his blessings upon us

in response to our faith. He invites us to abide with him. When we do this, when we make our home with him, all friction, all ill temper, all irritation, will cease.

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

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

A Visit to Battle Creek

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

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

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

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

The Omaha Camp-Meeting

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

I spoke on Sabbath afternoon and Sunday afternoon in the large tent. At each of these meetings the large tent was full. At the Sunday evening meeting, there were more than fifteen hundred present.

Monday morning I addressed the workers. During my talk I read the following from my diary:

Many scenes have passed before me during the night, and many questions in reference to the work that we are to do for our Master, the Lord Jesus Christ, have been

made plain and clear. Words were spoken by One of authority. The heavenly messenger said, "The ministry is becoming greatly enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work."

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

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

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

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

My brethren, labor earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole soul into the work of preparing the way for Christ's coming. The Lord calls for whole-hearted, unselfish men to sound the note of warning. Workers who perform faithfully the duties given them of God will receive more and more grace. From their lives will shine forth more and more clearly the light of present truth. They will be given power to glorify God. They will be enabled to help and bless others by setting a Christlike example. Their path will grow brighter and brighter unto the perfect day. Their conversion will become more and more decided, and they will be vessels unto honor. God's purpose for his workers is that they shall grow up into the full stature of men and women in Christ.

October 13, 1904

The Closing Work

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

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

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

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

The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." This is the

descent of the Holy Spirit, sent from God to do its office work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation.

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

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

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

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

If we watch and pray and trust God's living Word, we shall gain victories "Watch and pray," Christ said, "that ye enter not into temptation." The day dawns. We must enter each battle with full faith that through Christ we shall be more than conquerors. As

faithful watchmen we must diligently guard against the dangers threatening God's people. Other chapters will open before us, and in order to discern their meaning, we shall need keen perception. We are not to be depressed or discouraged, but filled with holy boldness. We are not to be disheartened by the prevalence of sin, or by the difficulties that arise on the right hand and on the left. We must put on the whole armor of God, and stand firm for the right. In the future, Satan's deceptions will assume new forms. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Our watchword is to be, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

God's Messengers

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

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

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

October 20, 1904

A Call to Service

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

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

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

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

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by tender ministry of love. Present the truth in such a way that it will be seen in all its beauty,

exerting an influence that can not be resisted. Thus the walls of prejudice will be broken down.

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

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

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

October 27, 1904

An Appeal for the Colored Race

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

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

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

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant

and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?"

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

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

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

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

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They

marveled that God could tolerate a race so sinful. They could see no room for love. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

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

November 3, 1904

Preach the Word

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

In man's behalf Christ volunteered to pass over the ground where Adam fell, and, by living a life of perfect obedience, place the race on vantage-ground. Power was vested in him for the redemption of mankind. Yet he did not exalt himself. He humbled himself, becoming obedient to death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Only through faith in Christ's name can the sinner be saved. He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity. He is Immanuel, God with us. The eternal Word became flesh, and dwelt among us, and of his fulness have all we received. He is the author and finisher of our faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

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

All who search the Scriptures with humility of heart will be taught of God. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass."

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

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

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

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

The Lord has borne long with the waywardness of his people, with their persistency in carrying out their own way,--a way of self-exaltation suggested by the

tempter. If they repent, and turn decidedly from their evil ways, they will become monuments of his almighty power and his abounding grace. They will become witnesses for the truth, establishing that which once they tore down. If they will repent, and make straight paths for their feet, that the lame be no longer turned out of the way, God will have mercy upon them.

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

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

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

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

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life: they can not save the soul from sin.

Christ was sent from heaven to redeem humanity. He taught the doctrines that

God gave him to teach. The truths that he proclaimed, as found in the Old Testament and the New, we today are to proclaim as the word of the living God.

Let those who want the bread of life go to the Scriptures, not to the teaching of finite, erring men. Give the people the bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions and conjectures. I would that all knew how much they need to eat the flesh and drink the blood of the Son of God,--to make his words a part of their very lives! "Except ye eat the flesh of the Son of man," Christ declares, "and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.... As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

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

November 10, 1904

The Power of the Word of God

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

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

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

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

The words, "A new heart will I give you," mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our views of truth will be proportionate to our

understanding of the Word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher grade of intelligence.

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

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

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

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

It was to Daniel that Nebuchadnezzar, unable to get help from his wise men,

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

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

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

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

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

November 17, 1904

Simplicity in Dress

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

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

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

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

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

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

Many of our sisters willingly bear the unnecessary burden of conformity to worldly dress. Attempting to follow the fashions, their burdens are greatly increased, yet they willingly bear the yoke, because they worship the goddess of fashion.

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

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

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

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

November 24, 1904

A Preparation for the Coming of the Lord

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

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

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

We can, we can, reveal the likeness of our divine Lord. We can know the science of spiritual life. We can honor our Maker. But do we do it? O, what an illustrious

example we have in the life that Christ lived on this earth! He has shown us what we can accomplish through co-operation with divinity. We are to seek for the union of which he speaks when he says, "Abide in me, and I in you." This union is deeper, stronger, truer, than any other union, and is productive of all good. Those who are thus united to the Saviour are controlled by his will, and are moved by his love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep sympathy for every one in weakness, sorrow, or distress.

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

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

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

Let our people take up their appointed work,--the work of soul-saving. Let them

not think that upon them has been laid the burden of watching and criticizing the work of others. Those who put their whole souls into the work that God gives them will have no time to criticize the efforts of their fellow workers, no time to weaken the hands of those who are straining every nerve and muscle to advance the work.

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

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

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

My brother, my sister, be afraid to find fault, afraid to talk against your fellow workers. You have enlisted to fight against Satan's forces, and you have no time to fight

against your fellow soldiers. The truly converted man has no inclination to think or talk of the faults of others. His lips are sanctified, and as God's witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement or unbelief. He can not afford to be harsh or faultfinding. He has not received orders to punish the erring and sinful by heaping abuse upon them.

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

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

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

Brethren and sisters, how much work have you done for God during the past year? Do you think that it is those men only who have been ordained as gospel ministers that are to work for the uplifting of humanity?--No, no! Every one who names the name of Christ is expected by God to engage in this work. The hands of ordination may not have been laid upon you, but you are none the less God's messengers. If you have tasted that the Lord is gracious, if you know his saving power, you can no more keep from telling this to some one else than you can keep the wind from blowing. You will have a

word in season for him that is weary. You will guide the feet of the straying back to the fold. Your efforts to help others will be untiring, because God's Spirit is working in you.

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

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

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

O, that we would remember that it is court week with us, and that our cases are pending! Now is the time to watch and pray, to put away all self-indulgence, all pride,

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

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks.... Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

On Christ's coronation day he will not acknowledge as his any who bear spot or wrinkle or any such thing. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each of whom bears the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory.

In that day the redeemed will shine forth in the glory of the Father and his Son. The angels of heaven, touching their golden harps, will welcome the King, and those who are the trophies of his victory,--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by his redeemed ones, the witnesses that his mission of suffering and self-sacrifice has not been in vain.

November 24, 1904

The Day of the Lord Is Near, and Hasteth Greatly

An Impressive Scene

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

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

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

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

Then this map was removed, and another put in its place. On it, light was shining forth from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said, "This darkness is the result of men's following their own course. They have cherished hereditary and cultivated

tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel."

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might, ere this, have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.

No Time to Lose

Soon grievous troubles will arise among the nations.--trouble that will not cease until Jesus comes. As never before, we need to press together, serving him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him.

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

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

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

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

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

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

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

Make Christ the Refuge

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

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

Among those to whom fearful disappointment will come at the day of final reckoning will be those who have been outwardly religious, who have apparently lived Christian lives, but who have woven self into all that they do. They have prided themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth. They think that these will win for them the commendation of Christ. "Lord," they say, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

But the Saviour says, "I never knew you: depart from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship.

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

Encouraging Words--the End Near

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

Be always ready; "in such an hour as ye think not the Son of man cometh." Go to

your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet him!" you may, even though awakened out of sleep, go forth to meet him with your lamps trimmed and burning.

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

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

December 1, 1904

The Training of Workers

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

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

Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words, that binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith, is to render to God the intellect, the energy, that we have received from him; therefore those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence; those who by faith can reach beyond the grave to the eternal realities beyond, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee."

No man has a right to call himself his own. And no man possesses any good thing that he can call his own. Every man, every thing, is the property of the Lord. All that

man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause, is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessings. Thus God will be honored and glorified.

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

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

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

To those upon whom God has bestowed many talents, I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talents, and train them to make a

right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God.

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

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

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

Let no one seek to exalt himself by talking of his deeds, extolling his abilities, displaying his knowledge, and cultivating self-conceit. Let no one strive to tear down the work of others who do not labor according to his standard. The heavenly Teacher

extends to us the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Christ was never self-confident or conceited. He declared. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, there also doeth the Son likewise."

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

December 8, 1904

The Privilege of Prayer

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

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

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

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

Our Heavenly Father waits to bestow upon us the fulness of his blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our

wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence.

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

If we take counsel with our doubts and fears, or try to solve everything that we can not see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to him whose knowledge is infinite, who sees everything in creation, and who governs everything by his will and word, he can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel his visible touch, but his hand is upon us in love and pitying tenderness.

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

There is necessity for diligence in prayer; let nothing hinder you. Make every

effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

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

December 15, 1904

A Call to Repentance

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

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

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

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

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

There is a work to be done in our cities,--work to be done in every place. God

will take men from the plow, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp for high wages will find in the money they get all the reward they will ever receive. Such ones can not be expected to feel a burden for the salvation of perishing souls. The Lord can not use such ones in his work. Until they banish selfishness from their hearts, their efforts are worthless.

God says to his people today, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them. "Thou hast left thy first love," and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world.

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

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

Satan is seeking with all his subtlety to corrupt mind and heart. And O how

successful he is in leading men and women to depart from the simplicity of the gospel of Christ! Under his influence hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church-members are in danger of allowing self to take the throne.

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

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

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

December 22, 1904

Words to Ministers

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

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

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

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

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

My brethren, you are required by our Saviour to take heed how you witness for him. You need to go deeper and still deeper in the study of the Word. You have all

classes of minds to meet, and as you teach the truths of the Sacred Word, you are to manifest earnestness, respect, and reverence. Weed out story-telling from your discourses, and preach the word. You will then have more sheaves to bring to the Master. Remember that in your audience there are those who are constantly harassed by temptation. Some are wrestling with doubt, almost in despair, almost hopeless. Ask God to help you to speak words that will strengthen them for the conflict.

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

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

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

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

Do not try to work in your own strength; for then the angels of God stand back, leaving you to carry on the warfare alone. Our preparation to meet opponents or to minister to the people must be obtained from the throne of grace. Here we see and acknowledge our own incompetence, and receive the divine efficiency. The Holy Spirit

takes the things of God, and shows them to us, leading us into all truth, and giving us the faith that works by love and purifies the soul.

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

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

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

December 29, 1904

Words to Ministers

If the one who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true gospel teacher. There should be among our ministers less sermonizing and more tact to educate the people in practical Christianity. The people must be impressed with the fact that Christ is salvation to all who believe. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Christ has said, "He that believeth on me, hath everlasting life."

If the minister's lips are touched with a coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to break down the strongholds of Satan. Hearts will be melted and subdued by his presentation of the love of God, and many will inquire, "What must I do to be saved?"

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

The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." There is a work to be done in this line that has not yet been done. Let God's workers teach the truth in families, drawing close to those for whom they labor. If they

thus co-operate with God, he will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the source of all light.

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

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

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

I was shown two Bible workers seated in a family. With the open Bible before them, they presented the Lord Jesus as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were subdued by the softening influence of the Holy Spirit. As the Word of God was

explained, I saw that a soft, radiant light illumined the Scriptures, and I said softly, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled."

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

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

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you his efficiency and omnipotent power in every emergency. The Lord is your counselor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer.

January 5, 1905

Called to Service

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

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

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

We owe everything to grace, sovereign grace. Grace ordained our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be

revealed to others.

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

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

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

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

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

And will not his workers rejoice when they, too, behold the fruit of their labors? The apostle Paul writes to the Thessalonian converts, saying, "What is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." And he exhorts the Philippian brethren to "be blameless and harmless," to "shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in

vain."

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

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

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

Others will express their gratitude to those who fed the hungry and clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me," they say, "to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God's Word. You inspired in me

the faith that he would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me. I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in his presence, and to praise him who gave his life for me."

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

January 12, 1905

The Condition of Gaining Eternal Life

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

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

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

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

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

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

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

The ruler's answer to this was positive: "All these things have I kept from my youth up. What lack I yet?"

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

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

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

The healing of diseased souls and diseased bodies,--this was Christ's work in our world, and it is our work also. His words to the rich young ruler, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," are spoken to all who

possess this world's goods. If they will follow Christ's example, using their entrusted possessions to relieve the physical and spiritual necessities of those less fortunate than themselves, they will secure the enduring riches of eternal life.

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

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

When Christ's followers give back to the Lord his own, they are accumulating treasure which will be theirs when they hear the words, "Well done, thou good and faithful servant, ... enter thou into the joy of thy Lord." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed, souls eternally saved, is the reward of all who follow in the steps of him who said, "Follow me."

There are many in our world who are longing to hear the words of life. But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of his followers carefully sustained. They are his

property, and he is dishonored when they are compelled to labor in a way that injures their health. He is dishonored, also, when, for lack of means, workers can not be sent to destitute fields.

We are at this time making special efforts to set in operation certain lines of work in different places. These lines of work must have support. My brethren and sisters, read carefully the following scripture, and ask God to help you to do justice to the needs of his work:

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work, ... being enriched in everything to all bountifulness."

January 19, 1905

The College View Council

From the Omaha camp-meeting we went to College View, where the General Conference Committee was in council from September 15 to 25. We were made welcome, and were well cared for at the Nebraska Sanitarium.

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

This is our work. We are not to watch for defects in those around us. By so doing, we are placing ourselves on the judgment-seat, and are judging. This is not our proper place or work.

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

We take upon ourselves a grave responsibility when we unite with the church. The church is God's family, and the members of this family are to be unselfishly interested in one another. They are to pray and work for one another's salvation.

This is the work that God expects from us as a people. When you see a church whose members are in arms against one another, complaining and finding fault, you may know that there are duties which they have neglected. You may know that there is

something lacking in those who always see something defective in their brethren. You may know that such ones have something to correct in their own characters.

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

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

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

"If thou bring thy gift to the altar," he says, "and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

We read again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

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

Say to him, If you have anything against me, tell me what it is, that I may take it

out of the way. Do not blame him. Do not cast reflections on him, but ask, What have I done? If I have done wrong, I want this to be removed; for I have a gift to offer to the Lord, and he has told me first to be reconciled to my brother.

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

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

When this work is done, the disunion existing in the church will be cured, and the cause of God will move forward with power. When you see that which you think is wrong, do all in your power to correct it. Find out what it is that separates you from your brother, and plead for the unity that Christ has said should exist in the church. Love as brethren, and do the work appointed you. Then you will know the preciousness of Christ's words, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

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

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

On Sabbath morning I spoke in the church to a large congregation. I read from the first chapters of Revelation the messages given to the apostle John for the churches.

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

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

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

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

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

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin,

we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

"These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

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

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

God has not placed us on the judgment-seat, to pronounce sentence against our brethren. There is only one Judge,--the One who died for us, who took upon himself our nature and all the infirmities of humanity, that we might stand on vantage-ground with God. Never are we to dissect the work or the character of another. Each one has enough to do to attend to the work that has been delivered to him. Each one is to bear his burden in the place in which he has been appointed to labor, doing his work with that perfection

which will give character and influence to the cause of God. This is what the Lord expects of every conference president. This is what he expects of every worker in every line. Stand at your post of duty. When you act well your part, in your own place, there will come to you a freedom, a light, a power, that will enable you to endure as seeing him who is invisible.

January 26, 1905

Moline and Battle Creek

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

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

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

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

We hope that our brethren and sisters in northern Illinois will encourage and assist Brother and Sister Edwards and their faithful helpers in the good work to be done

in the sanitarium and in the city. If all will labor heartily and disinterestedly, the Lord will give them souls for their hire. I think of the many places in need of such work, and wish that all our people could realize that the Lord is ready to go before every self-sacrificing worker who will carry the truth to places where it has not been heard. Then those who are collected in large numbers in some of our churches would feel a burden to go out into other cities and villages to search out those who are waiting for the truth.

In the night season I am repeating the words:

"My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."

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

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

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

On our arrival at Battle Creek, we were met by our friends, who gave us a hearty welcome. We spent five days there, during which time I spoke three times to large congregations in the Tabernacle, once to the students in the medical college, and once to

the helpers in the sanitarium gymnasium. The Lord gave me a decided testimony to bear at these meetings. I can not find words to tell how heavy was the burden resting upon me as I looked upon the large audience before me in the Tabernacle Sabbath morning, and thought of the instruction and the warnings that have so often come to the people in this congested center. Often has the testimony been borne that there are thousands upon thousands perishing in ignorance of the requirements of God, and of the judgments that will fall upon the disobedient.

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

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

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

Under the influence of the Holy Spirit, thousands were converted in a day. The word of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." They were filled with an intense longing to add to the church such as should be saved. They called on believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord.

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all

believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do today. At this time, when the end of all things is at hand, the zeal of the church should exceed even that of the early church. Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified?

Sunday afternoon I spoke again in the Tabernacle. The meeting had been advertised, and there were present many citizens of Battle Creek who were not of our faith. At this meeting I assured my hearers that we held the same principles of truth that we had so many times set before them in past years. I assured them that no phase of our message had been changed to meet scientific or spiritualistic philosophy, but that we hold as firmly as ever to the strong-holds of our faith, which have made the Seventh-day Adventist people what they are. We have built our house upon the eternal Rock, the Rock of Ages.

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

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

I have a most earnest desire that the truth for this time shall be proclaimed

throughout the world. God's people have a great and solemn work to do. The day of the Lord is near, it is near, and hasteth greatly. Every hour, every minute, is precious. We have no time to spend in the gratification of selfish desires. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, who taketh away the sin of the world.

February 2, 1905

An Open Letter

To Our Workers in Washington, D.C.

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

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

Truth in the heart guides us to Christ who is the author of all truth, and the only one who can cleanse the soul from defilement. The practise of the principles of truth fills the soul with peace.

The Medical Missionary Work

I am very much pleased to know that our brethren in Washington have been successful in finding, in a good locality, a building suitable for well-equipped treatment rooms. I see the providence of God in this. I have been instructed that some provision must be made to carry on sanitarium work in this city as soon as possible, while the sanitarium building at Takoma Park is being erected. It would be in harmony with the instruction given me for our brethren to begin sanitarium work in rented buildings in the

cities, and then carry on the work until other buildings outside of the cities can be provided. Patients can be transferred from the city place to the institutions in the country. City treatment rooms and country sanitariums can work together advantageously and harmoniously. In Washington the sanitarium work should thus make rapid advancement. The city patients can be gathered in by the place in the city, and from there be taken to Takoma Park, which is only a few miles away, and where they can have the retirement of rural life.

In our Washington work wise, competent physicians, efficient managers, and nurses with the very best qualifications will be needed. Earnest, devoted young people also will be needed, to enter the work as nurses. These young men and women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and whose healing efficiency can save both soul and body.

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

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

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

Let our physicians and nurses ever bear in mind the words, "We are laborers together with God." Let every physician and every nurse learn how to work for the alleviation of mental as well as physical suffering. At this time, when sin is so prevalent and so violently revealed, how important it is that our sanitariums be conducted in such

a way that they will accomplish the greatest amount of good. How important that all the workers in these institutions know how to speak words in season to those who are weary and sin sick.

Physicians and nurses should ever be kind and cheerful, putting away all gloom and sadness. Let faith grasp the hand of Christ for his healing touch.

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

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

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

"Come to Me, that ye might have life."

It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places.

Never, never build mammoth sanitariums. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. It may often be necessary to start sanitarium work in the city, but never build a sanitarium

in a city. Rent a building, and keep looking for a suitable place out of the city. The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls.

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

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

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

February 9, 1905

Chicago to St. Helena

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

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

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

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

Time is fast passing. The day of the Lord's reckoning is approaching. Seventh-day Adventists are not to colonize. We are to work as Jesus has given us an example. Of the work of Christ we read: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." This is the work that will open doors for the truth.

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

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

We are to do all in our power to fulfill the commission given by Christ to his disciples just before his ascension. Of the giving of this commission we read: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

When the eyes of the members of our large churches are anointed with the heavenly eye-salve, they will arise, and go forth to fulfil this commission. When their hearts are imbued with the Holy Spirit, they will worship the Lord their God, and him

only will they serve. The Lord is calling upon those who are congregated in congested centers to go forth into the places where the truth has never been proclaimed. They are to teach the things that Christ has commanded, leaving alone the various suppositions born of erratic theories. False teachers will come in, teaching for doctrine the commandments of men. Satan will bring forward fables to militate against the principles of Christ's teaching. God calls upon his faithful messengers to search his Word, and to teach only those things that Christ has commanded.

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

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

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

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

"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." This is the message that we are to proclaim at this time. Men and women

are turning from obedience to the law of God, and are perishing in transgression. They must reap the sure consequence of their abuse of the laws of nature. By habits of intemperance, they lay the foundations of disease, and crime after crime is the result. Under the influence of poisoned liquor, men lift the hand of murder, and bring dishonor upon themselves, and want and wretchedness upon their families. Obedience to the law of God would save those who are perishing in defiance of truth and righteousness.

February 16, 1905

A Call For Active Work

The following extracts from a communication from Sister White, under date of January 16, 1905, addressed to some of our workers in Washington, are both instructive and encouraging:

"Now is our time to press to the front in Washington. A decided testimony must be borne to the people in the national capital, and this work must not rest upon a few.

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

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

"God's law is to be vindicated, by the obedience of heart and mind, and by strong arguments.

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

"The time has come when the liberty of the church of Christ is endangered. Let it be a time also when true missionary work shall be done, in public ministry and in house-to-house labor. The oppression of Christ's church would apparently be a great victory for the side of transgressors of the Sabbath, and would cause rejoicing among evil-doers. But nothing should discourage us. God has victory for his people. Let sanctified ability be brought into the work of proclaiming the truth for this time. If the

forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work.

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

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

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

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

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

February 16, 1905

Notes of Travel—No. 3

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

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

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

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

Late at night we took our places in the tourist sleeper that was to take us home to California over the Burlington, Rio Grande, and Southern Pacific Railways.

At Salt Lake we were met by several of our brethren, who urged us to remain with them for a few days. By a hard struggle the church in Salt Lake City has built a good meeting-house. In a prominent part of the city our brethren are conducting a vegetarian cafe and a health food store; and all felt the need of counsel as to how to conduct the work in Utah.

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

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

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

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

Some of our brethren and sisters in Battle Creek and other favored centers should be working in Nevada.

Death of Sister Marian Davis

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

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

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

February 23, 1905

Labors in Central California

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

We spent the Sabbath in Fresno. I spoke to the church there on Sabbath afternoon. The large meeting-house was well filled, and the Lord helped me to bear my testimony. Here we met Dr. G. A. Hare, from Washington, who had been called back to his old home by the sickness of his mother. He told us of the advancement of the work at Takoma Park, and of the excellent place secured for treatment rooms in the city of Washington.

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

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

I sought earnestly to carry the minds of those present from the things of this world to the things of eternity. I sought to impress them with the thought that those who are saved must now prepare for the heavenly mansions by washing their robes, and making them white in the blood of the Lamb. I urged the fathers present to realize the

duty resting upon them to train their children for God. I told them that this work is of infinitely more importance than all the advantages that they gain by undue devotion to the things of this world. Those parents who set their affections on the things of earth rob themselves and their children of a place in the mansions that Christ has gone to prepare for those who love him.

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

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

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

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

I endeavored to set before those present the necessity for strict economy in the outlay of means, that they may have something to bring to the Lord, saying, Of thine

own we freely give thee. Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God. Hear the words of the Great Teacher; "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also."

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon.

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

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

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

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. God's children should be neatly and tastefully clothed, but they should leave off all unnecessary trimmings, and lay aside the means

thus saved for the advancement of the cause of God.

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

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

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

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

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless his people, and strengthen their faith, and lead them onward to the heights to which they have not yet attained. He gave Christ to die for us, that we might

be purified from all iniquity. He has promised to pour out his Spirit upon us, that we may be sanctified through the truth. He has given us his Word, that through obedience to its teachings we may be made holy. This is the will of God, even our sanctification.

March 2, 1905

Notes of Travel—No. 5

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

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

Elder W. W. Simpson had been holding tent-meetings in the heart of the city of Los Angeles during a large part of the summer, and the large tent, then standing on Grand Avenue and Seventh Street, was being used by the church for their Sabbath meetings. Soon after our arrival, letters were sent to our people in the neighboring churches, suggesting that a general meeting be held at Los Angeles on Sabbath and Sunday. In response to this, two or three hundred brethren and sisters came in from surrounding towns, and these, with the believers in the city, filled the large tent on Sabbath morning. The Lord helped me to speak to this congregation of over a thousand souls, all of whom seemed much interested. At the close of my discourse, a collection amounting to seventy-five dollars was taken up for the work among the colored people of the Southern States.

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

There were about six hundred present at the afternoon meeting, and Brethren Adams, Ballenger, Santee, and W. C. White presented the plans for the home

missionary campaign, and three thousand copies of the four special numbers of The Signs of the Times were subscribed for.

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

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

Advancement in Los Angeles

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

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

Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city. And now, as we see that the Lord has blessed the labors of Brother Simpson and his faithful helpers, and that large additions have been made to the Los Angeles church, it is our duty to be wide-awake to the privileges and opportunities of the hour. Wherever

such an interest is awakened as that which is now shown in Los Angeles, men of the best ability should be chosen to help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavoring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work.

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

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

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

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

March 2, 1905

A Stirring Exhortation

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

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

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

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

Great is the mystery of godliness. There are mysteries in the life of Christ that are to be believed, even though they can not be explained. The finite mind can not fathom

the mystery of godliness.

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

March 9, 1905

God's Purpose for Us

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

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

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

we look to him and think of him, he will be formed within, the hope of glory.

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

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

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

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

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

The Saviour ascended to heaven to plead before the throne of God in our behalf. Just before his ascension he gave to his disciples the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." To us as well as to the disciples this commission is given. We are to speak the things that Christ has commanded us. Let us not talk of the mistakes and defects of others. Let us speak the words that Christ has given us to speak. Let us seek for the blessings that Christ has placed within our reach, that we may be made capable of receiving more and still more of his grace, and that we may be filled with a living, active, growing faith,--a faith that believes the promise, "Lo, I am with you alway, even unto the end of the world."

March 16, 1905

San Diego County, California

From Los Angeles we went to San Diego, and spent three weeks, from November 7 to 28, at the Paradise Valley Sanitarium.

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

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

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

A Review of Our Experiences

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

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

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

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

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

A year before, light had been given me that our people in southern California must watch for opportunities to purchase such properties, and it seemed plain to me and to those who were with me that the opportunity of securing this place was a fulfilment of the encouragement given us, and published in the Testimonies for the Church 7:97, in the following words:

"As soon as possible sanitariums are to be established in different places in southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made.... In southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work be carried

forward on sensible, rational lines. Several small sanitariums are to be established in southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to the health resorts of southern California."

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

In the summer of 1903 the property was offered to us for eight thousand dollars, and again we found that our brethren were not in a position to act.

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

Shortly after we had secured the place, Elder and Mrs. J. F. Ballenger joined us in raising the amount to be paid for the property.

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

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

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

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

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

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

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

The very day of the return of Professor Ballenger and my son, with the evidence of the hearty, practical support of the people, the workers in the well struck a fine stream of good, pure water. The next morning Brother Palmer came up early to tell me that there was fourteen feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more

valuable than gold or silver or precious stones.

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

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

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

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

During the last three nights of my stay at this institution, much instruction was given me regarding the sanitariums which for years have been greatly needed, and which should long ago have been equipped and set in working order. Medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people in their need.

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

March 23, 1905

An Open Letter

Dear Brethren and Sisters, There is a great work to be done in many cities. Just now is the time for a deep, earnest effort to be made in Washington, the capital of our nation.

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

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

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

The Takoma Park Sanitarium

We have purchased land in Takoma Park, not for the purpose of building up commercial enterprises, but for the purpose of establishing institutions in which workers may be prepared to go out into the great harvest-field. The school has made a humble beginning. A sanitarium must be established there. The ground is ready for the building.

Who will now bring their hundreds and their thousands for the help of this enterprise? And let not those who can afford to give but little withhold the smaller sums.

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

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

There is most precious missionary work to be done in our sanitariums. In them Christ and the angels work to relieve suffering caused by bodily disease. And the work is by no means to stop there. The prayers offered for the sick, and the opening of the Scriptures to them give them a knowledge of the great Medical Missionary. Their attention is called to him as the One who can heal all disease. They learn about the great gift of eternal life, which the Lord Jesus is longing to bestow on those who receive him. They learn how to prepare for the mansions that Christ has gone to prepare for those that love him. If I go away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." In the Word of God there are gracious promises, from which those who are suffering, whether in body or in mind, may receive comfort and hope and encouragement.

The plan to provide institutions for the proper care of the sick originated with the Lord. He has instructed his people that these institutions should be established. With them are to be connected intelligent, God-fearing physicians, who know how to treat the

sick from the standpoint of the skilful Christian physician. These physicians are to be earnest and active, serving the Lord in their activity. They are to remember that they are working in the place and under the oversight of the Great Physician. They stand as guardians of the beings that Christ has purchased with his own blood, and it is therefore essential that they be governed by high, noble principles, carrying out the will of the divine Medical Missionary, who is ever watching over the sick and suffering.

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

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

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

We call upon those who have invested money in worldly interests to withdraw it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to

God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel.

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

March 30, 1905

A Visit to Redlands and Riverside

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

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

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

Of the Saviour's work we read, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

"Jesus went about all Galilee, teaching in their synagogues, and preaching the

gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

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

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

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

In this short sketch I shall not attempt to describe Redlands. One morning we took a long drive over the city. We drove through a beautiful highland park, known as Smiley Heights. This was once barren hills, but it is now covered with orange groves and with a great variety of ornamental trees and shrubs. As we drove higher and higher up the mountainside, which was so beautifully adorned, we were charmed with the scenery. From the top of the hill, we obtained a fine view of the city of Redlands; and as I looked upon it, I realized that just such places had been presented to me in vision as

places to which we must give special attention. I had been instructed that in places similar to this, we would have opportunity to establish sanitariums, and that by means of these institutions men and women would be taught the gospel of physical and spiritual healing.

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

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

April 6, 1905

Notes of Travel—No. 7

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

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

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

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

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

Maine.

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

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

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

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

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

I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist, "Repent ye: for the kingdom of heaven is at hand.... This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

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

April 13, 1905

An Open Letter

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

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

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

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

Our physicians also will have opportunities to gain advantages for themselves, by following worldly policy. Let them distinctly tell those who offer these temptations that they will not enter into any worldly schemes. I rejoice to think that those who have charge of the work in Takoma Park are Christians, men who can teach the youth in their

charge to do acceptable work. My brethren, let unselfishness and scrupulous integrity characterize all that you do. Do not allow your actions to be tainted with dishonesty. Work for time and work for eternity, remembering that the Lord sees and hears all that is said and done. His all-seeing eye examines every work. Never resort to the slightest dishonesty to gain an advantage. Do not buy or sell dishonestly. In all that you do, inquire, "Is this the way of the Lord?" Cherish a clear sense of what you must be and do in order to develop a character that is without spot or wrinkle or any such thing. It is the perfect man in Christ who meets God's ideal. The work of those who are guided and controlled by Christian motives will bear witness for God. Christ lived the very life that he requires his followers to live.

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

There are virtues that are to be daily strengthened. A reverence for justice and equity is to be cultivated. He who permits in himself that which he condemns in others is doing himself a great wrong.

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

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

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

This is a time for every one to deal truly with his own case. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven."

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

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

April 20, 1905

The Work for This Time

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

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

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

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

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

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

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

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

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea."

This incident shows the care that the Lord has over every mind that is susceptible to the truth. We see how closely the ministration of heavenly angels is connected with the work of the Lord's servants on this earth.

A burden was placed upon Philip to enter new places, to break up fresh ground. Direction was given him by an angel who was watching for every opportunity to bring men into connection with their fellow men. Philip was sent "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This brought him into touch with a man of wide influence, who, when converted, would communicate to others the light of truth. By the Lord's working through Philip, the man was convinced of the truth, and was converted and baptized. He was a highway hearer, a man of good standing, who would exert a strong influence in favor of the truth.

Today, as then, angels of heaven are waiting to lead men to their fellow men. An

angel showed Philip where to find this man, who was so ready to receive the truth, and today angels of God will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts.

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

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

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

In the place of complaining of the officers of the General Conference because they can not respond to the multiplied calls for men and means, let our church-members bear a living testimony to the power of the truth by denying self, and giving liberally for

the advancement of the work. Let our sisters save by refusing to put expensive trimmings on their garments. Let every unnecessary expense be cut down. Let every family bring their tithes and offerings to the Lord.

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

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

The curse of God will surely come upon those who rob him in tithes and offerings. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

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

Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations, and kindreds, and tongues, and peoples. There are men ready to go forth as the Lord's messengers, but

because of a lack of means in the treasury they can not be sent to the places where people are begging for some one to come and teach them the truth.

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

April 27, 1905

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

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

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

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

You will walk carefully, lest you make crooked paths by which weak, struggling, halting souls shall be led out of the way. You will refuse to co-operate with worldly men to carry out worldly plans or policies. As you realize that you have a work to do for God, the temptations and allurements of the world will not tempt you from the path of equity and uprightness. The whole life will bear the testimony, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart

faileth: but God is the strength of my heart, and my portion forever." "O my soul, thou hast said unto the Lord, Thou art God. The Lord is the portion of mine inheritance and of my cup." With the eye of faith you will behold the invisible, and the soul finds its strength in One who never fails. He is the joy of your life.

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

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

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

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

To the Students in the Training College

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

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

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

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

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

"All things are yours; and ye are Christ's; and Christ is God's." God gave Christ to be the head over all things to the church. The Saviour loves the church with an everlasting love. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Christ gave himself for the church that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

Remember that Satan will not leave any one alone who is working to build up

memorials for the Lord. "Watch and pray, that ye enter not into temptation."

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

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

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

May 4, 1905

The Gift of Christ

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

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

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

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loves his brother also."

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

The false sentiments that prevail today are of the world; they belong to the world;

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

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

Christ's true followers are made complete in him, because he gives them of his Spirit. The blessed hope of seeing Christ as he is, and being like him, works in mind and heart like a quickening power, cleansing away impurity and depravity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him,--the hope of seeing Christ as he is--"purifieth himself, even as he is pure."

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

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

May 18, 1905

The Unity of the Spirit

I want to say a few words at the beginning of this conference. I feel a deep and intense desire that those who have come to this meeting shall not occupy their minds in investigating other souls. The work resting upon us as individuals should be taken up at this meeting. We are living in the great day of atonement, when every person should confess his sins, that the conviction of the Spirit of God may come to his heart. If you think that there is something standing between you and God, go to him, and ask him to help you to make the confession necessary in order that the wrong, whatever may be its character, may be taken out of the way. And ask him to help you not to repeat the wrong.

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

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

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

Just as soon as you are impressed that there is something standing between you

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

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

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

When those in our churches commit sins, they should repent of them before God, and they should also repent of them before their brethren, asking the pardon that they will be willing to give. Then the light that shines from the face of Christ will shine upon them. Let us clear the King's highway; let us plead with God until we know that we have received pardon. He will give it to us. But if you cover up your sin, you will have less and less sense of its sinfulness, and you will go on in the same line. God will

receive every one who will confess and forsake his sins, crucifying self by departing from iniquity.

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

We expect to see the salvation of God in this meeting; but it will never come to those who cover up their wrongs, those who, catching perhaps a glimpse of light, think that it is all right, and that they have nothing more to do. You can never stand on vantage-ground by taking that attitude. It is through the rectitude, the grace, revealed by the disciples of Christ, that the world is to be led to believe on him. This is to be the convincing power. In this our day of confession, this last great day of atonement, before the books shall be opened, and every man shall be judged by the things written in the books, are we considering how we shall stand in the judgment, in that day when every deed is to be tried, and every act is to be brought into review before the heavenly universe? Let us not make play-work of our religious life. Is it not time that we believed that Christ died on Calvary, that he might forgive our sins and pardon our transgressions?

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

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

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

May 25, 1905

The Work for This Time

Development of the Interests at Washington

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

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

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

How the Lord Has Led

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

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

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

A Burden for Souls

Those connected with the work labored in harmony. They did not stop to find fault with one another. Every one tried to press the battle to the gates. We were far away

at the time, but every morning and evening our petitions ascended to God for the work in Washington, that from this important place the light of Sabbath truth might shine forth. We prayed that God would put upon men a burden to enter the other cities that have been so long neglected.

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

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

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

I want those present at this meeting to realize that it has meant a hard struggle to bring the work in this place to its present state of advancement. The Lord God has been at work. My brethren, instead of criticizing what has been done, save your speech for the great cities that have not yet been worked, such as New Orleans, Memphis, and St. Louis. Go to these places and labor for the people, but do not speak a word of censure regarding those who have tried so hard to do everything in their power for the advancement of the work. Sometimes these workers would be almost discouraged, but we kept praying for them. Wherever I was, I would ask the prayers of God's people in their behalf.

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

Erection of Buildings

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

Opportunity after opportunity came to those in charge to gain advantage for the work. At one time they had a chance to buy lumber at so low a rate that thousands of dollars were saved. How was it that they were able to take advantage of this

opportunity?--They had the money in their hands.

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

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

The Sanitarium and Educational Work

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

It is the Lord's design that a training-school shall be conducted on these grounds. If there is a place anywhere in our world where there should be a school for the training

of our youth to be efficient missionaries, it is here, where there is such an important field to be worked. We must make every effort to have a school of the highest order. Provision will have to be made for the very young, and also for intermediate students, in this vicinity. And we must reach the highest possible standard of perfection in the work of preparing students for the school above.

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

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

Our Periodicals

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

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

Let the truths that are the foundation of our faith be kept before the people. Some

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

Early Experiences

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

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

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

We shall have to meet these same false doctrines again. There will be those who

will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense.

Salvation in the Truth

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

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

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

June 1, 1905

The Work in Washington

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

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

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

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

The establishment of the work here in Washington is creating a wide-spread

interest in other places. Tracts and pamphlets have been widely circulated, and when we begin to work in other cities, we shall find those who have been studying this literature. We shall find that they are not utterly ignorant of our truth, but that they have been studying the facts regarding the establishment of our work here. As people read of what has been done, they say, "That means work, and we must learn more of what this people is doing."

The work that has been done here would never have been accomplished had there not been a determined effort to press the battle to the gates.

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

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

Christ did not come to this world with a legion of angels. Laying aside his royal robe and kingly crown, he stepped down from his high command, and for our sake became poor, that we through his poverty might be made rich. This was the plan laid in the heavenly courts. The Redeemer of mankind was to be born in poverty, and he was to be a worker with his hands. He labored with his father at the carpenter's trade, and into all that he did he brought perfection. His companions sometimes found fault with him because he was so thorough. What is the use of being so particular? they said. But he would work until he had brought what he was doing as near to perfection as he could,

and then he would look up with the light of heaven shining from his face, and those who had criticized him would turn away ashamed of themselves. Instead of retaliating when found fault with, he would begin to sing one of the psalms, and before those who had found fault with him realized it, they, too, were singing.

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

Who was He who came to our world to redeem the fallen race? Isaiah tells us: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

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

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

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

sinners. But a loose, lax religion leaves the world bewildered and confused.

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

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

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

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

June 15, 1905

Lessons From the Second Chapter of Philippians

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

I address those who have the light of the knowledge of Bible truth. Are you obeying the instruction given in the words I have read? Are you of one mind and one heart in Christ?

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

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

If there are any of you who have weak faith, remember that it is because you do not work on the affirmative side. It is of no use for us to think that we can carry forward the glorious work of God without strong, unfaltering faith. The world is fast becoming as it was in the days of Noah. Satan is working with intensity of effort, knowing that he has but a short time. Wickedness prevails to an appalling extent. God's people are but a handful, compared with the ungodly, and we can gain success only as we co-operate

with the heavenly angels, who will go before all who press forward to do that which God has said should be done.

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

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

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

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

"Look not every man on his own things, but every man also on the things of others." Do not try to gain every advantage for yourselves. I thank God for the evidence that our people are unselfishly trying to help in the establishment of the work in Washington. I am thankful that the school buildings are so nearly completed, and that we now have an institution in this place in which students may be trained for service. I pray that from this school young men and young women may be prepared to go forth into the world as consecrated missionaries.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and

being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

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

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

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

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

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

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

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

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

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

and roughly drives the holy angels away in sadness.

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

Being found in fashion as a man, Christ "humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

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

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

I am glad to hear the musical instruments that you have here. God wants us to have them. He wants us to praise him with heart and soul and voice, magnifying his name before the world.

I thank God that there are those here who have had an experience in self-denial and sacrifice. They know what it means to be counted fools for Christ's sake. But in

heaven their names are recorded as those who love God and keep his commandments.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

God would have us help one another to be of good cheer. Keep your eyes fixed on Jesus. By beholding, you will be changed into the same likeness, from character to character.

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

God wants you to praise him far more than you do. Read the Psalms, and you will see that by offering praise you glorify God. Educate the voice to offer him thanksgiving. Thus you will bring strength and courage to those around you. I pray that at the very beginning of this meeting the salvation of God may be revealed. Brethren and sisters, open the door of the heart and let the Saviour in. Then you will praise God with heart and soul and voice. I thank God that it is our privilege to use our voices in this service, to speak words in season to those that are weary.

While on my way to this meeting, I had the privilege of speaking to some of the Saviour's love. I asked one young man to give up the use of tobacco. "I can not," he said; "it is so soothing." "But," I said, "it is robbing you of your sense of right and wrong. You say that you are teaching in a Sunday-school. What influence do you think your example of smoking has on the members of your class?" Before we left the car, he came to me, and told me that I must not be surprised to hear that he had given up the use of tobacco. I gave this young man a copy of "Steps to Christ," and he seemed much pleased with it.

God wants us to work for humanity. We have an onward work to do. Let us put on the whole armor of righteousness, revealing Christ in thought, word, and deed. Let

us remember that we are laborers together with God. Brethren and sisters, let self be crucified, and let Christ live in you, the hope of glory. Keep reaching forward. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The work of righteousness is to be wrought in you through the mighty power that God has given. When in weakness and feebleness you say, "Lord, I lay hold upon thee," power from above will be given you.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." What were the words spoken as you took part in the solemn rite of baptism?--"In the name of the Father, and of the Son, and of the Holy Spirit." You were buried with Christ in baptism, and raised to newness of life. And the three great powers of heaven pledged themselves to co-operate with you in your efforts to live the new life in Christ. Then should we not praise him with every breath?

Let us cast aside all murmuring and repining, and be filled with the spirit of praise. Let us draw in even cords with Christ. He is coming soon, and we must be ready to meet him in peace. Let us repent and be converted. Let us place ourselves on the altar of service. I beg of you, my brethren and sisters, to bring Christ into your hearts and into these meetings. Then there will be rejoicing such as you have never before heard, and you will be gaining a fitness for the heavenly home, where God's redeemed ones will sing the song of victory.

June 22, 1905

The Need of Home Religion

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." It is impossible for us to have Christ abiding in our hearts unless we constantly behold him.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God."

In the second chapter of his epistle John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

This means that we have a world on our hands. It is of no use for us to think that we can follow our preferences or natural tendencies. We have a world on our hands, and we are to make known the saving principles of our Lord Jesus Christ,--the principles that have been committed to us to impart to the world. God wants us to be faithful stewards of the grace of Christ.

"Therefore the world knoweth us not, because it knew him not." It does not understand the principles that underlie our course of action. We must stand before God with a conscience void of offense. There are wonderful privileges for every one of us.

God never places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of him. He leads the way, and we are to follow after. Following him, we are in no danger of going astray. Thus only can we perfect a Christian character as stewards of the grace of God.

To us has been entrusted the truth of the gospel for this time. It is a wonderful, wonderful treasure, and the Lord desires us to have our eyes enlightened and our hearts quickened. He desires us to be nerved and strengthened by the power that he will give us if we will only be true to him. He desires every one of us to perfect a character after the divine similitude. The Christian who does not do this casts reflection on God. He dishonors his Saviour. Those who have access to the words written in the Scripture are without excuse if they do not apply these words to themselves, if they do not thus cleanse their hearts from sin. By the light shining from the throne of God upon our pathway, we shall be judged at the last great day.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Christ said; "for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

To have light shining upon the pathway in the clearness of the gospel of Christ, as it has shone upon our pathway, is a fearful responsibility. We are to follow on step by step, with our eyes fixed on our Leader. He will not lead us one step out of the right way.

God gave Christ to our world to save us from eternal death. Behold him, behold him! Keep looking upon him till you reflect his image. Do not accept the words of any man, unless you can see that he is conformed to the divine image, because if you do, you sustain him in doing wrong; you sustain him by asking his counsel and following his directions. What we need is the word pure from the holy Bible. Christ has bidden us conform our lives to his life. We are to know what it means to keep the commandments of God in truth and righteousness. The love that was in the heart of Christ is to be in our hearts, that we may reveal it to those around us. We need to be daily strengthened by the deep love of God, and to let this love shine forth to those around us.

Brethren and sisters, you are to reveal this love from the very beginning of the

married life. It is to be the guiding principle in the family. Let your children see that you are controlled by the Spirit of God. Every member of the family is to be brought under subjection to the will and way of God.

I want you to think of the education that is to be given in the home. This education begins with the parents. They are to build the home after the pattern that Christ has given them. They are to teach what Christ taught, to bless what Christ blessed, and to correct what Christ corrected. Sin is not to dwell in the mortal bodies of those who have committed themselves, body and soul, to Christ.

There is no middle ground presented before us. The cross of Calvary is the great center of the plan of salvation; and we are to begin to crucify self at once, that we may be preparing for a place in the redeemed family in the heavenly courts. What we need is the saving power of the grace of Christ day by day. This saving grace is to begin its work in our homes. Not an angry word is to fall from the lips of parents. They are to be constantly under the influence of the Holy Spirit. They are to realize that they are the teachers of their children, and that they are to reveal the kindness, tenderness, and love of Christ. And yet they are not to overlook the faults of their children. They are not to gratify their wishes simply because they desire gratification. This is not the way to train children for God. Children are made happy by being brought under right control. The most unhappy children I have ever seen were those who had never been brought under control.

You may talk to your children about bringing them under the control of God, but it will not have any influence on them unless you first teach them to obey you, and unless they can see that you yourselves are under the control of God.

Parents, you have a church in your home, and God demands that you bring into this church the grace of heaven, which is beyond computation, and the power of heaven, which is without measure. You can have this grace and this power if you will. But you must educate yourselves in accordance with your baptismal vows. When you took these vows, you pledged yourself, in the name of the Father, the Son, and the Holy Spirit, that you would live unto God, and you have no right to break this pledge. The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given you; for the promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Yes, seek God for

aid. If you are in perplexity, do not go to your neighbors. Learn to carry your troubles to God. If you seek, you will find; if you knock, it will be opened unto you. But this means faith, faith, faith. Exercise living faith in Christ, and do not, I beg of you, step aside out of the right way.

Your home is to be an example of what a Christian home should be. You are to bring your children up in the nurture and admonition of the Lord. You are to overcome the faults which wrestle for the victory, and which, unless overcome, will separate you from God.

The father and mother are to be respected in the Christian home. The father is the priest and house-band of the home. The mother is the teacher of the little ones from their babyhood, and queen of the household. Never is she to be slighted. Never are careless, indifferent words to be spoken to her before the children. She is their teacher. In thought and word and deed the father is to reveal the religion of Christ, that his children may see plainly that he has a knowledge of what it means to be a Christian.

Brethren and sisters, are you doing your God-given work in the home? Are you allowing your sons and daughters to shun the responsibilities that properly belong to them? Does your daughter sit at a musical instrument, while the mother does the cooking? Do the little ones go to the mother for everything, when the older ones ought to be taught to share the burden of caring for them, that the mother may have time to rest? Many mothers die years before their time because they have had to carry the burdens that ought to have been willingly borne by younger shoulders.

Children are to be educated to deny themselves. At one time, when I was speaking in Nashville, the Lord gave me light on this matter. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put the pennies they would otherwise spend for candy and other unnecessary things. They are to be taught that there is a great work to be done for a needy, suffering people, even the colored people of the Southern States. To them we must present the truth for this time. We are to take up intelligently the work of helping them. A good work has already been done with these self-denial boxes, and let no one lift a finger to hinder this work. Let no one speak a discouraging word regarding it; for it is God's plan, and thus he has said that help should be sent to the work for the colored people.

You will find that as the children place their pennies in these boxes, they will gain a great blessing. They will tell the children of neighboring families what they are doing, and the way will open for these boxes to be placed in other homes. We are not to do anything to discourage this work. Every member of the family, from the oldest to the youngest, should practise self-denial.

As the children of such families grow up, they understand something about mission work, because they are taught what it means to deny self in order that souls may be brought into the truth. They are taught that the money which they save by denying themselves goes to relieve a race whom the great majority of people in this country seem largely to have forgotten. The colored people need help and education and training, and we are going to work to the point until a great work is accomplished. As long as God gives me breath, I shall bear my testimony regarding this matter. I thank God that he has means and ways by which self-denial can be taught in the family. Thus his people are to be taught how to do missionary work, how to go out and in simplicity open the Word of God to others. When questioned about their faith, they are able to state plainly and clearly the reasons of their faith. Such families bring into the church the influence of their home training.

June 29, 1905

The Need of Home Religion

What we need is home religion,--the sanctification of the truth in the home life. We know in whom we have believed, but we do not half express it, and when we fail to give expression to our faith, we lose half the sense of what it means to give ourselves to God. To live for him means sacrifice at every step. It means self-denial in the matter of dress. Much money is spent in the adornment of the person that ought to be devoted to the proclamation of the truth for this time. A world has been committed to us, and in the name of Christ Jesus, I ask you, my sisters, to dress plainly and neatly, but not for display. Do not try to follow every fashion. Get a good fashion, and keep it. Let all see that you have a nobler aim in life than following the ever-changing fashions of the world, that you are preparing for the higher life in the kingdom of God.

My brethren, build plainly and solidly the houses that you put up. We have no fault to find with the buildings here. Our institutions are to be a representation of the characters that we are to form. Everything about them is to be solid. God will help us as we try to carry out his will in our character building.

Christ came to our world without display. But today great displays are made every now and then. Thousands of dollars are expended right among our people in such displays, and this God forbids. That is not the way to get the truth before the people. Christ could have come to this world accompanied by thousands of angels, but he did not do this. He stepped down from his high command, and laying aside his royal robe and kingly crown, he came to this' world in the garb of humanity, to live a life of perfect obedience, that human beings, receiving him as their Redeemer, might become partakers of the divine nature, and at last stand before God without spot or stain of sin. He died for us that we might be made worthy to enter through the gates of the holy city, and hear the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

In our work we are not to strive to make an appearance. We are to look unto Christ, beholding what manner of love the Father has bestowed upon us, that we should be called the sons of God. And what a joy, what a power, will be with us as we do this!

It will not be merely the excitement of feeling, but a deep, abiding joy. We are to present the solid truths of the Word of God, that these truths may be impressed on the hearts of the people, and that men and women may be led to walk in the footsteps of the Redeemer.

When the Pharisees complained because Christ and his disciples ate with publicans and sinners, the Saviour said, "I came not to call the righteous, but sinners to repentance." He accepted the invitations given him to attend different gatherings, and every time he went to one of these places, he spoke words that reached forth to rescue the lost sheep.

May God help us so to act that his converting power may be seen among us. Parents and children are to act as if they were under God's discipline. In the home, under the direction of the great Counselor, they are to carry out the principles of heaven. God will be with them in their work, giving them victory after victory, if they will follow in the way of truth and righteousness.

O, how my soul longs after God,--to see him with his people, to see his power revealed in the heart, in the character, and in the home!

We need true religion in the church. It is God's purpose that we shall show that we are born again, and that we are working out in our lives the great, heaven-born principles of truth. Thus only can we gain eternal life in the kingdom of glory. But there are so few who are going out to proclaim the wonderful truth that we have received! Why do you not go out? Why do you not enter the different places that have not yet heard the truth? Do you say, I do not know how I should be supported? Christ told his disciples how they would be supported. He told them to go right into the homes of the people, and eat at their tables. He wants his workers today to come so close to the people that those for whom they are working will be bound to the one who speaks to them the word of life. There might be a thousand more laborers than there now are if God's people would deny themselves, and take up the cross and follow Jesus. What we need is the sanctification of the Holy Spirit, and we need it every day. What we need is men of prayer,--men who in quietness and humility, without any display or excitement, are overcoming self.

What we need at this meeting is to settle into the living principles of present truth.

Satan is creeping in with his sophistry, to undermine the principles of our faith. You remember how, when Paul and Silas were teaching in a certain place, a woman met them, "and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation." This woman was possessed with a spirit of divination, and by soothsaying brought her masters much gain. Her influence had helped to strengthen idolatry.

"But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that same hour."

But, you say, she spoke good words, and why should Paul rebuke her? It was Satan speaking through her, hoping to mingle his sophistry with the truths taught by those who were proclaiming the word of God.

The same danger exists today. The enemy is trying to bring in his sophistry through those who ought to be on their knees before God, praying for an understanding of what saith the Scriptures, that they may stand against the evil influences that fill the world. God desires scientific sophistry to be purged from every heart. He desires us to rebuke every evil devising, every evil work. If we allow such devising to go unrebuked, we shall have to suffer the consequences.

After the woman had been freed from the evil spirit, she became a follower of Christ. Her masters saw that their hope of gain was gone, and taking Paul and Silas, they brought them before the rulers, charging them with troubling the city. This caused an uproar. The multitude rose against the disciples, and the magistrates commanded that the prisoners should be beaten. They were then taken to prison, and their feet were placed in the stocks.

Things looked very discouraging for the disciples, but Angels of God were with them, and they sang the praises of God in the prison. Could we have sung under such circumstances? They did. While they were singing, "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

"And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the

prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

"Then he called for a light, and sprang in, and came trembling. and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

It looked as if their effort had been a failure, when they were in jail, with their feet in the stocks. But their effort resulted in the conversion of the jailer and all his household.

What we need is to hold fast to the living principles of the truth, whatever may be the consequences to us. We are not to accept one thread of sophistry from any doctor or minister or any one else. God is our teacher. And yet we are bound to unify. Christ has declared that we are to be one, even as he is one with the Father. But we are not to pick up sophistry from men whose lives are full of failures and mistakes and underhand working. God wants us to go to him for light, and to carry his presence with us wherever we go.

May the Lord impress his people that there is good religion in good management in the home. When this is done, we shall have men and women who understand the meaning of good management in the church. We shall have those who will stand as firm as a rock to principle. They will not try to gain all the advantages for a certain place, because they have an interest in that place. What God wants is men who are as true as steel to principle. Unless we have such men, we shall not know when the devising of the enemy comes. We shall not know when he speaks as he spoke through the woman in Paul's day.

We are to bring sound principles into the home, and into the church. Every member of the family is to exert a right influence in the home, in the church, and in the world. Parents, I ask you, in the name of Jesus Christ of Nazareth, to begin to work in

God's lines in your home. We desire to see the salvation of the Lord revealed in every home. I desire your homes to be such that angels of God can enter them, and work with you and your children. But if by harsh words and angry blows you are constantly sinning against God, the angels can not enter your home. Sadly they turn away, grieved that those for whom Christ has done so much should thus dishonor their Redeemer.

If parents have not a reformation to make in their homes, God has never spoken by me. They need to be partakers of the divine nature, having escaped the corruption that is in the world through lust.

This is that last Sabbath that we shall be here together, and I want to know how many in this congregation are ready to take hold of the work of the Lord in advance lines, ready to spend their time hunting and fishing for souls. Christ did not place his fishermen-disciples in a school to be educated for his work. He took them to himself, bidding them follow him. They asked no questions, but followed him. Today men will go straight from our churches to work in the harvest-field. They may never have laid on them the hands of ordination, but they will do a work for God, and none are to forbid them.

The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broader-minded. God wants us to carry out the principles of truth and righteousness. His work is to go forward in cities and towns and villages.

I wish to ask how many are willing to re-consecrate their hearts to God today. How many are willing to take the stand that they will no longer be lukewarm in their religious experience, neither cold nor hot? Christ wants you to be where the virtue of his life is taken into your life. How many during the meeting have been impressed by the truth, and are determined to obey it?

[The entire congregation arose.]

Will you in the name of the Lord take steps upward? Christ has placed one end of the ladder firmly on the earth. The ladder reaches to heaven, and you may climb round by round until at last you step off the topmost round into the kingdom of God.

I want you to remember that you have today pledged yourselves to live wholly for God. You have declared your determination to serve him. Let your lives be so pure and holy that Christ will not be ashamed to call you brethren. In such a day as ye think not, the Son of man cometh. Get ready to meet him in peace. Theories are being presented that say, My Lord delayeth his coming. But look at the world, at its wickedness. The life of no one is safe, except for God's protection. The world is fast becoming as Sodom and Gomorrah. It is fast becoming as it was in the days of Noah. We are to be as wholly consecrated to Christ and his service as the world is wholly given over to evil. The enemy will present his sophistries, with little fibers that would take hold of your experience and undermine your faith. I pray that your eyes may be anointed with the heavenly eye-salve, that you may discern what is truth and what is error. We need to put on the white garments of Christ's righteousness. We need to walk and talk with God.

July 6, 1905

The Ladder of Progress

I know of nothing better to present to teachers and students than the instruction found in the first chapter of Second Peter.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Let the young men and young women who come to our schools, and those who have been set as guardians over them, remember that God calls on them to move steadily forward, to advance step by step, because Christ is their Saviour. The youth are to be taught to consecrate themselves, body and soul, to the service of Christ. While in school they are to impart as well as receive. They will find that by imparting truth, they will increase in a knowledge of Christ. They can be channels of light. Said Christ, "Ye are the light of the world." When you get a fresh thought from the Word of God or from your other studies, do not keep to yourself. Give to some one else that which has helped you. Remember that as surely as you live out the principles of truth, you will help yourself, and in helping yourself to climb the ladder of progress, you will show others the way.

"And beside this, giving all diligence, add to your faith virtue." Your faith is worthless without the virtue. Faith of the right kind brings virtue that is more valuable than gold or silver or precious stones.

"And to virtue knowledge." We have some knowledge of God, but not a hundredth part of what it is our privilege to have, because we do not walk in the light that, day by day, God is giving us.

You are to work on the plan of addition, and as you do this, the promise will be fulfilled. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." As you live on the plan of addition, constantly adding to your fund of knowledge, and seeking to carry out the instruction you receive, you will gain strength to overcome temptation, and will be enabled to stand on vantage-ground. Draw nigh to God, and he will draw nigh unto you. He will lift up for you a standard against the enemy.

"And to knowledge temperance." Each one must settle for himself the question of temperance. You are to put nothing into your lips that will overtax the digestive organs. This is necessary, if you would have a clear mind. Those who eat improper food are hindering themselves from making the advance steps that Christ expects them to make. Let not those who are older in years tempt the youth to eat anything but plain, simple food. When a great variety of rich food is eaten, a disturbance is created in the stomach, the thoughts are disturbed, and the intellect dulled. It is to be our study to make our eating and drinking such that we shall be enabled to offer to God the highest service.

"And to temperance patience." Temperance always leads to patience. Students, if you will take yourselves in hand, if you will practise temperance in all things, you will find wonderful help in Christ. You will watch well your words. Speech is a precious talent. You can speak fretfully, or you can speak pleasantly. Remember that it will not hurt your influence to speak pleasantly, but that it will sweeten your influence. If provoking words are spoken to you, do not utter a word. The best rebuke you can give the one who has uttered the provoking words is to keep silent until you can speak in a calm, pleasant voice. Try to gain control over yourself. This will help you to stand on vantage-ground. Constantly keep God and his promises before your mind. Brace yourselves to habits of self-control.

"And to godliness brotherly kindness." O how much we need to cultivate brotherly kindness!

"And to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." He can not see the influence of

his harsh, angry words, and his un-christlike course of action.

If students would read the Word of God more, and pray over it, the light of heaven would shine upon them. The Lord God does not want them to go round with long faces, unable to speak pleasant words. He wants them to be full of pleasantness. The youth and those who have charge of them need to have such a power of self-control that they will exert a cheerful, uplifting influence upon all with whom they come in contact. Then the angels of God can give them success in their work.

There are those whose characters are so frivolous that it seems impossible for them to keep their tongues from speaking evil; but notwithstanding this, maintain your self-control, and then, wherever you are, those who have charge over you will not have to control you, for you will control yourselves. Climb steadily upward on the ladder of progress, round by round, and at last you will step off the topmost round into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail." Our eternal life insurance policy is found right in these words, and we want you to study them carefully. "Ye shall never fail." Ought we not, then, to work right to the point?

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Will you not pledge yourselves to God to serve him, and him alone? I do not ask you to pledge your word to one another. Pledge yourselves to God. Let him be the one who will hear the promise that you will press steadily forward in the way to heaven. Holy angels will watch over you, and the golden oil, which the two olive branches empty through the two golden pipes, for the perfection of the characters of God's people, will be imparted to you.

Those who have the guardianship of the youth need to cling to the mighty One. Those who will continue in the faith will obtain the eternal life insurance policy, which will give them a right to enter in through the gates into the city of God, and a right to eat of the fruit of the tree of life. Let us hold fast to God. Let us consecrate ourselves to the service of Christ. He will give us power to overcome. Of yourselves you can not create this power. Place yourselves as humble seekers at the feet of Jesus, and he will give you the strength you need.

I feel so glad that we could hold our meeting in a place where there are so many quiet retreats in which to pray. O, I have longed for this when I have been on camp-grounds where there was no such opportunity! Get together in companies of two or three, and go off into some quiet place to seek the Lord. His promise is that where two or three are agreed together as touching anything, their prayer will be answered. Our God is close beside us. "Lo," he declares, "I am with you alway, even unto the end of the world." Yoke up with Christ. Do not yoke up with human beings, and then think that because they are not perfect, you need not be. Link up with the One who is perfect, and who has power to sanctify you and give you a fitness to receive the life that measures with the life of God.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount." Today the voice of heaven will come to souls who are striving for the victory over sin.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." God would have us take hold of the rich promises of his Word. Come to his feet, and plead with him for power.

A school has been established here in Takoma Park. The students who come to us are to receive a preparation for service that will be full of marrow and fatness. Angels of God will help every one who endeavors to conform his life to the life of Christ. Just as surely as the students grasp the hand of infinite power, that hand will lift them up.

We all need to gain greater victories than we have yet gained, and we may do this

if we will reach high enough and cling close enough. You may say, "I do not feel as if God is blessing me." But what have your feelings to do with it? You have the promise. Move steadily forward, believing that God has heard your prayer, and that he will fulfil his word. Be determined that you will overcome, that you will not fail or be discouraged. Do not depend on feeling, but on God. Cast your helpless souls on Christ. Praise God with heart and voice, and glorify his name day by day.

July 13, 1905

Lessons From the First Epistle of John

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

There are those who are always seeking for something new. If they understood aright, they would realize that the newness that they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,--men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this?

"And truly our fellowship is with the Father, and with his Son Jesus Christ." All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them.

"And these things write we unto you, that your joy may be full." If we would apply the precious truth of God to our own individual cases, we should find such blessing, such consolation, that we should be ashamed to murmur and complain. Some have educated their tongues to utter complaints, and thus they lose many precious blessings that come with the exercise of patience.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." "God is light." How are his disciples to declare it?--Not with their lips merely, but in their lives. They themselves are to be "the

light of the world." "Let your light so shine before men," Christ said, "that they may see your good works, and glorify your Father which is in heaven."

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Every church-member is to walk worthily of the high calling to which he has been chosen, having gained a living experience in the things of God. There is no need for us always to be babes in religious things. We are to grow up to the full stature of men and women in Christ.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us."

We may pray for sanctification, but whether or not we get it depends on whether we walk in the light, reflecting light to those around us. My brethren and sisters, the salvation of your souls depends on the course that you pursue. If you fail of gaining eternal life, it will be because you have failed to keep the commandments of God. From the Word of God there shines light sufficient to guide us along every step of the way to heaven, and those who lose the way will be without excuse.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

In this world we are exposed to the temptations of the enemy, and because we do not depend on God as we should, we are continually sinning. There are those who, when they make mistakes, stand out in stubbornness, saying that they have not sinned, and refusing to confess. Those who say, "I never confess," will never see the kingdom of heaven unless they do confess. Read the prayer of confession that Daniel offered. He was called a man greatly beloved by God, and yet he confessed that he as well as the people had sinned.

Those who make no acknowledgment of sin, those who refuse to confess because they think it would hurt their position and influence, will never be cleansed from unrighteousness unless they make a decided change in their attitude. We need the spirit of confession right here in this meeting. It would be surprising if none of those present

had anything to confess. Brethren and sisters, will you not take the stumbling-blocks out of the way, and clear the King's highway, that he may enter in among us? Then we shall see of the salvation of God, and the glory of the Lord will be revealed.

"My little children, these things write I unto you, that ye sin not. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." When we thus unite with Christ, we are gaining an experience that will be of more value to us than gold or silver or precious stones.

"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."

We are to lift the cross, and follow the steps of Christ. Those who lift the cross will find that as they do this, the cross lifts them, giving them fortitude and courage, and pointing them to the Lamb of God, who taketh away the sin of the world.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth."

We can have something fresh to think of all the time. We have held communion with God as we have tried to understand the high privilege of being one with Christ. I am so thankful for the Word of God. I thank the Lord with heart and soul and voice. We have no need to be led astray. We have no need to seek for something new and strange from the lips of human beings. We have a science that is above all human science. Many will grasp false science, teaching it as truth. But we need not be led astray. God wants us to cherish the truth in the simplicity in which we have received it from Christ.

July 20, 1905

Lessons From the First Epistle of John

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

We are not to watch for an opportunity to find fault, if a brother does not speak exactly as we wish him to speak. Perhaps God does not want him to speak as you want him to. His words may cut you to the quick, but even then you are not at liberty to find fault. The talent of speech was given to us that we might speak, not words of faultfinding, but words of counsel, words of encouragement, words of reproof. Because we are not to find fault, this does not mean that we are to pass by things that are wrong, without saying a word. If you see one doing wrong, go right to him, and tell him his fault in the way outlined in the Scriptures. In the meekness of Christ tell him the truth, and you may save his soul from death. But if you gloss over the mistakes, leaving those who have made them to think that they have done nothing wrong, you must share in the punishment, because you were unfaithful to your trust.

If we desire to see the King in his beauty, we must here behave worthily. We must outgrow our childishness. When provocation comes, let us be silent. There are times when silence is eloquence. We are to reveal the patience and kindness and forbearance that will make us worthy of being called sons and daughters of God. We are to trust him, and believe on him, and rely upon him. We are to follow in Christ's steps. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "So shall he be my disciple." It may be a heavy cross to keep silent when you ought to. It may be a painful discipline; but let me assure you that silence does much more to overcome evil than a storm of angry words.

Here in this world we are to learn what we must be in order to have a place in the heavenly courts. We are to learn the lessons that Christ desires to teach us, that we may be prepared to be taken to the higher school in the courts above, where the Saviour will lead us beside the river of life, explaining to us many things that here we could not

comprehend, and teaching us of the mysteries of God. There we shall see the glory of God as we have never seen it here. We get but a glimpse of the glory now, because we do not follow on to know the Lord.

John writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Talk it, pray it, sing it, and remember that you must eat of the leaves of the tree of life here in this world, if you would know the healing power of the grace of God. When words are spoken that tempt you to feel provoked, ask the Lord Jesus to give you a taste of the healing brought by the tree of life. Get your mind on some subject of eternal interest, and it will be easy for you to keep still when you ought to keep still, and to speak when you ought to speak.

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one."

Are you not glad, young men, that this word of encouragement has been spoken to you? O, what a grand work is this,--to overcome the folly and wickedness that prevails in our world! Young men, God will watch over you, and will give you strength, if you will put on every piece of the armor, and be ready to resist the tempter when he seeks to lead you astray. We are striving for heaven, for a life that measures with the life of God. Keep your eyes fixed on the Author and Finisher of your faith.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

"Because ye are strong." Do not spend your time reading magazines and novels. Read your Bible. You have many temptations to meet and overcome. You have a great truth to proclaim. Only by a constant study of the Word of God can you gain the strength needed for this work. Put novel reading out of your lives. You have none too much time in which to gain an understanding of what saith the Scriptures. The Lord

wants the young men in his cause to stand where they are worthy of being entrusted with sacred responsibilities.

Do not encourage any appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.

Remember that you can not overcome the wicked one unless you have on every piece of the armor. Do not be turned away from the truth by supposition or sophistry. If you once allow Satan to tamper with your mind, you will find that it is not easy to break away from him. But if you confess your sins before God, and take hold of his power, sophistry will have no power over you.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." There is a great work before us. There are cities to be warned. If you go forth into the work accompanied by the grace of God, success will attend your efforts. The power of heaven will be with you. The righteousness of Christ will go before you, and the glory of God will be your rearward. Let us thank God that provision has been made for every emergency. We can take hold of Christ's righteousness, pleading with him to cleanse us from all iniquity.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." He has carried on a faithful warfare against the enemy. He has built himself up in the most holy faith.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

Brethren and sisters, at all hazards we must hold fast to the truth. I am so glad that it is not yet too late for wrongs to be righted. I am so grateful for all the precious promises given us, that we may have courage and faith and hope, and that we may stand firm on the platform of eternal truth.

There is one thing that I want to ask those assembled at this conference to do: pray earnestly for the blessing of the Lord. I am glad to know that you are having early morning meetings. These meetings are of the highest value. Every time you come together at one of these meetings, lay your hearts open before God, and do not be afraid that your experience will be spoiled if you make confession. Take the stumbling-blocks out of the way. May God give us light that will clear away everything which would prevent us from having that love for one another which we should have.

I want you to pray that God will give me strength; for I have received instruction from the Lord, and I want to give it to you. And pray also for yourselves. We want to see the glory of God at this meeting. May he help you to press to the light.

July 27, 1905

Holy and Without Blame

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Many professing Christians are cherishing the thought, "My lord delayeth his coming." They are becoming careless, and are following worldly policy. Eagerness to buy and sell and get gain is beclouding the spiritual vision.

Those whose business makes it necessary for them to come into contact with worldly men should stand constantly on guard, keeping strict watch over themselves, and praying always, lest the enemy take them unawares. To those of his followers who are of necessity compelled to deal with worldlings, God gives grace according to their need. If they stand ever on guard, special wisdom will be given them when they are obliged to be in the company of those who do not respect the Lord Jesus Christ. Their every transaction is to reveal the fact that they are Christians. They are to be kind and courteous, in all that they say and do, showing that they are under the control and

discipline of God, that they are serving the Lord Jesus Christ. The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world. "As thou hast sent me into the world," Christ said, "even so have I also sent them into the world." And he said again, "Ye are the light of the world." We are not to withdraw ourselves from the world in order to escape persecution. We are to abide among men, that the savor of divine love may be as salt to preserve the world from corruption.

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessings flow. Were those who serve God removed from the earth, and his Spirit withdrawn from among men, this earth would be left to desolation and destruction. Though the wicked know it not, they owe even the blessings of this life to the presence in this world of God's people, whom they despise and oppress. But if Christians are such in name only, they are as salt that has lost its savor. They are no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers.

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. We can not give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with heaven, no savor of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savor. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power, and thus, so far as our influence goes, we make of no effect the word of God.

Following the instruction of Christ brings the sanctification of the Holy Spirit, and this enables men and women to reveal in spirit and word and deed the fragrance and the saving grace of the truth. If this transformation is not seen in the life, the actions will certainly make of no effect the principles of truth, which, if practised, would exert a saving influence upon unbelievers.

Those who study the Word of God, and day by day receive instruction from Christ, bear the stamp of heaven's principles. A high, holy influence goes forth from

them. A helpful atmosphere surrounds their souls. The pure, holy, elevated principles that they follow enable them to bear a living testimony to the power of divine grace.

In all ages the "Spirit of Christ which was in them" has made God's true children the light of the people of their generation. Joseph was a light-bearer in Egypt. In his purity and benevolence and filial love, he represented Christ in the midst of a nation of idolaters. While the Israelites were on their way from Egypt to the promised land, the true-hearted among them were a light to the surrounding nations. Through them God was revealed to the world. From Daniel and his companions in Babylon, and from Mordecai in Persia, bright beams of light shone out amid the darkness of the kingly courts. In like manner the disciples of Christ are set as light-bearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The divine love glowing in the heart, the Christlike harmony manifested in the life, are as a glimpse of heaven granted to men of the world, that they may appreciate its excellence.

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth. The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Every one who acts a part in the work of God is watched, and is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly made on the minds of all with whom you have to do.

God has ordained that his work shall be presented to the world in distinct, holy lines. He desires his people to show by their lives the advantage of Christianity over worldliness. By his grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world. We are to show that we are working upon a higher plane than that of worldliness. In all things we are to manifest purity of character, to show that the truth received and obeyed makes the receivers sons and daughters of God, children of the heavenly King, and that as such they are honest in their dealings, faithful, true, and upright in the small as well as the great things of life.

August 3, 1905

A Call to Present Duty

Christ intended that a greater work should be done in behalf of men than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan, and be enrolled as rebels against the government of God. The world's Redeemer did not design that his purchased inheritance should live and die in their sins. Why, then, are so few reached and saved?--It is because so many of those who profess to be Christians are neglecting their heaven-appointed mission. Thousands who know not God might today be rejoicing in his love if those who claim to serve him would work as Christ worked.

Read the instruction contained in Leviticus and Deuteronomy. There you will learn what kind of education was given to the families of Israel. While God's chosen people were to stand forth distinct and holy, separate from the nations that knew him not, they were to treat the stranger kindly. He was not to be looked down upon because he was not of Israel. The Israelites were to love the stranger, because Christ died as verily to save him as he did to save Israel. At their feasts of thanksgiving, when they recounted the mercies of God, the stranger was to be made welcome. At the time of harvest they were to leave in the field a portion for the stranger and the poor. So the strangers were to share also in God's spiritual blessings. The Lord God of Israel commanded that they should be received if they chose the society of those who knew and acknowledged him. In this way they would learn the law of Jehovah, and glorify him by their obedience.

So today God desires his children, both in spiritual and in temporal things, to impart blessings to the world. For every disciple of Christ in every age were spoken these precious words of the Saviour, "From within him shall flow rivers of living water."

Many of the youth, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction. Through intemperate habits, they bring upon themselves disease, and through greed to obtain money for sinful indulgences, they fall into dishonest practises. Health and character are ruined.

Aliens from God, and outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of the parents are broken. Men speak of these erring ones as hopeless; but God looks upon them with pitying tenderness. He understands all the circumstances that have led them to fall under temptation. This is a class that demands labor.

Not the youth only, but those of all ages who are in poverty and distress, sunken in sin, and weighed down with a sense of guilt, demand our assistance. It is the work of God's servants to seek for these souls, to pray for them and with them, and lead them step by step to the Saviour. What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half-starved, with vice and depravity written on their faces. Families are herded together in miserable tenements, many of them in cellars reeking with dampness and filth. Children are born in these terrible places. Thus in years of infancy and youth, their eyes behold nothing attractive, nothing of the beauty of the natural things that God has created to delight the senses. These children are left to grow up molded and fashioned in character by the wretchedness and wickedness around them. They hear the name of God only in profanity. Impure words, the fumes of liquor and tobacco, moral degradation of every kind, meet the eye and pervert the senses. And from these abodes of wretchedness piteous cries for food and clothing are sent out by many who know nothing about prayer.

While working for the poor, we should give attention also to the rich, whose souls are equally precious in the sight of God. The wealthy man needs to be labored for in the love and fear of God. Too often he trusts in his riches, and feels not his danger. The worldly possessions which the Lord has entrusted to men are often a source of great temptation. Thousands are thus led into sinful indulgences that confirm them in habits of intemperance and vice. Among the wretched victims of want and sin are found many who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by indulgence of the lusts of the flesh, and have fallen under temptation. While these fallen ones excite our pity and demand our help, should not some attention also be given to those who have not yet descended to these depths, but who are setting their feet in the same path? There are thousands occupying positions of honor and usefulness who

are indulging habits that mean ruin to soul and body. Should not the most earnest efforts be made to enlighten them?

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance.

There is another danger to which the wealthy classes are especially exposed, and here also is a field for the work of the medical missionary. Multitudes who are prosperous in the world, and who never stoop to the common forms of vice, are yet brought to destruction through the love of riches. Absorbed in their worldly treasures, they are insensible to the claims of God and the needs of their fellow men. Instead of regarding their wealth as a talent to be used for the glory of God and the uplifting of humanity, they look upon it as a means of indulging and glorifying themselves. They add house to house and land to land, and fill their homes with luxuries, while want stalks the streets, and all about them are human beings in misery and crime, disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of Satan.

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God.

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful laborers seek for these souls. With the wisdom and tact born of divine love, with the refinement and courtesy that result alone from the presence of Christ in the soul, let them work for those who, dazzled by the glitter of earthly riches, see not the glory of the heavenly treasure. Let the workers study the Bible with them, pressing truth home to their hearts.

Such an appeal, made in the spirit of Christ, will not be thought impertinent. It

will impress the minds of many in the higher classes.

By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as his representatives to relieve suffering humanity, many will respond, and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own selfish interests, many will be led to surrender themselves to God. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasure they will lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They will secure for themselves the treasure that wisdom offers, even "durable riches and righteousness."

Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the hungry, clothing the naked, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,--as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his Word is opened.

As God's children devote themselves to this work, many will lay hold of the hand stretched out to save them. They are constrained to turn from their evil ways. Some of the rescued ones may, through faith in Christ, rise to high places of service, and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor; and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their comforter, they find a new career opening before them. Every one of these souls that is added to the force of workers, provided with facilities for service and with instruction as to how to save souls for Christ, becomes a colaborer with those who brought him the light of truth. Thus God is honored, and his work advanced.

August 10, 1905

A Message to the Church

"These things saith he that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent."

Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist, but who had lost the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, but who had lost their first love, and were without spiritual strength. They had not held the beginning of their confidence firm unto the end. They had a name to live, but as far as exerting a saving influence is concerned, they were dead. They had a form of godliness without the power. They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another.

"These things saith he that hath the seven stars." These words show the origin of the message. Then a plain truth is stated: "I know thy works, that thou hast a name that thou livest, and art dead." With God outward show weighs nothing. The outward forms of religion, without the love of God in the soul, are utterly worthless.

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them. Never are they to spend their time in accusing and condemning one another.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." There must be a waking up among our people. Those who do not abound in the love of God will go into apostasy. They will

lose their faith in the truth.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

There are today in the church of God those who do not discern their spiritual need, those who do not keep the pure principles of the truth uncontaminated by worldly influences. They are careless in regard to their spiritual standing. To them comes the urgent message, "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." Receive the messages of warnings brought by the Lord's ambassadors. Let not these warnings become dim in your memory. "Hold fast, and repent."

Divine grace can be forfeited by a misapplication of the rich treasure. Every minister, every teacher, every medical worker, is in positive need of the Holy Spirit. Let God's servants work in sincerity, with purity of motive. There is spiritual power for all who will seek for it with intensity of purpose. These will become partakers of the divine nature; for they have co-operated with God. Influence will be given them, to be increased by a right use. They will be given an enlargement of power proportionate to their desire to do the will of God. The influence given them will greatly increase their usefulness, unless they forfeit the blessing by selfishness, by a misuse of the entrusted gift.

Jesus declares that the Father is more willing to give the Holy Spirit to those who ask him than parents are to give good gifts to their children. The Holy Spirit understands man's every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We can not comprehend their height and depth and breadth. All heaven is at the command of those who, realizing their lack of wisdom, come directly to the source of all wisdom. To such ones God gives liberally, and upbraids not. But let them ask in faith, nothing wavering. "He that wavereth is like a wave of the sea driven with the wind and tossed." The one who receives wisdom from on high is the one who holds fast to the promise, the one who feels his need, and will not be turned aside.

The Lord is greatly dishonored when wrong practises are carried on by the

members of his church. These wrong practises arouse a spirit of alienation and strife and faultfinding. God sees beneath the surface. He reads the heart of every one, and he knows those who are following in evil ways. He says to all, "I know thy works." How many times those who are misusing the precious gifts of heaven, have read these words, and yet have made no change in the life. We must arouse from our spiritual slumber. We must be born again. There is a lamentable decay in Christian experience. A truly godly life is rarely seen.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Because of their faith this honor is bestowed on them. In this life they did not boast, nor lift up their souls unto vanity. With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches. Their one desire was to be like Christ. Ever they kept the standard of righteousness uplifted. To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to their fellow beings the righteousness of Christ. Of them the Saviour declares, "They shall walk with me in white, in the world that I have prepared for them." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, ... and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth....These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the

throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

August 17, 1905

Lessons From the Life of Solomon--No. 1

I have been instructed by the Lord to call the attention of our people to the history of Solomon. From the record of his reign we may learn many lessons helpful in avoiding the paths that led to Israel's downfall.

The early life of Solomon was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. He might have gone on from strength to strength, from glory to glory, ever approaching nearer the similitude of the character of God.

The Kingdom of Israel in Solomon's Time

In the reigns of David and Solomon, Israel reached the height of her greatness. Solomon was anointed and proclaimed king in the closing years of his father David, who abdicated in his favor. After the death of David, "Solomon was king over all Israel." At this time "Judah and Israel were many, as the sand which is by the sea in multitude."

Extent of the Kingdom

"Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.... He had dominion ... over all the kings on this side the river [Euphrates]: and he had peace on all sides round about him.

"And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon."

"Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David."

"Solomon the son of David was strengthened in his kingdom, and the Lord his

God was with him, and magnified him exceedingly."

The promise given to Abraham and repeated through Moses was fulfilled: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you."

Solomon's Opportunity

The last great work of David, in his official position, was to call the attention of the people once more to their solemn relation to God as subjects of his theocracy. Summoning the princes of Israel, with the representative men from all parts of the kingdom, he delivered, in their presence, an inspired charge to his son, vesting him with kingly authority, and bidding him perform faithfully the duties devolving upon him. "Know thou the God of thy father," the aged monarch pleaded, "and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it."

Through obedience the Israelites could have stood at the head of the nations of the earth. God would have made them "high above all nations which he hath made, in praise, and in name, and in honor." "All the peoples of the earth," said Moses, "shall see that thou art called by the name of Jehovah; and they shall be afraid of thee." "The nations which shall hear all these statutes" shall say, "Surely this great nation is a wise and understanding people."

None understood these promises better than David. By his own experience he had learned how hard is the path of him who departs from God. He had felt the condemnation of the broken law, and had reaped the fruits of transgression; and his whole soul was moved with solicitude that the leaders of Israel should be true to God, and that Solomon should obey God's law, shunning the sins that had weakened his

father's authority, embittered his life, and dishonored God. David knew that it would require humility of heart, a constant trust in God, and unceasing watchfulness, to withstand the temptations that would surely beset Solomon in his exalted station; for such prominent characters are a special mark for the shafts of Satan.

When he felt that death was approaching, the burden of David's heart was still for Solomon and for the kingdom of Israel, whose prosperity must so largely depend upon the fidelity of her king. "And he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, ... that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

O, what an opportunity was Solomon's! He was to be not merely a warrior, a statesman, and a sovereign, but a strong, good man, an example of fidelity, a teacher of righteousness. With tender earnestness David entreated Solomon to be manly and noble, and to show mercy and loving-kindness to his subjects. The many trying and remarkable experiences through which David had passed during his lifetime, had taught him the value of the nobler virtues, and led him to exclaim: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

Had Solomon followed the divinely inspired instruction of his aged father, his reign might have been indeed a reign of righteousness, so beautifully described in the seventy-second Psalm:

A Reign of Righteousness

"Give the king thy judgments, O God, And thy righteousness unto the king's son. He will judge thy people with righteousness, And thy poor with justice. The mountains shall bring peace to the people, And the hills, in righteousness. He will judge the poor of the people, He will save the children of the needy, And will break in pieces the

oppressor. They shall fear thee while the sun endureth, And so long as the moon, throughout all generations. He will come down like rain upon the mown grass, As showers that water the earth. In his days shall the righteous flourish, And abundance of peace, till the moon be no more. He shall have dominion also from sea to sea, And from the River unto the ends of the earth. They that dwell in the wilderness shall bow before him; And his enemies shall lick the dust. The kings of Tarshish and of the isles shall render tribute: The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; All nations shall serve him. For he will deliver the needy when he crieth, And the poor, that hath no helper. He will have pity on the poor and needy, And the souls of the needy he will save. He will redeem their soul from oppression and violence; And precious will their blood be in his sight: And they shall live; and to him shall be given of the gold of Sheba: And men shall pray for him continually; They shall bless him all the day long. There shall be abundance of grain in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun: And men shall be blessed in him; All nations shall call him happy.

"Blessed be Jehovah God, the God of Israel, Who only doeth wondrous things: And blessed be his glorious name forever; And let the whole earth be filled with his glory. Amen, and Amen."

Solomon's entire history might have been in accordance with this inspired prophecy. Exalted to a position of sacred trust, he for a time heeded the wise counsels of David, and brought glory to the name of the God of Israel. But the later years of his reign were marred by pride, self-sufficiency, self-exaltation. Desire for political power and self-aggrandizement led him to form alliances with heathen nations. The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trust. Association with idolaters corrupted his faith. One false step led to another, until there was a breaking down of the barriers that God had erected for the safety of his people.

Gradually, yet surely, Solomon's life was corrupted by conformity to worldly customs. Looking to the standards of right followed by heathen nations, he began to lose sight of the standard of God's law. Uniting in marriage with worshipers of false gods, at last he gave himself up to idolatry. A character that had been pure and elevated,

became marred and degraded. The mind that was once given to God, and inspired to write the precious words of wisdom found in the book of Proverbs,--that noble mind, through evil associations and constant indulgence, became weak in moral power. Solomon dishonored himself, dishonored Israel, and dishonored God.

Sad as is the story of Solomon's apostasy, it portrays the result of separation from God. One false step prepares the way for a second and a third, and every additional step is taken more easily than the last. It is our privilege to take heed to the God-given warning of Solomon's life. As followers of Christ, we are to honor our Master by studying and obeying his teachings. We are to manifest our love and fear of God by refusing to conform to the world's standard of right. Let us beware of departing from the simplicity of our faith. The Christian's standard of right must ever be the standard that is given in Holy Writ. Constantly we are to guard against every worldly influence that would weaken us in moral power.

August 24, 1905

Lessons From the Life of Solomon--No. 2

Preparations for Building the Temple

At the time when David committed to Solomon the affairs of the kingdom and the great work of building the temple he "assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem."

In the presence of the representative men bearing the responsibility of government throughout the kingdom of Israel, David delivered his dying charge. Sustained by the power that accompanies divine inspiration, he told them of his own desire to build the temple, and of the Lord's command that the work should be committed to Solomon his son. The divine assurance was, "Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, I will be his father."

King David, in the years of his prosperity, had provided an abundance of the most costly material,--gold, silver, onyx stones, and stones of divers colors; marble, and the most precious woods,--to be used in the construction of the temple. These valuable treasures were committed by him to Solomon.

"Be Strong, and Do It"

David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration. These directions, so precisely given, were not left to be recalled by treacherous memory, but were carefully and minutely written out, and preserved for the guidance of the builders.

Solomon was still young, and he shrank from the weighty responsibilities that would devolve upon him in the erection of the temple and in the government of God's

people. But David said to him, "Be strong and of good courage, and do it: fear not, nor be dismayed [by the greatness of the plans]: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee." "The Lord hath chosen thee to build a house for the sanctuary: be strong, and do it."

Free-Will Offerings

Again David appealed to the congregation: "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God." "I have prepared with all my might for the house of my God," he declared, and then he enumerated the materials he had gathered. More than this, he said, "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asked of the assembled multitude that had brought their liberal gifts,--"who then is willing to consecrate his service this day unto the Lord?"

There was a ready response from the assembly. "The chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord.... Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy."

A Prayer of Thanksgiving

"Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over

all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness."

"As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

"And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord."

"Of Thine Own Have We Given Thee"

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after-years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the offerings, giving of their own possessions unto the treasury.

David had felt deeply his own unworthiness in gathering the material for the house of God; and the expression of loyalty in the ready response of the nobles of his kingdom, as with willing hearts they dedicated their treasures to Jehovah, and devoted

themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He, not man, must be glorified. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his love had not moved upon the hearts of the people, the king's efforts would have been vain, and the temple would never have been erected.

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to develop and to test character,--to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, "All things come of thee, and of thine own have we given thee."

It is an honor bestowed upon man that God should entrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God could do his work without the aid of man, if he should so choose. But this is not his plan; he has given to every man his work, and he trusts men as his stewards with treasures of wealth and of intellect. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee."

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he can not withdraw if these precious tokens of his favor are not appreciated and rightly applied. Angels of God, with perceptions unclouded by sin, recognize the endowments of Heaven as bestowed in order that they may be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities for self-gratification or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say with David, "All things come of thee, and of thine own have we given thee."

August 31, 1905

"Hold Fast That Which Is Good"

From Sinai, in awful grandeur, God proclaimed his law to Israel, that they might realize the high standard to which they were to attain. He presented to them the beauty and safety of obedience, declaring that only through obedience could they find peace and prosperity. He portrayed also the sure results of disobedience to his law. We who live in this period of the earth's history see the fulfilment of his warnings to Israel. In the stormy scenes taking place in our world, we see the result of the transgressions of God's law.

"Now therefore harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day."

It was in mercy that the Lord destroyed those who had been led away by Baal-peor. Had they been permitted to live, their influence would have corrupted the whole congregation of Israel. The judgment that came on them was a warning to others not to disregard the honor and glory of God. Often the Lord speaks in judgment to repress iniquity. He sees and rebukes the sins of those who disobey his laws, but he shows mercy to those who obey him. When their own inclinations would lead them into danger, he withholds from them that which they desire.

God chose Israel to be his own people, that, by adhering closely to his commandments, they might be to the world an illustration of the beauty of character, the moral power, and the virtue that might be attained through fearing and honoring him. He desired also to reveal through them the advantages that would come to those who, as his true sons and daughters, would walk in harmony with the principles of his law. In his dealing with men, God has often demonstrated that through the virtue obtained by

obedience to the laws of heaven, human beings may gain a beauty of character that will fit them to be laborers together with him.

Purity of character will be distinctly revealed by all who truly follow Christ. In them will be seen the fulfilment of the promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." The psalmist thus describes the beauty and growth of the Christian: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him."

Striking its roots deep down into the earth, the tree gains strength to withstand the tempest. So the Christian is to be "rooted and grounded" in the truth, that he may stand firm against the temptations of the enemy. He must have a continual renewal of strength, and he must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer from his allegiance to God, but he is to look up, believe in God, and stand firmly rooted and grounded in the truth.

Keep a firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God's Word lead you to devote heart, mind, soul, and strength to the doing of his will. Lay hold resolutely upon a plain, "Thus saith the Lord." Let your only argument be. "It is written." Thus we are to contend for the faith once delivered to the saints. That faith has not lost any of its sacred, holy character, however objectionable its opposers may think it to be.

Those who follow their own mind and walk in their own way will form crooked characters. Vain doctrines and subtle sentiments will be introduced with plausible presentations, to deceive, if possible, the very elect. Are church-members building upon the Rock? The storm is coming, the storm that will try every man's faith, of what sort it is. Believers must now be firmly rooted in Christ, or else they will be led astray by some phase of error. Let your faith be substantiated by the Word of God. Grasp firmly the living testimony of truth. Have faith in Christ as a personal Saviour. He has been and ever will be our Rock of Ages. The testimony of the Spirit of God is true. Change not your faith for any phase of doctrine, however pleasing it may appear, that will seduce the soul.

The fallacies of Satan are now being multiplied, and those who swerve from the path of truth will lose their bearings. Having nothing to which to anchor, they will drift from one delusion to another, blown about by the winds of strange doctrines. Satan has come down with great power. Many will be deceived by his miracles. Those who accept his science will be among those to whom Christ addresses the words:

"These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent."

I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ.

Of the Saviour, John says: "He was in the world, and the world was made by him, and the world knew him not.... But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, ... full of grace and truth."

Jesus Christ is the Son of God. He was manifest in the flesh. What was his work in this world?--To put away sin by the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, he procured redemption for all who will be obedient. The divine nature is imparted to those who receive and acknowledge him as their Saviour. They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world through lust. Christ energizes by his Spirit those who seek him with the whole heart.

Those who truly receive Christ are given power to become the sons of God. As they look to Jesus, they catch the divine rays of light, and are attracted by the loveliness and purity and goodness of the Saviour. They seek to copy his pleasantness, rather than the harsh violence manifested by those who disregard the laws of God. And as they keep before them the fear of God, and walk as obedient children, others will mark their Christlikeness of character, and will be drawn to the Saviour by the revelation of their love, their justice, and their mercy. Yet some will refuse to come to the Saviour, choosing darkness rather than light, because their deeds are evil.

Christ and his righteousness,--let this be our platform, the very life of our faith. That which he taught, we are to teach. His commission to his followers is: "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world."

September 7, 1905

The Work in Nashville; Its Encouragements and Needs

My heart has been made glad by the encouraging advancement of the Lord's cause in Nashville, Tenn. As a few tried, faithful workers in this city have labored perseveringly, God has gone before them in a most wonderful manner, and has opened the way for a great work to be done. Those who have advanced in faith, now see so many opportunities for establishing the truth firmly in Nashville that they feel like making an effort to arouse every believer in the third angel's message to meet the emergency and help them take advantage of these opportunities. I have the same desire; and so confident have I been regarding the willingness of our brethren and sisters throughout the churches in America to meet the situation nobly, that I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter his opening providences.

The Lord has set the seal of his approval on the effort to establish memorials to his name in the city of Nashville. He has signified that from this important center, the light of the truth for this time shall radiate to every part of the Southern field. Nashville is a natural center for our work in the South. And the influence of the various educational and publishing institutions established there, makes the city a favorable place in which to carry on the various phases of our work.

In Nashville much interest is taken in the colored people. In and near the city are large schools for the colored people. The truth is to be brought before the white people of Nashville, including those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They should be given a representation of our work that will be an object-lesson in genuine Christian education and medical missionary training. We are to do all that we can to remove from the minds of the people the prejudice the exists against our work. If the efforts we put forth are in accordance with God's will, many will be converted.

For the accomplishment of the work that should be done in Nashville the best talent is needed. In so important a center of influence, we need men who talk courage and faith,--men who never become discouraged,--men who cling to the Mighty One,

and in his strength make decided efforts to advance,--men who believe that the God of Israel still lives and reigns, and that he will surely fulfil his word. And how thankful we should be that at this time there are in Nashville tried soldiers of the cross,--laborers of long experience, who with voice and pen are effectively proclaiming the vital truths of the third angel's message. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second, and third angels' messages were first given, to stand in their place in his work today.

The Nashville Meeting-House

For a long time the Sabbath-keepers in Nashville have met for worship in a room in the publishing house. But some have felt that in order to give a correct impression regarding the exalted character of our faith, we ought in some way to provide for a church building. But considering the lack of means, it seemed impossible to secure a suitable house of worship.

About the time that Elder Haskell and his wife united with Elder Butler in labor at Nashville, the Lord instructed me in the night season to bear to the brethren and sisters in the South the following message:

"God would have the standard lifted higher and still higher. The church can not abridge her task without denying her Master. Meeting-houses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with his people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest.

"In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously as possible. It is through a lack of faith that we fail of receiving the fulfilment of God's promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, 'We will not fail nor become discouraged.'

"Let our brethren in Nashville and in all parts of the South lay aside their doubts, and come over to the side of faith. Let them say, 'We will do our best. No longer will we

question the work and ways of the Lord. From this time we will believe the word of the Lord, and obey his command to "arise and build," whether all the money required is in sight or not.'

"The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost."

In the providence of God, about a year after our brethren received this message, and after they had decided that they could not afford to buy land and build a meeting-house suitable for their needs, an opportunity came to them to purchase a good house of worship in a desirable location for five thousand dollars. The brethren made a careful examination of the property, and decided that it be purchased. The step required an exercise of faith; for no funds were in hand to make the first payment of one thousand dollars. Their great need led them to go forward, trusting in God for help.

The building is in need of some repairs, in order that it may correspond with the directions God has given regarding the places in which his people meet to worship him.

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. We are confident the means to pay for it will come in, because we have asked for it, and God has signified that it will be received by the workers in Nashville.

The Nashville Mission and Bible Training-School

Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out of giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested.

It was in this way that the fishermen who left their nets at the call of Christ were trained. A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training. The Lord has a precious, sacred work of soul-saving to be done in the world, and it is to be done now. This work is to be carried forward on a higher plane of individual responsibility than ever before.

The Tent-Meeting

For a long time the workers in Nashville have been searching for a suitable place in which to pitch a tent for a series of tent-meetings. For months it seemed impossible for them to find a place, but recently the Lord opened the way for them to secure a good place, and the tent has been pitched, and the meetings opened.

The God of Israel has commanded that the work in the South shall go forward. How grateful we should be that he has placed in Nashville experienced workers who are determined to make a success of the work, surmounting all difficulties! So long as these workers keep their hands uplifted to heaven, the Lord will be their strength, their front guard and their rearward.

The Nashville Sanitarium

Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O how great is the need for means to do this work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers is to be the spiritual health of the patients. Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord.

For some time, Brethren Hayward and Hansen have been carrying on sanitarium work in a modest way in the heart of the city, and in a rented building a few miles out of

the city. The difficulties and inconveniences against which they have had to contend have greatly retarded the work, making it doubly hard.

During my visit to the Southern field a year ago, we tried to find, near Nashville, a property suitable for a sanitarium. We examined several places, but arrived at no definite decision. Recently I have been rejoiced to learn that there has been found a desirable property four miles south of the city, and near the terminus of a street-car line. In this tract there are thirty-three acres of land. Our brethren regard the location as an ideal site for a sanitarium. An ample supply of water comes from a lithia spring, pure, and clear as crystal.

Our brethren were able to buy this property for eight thousand seven hundred and fifty dollars, by paying cash. The amount was loaned to them by a brother in Kentucky.

A sanitarium building should soon be erected on this property. Our brethren must have help in order to build up this much-needed institution. The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated.

Our Opportunity

And now, my dear brethren and sisters, how shall we relate ourselves, individually, to the work that is being carried forward in Nashville? My heart is stirred. I can not but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. They and their associates are advancing at the command of the Lord, in order that a knowledge of the truth for this time may be given to the people of Nashville and of the entire South. Shall not we encourage them to continue their aggressive work, by revealing our sympathy in a practical way?

In the name of the Lord, I now call upon the members of our churches in the North and South, the East and the West, to contribute liberally for the work at Nashville. Let the children act their part. The Lord will greatly bless you as you help this needy field. He expects those for whom he has made so great a sacrifice, to show their

appreciation of his love by denying self for the good of others.

God has bestowed gifts on man, not capriciously, but with equality. To every man God has given talents according to his ability to use them. And it is his purpose that the different parts of his field shall receive the help that their needs demand. When his stewards act unselfishly, his work is advanced, and rejoicing is the result.

True Christians, whose interests are bound up with the interests of Christ, are pained to the heart as they see that by man's cupidity the Saviour is dishonored in the person of his saints. They are cut to the quick as they see their fellow men perishing in their sins, and precious opportunities to save them passing by unimproved because means for the carrying forward of the work of soul-saving are not available.

The workers in Nashville have not received the help that they should have had; and we now entreat you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that his work in Nashville may not be delayed. I have faith and hope to believe that you will respond with gladness of heart.

A Prayer for Help

We must all look to God. We must all present our necessities to Christ our Burden-bearer, the One who knows the great burdens that are borne by his servants in important centers, and who knows how greatly they need help.

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done just now in Nashville. My prayer is: "We come to thee, O thou Saviour of the world, pleading the promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' I ask sincerely, earnestly, because I believe thy word. Help our faithful, aged workers in Nashville, Tenn. I, thy dependent, believing child, take thy words, and call upon thee to open the hearts of thy people throughout the United States, and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meeting-house and to set it in acceptable order, so that it will make a presentation corresponding with thy directions. Help thy servants to establish a sanitarium for the honor of thy name.

"In thy lessons to thy disciples thou didst say, 'What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.'

"My Heavenly Father, we ask thee in Christ's name to give to the workers in Nashville the things they so much need to advance thy work. Encourage the hearts of thy servants to do this work, to look to thee, to ask of thee the things they need, to believe in thee. Sustain their faith and courage. O, sustain their courage, and indite their prayers! Keep them ever looking to thee, ever believing and receiving thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify thee.

"O Lord, I do believe. O Lord, thou wilt hear. Make thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim thy truth. Amen."

September 14, 1905

Lessons From the Life of Solomon--No. 3

The Responsibilities of Burden-Bearers

After King David, in the presence of the men in positions of responsibility in his kingdom, had outlined his plans regarding the building of the temple, he appealed to them to co-operate with Solomon in carrying forward this work. "Who," he asked of the assembled multitude, "is willing to consecrate his service this day unto the Lord?"

Willing Service

The response came not only in liberal offerings of treasures to meet the expense of the building, but also in willing service in the various lines of God's work. Hearts were filled with a desire to return to the Lord his own, by consecrating to his service all the energies of mind and body. Those upon whom had been placed burdens of state, determined to labor heartily and unselfishly, using for God the skill and ability he had given them.

David's exhortation to Solomon, and his appeal to the burden-bearers of the nation, should be kept in mind by those who are in positions of trust in the Lord's cause today. In this our day God's people will prosper only so long as they keep his precepts; and those who bear responsibilities are called upon to consecrate their service to the Lord. Conference officers, church officers, managers and heads of departments in our institutions, laborers in the field at home and abroad,--all are to render faithful service by using their talents wholly for God. The Lord is not pleased with half-hearted service. To him we owe all that we have and are.

Implicit Obedience

To all engaged in his service, the Lord gives wisdom. The tabernacle to be borne from place to place in the wilderness, and the temple at Jerusalem, were built in accordance with special directions from God. Throughout the ages, God has been particular as to the design and the accomplishment of his work. In this age, he has given

his people much light and instruction in regard to how his work is to be carried forward,--in an elevated, refined, conscientious manner; and he is pleased with those who in their service carry out his design. Only those who, feeling their own inefficiency, obey implicitly the Lord's commands, can be retained in his service.

Uzzah meddled with the ark, notwithstanding the plain command of the Lord to regard it with fear and trembling, and to keep it sacred. He had to be removed from the Lord's work. God changes not. Today he is just as desirous as in the days of Uzzah that men shall know his ways, and that they shall reverence the methods he has outlined for their guidance. They are to carry out the plans he has devised. When men feel that it is unimportant to obey a "Thus saith the Lord" in carrying forward his work, but that their own plans should be followed, they thereby evidence unfitness for any position of trust in his cause. In every effort to advance the interests of his work, we must lose sight of self, and keep in view God's glory.

Satan's propositions appear to present great advantages, but they end in ruin. Over and over again men have found out by experience the result of choosing to follow the plans of men rather than the plans that God has made for us. Will not others gain wisdom from their experience? Let us be afraid of any plans that are not heaven-born.

Often the professed followers of Christ are found with hearts hardened and eyes blinded, because they do not obey the truth. Selfish motives and purposes take possession of the mind. In their self-confidence they suppose that their way is the way of wisdom. They are not particular to follow exactly the path that God has marked out. They declare that circumstances alter cases, and when Satan tempts them to follow worldly principles, they yield, and, making crooked paths for their feet, they lead others astray. The inexperienced follow where they go, supposing that the judgment of Christians so experienced must be wise.

Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example. "Shall I not judge for these things?" God asks.

There are those who think that they can improve upon the plan that the Lord has given; that they can mark out for themselves a course better than the course he has marked out for them. Such ones, choosing the things that be of men, harden their hearts

against God's leading, and follow their own way. Unless they repent, the time will come when they will look upon the utter failure of their life-work. Man's wisdom, exercised without Christ's guidance, is a dangerous element.

Any recognition or exaltation gained apart from God is worthless; for it is not honored in heaven. To have the approval of men does not win God's approval. Those who would be acknowledged by God in the day of judgment, must here listen to his counsels and be governed by his will. Only thus can they receive the rich blessings that will fit them to receive his commendation. They must hold fast to the truth until the end, refusing to be drawn from their allegiance by any ambitious projects.

Stemming the Tide of Evil

We have not realized fully the importance of studying the counsel given by the Lord, through David, to Solomon, regarding those who are unworthy of confidence. Those who prove untrue are to be dealt with in accordance with the wisdom that God will impart. Never are God's servants to look upon disaffection, scheming, and deception as virtues; those in responsibility are to manifest their decided disapproval of all unfaithfulness in business and spiritual matters. And they are to choose as counselors in every line of work, only those men in whom they can repose the utmost confidence.

In the sixteenth chapter of First Corinthians we read: "Watch ye, stand fast in the faith, quit you like men, be strong." Those who are elevated to official positions in the Lord's work are ever to guard against incurring the guilt of rash speech, of unfaithfulness, of betrayal of sacred trusts. And only so long as they discharge aright their responsibilities, are they to be retained in office.

Those who bear responsibilities must be wide-awake. It is not the man who drifts with circumstances, and who in an emergency indorses questionable moves, who wins the respect of his fellow men and the approval of heaven. It is the man who, like a rock meeting the tide, stands firm against evil who commands respect. In a crisis, when many are not fully decided as to the right course, the one who moves steadfastly in the path that God has marked out, with unshaken determination carrying out God's plans, is the one who wins confidence as a man fit to command. Those who occupy positions of responsibility should know what saith the Lord, and they should then stand unflinchingly for the right, stemming the tide of evil.

September 21, 1905

The Work Among the Colored People

Dear Brethren and Sisters, I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them.

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field.

A few faithful laborers have made beginnings here and there. And among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying a foundation that will be as enduring as eternity. The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the South in its present condition. The people living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand.

The Training of Workers

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need, O, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition.

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become.

All that is done by those connected with the Huntsville school, whether they be teachers or students, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to his glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race.

The students of the Huntsville school are to be given a training in many lines of

service. All are to be taught the importance of practical Christianity. And they are to learn how to present the truth for this time to their own people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven that as we receive, we are to impart.

In all the Lord's arrangements, there is nothing more beautiful than his plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,--the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in him.

The Lord says, I will take illiterate men, obscure men, and move upon them by my Spirit to carry out my purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear me. "Not by might, nor by power, but by my Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while he lived on this earth. He was a true missionary everywhere he went. His followers are to go about doing good, even as he did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally can not touch.

The Establishment of Schools

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools

must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the training of teachers, and for the building of schoolhouses, and for paying the wages of the teachers.

There are many who can not even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed.

So far as possible, these mission schools for colored people should be established outside the cities. But in the cities there are many children who could not attend the schools that will be established out of the cities; and schools should be opened for them.

The colored people need simple books. They have been left in ignorance when they should have been taught; left unconverted when every effort possible should have been put forth to rescue and save them.

This work will require talent, and, above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are the best fitted to begin schools for them. Colored teachers must work for the colored people, under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training-school at Huntsville on vantage-ground, so that many may be educated to labor as teachers of their own race!

Medical Missionary Work

In no place is there greater need of genuine gospel medical missionary work than

among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would nave been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored young men,--young men of good Christian character,--be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

Christ, the great Medical Missionary, is our example. Of him it is written, that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He healed the sick, and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated. The nurses who are trained in our institutions, are to be fitted to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. We have delayed long enough the carrying out of this instruction.

Redeeming the Time

My brethren and sisters, Let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our

neighbors! We have passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort he will add his blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will co-operate with them, and give them the victory.

September 28, 1905

The Collection for the Colored Work

Dear Brethren and Sisters, I am thankful that the General Conference has set apart the first Sabbath in October as a day upon which a general contribution will be taken up in all our churches for the advancement of the work among the colored people of the Southern States. I have great hope that this important work will receive substantial help as the result of this collection. I am working, praying, and hoping for this; and I shall leave the result with God.

Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years?

Over and over again the Lord has presented before me the pioneer work that must be done in new territory. When a difficult field is presented before me as one that must receive special attention. I understand that it is my duty to make this field my special burden, until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established.

The work among the colored people in the Southern field, with its encouraging and discouraging features, has been kept before me for many years. While in Australia, I earnestly called upon my brethren and sisters in America to awake to the responsibility resting upon them to carry the third angel's message to this neglected race. And since my return to this country, I have borne a similar message in every place where I have been. I have an intense interest in all that concerns the welfare of the work among the colored people.

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. And it is because of the neglect of our

people to take hold of this work heartily, that the Lord has instructed me to continue making appeals in their behalf.

At one time I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they have done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way. But I dared not lay down the burden; for in the visions of the night the Lord asked me the question: "Will you do that which many would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect."

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in ignorance of the third angel's message, and they are right within the shadow of our doors. This field bears testimony to the neglect of a people who should have been wide-awake to work for the Master among all classes, but who have done very little for the colored people of the South. A little work has been done there, it is true; we have touched the field with the tips of our fingers; but not one hundredth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given fifteen years ago--that the colored people be labored for and helped.

My brethren and sisters, I entreat you to arouse, and show a living interest in the unworked portions of the Lord's vineyard. Catch the spirit of the great Master Worker. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressionable? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

To the members of our churches I am instructed to say once more, Take hold of

this work now, at once, and resolutely put away all compliance with selfish desires. Come right to the merits of the case. The work among the colored people must be helped with an earnestness that is proportionate to its discouraging features. Many excuses present themselves for our not taking up this work, but these excuses are not prompted by the Holy Spirit.

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools this may be true to a certain extent; but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave his life for the life of the world.

There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. And others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries.

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church-member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that he is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching his spirit, that in turn they may work for their own people.

Churches of believers are to be developed. Meeting-houses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not.

The Lord has instructed me that those who are now carrying on work among the colored people can not remain in the field in a bare-handed condition, and do the work

that is required. It will be necessary for them to receive help. The Lord has been calling upon his people in the stronger conferences of the North, the East, and the West to sustain the Huntsville school by liberal gifts. We pray that he will put it into their hearts to respond nobly. And the smaller mission schools must also be sustained. In past years this line of work has been approved and blessed of heaven, and it must now be developed and strengthened. Means must be raised for establishing the medical missionary work also, and for training and supporting ministers and house-to-house workers.

Will our brethren awake to a realization of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-supporting? This world was established and is supported by the charity of a benevolent Creator. We are sustained by God's compassionate love. God is the donor of all we have. He calls upon us to return to him a portion of the abundance he has bestowed upon us. Think of the care he gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows his favors on the just and on the unjust. Shall not the recipients of his blessings show their gratitude to him by giving of their bounties to help suffering humanity?

Greater liberality must be shown toward the work among the colored people, than has yet been shown. The families among us who have every comfort and convenience of life are to work out plans by which, through self-denial and self-sacrifice, they may help to accomplish what God has said should be accomplished.

There is before us a long-neglected duty,--the practise of self-denial and economy. In every transaction of life, we are to follow the example and reveal the spirit of the greatest Teacher the world has ever seen. He is our example in all things. When we follow his example, we shall let our light shine forth in good works.

I call upon our people in America to come up to the help of the Lord. Let those who can not do more, bring their mites; and let those who have been entrusted with more, bring larger offerings. We ask fathers and mothers to make gifts for the advancement of the work in the South, and we ask them to tell their children of the blessing they will receive if they will give of their pennies and nickels and dimes.

I present this matter to you, my brethren and sisters, and I ask you to do your best on the day that the General Conference has set apart as the time when gifts are to be made for work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people.

October 5, 1905

Lessons From the Life of Solomon--No. 4

"To Every Man His Work"

The student of sacred history will observe that throughout the ages God has distributed the responsibilities of the varied interests of his work in the earth among men whose talents fitted them for service, and who by training might become skilful in the service required.

During Jethro's visit to the camp of Israel, the Lord permitted him to see how heavy were the burdens that rested upon Moses. To maintain order and discipline among that vast, ignorant, and untrained multitude was indeed a stupendous task. Moses was their recognized leader and magistrate; and not only the general interests and duties of the people, but the controversies that arose among them, were referred to him. He had permitted this, for it gave him an opportunity to instruct them; as he said, "I do make them know the statutes of God, and his laws."

Jethro remonstrated against this, saying, "This thing is too heavy for thee; thou art not able to perform it thyself alone;" "thou wilt surely wear away;" and he counseled Moses to appoint proper persons as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. They should be "able men, such as fear God, men of truth, hating covetousness." All matters of minor consequence were to be judged by the men placed over the smaller groups; matters of greater importance were to be carried to the higher officers; and the most difficult cases were still to be brought before Moses, who was to be to the people, said Jethro, "to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing order and system among the people.

Chosen Men for Special Duties

Later, when the tabernacle was to be built in the wilderness, chosen men were

specially endowed by God with skill and wisdom for the construction of the sacred building. And when it was completed, certain men were appointed to perform certain parts of the holy service. Moses, and Aaron and his sons, were to minister before the tabernacle of witness. "The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.... Ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.... Thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift."

So particular was the Lord that this sacred work should be performed only by those whom he had appointed, that he declared: "The stranger that cometh nigh shall be put to death." Every worker was to know his place, and to perform faithfully the special duties committed to him; and he was to let alone that which another worker had been appointed to do.

To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward, they were to strike the sacred tent; when a halting-place was reached, they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north the Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed.

This plan of carefully apportioning special duties to certain men who were best fitted for these duties, had been carefully studied by David, and followed in his administration of the government of Israel; and now that Solomon was placed upon the throne, David gave particular attention to the perfection of the organization of all branches of the ministration of the priests and Levites, of the civil officers, and of the army.

"When David was old and full of days, ... he gathered together all the princes of

Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges: moreover four thousand were porters; and four thousand praised the Lord with the instruments."

The four thousand musicians, divided into twenty-four courses, were each led by twelve men especially instructed and skilful in the use of musical instruments. The work of the porters was also definitely arranged.

The priests were divided into twenty-four courses, and a full and accurate record was made regarding this division. Each course was thoroughly organized under its chief, and each was to come to Jerusalem twice a year, to attend for one week to the ministry of the sanctuary.

The Levites, whose duty it was to assist in the sanctuary service, were organized and allotted their part with similar precision.

The care of the treasures was put into the hands of trusty men. "Of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.... All the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated; ... and all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated anything, it was under the hand of Shelomith, and of his brethren."

"And over the king's treasures was Azmaveth; ... and over the store-houses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan; ... and over them that did the work of the field for tillage of the ground, ... over the vineyards, ... over the increase of the vineyards for the wine-cellars, ... over the olive trees and the sycamore trees that were in the low plains, ... over the herds that fed in Sharon, ... over the herds that were in the valleys, ... over the camels also, ... over the asses, ... and over the flocks," were placed men whose experience and training peculiarly fitted them for their respective duties. Thus many men of varied abilities were appointed "rulers of the substance which was King David's."

Diligence in Business

In his work today, the Lord would be pleased to have those who are engaged in any part of his service, guard against the tendency to take upon themselves responsibilities that they are not called upon to bear. Some of his servants are to direct the business matters connected with his work in the earth; others are to look after the spiritual matters. Every laborer is to strive to do well his part, leaving to others the duties entrusted to them.

For years the Lord has been instructing us to choose wise men,--men who are devoted to God,--men who know what the principles of heaven are,--men who have learned what it means to walk with God,--and to place upon them the responsibility of looking after the business affairs connected with our work. This is in accordance with the Bible plan as outlined in the sixth chapter of Acts. We need to study this plan; for it is approved of God. Let us follow the Word.

It is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters. He who holds forth the Word of life is not to allow too many burdens to be placed upon him. He must take time to study the Word and to examine self. If he closely searches his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God.

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. It is time for our ministers to understand the responsibility and sacredness of their mission. There is a woe upon them, if they fail of performing the work which they themselves acknowledge that God has placed in their hands.

The finances of the cause are to be properly managed by business men of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences should find business men to look after the financial details of city work. If such men can not be found, let facilities be provided for training men to bear these burdens.

Men of experience in business lines, with a practical knowledge of bookkeeping, should be chosen to superintend the keeping of the accounts in our institutions at home and abroad. If such men had been appointed in years past to superintend the financial affairs of our conferences and institutions, thousands of dollars would have been saved, and the efficiency of the ministry would not have been so greatly weakened by the burden of financial cares and perplexities that has too often fallen where it does not belong.

Close investigation of the business transactions in various departments of the cause, are to be frequently made. This work must not be neglected. Never are we to sanction any transactions that imperil the purity of the Lord's church, and of his institutions, which are his appointed instrumentalities.

Those in charge of the work have erred sometimes in permitting the appointment of men devoid of business tact and ability to manage important financial interests. A man's fitness for one position does not always qualify him to fill another position. Experience is of great value. The Lord desires to have men of intelligence connected with his work,--men qualified for various positions of trust in our conferences and institutions. Especially are consecrated business men needed,--men who will carry the principles of truth into every business transaction. Those placed in charge of financial matters should not assume other burdens,--burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men.

Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. All may improve; no one needs to remain a novice.

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. All the religious service and every branch of business are to bear the signature of heaven.

"Holiness unto the Lord" is to be the motto of the laborers in every department. The human agent should strive to attain to perfection, that he may be an ideal Christian, complete in Christ Jesus.

October 12, 1905

Lessons from the Life of Solomon--No. 5

Order and Organization

Our God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host.

The Jewish Economy

During the days of Moses, the government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties.

Reorganization at the Beginning of Solomon's Reign

In planning for the administration of the affairs of the kingdom, after David abdicated in favor of Solomon, the aged king and his son and their counselors regarded it as essential that everything be done with regularity, propriety, fidelity, and dispatch. So far as possible, they followed the system of organization given Israel soon after the deliverance from Egypt. The Levites were assigned the work connected with the temple service, including the ministry of song and instrumental music, and the keeping of the treasures.

The men capable of bearing arms and of serving the king were divided into twelve courses of twenty-four thousand each. Over every course was a captain. "The

general of the king's army was Joab." "The courses ... came in and went out month by month throughout all the months of the year." Thus every group of twenty-four thousand served the king one month during each year.

David appointed Jonathan, his uncle, as "a counselor, a wise man, and a scribe;" Ahithophel also was "the king's counselor.... And after Ahithophel was Johoiada ... and Abiathar." Hushai was "the king's friend." By his prudent example, the aged king taught Solomon that "in the multitude of counselors there is safety."

The thoroughness and completeness of the organization perfected at the beginning of Solomon's reign; the comprehensiveness of the plans for bringing the largest number possible of all the people into active service; the wide distribution of responsibility, so that the service of God and of the king should not be unduly burdensome to any individual or class,--these are lessons which all may study with profit, and which the leaders of the Christian church should understand and follow.

This picture of a great and mighty nation living in simplicity and comfort in rural homes, every person rendering willing and unsalaried service to God and the king for a portion of each year, is one from which we may gather many helpful suggestions.

Order in the Christian Church

There was order in the church when Christ was upon the earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as the Lord unites his people, Satan and his evil angels are very busy to undo this unity and to destroy it.

It is Satan's studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he sometimes deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. But if we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief; for they are not authorized to bless confusion, distraction, and disorganization.

All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and unity of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All such evils are the result of Satan's studied effort to weaken our forces, to destroy courage, and to prevent successful action. God desires that his work shall be done with system and exactness, in order that he may place upon it the seal of his approval.

The Result of Organized Effort

It is nearly half a century since order and organization were established among us as a people. I was one of the number who had an experience in laboring for their establishment. I know of the difficulties that had to be met, the evils that organization was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

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

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

Our numbers gradually increased. The seed that was sown was watered of God,

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

Yet the feeling against organization was very strong among our people. The Adventists generally, who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon, opposed organization, and many Seventh-day Adventists were fearful that church organization would bring us under condemnation. We sought the Lord with earnest prayer that we might understand his will, and light was given to us by his Spirit, that there must be order and thorough discipline in the church,--that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God's people on the earth.

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave Testimony after Testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding us by his providence. We engaged in the work of organization, and marked prosperity attended this advance movement.

As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we have few wealthy men among us.

Our work has steadily advanced. What is the secret of our prosperity?--We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual.

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in former years in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort has been made to simplify the work, so as to avoid all needless labor and perplexity.

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

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has

ordained for our prosperity and success in advancing his cause.

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.

October 19, 1905

Lessons from the Life of Solomon--No. 6

The Gift of Wisdom

Solomon, in his youth, made David's choice his own. Pure and noble in character, he was named Jedidiah, the beloved of the Lord. Above every earthly good he desired a wise and understanding heart. Upon him there rested great burdens of state, which he felt unable to bear alone. Not only was he to strive to be a just ruler, but he was also to carry out the long-cherished plan of his father, by building a temple at Jerusalem. As he began to comprehend the magnitude of this special work, and of the duties connected with his kingly office, he sought the great Source of wisdom for divine guidance.

An Offering At Gibeon

Early in his reign, King Solomon went with his chief counselors to Gibeon to offer sacrifices to God, and to reconsecrate himself to the Lord's service. In the time of Moses the Israelites were commanded to bring their sacrifices to the door of the tabernacle of the congregation. During David's reign the ark of the covenant had been brought to Jerusalem, and set "in the midst of the tent that David had pitched for it;" and there he "offered burnt offerings and peace-offerings before the Lord." The old tabernacle of the congregation was still at Gibeon. David left "Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel."

With "the captains of thousands and of hundreds," "the judges," and "every governor in all Israel, the chief of the fathers," Solomon "went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur had made, he put before the tabernacle of the Lord: and Solomon and the

congregation sought unto it. And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it."

These sacrifices were offered by Solomon and his men in positions of trust, not as a formal ceremony, but as a token of their earnest desire for special help. They knew that they were insufficient, in their own strength, for the responsibilities entrusted to them. Solomon and his associates longed for quickness of mind, for largeness of heart, for tenderness of spirit.

A Noble Choice

"In that night" "in Gibeon the Lord appeared to Solomon in a dream; ... and God said, Ask what I shall give thee."

Solomon answered the Lord with these words: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet has asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king;" "behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor," "such as none of the

kings have had that have been before thee, neither shall there any after thee have the like."

"And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

God promised that as he had been with David, he would be with Solomon. If the king would walk before the Lord in uprightness, and if he would do all that God commanded him, his throne would be established, and his reign would be the means of exalting Israel as the light of the surrounding nations,--as "a wise and understanding people."

"And Solomon awoke; and, behold, it was a dream."

"Then Solomon came from his journey to the high place that was at Gibeon," "to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace-offerings, and made a feast to all his servants." And Solomon "reigned over Israel."

An Understanding Heart

The Lord imparted to Solomon the wisdom that he desired above earthly riches, honor, or long life. His petition for a quick mind, a large heart, and a tender spirit, was granted. He became the wisest of earthly monarchs, because God gave him superior wisdom and an understanding heart.

"And all Israel ... feared the king: for they saw that the wisdom of God was in him, to do judgment." The hearts of the people were turned toward Solomon, as they had been to David, and they obeyed him in all things. Solomon "was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly."

For many years Solomon's life was marked with devotion to God, with uprightness and firm principle, and with strict obedience to God's commands. He directed in every important enterprise, and managed wisely the business matters connected with the kingdom. His faithfulness in carrying out the directions of God regarding the construction of the temple, resulted in the erection of the most magnificent

building the world has ever seen,--a building that could not be excelled for richness, beauty, and costly design; and this caused his fame to spread among the nations everywhere.

"God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

"And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

All nations acknowledged, and marveled at, Solomon's superior knowledge and wisdom, the excellence of his character, and the greatness of his power. Many came to him from distant parts of the world to see the manner of his government, and to receive instruction regarding the conduct of difficult affairs. The power of his understanding, the extent of his knowledge, the glory of his reign, commanded the wonder and admiration of the world.

October 26, 1905

Lessons From the Life of Solomon--No. 7

Counselors in Need of Wise Discernment

At the beginning of his reign, when King Solomon was entrusted with many responsibilities connected with the Lord's work, his prayer was: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

Here is a lesson for those occupying positions of responsibility in God's cause today,--not only those in charge of large and varied interests, but those also who are entrusted with the lesser responsibilities. Officers of churches and Sabbath-schools, leaders of small companies, laborers engaged in evangelistic work,--these are as verily in need of divine discernment as are officers of large conferences and institutions.

God is no respecter of persons. He who gave to Solomon the spirit of wise discernment, is willing today to impart wisdom to his children. The apostle James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, But let him ask in faith, nothing wavering." And Paul refers to teachers of truth who have faithfully studied the Scriptures, as "those who by reason of use have their senses exercised to discern both good and evil."

Solomon realized that he lacked discernment. It was his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a knowledge that would exalt him above his brethren. He desired to do faithfully the work that had been committed to him, and he chose the gift that would be the means of causing his reign to redound to God's glory.

Receiving to Impart

The Lord provides men and women with all that they need. And his gifts are bestowed upon those only who can make a proper use of them. To some he can grant

greater discernment than to others, because he sees that they will use this gift to his glory. When a laborer desires heavenly wisdom more than he desires wealth, power, or fame, God will not disappoint him. Such a worker will learn from the Great Teacher not only what to do, but how to do it in a way that will meet the divine approval.

The man upon whom the Lord has bestowed special wisdom, will be enabled, by God's blessing, to train those with whom he is associated in labor to be quick of understanding, trustworthy, and true to principle. His consecrated zeal, his wise counsel, his piety, will be an inspiration to his fellow workers. They will be led, not to praise and exalt the human agent, nor to become dependent on him, but to go themselves to the Source of all true wisdom for the help they need. God has been greatly dishonored by those who lean upon human beings. He who has said to all who believe on him as a personal Saviour, "Lo, I am with you alway, even unto the end of the world," will guide and teach those who recognize him as their leader and instructor.

Guarding the Purity of the Church

As the work of God advances in our time, there is an increasing need of men of keen discernment,--men who know God and trust in him for their understanding,--men who are working for his name's glory. In the days of Israel men were set apart as judges, to decide regarding what was right, and what was wrong. Surrounded by corrupting influences, they endeavored faithfully to warn the people against the things that were wrong, and to exalt righteous principles, and thus to keep the cause of God from contamination with evil. His cause is just as sacred now as it was in ancient times. Today men in positions of trust, in every place, should be faithful guardians of the purity of the church and everything connected with it. We need, O so greatly! keen discernment and clear spiritual eyesight. In this day of sin and abounding iniquity, our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly. The great and solemn truths for this time, as outlined in the book of Revelation, are to be proclaimed to the world. Into the very designs and principles of the church these truths are to enter.

The interests of God's cause are sometimes imperiled by the unadvised movements of those who, cherishing self-esteem and seeking for self-glorification, lose sight of the object for which our institutions are established. Failing to realize the importance of bringing men and women to a knowledge of the truth for this time, they

allow to enter these institutions wrong influences, which tend to disparage present truth, and to retard greatly the spiritual growth of the workers. Institutions that were established for the specific purpose of extending the knowledge of the last message of mercy to be given in our world, should be kept free from every worldly, commercial influence. With sanctified judgment our brethren in responsibility must discern between good and evil, and be faithful to their God-given trust.

So long as he remains consecrated, a man whom God has endowed with wise discernment and unusual ability, will not manifest an eagerness to obtain high positions, to guide, to control, to rule. None upon whom have been placed sacred responsibilities, are to grasp at power as did Satan in the heavenly courts. Of necessity men must bear responsibilities; but instead of striving to gain the supremacy, every true laborer will pray for an understanding heart, that he may glorify God by discerning between good and evil.

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ, can be a proper leader.

The path of men in positions of trust is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities are to see in every difficulty a call to prayer. They are to consult, not unconsecrated men who are boastful and who show a masterly independence, but the great Source of all wisdom. They are to be faithful workers, always laboring in co-partnership with the Master Worker. Strengthened and enlightened by him, they will stand firm against every unholy influence, and will discern the right from the wrong, the good from the evil. They will approve that which God approves. With earnestness they will strive to guard against the introduction or the maintenance of wrong principles in households, churches, institutions, and conferences. By maintaining a vital connection with heaven, they will ever be wise to discern between good and evil.

November 2, 1905

Lessons From the Life of Solomon--No. 8

The Building of the Temple

The long-cherished plan of David to erect a temple to the Lord was wisely carried out by Solomon, who "determined to build an house for the name of the Lord."

Solomon's Letter to Hiram

"Solomon sent to Hiram the king of Tyre," saying, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name."

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens can not contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

"Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

"Send me also cedar trees, fir-trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am

about to build shall be wonderful great." "Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

Hiram's Reply

"It came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said. Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram" "answered in writing, which he sent to Solomon," saying:

"Because the Lord hath loved his people, he hath made thee king over them.... Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord."

"I have considered the things which thou sentest to me for:" "and now I have sent a cunning man, endued with understanding, of Hiram my father's the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

"Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

The Gathering of Material

"So Hiram gave Solomon cedar trees and fir-trees according to all his desire.

"And Solomon gave Hiram twenty thousand measures of wheat for food to his

household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

"And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone squarers: so they prepared timber and stones to build the house."

The Building Erected

"It came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel," "in the second day of the second month," that "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David' had prepared in the thrashing-floor of Ornan the Jebusite."

Of the inner temple,--the building containing the holy place and the most holy place,--we read: "The length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits."

"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

"He built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and

covered the floor of the house with planks of fir." "The cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen."

The Most Holy Place

"The oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

"So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

"And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm-trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without." "He garnished the house with precious stones for beauty."

"For the entering of the oracle he made doors of olive tree: the lintel and side-posts were a fifth part of the wall. The two doors also were olive tree; and he carved upon them carvings of cherubims and palm-trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm-trees and open flowers: and covered them with gold fitted upon the carved work."

"He made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon."

The Furniture of the Holy Place

"Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set; moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold."

The Courts

"He made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right Jachin, and the name of that on the left Boaz."

"The porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house."

"He built the inner court with three rows of hewed stone, and a row of cedar beams."

"Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass."

The Furniture of the Courts

"Moreover he made an altar of brass, twenty cubits the length thereof, and twenty

cubits the breadth thereof, and ten cubits the height thereof." This stood in the court of the priests.

"The pots also, and the shovels, and the flesh-hooks, and all their instruments," he made "of bright brass."

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about." "It stood upon twelve oxen" cast of brass; "three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." "And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.... And he set the sea on the right side of the east end" of the court of the priests, "over against the south."

"He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in."

These vessels were cast "in the plain of Jordan, ... in the clay ground between Succoth and Zeredathah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out."

Completion of the Work

"So was ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord." "Thus Solomon finished the house of the Lord, ... and all that came into Solomon's heart to make in the house of the Lord, ... he prosperously effected."

"In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, according to all the fashion of it. So was he seven years in building it."

November 9, 1905

Lessons From the Life of Solomon--No. 9

The Ark of the Covenant

Beyond the inner veil of the wilderness-tabernacle built in the time of Moses, was the holy of holies, where centered the symbolic service of atonement and intercession. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel.

The cover of the sacred chest was called the mercy-seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. Above the mercy-seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known his will.

Throughout the times of Moses and Joshua, and of the judges and kings of Israel, the ark of the covenant was regarded as a symbol of God's presence among his people. It was the ark that led the way for the hosts of Israel when they crossed the Jordan and entered the promised land. Surrounded by a halo of glory, the ark was borne around the walls of Jericho by priests clad in the dress denoting their sacred office. During the conquest of Canaan, Gilgal was the headquarters of the Jewish nation and the seat of the tabernacle. Afterward, Shiloh, a little town easy of access to all the tribes, was chosen as a place most suitable for the tabernacle of the congregation.

The ark remained at Shiloh for three hundred years, until, because of the sins of Eli's house, it fell into the hands of the Philistines, and Shiloh was ruined. Through the providence of God, the ark was returned, uninjured, to the Israelites, and was placed in

the house of a Levite at Kirjath-jearim, nine miles distant from Jerusalem. There it remained for many years, until David, at the head of a triumphal procession, with sacrifices, and dancing, and music, brought the ark to Jerusalem, and deposited it in the tent that had been prepared for its reception.

The Transfer of the Ark to the Temple

After Solomon had finished building the temple, he assembled the elders of Israel, and the most influential men among the people, to bring up the ark of the covenant of the Lord out of the city of David. These men consecrated themselves to God, and, with great solemnity and reverence, accompanied the priests who bore the ark. "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude."

Solomon followed the example of his father David. Every six paces he sacrificed. With singing, and with music, and great ceremony, "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests, and set in its place beneath the wings of the two stately cherubim that stood upon the floor.

The sacred choir lifted their voices in praise to God, and the melody of their voices was accompanied by all kinds of musical instruments. And while the courts of the temple resounded with praise, the cloud of God's glory took possession of the house, as it had formerly filled the wilderness-tabernacle. "And it came to pass, when the

priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."

A "Shadow of Heavenly Things"

Like the earthly sanctuary built by Moses according to the pattern shown him in the mount, Solomon's temple, with all its services, was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," and he looked within the inner veil, upon the holy of holies. Here he beheld, "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,--in 1844,--as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament.

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should

thoroughly investigate these subjects, and be able to give to every one that asketh them a reason for the hope that is in them.

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged in by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Savior's admonition, "Watch and pray: for ye know not when the time is." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. At that time, Christ will declare: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The righteous and the wicked will still be living upon the earth in their mortal state--men will be planting and building, eating and drinking, all unconscious that the

final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore, ... lest coming suddenly he find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,--it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balance, and art found wanting."

November 16, 1905

Lessons From the Life of Solomon--No. 10

The Dedication of the Temple

Several years had been spent in the building of the temple, and at last it was complete. And now, in order that this beautiful palace might indeed be, as David had declared, a dwelling-place "not for man, but for the Lord God," there remained the solemn ceremony of formally dedicating it to Jehovah and his worship.

The time chosen for the dedication was a most favorable one--the seventh month, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate the feast of the tabernacles. This feast was pre-eminently an occasion of rejoicing. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour.

At the time appointed, "a great congregation" from every part of the realm gathered at Jerusalem, and participated in the removal of the wilderness-tabernacle and all its holy furniture, including the ark of the testament, to the temple.

The hour for the dedicatory service revealed a scene of great splendor. Before the temple were assembled the hosts of Israel, and the richly clad representatives of many foreign nations. Solomon stood facing the great altar of burnt offering. The priests who had carried in the sacred furniture, came out of the holy place, and took the places assigned them in the court of the temple. The singers,--Levites "arrayed in white linen, having cymbals and psalteries and harps,"--"stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets."

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by

reason of the cloud: for the glory of the Lord had filled the house of God."

Solomon, realizing the significance of this cloud, declared: "The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever."

An Inspired Blessing

"In the midst of the court" of the temple had been erected "a brazen scaffold," or platform, "five cubits long, and five cubits broad, and three cubits high;" and after ascending this, Solomon stood and lifted up his hands, and blessed the vast multitude before him. "And all the congregation of Israel stood."

"Blessed be the Lord God of Israel," Solomon exclaimed, "who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

"Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:" "nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

The Dedicatory Prayer

Having pronounced this blessing upon the people, Solomon knelt upon the brazen scaffold, and in the presence and hearing of all the people before him, offered the dedicatory prayer. Lifting his hands toward heaven, the king offered an earnest and solemn petition to God, while the congregation were bowed with their faces to the

ground. The king pleaded:

"O Lord God of Israel, there is no god like thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto thy servants, that walk before thee with all their hearts: thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

"Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to harken unto the prayer which thy servant prayeth toward this place. Harken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

"If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

"And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

"If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest (for thou only knowest the hearts of the children of men); that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

"Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

"If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; then hear thou from the heavens their prayer and their supplication, and maintain their cause.

"If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their

fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

"Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

"O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant."

A Divine Token of Acceptance

As Solomon ended his prayer, a miraculous fire "came down from heaven, and consumed the burnt offering and the sacrifices." The priests could not enter the temple, because "the glory of the Lord filled the house." "When all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever."

The Closing Ceremonies

"Then the king and all the people offered sacrifices before the Lord. And King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat."

The Feast of the Tabernacles

"Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people."

November 23, 1905

The Time of the End

The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. David in his time saw the wickedness of the last days. He saw the law of God's kingdom trampled under foot, and in righteous indignation he exclaimed, "It is time for thee, Lord, to work: for they have made void thy law."

Men are now passing the boundary line, and the Lord is permitting the enemy to do his will. We hear of floods, of earthquakes, of storms by land and on the sea, blotting out hundreds of lives in a moment of time; but the end is not yet. The tread of the Lord will be heard upon the land and upon the water. For his own honor's sake, God is now about to repress iniquity. He will soon, very soon, vindicate the claims of his law.

The final overthrow of all earthly dominions is plainly foretold in the Word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel, is given the message:

"Thus saith the Lord God; Remove the diadem, and take off the crown: ... exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until he come whose right it is; and I will give it him."

That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede his coming: "Ye

shall hear of wars and rumors of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis.

Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; ... because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.... The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth."

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down."

"Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

To us who are standing on the very verge of the fulfilment of these great scenes, of what deep moment, of what living interest, are these delineations of the things to come--events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and the eternal. For the things that perish with the using, they are sacrificing imperishable riches. Their minds need to be uplifted, their views of life broadened. They need to be aroused from the lethargy of worldly dreaming.

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of God weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought in behalf of his truth. The designs of wicked men, the enemies of the church, are subject to his power and his overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of his truth and his people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep--the same infinite Creator will work in behalf of his people, if they will call upon him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for his coming.

God's people should make mighty intercession to him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted. As they consecrate themselves unreservedly to God's service, a

convincing power will attend their efforts to present the truth to others, and light will shine into many hearts. My brethren and sisters, sleep no longer on Satan's enchanted ground, but arouse, and call into requisition every resource for the proclamation of the message of mercy. The last warning is to be given "before many peoples, and nations, and tongues, and kings."

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church-member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Erelong we shall understand what that night means. The Spirit of God is being grieved away from this earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message.

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?

Every day that passes brings us nearer the end. We are one year nearer the judgment, nearer eternity, than we were at the beginning of 1905. Are we also nearer to God? Are we watching unto prayer? Another year of the time granted us for labor has rolled into eternity. Every day we have been associating with men and women who are judgment-bound. Each day may have been the dividing line for some soul. Each day some one may have made the decision which will determine his future destiny. What has been our influence over these fellow travelers? What effort have we put forth to bring them to Christ?

Those with whom we associate day by day need our help, our guidance. They

may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. May God help us to work while the day lasts.

Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church-members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul saving is to know no abating. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood; and all can give of their means for the carrying forward of foreign missions.

There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the fulfilment of the promise accompanying the commission? Shall the people of God become careless and indifferent, and refuse to give of their means for the advancement of his work? Can they do this without severing their connection with him? They may think thus to economize; but it is a fearful economy that places them where they are separated from God.

Let the Lord's people pay a faithful tithe, and let them, also, from parents to children, lay aside for the Lord the money that is so often spent for self-gratification. The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord as he has invited you to do. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land."

My brethren and sisters, it is too late to devote your time and strength to self-

serving. Let not the last day find you destitute of the heavenly treasure. Seek to push the triumphs of the cross, seek to enlighten souls, labor for the salvation of your fellow beings, and your work will abide the trying test of fire.

"If any man's work abide ... he shall receive a reward." Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead. He was not able to endure the sight. But when the children of God have put on immortality, they will "see him as he is." They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of heaven, there to praise God through all eternity.

November 23, 1905

Individual Consecration Needed

God chose a people for himself, and gave them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

God expects those who bear the name of Christ to represent him in thought, word, and deed. Their thoughts are to be pure, and their words and deeds noble and uplifting, drawing those around them nearer to the Saviour.

In the life of the true Christian there is nothing of self. Self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the service of others.

"Be ye therefore perfect," is God's word to us. And in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life is at our disposal. In thought, word, and act Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

In a special sense Seventh-day Adventists have been set in this world as watchmen and light bearers. To them has been entrusted the last message of mercy for a perishing world. On them is shining wonderful light from the Word of God. What manner of persons, then, ought they to be?

Our lives should show steady spiritual growth. But I have seen that which makes me tremble--men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. They do not enjoy the strength provided for every Christian, because they refuse to be Christlike.

It is the purpose of God to glorify himself in his people before the world. He longs to make them channels through which he can pour his boundless love and mercy. But are we what God would have us?--No, we are not. The members of our churches in every place need to examine themselves closely, and surrender their lives unreservedly to God. They need to grasp the offered gifts of heaven, and live out their love and gratitude. Did they do this, they would regard time as too precious to be spent in faultfinding and criticism. When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained.

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. He who is fully consecrated to the service of God will be made strong for the battle. He will be strengthened with "all might." He who feels his weakness, and wrestles with God as did Jacob, saying. "I will not let thee go, except thou bless me," will go forth with the fresh anointing of the Holy Spirit. The atmosphere of heaven will surround him. He will go about doing good. His influence will be a positive force in favor of the religion of Christ.

God calls for light bearers, who will fill the world with the light and peace and joy that come from Christ. He calls for humble men, men who cherish a sense of their weakness, and who remember what the service of God demands of them--the propriety of speech and action which shows the power of the grace of Christ. Such ones will reveal in their lives the virtues of Christ's character.

There needs to be a deeper work of grace in the hearts of God's people. Less of self, and more of Christ, must be seen. Tests, close and sharp, are coming to all. The religion of the Bible must be interwoven with all that we do and say. Every business transaction must be fragrant with the presence of God.

The condition of things in this world bears unmistakable evidence that the end of all things is at hand. Men's hearts are filled with pride and selfishness. Theft and murder are common. And the world is not being warned as it should be. Thousands are perishing in sin, and the last message of mercy is yet to be proclaimed in the power of the Spirit. How little is being done in comparison with what must be done! Souls are perishing out of Christ. In the future men will be moved by the Spirit to leave their

ordinary employment, and enter the fields in which the warning message has never been proclaimed. Many will be endued with power from on high. These workers will labor wisely, not expending means lavishly, but studying how souls can be brought to a knowledge of the truth. This work men and women can take hold of for the love of Christ.

Time is precious. The destiny of souls is in the balance. God is holding back his judgments, waiting for the message to be sounded to all. There are many who have not yet heard the testing message of truth for this time. The last call of mercy is to be proclaimed throughout the earth. Heavenly angels have long been waiting for human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent upon the consecration and activity of the members of the church of God. The Lord calls upon those who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time shall come when Christ shall say "It is finished," the work for the saving of souls will not decrease, but will grow in importance. A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him. If they would improve every opportunity for doing good, doors for service would open before them. They would be called to bear greater responsibilities.

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in the life of Christ, must be seen in the lives of his servants. He left his home of security and peace, left the glory that he had with the Father, left his position on the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with his blood, the seed of life for a lost world.

In like manner his servants are to go forth to sow. The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who would otherwise never be enlightened. Those

who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life.

It is not learned, eloquent workers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready."

Not all can go as missionaries to foreign fields, but all can live the Christlife where they are. All can give of their means for the support of workers in foreign fields. And all can engage in home missionary work. Let not parents forget the great mission field that lies before them in the home. In the children committed to her, every mother has a sacred charge from God. "Take this son, this daughter," God says, "and train it for me. Give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever."

The light and glory that shines from the throne of God rests upon the faithful mother as she tries to educate her children to resist the influence of evil.

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of the world, and in proclamation of the truth for this time. Your voice, your influence, your time--all these are gifts from God, to be used in winning souls to Christ.

My brethren and sisters, you have a voice, you have reason, you have capabilities, and the Lord calls upon you to make known his truth. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds.

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the

pearl of great price. Let your cheerful, encouraging words show them that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.

The gospel commission is never to lose its force on the minds of the people of God. Into the darkness of sin the light of truth is to shine, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church.

Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice, for the sake of others denying themselves of that which they have heretofore enjoyed, but have not really needed, they are God's helping hand.

The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary effort, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads.

God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God, and showing them to men.

The message of salvation is not to be proclaimed in a few places only, but throughout the world. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ?

Ye churches of the living God, study the promises of the Saviour, and think of how your lack of faith, of spirituality, of divine power, is hindering the coming of Christ. If you would go forth to do the Lord's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of us a genuine missionary, the message for this time would be proclaimed speedily in all lands, to every nation and people and tongue. Are you individually workers together with God? If not, why not?

The kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ. "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." There is to be a rapid and triumphant spread of the gospel.

"The Lord, whom ye seek, shall suddenly come to his temple.... Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." Soon every man will be judged according to his deeds.

My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and his trophies of victory--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by his redeemed ones, the witnesses that his mission of suffering and sacrifice has not been in vain.

November 30, 1905

Lessons From the Life of Solomon--No. 11

Acceptable Worship

The prayer offered by Solomon at the dedication of the temple breathed sentiments of loftiest piety blended with deepest humility.

In all that was said during the dedicatory services, Solomon sought to remove from the minds of those present the superstitions in regard to the Creator that had beclouded the minds of the heathen. He told them that the God of heaven is not like the gods of the heathen, who are confined to temples built for them, but that the true God would meet with his people by his Spirit when they should assemble at the house dedicated to his worship. The Lord visits his people in their homes, or wherever they may be, and cheers them by special revelations of his goodness. And in every place God's children have the privilege of worshiping their Heavenly Father.

Centuries later, Paul taught the same truth in these words: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to" "all nations of men" "life, and breath, and all things; ... that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being."

And the psalmist declares:--

"Blessed is the nation whose God is the Lord; The people whom he hath chosen for his own inheritance. The Lord looketh from heaven; He beholdeth all the sons of men; From the place of his habitation he looketh forth Upon all the inhabitants of the earth." "He hath looked down from the height of his sanctuary." "The Lord hath prepared his throne in the heavens; And his kingdom ruleth over all."

"Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people."

Although God dwells not in temples made with hands, yet he honors with his presence the assemblies of his people. He has promised that when they come together to seek him, to acknowledge their sins, and to pray for one another, he will meet with them by his Spirit. But those who assemble to worship him should put away every evil thing. Unless they can worship him in spirit and truth and in the beauty of holiness, their coming together will be of no avail.

If God's people, when they assemble, will let him speak to them through his appointed agencies, all will be united in his service. "Give ear, O my people," he pleads, "to my law: incline your ear to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."

Words of Approval and of Warning

After the close of the dedicatory ceremonies, "the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house that my name may be there forever: and mine eyes and mine heart shall be there perpetually."

If Israel had remained faithful and true to God, this glorious building would have stood forever, as a perpetual sign of God's especial favor to his chosen people. "The

sons of the stranger," God declared, "that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." And the Saviour himself, in referring to this scripture, declared that the temple was to have been known as "a house of prayer for all nations."

In the night vision given Solomon, the Lord made very plain the path of duty before the king. "As for thee," he declared, "if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel."

How full are God's promises! Had Solomon continued to serve the Lord in humility, his reign would have been a powerful influence for good over the surrounding heathen nations,--nations that had been so favorably impressed by his father David's reign, and by the wise words and magnificent works of the earlier years of his own reign. God, in his mercy, foreseeing the terrible temptations that attend prosperity and worldly honor, tenderly warned Solomon against the sin of apostasy, and foretold the awful results of sin.

"If ye turn away," the Lord plainly declared, "and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore hath he brought all this evil upon them."

"Let Us Kneel Before the Lord Our Maker"

The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner.

Herein is a lesson for God's people today. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer. In these perilous times, those who profess to be God's commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear.

The Scriptures teach men how to approach their Maker,--with humility and awe, through faith in a divine Mediator. Let man come on bended knee, as a subject of grace, a suppliant at the foot-stool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator.

Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to him. Jesus, our example, "kneeled down, and prayed." And of his disciples it is recorded that they, too, "kneeled down, and prayed." Stephen "kneeled." Paul declared: "I bow my knees unto the Father of our Lord Jesus Christ." In confessing before God the sins of Israel, Ezra knelt. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." And the invitation of the psalmist is: "O come, let us worship and bow down: let us kneel before the Lord our Maker."

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" "Fear ye not me? saith the Lord: will ye not tremble at my presence?" "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.... The eye of the Lord is upon them that fear him, upon them that hope in his mercy." "By humility and the fear of the Lord are riches, and honor, and life."

"Wherefore ... let us have grace, whereby we may offer service well-pleasing to God with reverence and awe."

December 7, 1905

Lessons From the Life of Solomon--No. 12

The Glory of Solomon's Early Reign

The wealth and the wisdom of Solomon, the magnificent buildings and public works constructed during the early years of his reign, the energy and the piety revealed in word and deed, made a deep impression upon all Israel, and brought to him fame and honor from the surrounding nations. By his justice and magnanimity he won the loyalty of Israel, and the admiration of the rulers of many lands.

"God gave Solomon wisdom and understanding exceeding much.... He was wiser than all men; ... and his fame was in all nations round about." Solomon took special interest in natural history, but his researches were not confined to any one branch of learning. Through diligent study of all created things, both animate and inanimate, he gained a clearer conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's infinite wisdom; and as he sought to learn more and more, his knowledge of God and his love for him constantly increased.

The Tribute of Kings

"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year."

As the people from many lands visited Solomon, he taught them of God as the Creator of all things. These visitors returned to their homes with clearer conceptions of the God of Israel, and of his compassionate love for the human race. In the works of nature they now beheld an expression of his love and a revelation of his character; and many were led to worship him as their God.

Never was Israel more greatly honored than during the first part of Solomon's

reign. The righteousness and wisdom revealed by the king bore to all nations continual witness of the power of God. For a time the Israelites shone forth as the light of the world, showing, by their nobility of character, the greatness of Jehovah.

The Visit of the Queen of Sheba

One of those deeply interested in Solomon's wisdom, the queen of Sheba, determined to "prove him with hard questions," and "came to Jerusalem," attended by a retinue of servants, with camels bearing "spices, and gold in abundance, and precious stones."

"And when she was come to Solomon, she communed with him of all that was in her heart." The queen talked with him of the mysteries of nature, and Solomon taught her of the God of nature, the great Creator, who dwells in the highest heaven and rules over all. "And Solomon told her all her questions: there was not anything hid from the king, which he told her not."

"When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her."

"It was a true report," she acknowledged to the king, "which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it:" "and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

Recognizing the source of Solomon's wisdom and prosperity, the queen exclaimed: "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice."

The queen "gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon."

"King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants."

"The Lips of the Wise Disperse Knowledge"

The real glory of Solomon's reign was not the surpassing wisdom, the fabulous riches, and the far-reaching power and fame that were his. It was by a wise use of these gifts of heaven, in revealing to the world a knowledge of the King of kings, that Solomon brought glory to the name of the God of Israel.

With the passing of the years and the increase of his fame, Solomon sought to honor God by adding to his mental and spiritual strength, and by imparting to others the blessings he received. He realized that he had come into possession of a kingdom, and of power, wisdom, and glory, through the favor of Jehovah. None understood better than he that these gifts were bestowed in order that he might give to the world a knowledge of God.

It was to give in his own life a revelation of his Father's character, that Christ came in the form of humanity. In his life no ostentatious display, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of his Son. To this revelation Jesus desired the minds of the people to be directed and their homage to be given.

Solomon's divinely given wisdom found expression in songs of praise, and in many inspired proverbs. In these writings are outlined principles of holy living and high endeavor,--principles that should govern every act of life,--principles that are heaven-born and that lead to godliness. The wide dissemination of these truths, and the recognition of God as the one to whom belongs all praise and honor, made Solomon's early reign most glorious.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand

riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."

O that Solomon had heeded in later years these wonderful words of wisdom that he was inspired to write! O that he who once declared that "the lips of the wise disperse knowledge," and who himself wisely taught the kings of the earth to ascribe to the King of kings the glory they desired to give him, had never with a "froward mouth," in "pride and arrogancy," taken to himself the glory due to God alone!

December 14, 1905

A Time for Prevailing Prayer

The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law.

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work is entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for Thee, Lord, to work, for they have made void Thy law." Let the servants of God weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." God has always wrought in behalf of His truth. The designs of wicked men, the enemies of the church, are subject to His power and His overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of His truth and His people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep-the same infinite Creator will work in behalf of His people, if they will call upon Him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for His coming.

Lessons From the Life of Solomon--No. 13

The Perils of Prosperity

In the midst of Solomon's wonderful prosperity, lurked danger. The sins of his father David's later years, though sincerely repented of and sorely punished, had emboldened the people in transgression of God's commandments. Through association with surrounding nations, evil influences were gradually permeating the kingdom that had been so remarkably blessed. God was not inquired of. Wealth, with all its temptations, came in Solomon's day to a rapidly increasing number of the people. "The king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance."

Throughout the ages, riches and honor have been attended with much peril to humility and spirituality. It is when a man is prospered, when all his fellow men speak well of him, that he is in special danger. Man is human. Spiritual prosperity continues only so long as man depends wholly upon God for wisdom and for perfection of character. And those who feel most their need of dependence upon God are usually those who have the least amount of earthly treasure and human honor on which to depend.

The Commendation of Man

There is danger in the bestowal of rich gifts or of words of commendation upon human agencies. Those who are favored by the Lord need to be on guard constantly, lest pride spring up and obtain the supremacy. He who has an unusual following, he who has received many words of commendation from the messengers of the Lord, needs the special prayers of God's faithful watchmen, that he may be shielded from the danger of cherishing thoughts of self-esteem and spiritual pride. Never is such a man to manifest self-importance, or attempt to act as a dictator or a ruler. Let him watch and pray, and keep his eye single to the glory of God. As his imagination takes hold upon things unseen, and he contemplates the joy of the hope that is set before him,--even the precious boon of life eternal,--the commendation of man will not fill his mind with thoughts of pride. And at times when the enemy makes special efforts to spoil him by flattery and worldly honor, his brethren should faithfully warn him of his dangers; for, if left to himself, he will be prone to make mistakes, and reveal human frailties.

In Solomon's day, as in ours, the very ones who praised and flattered and glorified the man of ability were the ones who failed to recognize and glorify God for

the blessings he bestowed upon them through the human instrumentality. They praised the man; God was dishonored; and soon the Lord found the vessel he had ordained and used in his sacred service, becoming unclean. The sentiments, the spirit, and the likeness of the natural man began to appear, and he who once was doing God's will, became corrupted through human exaltation. Then the feebleness and weakness of man was revealed by the choice of injudicious friends, whose course helped the tempter to ensnare the man. The Lord allowed him to be ensnared, because he would not be counseled; he would walk in his own way.

Strength in Service

The Lord places men in positions of responsibility to carry out not their own will, but God's will. He gives wisdom to those who seek him, and who depend upon him as their counselor. So long as men represent the pure principles of his government, he will continue to bless and maintain them as his instrumentalities to carry out his purposes concerning his people. He co-operates with those who co-operate with him. It is to the interest of all who act any part in God's service, to labor with exactitude and fidelity; for with distinctness is to be revealed the line of demarcation separating his people from the inhabitants of the world. He who remains true to principle will never be left by the Lord to become weak and discouraged.

The Lord's word to Solomon is applicable to every man who consents to assume responsibilities in any place in the Lord's work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God. The solemn charges and appeals and promises, so large and full, that were made to Solomon, are made to every man who will stand in his lot and place to do the work that God has appointed him to.

In the Valley of Humiliation

It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience, and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, and has the faith that works by love and purifies the soul, prosperity will surely arouse the natural inclination to presumption.

Our prayers need most to be offered for the men in high places. They need the prayers of the whole church, because they are entrusted with prosperity and influence.

In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But let every one who has a living connection with God pray for the men in positions of responsibility,--for those who are standing on a lofty pinnacle, and who, because of their exalted position, are supposed to have much wisdom. Unless such men feel their need of an Arm stronger than the arm of flesh to lean upon, unless they make God their dependence, their view of things will become distorted, and they will fall.

December 21, 1905

Lessons From the Life of Solomon--No. 14

Apostasy

For many years Solomon walked uprightly. Heavenly wisdom was given him to rule over God's people with impartiality and mercy. But his life, after a morning of so great promise, was darkened with apostasy. History records the melancholy fact that he who was called Jedidiah (Beloved of the Lord),--he who had been specially honored by God with tokens of divine favor so remarkable that his wisdom and uprightness gained for him world-wide fame,--he who had so often given wise counsel to others,--turned from the worship of the true God to bow before the idols of the heathen.

Solomon's apostasy was so gradual that almost before he was aware of it, he had wandered far from God. Gradually but surely, he lost sight of the necessity of implicit obedience to the plain precepts of Holy Writ, and conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations connected with his prosperity and his honored position, he forgot God, and the conditions of success.

Hundreds of years before Solomon came to the throne, the Lord, foreseeing the perils that would beset those chosen as rulers of Israel, gave Moses special instruction for their guidance. Directions were given that he who sat on the throne of Israel should "write him a copy" of the statutes of Jehovah "in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

In connection with this instruction, the Lord particularly cautioned the one who should be anointed king not to "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to

himself silver and gold."

These plain warnings were familiar to Solomon. And for a time he heeded them. His greatest desire was to live and rule in accordance with the statutes given at Sinai. His manner of conducting the affairs of the kingdom was in striking contrast with the customs of the idolatrous nations of his time,--nations who feared not God, and whose rulers trampled under foot his holy law.

The beginning of Solomon's apostasy may be traced to his violation of the plain commandments of the Lord. God had given the king of Israel wonderful prestige in the surrounding nations. Had Solomon continued to trust the Lord fully, his fame and the greatness of his nation would have constantly increased. But he began, almost imperceptibly at first, to trust less and less in the guidance and blessing of God, and to put confidence in his own strength. This is seen in his effort to gain power and dignity by allying himself with the nations round about him.

In seeking to strengthen his relations with the powerful kingdom lying to the southward of Israel, Solomon ventured upon forbidden ground. He "made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." From a human point of view, this marriage, although contrary to the teachings of God's law, seemed to prove a blessing; for Solomon's heathen wife was converted, and united with him in the worship of the true God. Furthermore, Pharaoh rendered signal service to Israel by taking Gezer, slaying "the Canaanites that dwelt in the city," and giving it "for a present unto his daughter, Solomon's wife." Solomon rebuilt and fortified this city, and thus apparently greatly strengthened his kingdom along the Mediterranean seacoast.

The barrier was further broken by Solomon's marriage with other heathen princesses. He flattered himself that his wisdom and the power of his example would lead his wives from idolatry to the worship of the true God, and also that the alliances thus formed would draw the nations round about into close touch with the people of God. Vain hope! How fatal was Solomon's mistake in regarding himself strong enough to resist the influence of heathen associates! And how fatal, too, the deception that led Solomon to hope that a disregard of God's law on his part, would lead others to revere and obey its sacred precepts!

Alliances and commercial relations with many heathen nations brought Solomon renown, honor, and the riches of this world. He was enabled to bring gold from Ophir and silver from Tarshish in great abundance. More and more he came to regard luxury, self-indulgence, and the favor of the world as indications of greatness. Beautiful and attractive women were brought from Egypt, Phoenicia, Edom, Moab, and from many other places. These women were numbered by hundreds. Their religion was idol-worship, and they had been taught to practise cruel and degrading rites. Infatuated with their beauty, the king neglected his duties to God and to his kingdom. His wives exerted a strong influence over him, and gradually prevailed on him to unite with them in their worship.

Solomon's course brought its sure penalty. His separation from God through communication with idolaters ruined him. As he cast off his allegiance to God, he lost the mastery of himself. His moral efficiency was gone, as power is gone from a paralytic. His fine sensibilities became blunted, his conscience seared. Association with idolaters corrupted his faith. The instruction that God had given to serve as a barrier for his safety,--"neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold,"--was disregarded, and Solomon gave himself up to the worship of false gods. He became the tool of Satan and a slave to impulse.

"It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."

On the southern eminence of the Mount of Olives,--opposite Mount Moriah, where stood the beautiful temple of Jehovah,--Solomon erected an imposing pile of buildings to be used as idolatrous shrines. To please his wives, he placed huge idols, unshapely images of wood and stone, amid the groves of myrtle and olive. There, before the altars of the heathen deities, were practised the most degrading rites of heathenism.

He who in his early reign had displayed so much wisdom and kingly sympathy in restoring a helpless babe to its unfortunate mother, fell so low as to consent to the erection of an idol to whom children were offered as living sacrifices. He who in his youth was endowed with discretion and understanding, and who in his strong manhood had been inspired to write, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," in later years departed so far from purity as to countenance the licentious revolting rites connected with the worship of Chemosh and Ashtoreth. He who at the dedication of the temple had said to his people, "Let your heart therefore be perfect with the Lord our God," himself became an offender, in heart and life denying his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil.

From being one of the greatest kings that ever wielded a scepter, whose wisdom made him renowned throughout the world, Solomon became a profligate,--the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed to despotism and tyranny. Poor, frail human nature! God can do but little for men who lose their sense of dependence upon him.

December 28, 1905

Lessons From the Life of Solomon--No. 15

"He That Soweth Iniquity Shall Reap Vanity"

One of the most powerful influences that led to Solomon's apostasy, was the pride of prosperity. As wealth and worldly honor came to him, he at first remained humble, but after a time he began to lose sight of the Source of his unparalleled prosperity. This led to a wrong use of the talents of wealth and of influence. The gifts of heaven were perverted for selfish purposes.

Solomon's profligacy was accompanied by extravagance. For his first wife, Pharaoh's daughter, he built a magnificent palace "of costly stones ... within and without, even from the foundation unto the coping." "Solomon was building his own house thirteen years."

"The House of the Forest of Lebanon"

"He built also [in Jerusalem] the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.... And there were windows in three rows, and light was against light in three ranks.... He made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits."

"King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target." "And three hundred shields made he of beaten gold; three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon."

"All the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Solomon."

God's money, which should have been held in sacred trust for the benefit of the worthy poor, and for national improvements of permanent value, was selfishly absorbed in the king's ambitious projects. The suffering ones in Israel were not given proper food and clothing and shelter. In his proud heart the king cherished the desire to excel all other earthly kings in the magnificence of his court.

Solomon's Throne

"He made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other." "Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom."

Military Equipment

A striking illustration of the blinding influence of sin is seen in Solomon's disregard of the plain command of the Lord that the king of Israel should not "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." The record declares: "Solomon had horses brought out of Egypt." "They brought unto Solomon horses ... out of all lands." "And Solomon had forty thousand stalls of horses for his chariots... Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge."

In the matter of military equipment, Solomon chose to follow unsanctified human judgment in the place of following the word of God. "A chariot came up and went out of Egypt for six hundred shekels of silver [over three hundred dollars], and an horse for an hundred and fifty [over seventy-five dollars]." "Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem."

"The king had at sea a navy of Tarshish with the navy of Hiram."

A Record of Folly

The pride of prosperity brought separation from God. From the joy of divine communion Solomon turned to find satisfaction in the pleasures of sense. A word-picture portraying this experience is given, in the language of Solomon himself, in the book of Ecclesiastes. "I communed with mine own heart," he confesses, "saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me.... And I gave my heart to know... madness and folly." "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure."

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly.... I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards; ... I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem.... And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor....

"Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit.... I saw that wisdom excelleth folly, as far as light excelleth darkness.... Then said I in my heart, As it happeneth to the fool, so it happeneth even to me.... I hated life.... Yea, I hated all my labor which I had taken under the sun."

The National Revenues

The enormous expense of establishing and maintaining a court of unrivaled splendor and Oriental profligacy, was met in part by the annual tribute of kings, and by the rich treasures brought from the East, from Tarshish, and from the land of Ophir, by the king's sea-going vessels sailing from Ezion-geber, and from Eloth, "at the seaside in the land of Edom." Hiram "sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to King Solomon."

"And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones."

"The king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks."

"The weight of the gold that came to Solomon in one year was six hundred and threescore and six talents of gold; besides that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon."

Even this enormous revenue did not prove sufficient to meet the lavish expenditures of the king and his court. And now pride, ambition, prodigality, and indulgence bore fruit in cruelty and exaction. The conscientious, considerate spirit that had actuated Solomon in all his dealings with his people during his early reign, was now sadly changed. From the wisest and most merciful of rulers, he degenerated into a tyrant. Once the compassionate, God-fearing guardian of the people, he became oppressive and despotic. His passion for extravagant display led him to impose great burdens on the people. Tax after tax was levied on them, that means might be forthcoming to support the luxurious court.

The people began to murmur and complain. The respect and admiration they once cherished for their king was changed into disaffection and abhorrence.

National Apostasy

Solomon's alliance with heathen nations was followed by evils which led many of the children of Israel to violate the law of God. Multitudes became contaminated with the principles and practises of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered to idols; and the licentious rites practised by the heathen were countenanced.

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey to the very nations

whose practices they had chosen to follow.

January 4, 1906

Lessons From the Life of Solomon--No. 16

The Spirit of Sacrifice

The beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness.

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make me a sanctuary; that I may dwell among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. "Of every man that giveth it willingly with his heart ye shall take my offering," was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling-place for the Most High.

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his service this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple.

Chosen men were especially endowed by God with skill and wisdom for the construction of the wilderness-tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel ... of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship.... And he hath put in his heart that he may teach, both he, and Aholiab ... of the tribe of Dan. Them hath he filled with wisdom of heart, to work all

manner of work, of the engraver, and of the cunning workman, and of the embroiderer ... and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, ... and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences co-operated with the workmen whom God himself chose.

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and his truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker.

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with cunning men... in Judah and in Jerusalem."

The Phoenician king responded by sending Huram, "a cunning man, endued with understanding, ... the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Huram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

Huram's efforts were not prompted by a desire to render his highest service to

God. He served the god of this world--Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost.

Herein lies a most important lesson for God's people today,--a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom he bade, "Follow me, and I will make you fishers of men," he offered no stated sum as a reward for their services. They were to share with him his self-denial and sacrifice.

Those who claim to be followers of the Master Worker, and who engage in his service as colaborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into his work.

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-

denying gifts of God's people and the unselfish labor of his servants. Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institution should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging his sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance.

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance--barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings.

God in his providence called for a reform in his sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly

temptation.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for he can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sake he became poor, that we through his poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for him. It is our privilege to be partakers with Christ in his sacrifice.

January 11, 1906

Lessons From the Life of Solomon--No. 17

"Give Unto the Lord the Glory Due Unto His Name"

"He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

From the day when Solomon was entrusted with the work of building the temple, to the time of its completion, his avowed purpose was to build "a house for the name of the Lord God of Israel." This purpose was fully recognized before assembled Israel during the dedication of the temple. In his prayer he acknowledged that Jehovah had said, "My name shall be there."

One of the most touching portions of Solomon's dedicatory prayer is his plea for the strangers that would come "out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm." In behalf of every stranger that would "come and pray toward this house," Solomon pleaded with the Lord: "Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."

At the close of the services, Solomon exhorted Israel to be faithful and true to God, in order that "all the people of the earth may know that the Lord is God, and that there is none else."

The temple of Jehovah was a marvel of richness and glory, unequaled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood there revealed. Those who were unacquainted with the source of Solomon's wisdom naturally admired and praised the human agent; but the king disclaimed any honor for the conception and the erection of so magnificent a structure.

The queen of Sheba, at the close of her visit to Jerusalem, was constrained by what she had seen and learned, not to extol Solomon, but to exclaim: "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." This is the impression that God designed should be made upon all peoples. And when "all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart," the king continued for a time reverently to direct them to the Creator of the heavens and the earth, the Ruler of the universe, the All-Wise. The name of Jehovah was honored, and his holy temple was regarded with reverence.

Had Solomon remained humble, had he continued to turn the attention of men from himself to the One who had endowed him with wisdom and riches and honor, what a history might have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his downfall. Raised to a pinnacle of greatness, and surrounded with the gifts of fortune, Solomon became dizzy, lost his balance, and fell. Constantly extolled by men of the world for his unsurpassed wisdom, he at length was unable to withstand the flattery. The gift of heaven, the wisdom which was entrusted to him by God, and which should ever have been used to glorify the Giver, filled Solomon with pride. He forgot that man, in humility, must reveal constant reverence for God.

Like the tabernacle, the temple had been built in accordance with specifications divinely given. And it was through the Lord's blessing that the people were enabled to give and prepare the necessary material. All the temple services were divinely instituted. And yet the honor was diverted from God, and given to Solomon. He finally allowed men to speak of him as the one most worthy of praise for the matchless splendor of the building that had been planned and erected for the honor of "the name of the Lord God of Israel."

Thus it was that the temple of Jehovah came to be known throughout the nations as "Solomon's temple." The human agent had taken to himself the glory that belonged to "the One higher than the highest." Even to this day the temple of which Solomon had declared to the Lord, "This house which I have builded is called by thy name," is oftenest spoken of, not as the temple of Jehovah, but as "Solomon's temple."

The course followed by Daniel, to whom God gave "knowledge and skill in all

learning and wisdom," is in striking contrast with the course followed by Solomon during the latter years of his reign. In Daniel's life, the desire to glorify God was the most powerful of all motives. He realized that when standing in the presence of men of influence, a failure to acknowledge God as the source of his wisdom would have made him an unfaithful steward. And his constant recognition of the God of heaven before kings, princes, and statesmen, detracted not one iota from his influence. King Nebuchadnezzar, before whom Daniel so often honored the name of God, was finally thoroughly converted, and learned to "praise and extol and honor the King of heaven." And to the close of his career Daniel honored God.

In connection with every line of God's work in the earth today, the Name that is above every other name is to be honored. The gospel ministry, the publishing work, the medical missionary work, the educational work,--all are of heavenly origin. Not one of these lines of service has been originated or perfected by any human being. God has given the wisdom that has made possible the rapid development of every department of his cause. Let no man take unto himself the glory that belongs to God alone. Let no line of work, no institution, bear a name that would divert honor from God to any man or any set of men. Let us remember that the beautiful temple which was erected for the honor of "the name of the Lord God of Israel," came to be known, through the apostasy of the builder, as "Solomon's temple."

Said the great apostle Paul: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every worker understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first, and last, and best in everything. Man can not show greater weakness than by allowing men to ascribe to him the honor for gifts that are heaven-bestowed. God must stand the highest. The worldly wisdom of the greatest men is foolishness with him. The true Christian will exalt the name of the Lord. No ambitious motive will chill his love for God; steadily, perseveringly will he cause honor to redound to his Heavenly Father.

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. It is Christ's power alone that can give success to the human agent. God has given every man talents, that his name may be

exalted; not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. Let those around you see that you give God the glory. Let self be crucified; let God appear.

Jesus, our divine Master, ever exalted the name of his Heavenly Father. He taught his disciples to pray, "Our Father which art in heaven, Hallowed be thy name." And they were not to forget to acknowledge, "Thine is the glory." So careful was the great Healer to direct attention from himself to the source of his power, that the wondering multitude, "when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see," glorified not Him; "they glorified the God of Israel." In his wonderful prayer offered just before the crucifixion, he declared: "I have glorified thee on the earth." "Glorify thy Son," he pleaded, "that thy Son also may glorify thee." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

"I will praise the name of God, ... and will magnify him with thanksgiving." "Thou art worthy, O Lord, to receive glory and honor and power."

"I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore." "O magnify the Lord with me, and let us exalt his name together."

January 18, 1906

Lessons From the Life of Solomon--No. 18

Outward Display

One sad feature of Solomon's experience was his supposition that massive buildings and magnificent furnishings give character to the work of God. He endeavored to pattern after, and to compete with, the world. He lost sight of the foundation principle underlying the influence that is ever to be exerted by the people of God,--obedience to every precept of Holy Writ. The real power of God's people lies not in numbers, nor in the wealth and worldly prosperity that may be displayed, but in steadfast adherence to his Word. The truth, obeyed, is made the power of God unto salvation.

Solomon became ambitious of excelling all other nations in power and grandeur. It was his desire to attain greater political power, that led him to form alliances with idolatrous nations, and to seal these alliances by marriages with heathen princesses. In conformity with the customs of surrounding nations, he maintained a luxurious court, in many respects surpassing in splendor the courts of the rulers of other kingdoms. Luxury was followed by wanton extravagance. Vast riches were squandered. This led to the levying of a grievous tax upon the poor people.

"I made me great works," Solomon declares. Among these were "Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer." "And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion."

So engrossed was Solomon with thoughts of vanity, that perfection and beauty of character were overlooked in his attempt to surpass other nations in outward display. He sold his honor and his integrity in seeking to glorify himself before the world, and he finally became a despot. The power and the riches obtained at a sacrifice of right

principles, proved to him a terrible curse.

How striking is the contrast between Solomon's ambitious desire to exalt himself, and the life that the Son of God lived upon this earth! The Saviour of mankind was born of humble parentage in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began his work in poverty and without worldly rank. He sought not the admiration or the applause of the world. He dwelt among the lowly. To all appearance he was merely a humble man, with few friends. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in this age. At the very beginning of the gospel dispensation he taught his church to rely, not on worldly rank and splendor, but on the power of faith and obedience.

"The kingdom of God cometh not with outward show." The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practised within. Our institutions will give character to the work of God just according to the consecrated devotion of the workers,--by revealing the power of the grace of Christ to transform the life. Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. We are to be distinguished from the world because God has placed his seal upon us, because he manifests in us his own character of love. Our Redeemer covers us with his righteousness.

As Solomon continued to conform to the customs of the world, his pride greatly increased. And the worldly prosperity that attended his apostasy, was regarded by him as a token of God's favor. So fully had he yielded himself to evil influences, that his spiritual discernment was well-nigh destroyed. He could not see the terrible losses that were sustained by the nation spiritually because he brought into the kingdom an abundance of the gold of Ophir and the silver of Tarshish.

Today there exists the same danger of mistaking prosperity for the favor of heaven. The prosperity that often for a time attends those who turn from a plain "Thus saith the Lord" to follow a way of their own choosing, is not an assurance of divine approval. Men many interpret it thus, but it is no sign that God's prospering hand is with them. Let all learn a lesson from Solomon's experience. Notwithstanding his violation of a plain "Thus saith the Lord," riches and worldly honor poured in upon him, and seemingly he was greatly blessed. This is in harmony with Job's declaration that the wicked spend their days in prosperity. And the psalmist testifies:--

"As for me, my feet were almost gone; My steps had well-nigh slipped. For I was envious at the arrogant, When I saw the prosperity of the wicked.... Pride is as a chain about their neck; Violence covereth them as a garment. Their eyes stand out with fatness: They have more than heart could wish. They scoff, and in wickedness utter oppression: They speak loftily."

Like Solomon, those who esteem their own wisdom above the wisdom of the Lord will surely feel the sad result of their course. For a time they may seemingly be prospered, but their work will not abide. The Lord will let them pass through bitter experiences, in order that they may have an opportunity to learn that real prosperity comes not by outward display, but only by conformity to his will and purpose.

God's way is always the right and prudent way. It always brings honor to his name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers in God's service trust wholly in the Lord. Then they will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

Fellow Christian, keep your religion pure and untainted. Worldly interests may tempt you to yield your principles, but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his

glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world.

January 25, 1906

Lessons From the Life of Solomon--No. 19

In the Thoroughfares of Travel

Upon the Israelites God bestowed great privileges, blessing them richly from his abundant goodness. He looked for them to honor him by revealing the principles of his kingdom. In the midst of a fallen, wicked people--a world in which violence and crime, greed, oppression, and the most corrupt practises were indulged without restraint--the Israelites were to represent the character of God. In the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that "the law of the Lord is perfect, converting the soul."

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of his light to the whole world. The nations of the world, through following corrupt practises, had lost the knowledge of God. Yet in his mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with him through his church. He designed that the principles revealed through his people should be the means of restoring the moral image of God in man.

The Lord's vineyard, his own chosen possession, was planted in the land of Canaan. And as the tower in the vineyard, God placed in the midst of the land his holy temple. In the temple his glory dwelt in the holy Shekinah above the mercy-seat.

In the days of Solomon, the kingdom of Israel extended from Hamath on the northward, to the border of Egypt on the southward, and from the Mediterranean Sea to the Euphrates River. Through this territory ran many natural highways of the world's commerce. Caravans were constantly passing to and from distant lands. Thus there was given Solomon and his people a most wonderful opportunity to reveal the character of the true God so clearly that men of all nations would be taught to reverence and obey the King of kings. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live. All who, like Rahab the Canaanite and Ruth the

Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with his chosen people. As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world.

But Solomon lost sight of God's high and holy purpose. He failed of improving the magnificent opportunities for enlightening the representatives of all nations who were continually passing through his territory and tarrying for rest at the principal cities. A selfish use was made of the strategic points along the well-traveled highways. Solomon sought to strengthen his position by building fortified cities at the gateways of commerce. He rebuilt Gezer, near Joppa, and lying along the road between Egypt and Syria; Beth-horon, to the westward of Jerusalem, commanding the passes of the highway leading from the heart of Judea to Gezer and the seacoast; Megiddo, situated on the caravan road from Damascus to Egypt, and from Jerusalem to the northward; and "Tadmor in the wilderness," along the route of caravans from the East. All these cities were strongly fortified.

The commercial advantages of an outlet at the head of the Red Sea were developed by the construction of "a navy of ships in Ezion-geber, ... on the shore of the Red Sea, in the land of Edom." Trained sailors from Tyre, "with the servants of Solomon," manned these vessels on voyages "to Ophir, and fetched from thence gold," and "great plenty of almug trees, and precious stones."

The missionary spirit that God had implanted in the heart of Solomon and in the hearts of many true Israelites, was rapidly supplanted by a spirit of commercialism. The precious opportunities afforded by contact with many nations, were misused for personal aggrandizement. The revenues of the king and of many of his subjects were greatly increased, but at what a cost! Because of the cupidity and the short-sightedness of those to whom had been entrusted the oracles of God, the countless multitudes that thronged the thoroughfares of travel were allowed to remain in ignorance of the true God.

Our Opportunity

To the church of today God has given the care of his vineyard. The workers of today are called to do the work that Israel failed of doing. The salvation of God must be made known to all the people living on the face of the earth. God's glory is to be

revealed, his word established, and Christ's kingdom set up to give deliverance to the world. His followers are now to arise and shine.

Those who, in response to the call of the hour, have entered the service of the Master Workman, may well study his methods of labor. During his earthly ministry, our Saviour took advantage of the opportunities to be found along the great thoroughfares of travel. It was at Capernaum that Jesus dwelt in the intervals of his journeys to and fro, and it came to be known as "his own city." This city was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest on their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world.

In these days of travel, the opportunities for coming in contact with men and women of all classes and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing-press, with its manifold facilities, is at our command. Bibles and publications in many languages setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world.

We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination, seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the seas, and through the mails.

Christians who are living in the great centers of commerce and travel have special opportunities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, their influence will be felt.

The truth is not to be hidden in the corners of the earth. It must be made known; it must shine in our large cities. Like Christ, the messengers of the Most High today must take their position in the great thoroughfares of travel, where they can meet people from all parts of the world. Like him, they are to give the true light; they are to sow the gospel seed; they are to rescue truth from its companionship with error, and present it in its original simplicity and clearness, so that men may comprehend it. The third angel's message is a worldwide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways.

In the world-renowned health resorts and centers of tourist-traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance to present the message for this time, and hold meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people. Accompanied by the power of the Holy Spirit, let them meet the people with the message borne by John the Baptist: "Repent ye: for the kingdom of heaven is at hand." The word of God is to be presented with clearness and power, that those who have ears to hear, may hear the truth. Thus the gospel of present truth will be placed in the way of those who know it not, and will be accepted by not a few, and carried by them to their own homes in all parts of the earth.

A great work is to be done, and those who know the truth should now make mighty intercession for help. The love of Christ must fill their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. As they consecrate themselves to God, a convincing power will attend their efforts to present the truth to others. We must no longer sleep on Satan's enchanted ground, but call into requisition all our resources, avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.... I will make thee an eternal

excellency, a joy of many generations.... Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

February 1, 1906

Lessons From the Life of Solomon--No. 20

"Be Ye Separate"

Placed at the head of a nation that had been set as a light to the surrounding nations, Solomon might have brought great glory to the Lord of the universe by a life of obedience. He might have encouraged God's people to shun the evils that were practised in the surrounding nations. He might have used his God-given wisdom and power of influence in organizing and directing a great missionary movement for the enlightenment of those who were ignorant of God and of his truth. Thus multitudes might have been won to an allegiance to the King of kings.

Satan well knew the results that would attend obedience, and during the earlier years of Solomon's reign,--years glorious because of the wisdom, the beneficence, and the uprightness of the king,--he sought to bring in influences that would insidiously undermine Solomon's loyalty to principle, and cause him to separate from God. And that the enemy was successful in this effort, we know from the record: "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David."

In forming an alliance with a heathen nation, and sealing the compact by marriage with an idolatrous princess, Solomon rashly disregarded the wise provisions that God had made for maintaining the purity of his people. The hope that his Egyptian wife might be converted, was but a feeble excuse for the sin. In violation of a direct command to remain separate from other nations, the king united his strength with the arm of flesh.

For a time, God in his compassionate mercy overruled this terrible mistake. Solomon's wife was converted; and the king, by a wise course, might have done much to check the evil forces that his imprudence had set in operation. But Solomon began to lose sight of the Source of his power and glory. Inclination gained the ascendency over reason. As his self-confidence increased, he sought to carry out the Lord's purpose in his own way. He reasoned that political and commercial alliances with the surrounding

nations would bring them to a knowledge of the true God; and so he entered into unholy alliance with nation after nation. Often these alliances were sealed by marriage with heathen princesses. The commands of Jehovah were set aside for the customs of the surrounding nations.

During the years of Solomon's apostasy, the spiritual decline of Israel was rapid. How could it have been otherwise, when their king united with satanic agencies? Through these agencies the enemy worked to confuse the minds of the people in regard to true and false worship. They became an easy prey. It came to be a common practise to intermarry with the heathen. The Israelites rapidly lost their abhorrence of idolatry. Heathen customs were introduced. Idolatrous mothers brought their children up to observe heathen rites. The Hebrew faith was fast becoming a mixture of confused ideas. Commerce with other nations brought the Israelites into intimate contact with those who had no love for God, and their own love for him was greatly lessened. Their keen sense of the high and holy character of God was deadened. Refusing to follow in the path of obedience, they transferred their allegiance to Satan. The enemy rejoiced in his success in effacing the divine image from the minds of the people that God had chosen as his representatives. Through intermarriage with idolaters and constant association with them, Satan brought about that for which he had long been working,--a national apostasy.

Unscriptural Alliances

The Lord desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers," is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Never was there a time in earth's history when this warning was more appropriate than at the present time. Many professed Christians think, like Solomon, that they may

unite with the ungodly, because their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle, and separate themselves from God. One false step leads to another, till at last they place themselves where they can not hope to break the chains that bind them.

Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net. Those who are ruled by passion and impulse will have a bitter harvest to reap in this life, and their course may result in the loss of their souls.

Institutional Work

Those who are placed in charge of the Lord's institutions are in need of much of the strength and grace and keeping power of God, that they shall not walk contrary to the sacred principles of the truth. Many, many are very dull of comprehension in regard to their obligation to preserve the truth in its purity, uncontaminated by one vestige of error. Their danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe, if, by carrying out plans of human devising, we can exalt ourselves before the world as holding a superior position, as occupying the highest seat.

God calls for men whose hearts are as true as steel, and who will stand steadfast in integrity, undaunted by circumstances. He calls for men who will remain separate from the enemies of the truth. He calls for men who will not dare to resort to the arm of flesh by entering into partnership with worldlings in order to secure means for advancing his work--even for the building of institutions. Solomon, by his alliances with unbelievers, secured an abundance of gold and silver, but his prosperity proved his

ruin. Men today are no wiser than he, and they are as prone to yield to the influences that caused his downfall. For thousands of years Satan has been gaining an experience in learning how to deceive; and to those who live in this age he comes with almost overwhelming power. Our only safety is found in obedience to God's Word, which has been given us as a sure guide and counselor. God's people today are to keep themselves distinct and separate from the world, its spirit, and its influences.

"Come out from among them, and be ye separate." Shall we hear the voice of God and obey, or shall we make halfway work of the matter, and try to serve God and Mammon? There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges and sanitariums, pure and holy principles must take root. If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." "Be not partakers of her sins."

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and Mammon. God is fully able to keep us in the world, but not of the world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon."

Solomon was endowed with wonderful wisdom; but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and the attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and today he warns us not to imperil our souls by affinity with the world. "Come out from among them," he pleads, "and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father

unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

February 8, 1906

Lessons From the Life of Solomon--No. 21

"Godly Sorrow Worketh Repentance"

Twice during Solomon's reign the Lord had appeared to him with words of approval and of counsel. Soon after he ascended the throne, the king passed through a remarkable experience at Gibeon, where the Lord, after promising him wisdom, riches, and honor, admonished him to remain obedient and humble. "Walk in my ways," he counseled the youthful king, "to keep my statutes and my commandments." And after the dedication of the temple, "the Lord appeared to Solomon the second time," and exhorted him to remain true to his sacred trust. "Walk before me," the Lord pleaded, "as David thy father walked, in integrity of heart, and in uprighteousness, to do according to all that I have commanded thee." As the reward of obedience, the Lord declared, "I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel."

Plain are these admonitions, wonderful are these promises of prosperity on condition of obedience; and yet of him who in circumstances, in character, and in life, seemed favored above all others, it is recorded that "his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded."

Solomon's apostasy was so complete, his heart became so hardened in transgression, that his case seemed well-nigh hopeless. But the Lord in his infinite mercy forsook him not. By terrible judgments and by words of stern rebuke he sought to arouse the king to a realization of the sinfulness of sin. God's protecting care was removed, and adversaries were permitted to harass and weaken him. "The Lord stirred up an adversary unto Solomon, Hadad the Edomite." "And God stirred him up another adversary, Rezon, ... captain over a band," who "abhorred Israel, and reigned over Syria. And Jeroboam, ... Solomon's servant," "a mighty man of valor," "even he lifted up his hand against the king."

God spoke to Solomon not only by means of these judgments, but also through a prophet, who delivered the startling message: "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son."

When Solomon heard this terrible denunciation, he awoke as from a dream. His folly began to dawn upon him in its true light. By his own bitter experience, he had learned the emptiness of a life that seeks in earthly things its highest good. He had erected altars to heathen gods, only to learn how vain is their promise of rest to the soul. And now, in his later years, Solomon returned to drink at the fountain of life. For him at last the discipline of suffering accomplished its work.

The Book of Ecclesiastes

The history of the king's wasted years, with their lessons of warning, he by the Spirit of inspiration recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the life-work of Solomon was not wholly lost. Chastened, broken in spirit, trusting not in his own power, but in the power of Him that is "higher than the highest," he acknowledged that "the heart of the sons of men is full of evil, and madness is in their heart." Whenever left to their own devices, he confessed, "they have sought out many inventions." And "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Through his own experience Solomon learned that, "though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

In meekness and lowliness Solomon "taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words: and that which was written was upright, even words of truth." "The words of the wise," he declared, "are as goads, and as nails fastened by the masters of

assemblies, which are given from one shepherd. And further, by these, my son, be admonished."

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

A Touching Appeal

The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of how many have been led into evil by his wrong course, and he tries in every possible way to help those whom he has led into false paths. The clearer the light that he has entered into by returning to the Lord, the stronger his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his wrong a light thing, but lifts the danger-signal, that others may take warning. He walks humbly and carefully, his eyes fixed on his Leader.

Solomon's later writings reveal that he realized the wickedness of his course, and sought to warn those who were in danger of going astray. With sorrow and shame he confessed that in the prime of manhood, when he should have found in God his comfort, his support, his life, he had lost sight of the rich experience of his youth and of the signal blessings bestowed at the time of the dedication of the temple. How sad the confession recorded in Ecclesiastes! For a time, he had turned from the light of heaven and the wisdom of God; he had confounded idolatry with religion.

After the king repented, and returned to his allegiance to God, he made a special appeal to those who were still in the earlier years of life. His yearning desire to save others from the bitter experience through which he had passed, is clearly revealed in this touching appeal:

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these

things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and the prime of life are vanity"--they soon pass away.

"Remember also thy Creator in the days of thy youth, Or ever the evil days come, And the years draw nigh, When thou shalt say, I have no pleasure in them;

Or ever the sun, And the light, And the moon, And the stars, Be darkened, And the clouds return after the rain:

In the day when the keepers of the house shall tremble, And the strong men shall bow themselves, And the grinders cease because they are few, And those that look out of the windows be darkened, And the doors shall be shut in the street;

When the sound of the grinding is low, And one shall rise up at the voice of a bird, And all the daughters of music shall be brought low;

Yea, they shall be afraid of that which is high, And terrors shall be in the way:

And the almond tree shall blossom, And the grasshopper shall be a burden, And the caper-berry shall burst:

Because man goeth to his long home, And the mourners go about the streets: Or ever the silver cord be loosed. Or the golden bowl be broken. Or the pitcher be broken at the fountain, Or the wheel broken at the cistern;

And the dust return to the earth As it was, And the spirit return unto God Who gave it."

The Hope of the Penitent

Christ, the gift of the Father to our world, is the hope and efficiency of the penitent. In him all hopes of eternal life center. He is our advocate in the heavenly courts. He is interceding in our behalf. Without his grace, no progress in spiritual grace can be made. The penitent can not take one step in sincerity, in truthfulness, in righteousness, without the help of the Lord Jesus. For this help let us most earnestly

plead.

Through no power of his own could Solomon have broken from the snare of Satan. By no human means could he have been cleansed from the defilement of sin. Without divine help, he would have sunk lower and still lower. Only by coming to Jesus in humility and contrition, with heartfelt confession of sin; only by making a full surrender; only through the merits of Christ's righteousness, could he hope to be freed from the snare of the enemy, and be cleansed.

"Godly sorrow worketh repentance to salvation not to be repented of." True repentance can never be mistaken. It bears fruit that testifies to its own genuineness. Self is subdued; Christ is magnified.

The words and deeds of the truly penitent bear witness that theirs is a repentance that needs not to be repented of. They will offer earnest petitions for fresh grace, for new supplies of strength, for the efficiency and power of the Holy Spirit, promised to all who ask in faith. The truly penitent soul will reach high attainments of holiness, peace, and joy. But he will never forget that he owes it all to the Saviour. A sense of deep humiliation and contrition will fill his heart, and he will bow low before God.

February 15, 1906

Lessons From the Life of Solomon--No. 22

The Power of Influence

For hundreds of years after the death of Solomon, a strange and melancholy sight could be seen opposite Mount Moriah. Crowning the eminence of the Mount of Olives, and peering above the groves of myrtle and olive trees, were imposing piles of buildings, for the idolatrous worship of gigantic, unseemly images of wood and stone. Many a devout stranger, seeing these shrines for the first time, was led to inquire, "How came these buildings and idols on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God?" The truthful answer must be given: "The builder was Solomon. He whom God so wonderfully honored, failed to give God the glory, and finally was persuaded by his heathen wives to build these altars for idol worship."

Little did Solomon think when he built the unholy shrines on the hill before Jerusalem, that these evidences of his apostasy would remain from generation to generation, to testify against him. Notwithstanding his repentance, the evil that he did lived after him, witnessing to the terrible fall of the greatest and wisest of kings.

More than three centuries later, Josiah, the youthful reformer, in his religious zeal demolished these buildings and all the images of Ashtoreth and Chemosh and Moloch. Many of the broken fragments rolled down the channel of the Kedron, but great masses of ruins remained. Even as late as the days of Christ, the ruins on the "Mount of Offense," as the place was called by many of the true-hearted of Israel, might still be seen. Could Solomon, when rearing these idolatrous shrines, have looked into the future, how he would have started back in horror to think of the sad testimony they would bear to the Messiah!

By a life of loyalty and integrity, Solomon could have done much to preserve God's people from backsliding. His early piety and his great wisdom, the power and the prosperity that attended his reign, the respect and the honor shown the kingdom of Israel by the surrounding nations,--all these favorable conditions combined to increase greatly

the influence wielded by the king. Had he remained sincere, earnest, and true, had no taint of apostasy marred his life, he might have exerted a most powerful influence for good on the lives of others. But he swerved from his allegiance to God; and the nation, of which he had been the pride, followed his leading. So powerful was his influence, that through his apostasy he became their seducer.

Solomon's repentance was sincere, but the harm that his example of evil-doing had done the people, could not well be remedied. In the anguish of bitter reflection on the evil influence of his sinful course, he was constrained to declare: "Wisdom is better than weapons of war: but one sinner destroyeth much good." "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity." "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."

During the king's apostasy, there were faithful men who remained true to their trust, maintaining their allegiance to purity and loyalty. Many, however, were led astray by his example, and the forces of evil that were set in operation as the result of the introduction of idolatry and worldly practises, could not easily be stayed by the penitent king after his return to God. His influence for good was broken. Many hesitated to place full confidence in his leadership.

How sad the thought that the far-reaching influence of Solomon's apostasy could never be fully counteracted! The king confessed his sins, and wrote out, for the benefit of after generations, a record of his folly and repentance; but he could never hope to destroy the baleful influence of his evil deeds. Emboldened by his apostasy, many continued to do evil, and evil only. And in the downward course of many of the rulers that followed him, may be traced the sad influence of the prostitution of his God-given powers.

Among the manifold lessons that we may learn from Solomon's life, none are more plainly taught than the power of influence for good or for ill. However contracted may be one's sphere, he exerts an influence. That our influence should be a savor of death unto death, is a fearful thought, yet this is possible. One soul misled--forfeiting eternal bliss--who can estimate the loss! And yet one rash act, one thoughtless word, on our part, may exert so deep an influence on the life of another that it will prove the ruin of his soul! One blemish on the character may turn many away from Christ.

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to him by the persuasive force of loving service. Men and women who commune with God, who, because they co-operate with the heavenly angels, are surrounded by a holy influence, are needed at this time.

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

February 22, 1906

Lessons From the Life of Solomon--No. 23

"Stedfast Unto the End"

The life of Solomon is full of warning, not only to the youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth,--the young wavering between right and wrong, and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall." When Solomon should have been in character as a sturdy oak, he fell from his stedfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men.

From such examples as this we should learn that watchfulness and prayer are the only safety for either young or old. A man is not one whit the safer because he occupies an exalted position, and has been given great privileges. Those who for many years have enjoyed a genuine Christian experience, are, nevertheless, still exposed to Satan's attacks, and are liable to fall into grievous sins. In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. His failure reveals to us that, whatever a man's intellectual qualities may be, and however faithfully he may have served the Lord in past years, he can never with safety venture to trust in his own wisdom and integrity.

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the grace and co-operation of his Maker. When left to himself, man reveals his natural temperament; selfishness appears; human wisdom occupies the throne of the heart. But those who make God their efficiency, realize their own weakness, and the Lord supplies them with his wisdom. As day by day they depend upon God, carrying out his will with humility and whole-heartedness and strictest integrity, they increase in knowledge and ability. By willing obedience they show reverence and honor to God, and are honored by him.

From the beginning there has been opposition between the forces of good and evil. God declares, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Man vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation, and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience opened the flood-gates of woe upon our world. Ever since, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is safety for those only who walk in accordance with a "Thus saith the Lord."

The originator of evil, Satan comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even though it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual insight is dimmed, and the power of distinguishing between good and evil is lost.

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Satan, as a strong man armed, is continually on the watch, seeking to bring in questionable methods, and thereby mar the work of God. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained.

Shall we give heed to the warning of Solomon's apostasy, and shun the first approach to those sins that overcame him who was called the wisest of men? In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against disobedience and apostasy. When those whom

God has exalted to positions of high trust turn from him to human wisdom, their light becomes darkness, and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result.

Till the conflict is ended, there always will be a departing from God. Satan will so shape circumstances that unless we are kept by divine power, they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God. The safeguards of our purity must be watchfulness and prayer. We must do nothing to lower the standard of our religious principles.

Notwithstanding the warnings that God has given in his Word and through his messengers, many have closed their eyes to danger, and have gone on in their own way, infatuated, deluded by Satan, until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found hope. Let none venture into sin as he did, in the hope that they, too, may recover themselves. Sin can be indulged only at the peril of infinite loss.

All who enter the city of God, enter there through the strait gate,--through agonizing effort. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God. He who has so graciously declared, "Be thou faithful unto death, and I will give thee a crown of life," has also inspired the invitation, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." God hates sin, but he loves the penitent, and declares, "I will heal their backsliding, I will love them freely."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I

delight."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." "Blessed are the pure in heart: for they shall see God."

"My beloved brethren," the apostle Paul wrote, "be ye stedfast, unmovable." God desires us to "hold the beginning of our confidence stedfast unto the end." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."

March 1, 1906

"Go Ye Into All the World, and Preach the Gospel"

The truth for this time is to be proclaimed to all peoples, all nations. The question before us is, How shall this work be done? Shall we take hold of it listlessly and indifferently, doing it as a routine, or shall we enter into it with the same spirit in which Christ entered into it, putting into its accomplishment every power of mind and body?

If we take up this work as drudgery, failing to remember that it is the Lord's work, which we are to do to his name's glory, to bring light to those in darkness, we shall not find much satisfaction in the doing of it. Such service is a mere form. The hand and mind work in a formal way, but the heart is not in it. Such service brings no refreshing to the worker; for he feels no real interest in it.

My brethren and sisters, take up this work as the Lord's work, doing it with thoughtfulness and patience. This is real service, which the Master will approve. Work with a clear sense of the obligation resting upon you, knowing that angels of God are present, to set the seal of heaven to faithfulness, and to condemn unfaithfulness in any form.

Taking hold courageously of the work that needs to be done, and putting the heart into it, makes the work a pleasure, and brings success. Thus God is glorified.

We each have a work to do. We may be of different nationalities, but we are to be one in Christ. If we allow peculiarities of character and disposition to separate us here, how can we hope to live together in heaven? We are to cherish love and respect for one another. There is to be among us the unity for which Christ prayed. We have been bought with a price, and we are to glorify God in our bodies and in our spirits.

When you are given a duty to perform, do not ask whether it will glorify you, or whether it will show your wisdom and judgment to be superior to that of your fellow workers. Take up the duty with an eye single to the glory of God, in living sympathy with the object to be gained. Hold communion with Christ in God, knowing that the work in which you are engaged has been given you by the Master, and that by its

faithful performance you are to glorify him.

As you faithfully do your work, your mind will be assimilated to the mind of Christ. By prayer and supplication seek for the promised blessing. Ask God to give you a true comprehension of the work to be accomplished. Do not allow yourself to be drawn away or hindered by any counter-influence. Act faithfully your part in bringing blessing to your fellow men. Praise God for the privilege of co-operating with him in his work. As you put your whole heart into the work to be done, you will enter into true companionship with your fellow workers. You will see Christ in your brethren.

God does not mean you to look upon any work that he has given you as drudgery. Lift your hearts and voices in praise to him. All duties are irksome into which the heart is not brought. There is a great work to be done, and into the doing of this work we are to put our whole hearts. The duties that the Lord places in our way we are to perform, not as a cold, dreary exercise, but as a service of love. Bring into your work your highest powers and sympathies, and you will find that Christ is in it. His presence will make the work light, and your heart will be filled with joy. You will work in harmony with God, and in loyalty and love and fidelity.

We are to be sincere, earnest Christians, doing faithfully the work placed in our hands, and looking unto Jesus, the author and finisher of our faith. Our reward is not dependent upon our seeming success, but upon the Spirit in which our work is done. As canvassers or evangelists, you may not have had the success you have prayed for, but remember that you do not know and can not measure the result of faithful effort.

Let the fear of God influence you, not the fear of man. Use all the tact and skill at your command in giving the truth to those who know it not. Remember that all around you there are souls perishing in sin. Be as true as steel to principle, and put your whole heart into the work of winning souls to Christ. Speak and act in such a way that at the last great day Christ can say to you. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

An advance work is to be done in our conferences. Our churches are to be aroused to take up aggressive warfare. We are to consecrate soul and body to God. We are to hunt and fish for souls. We are God's witnesses, and every power of the being is

to be put to use in his service. Sing his praises. Pray with and for souls. So order your life and conversation that through association with you souls will be convicted and converted. Do not forget that every worker needs a daily conversion, a daily fitting up for service. Let Christ dwell in your hearts by faith. Give back to God his treasures. Distribute his bounties. Learn daily of Christ, that your hearts may be meek and lowly. Remember that the Lord has rich blessings for all who will lay hold upon him.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The powers of the whole being are to be employed in unselfish service. Every talent is to be used. Improve the future better than you have the past. Put your talents out to the exchangers; for Christ is hungry for souls.

The Lord's workers are now to exercise every capability in preparing for his coming. We are to work while the day lasts; for the night cometh, in which no man can work. Let every one seek to prepare the King's highway. Take up the stumbling-blocks. Show that you are God's property. The heart is to be purified from all dross. The thoughts and affections are to be brought into obedience to the Lord's will.

I speak to our church-members in every place. You must reach a higher standard of consecration to God. If you will seek the Lord, putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that will give efficacy to your efforts and your appeals. Humble yourselves before God, that in his strength you may rise to a higher standard.

We have no time to lose. Every moment is precious. We know not how soon our cases may pass in review before God. Brethren and sisters, for Christ's sake purify your souls by obeying the truth, that you may have clear spiritual discernment. Leave not one duty undone. Arise and move forward on your upward march. Can you afford to be careless and indifferent, at the risk of losing heaven? Wake up, wake up! You need keen perceptions, that you may understand how to be laborers together with God. Let there be no uncertainty. Postpone no duty. Work to the point. Error of every species will come in, and unless your mind is clear, unless you know and practise the truth, Satan will take advantage of you, and you will be led away by his sophistries. You must know the meaning of practical godliness. Our only safety is union with Christ. If you are abiding in him, the fruit you bear will be unto righteousness.

There is to be deep searching of heart. Ask yourselves, "On what foundation am I building?" We are to live Christlike lives. Not a thread of selfishness is to be woven into the pattern. Christ is to be our all and in all. By the sanctification that he gives, we are to bear witness to the world that we are children of God.

Take deep drafts of the water of life. Then you will flourish in the Lord. A great work is to be done in a short time. Arouse the energies of your soul, and work for time and for eternity. Put all that you have and are into this glorious enterprise, saying, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before you. Press on toward perfection. Then you will have success in your service. The message that you bear will be a living message; for you will be filled with the earnestness of the Spirit.

March 8, 1906

A God of Knowledge, by Whom Actions Are Weighed

The Lord is a God of knowledge. In his Word, he is represented as weighing men, their development of character and all their motives, whether they be good or evil. Hannah, the mother of Samuel, the child granted her by God in answer to her earnest petition, said, "The Lord is a God of knowledge, and by him actions are weighed." David declared, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Isaiah said, "Thou, most upright, dost weigh the path of the just." Solomon wrote, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."

It is for the eternal interest of every one to search his own heart, and to improve every God-given faculty. Let all remember that there is not a motive in the heart of any man that the Lord does not clearly see. The motives of each one are weighed as carefully as if the destiny of the human agent depended upon this one result. We need a connection with divine power, that we may have an increase of clear light and an understanding of how to reason from cause to effect. We need to have the powers of the understanding cultivated, by our being partakers of the divine nature, having escaped the corruption that is in the world through lust. Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, however carefully hidden, that he does not clearly understand. He reads the secret devisings of every heart. Men may plan out crooked actions for the future, thinking that God does not understand; but in that great day when the books are opened, and every man is judged by the things written in the books, those actions will appear as they are.

David in the Psalms writes, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me....

"If I say, Surely the darkness shall cover me; even the night shall be light about

me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

The Lord sees and understands all dishonesty in planning, all unlawful appropriation in any degree of property or means, all injustice in man's dealing with his fellow men.

There are many who need now to consider the words, "Tekel; Thou art weighed in the balances, and art found wanting."God's holy, everlasting, immutable law is the standard by which man is to be tried. This law defines what we shall do and what we shall not do, saying, Thou shalt, and, Thou shalt not. This law is summed up in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

This means just what it says. O how few will be prepared to meet the law of God in the great day of judgment! If the work of individual preparation for which the Lord calls were carried on in the home circle and in the church, how much suffering, how much sin, would be avoided!

My brethren, day and night, and especially in the night season, this matter is presented to me. "Tekel; Thou art weighed in the balances, and art found wanting." How do we stand before God at this time? We may be sincere, and yet greatly deceived. Saul of Tarsus was sincere when he was persecuting the church of Christ. "I verily thought," he declared, "that I ought to do many things contrary to the name of Jesus." He was sincere in his ignorance. But after Christ had revealed himself to him, he declared, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

If we are not cleansed by the blood of Christ, we are altogether wanting. We know that there is no one, however earnestly he may be striving to do his best, who can say, "I have no sin." He who would say this would be under a dangerous deception. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." How then can we escape the charge, "Thou art weighed in the balances, and art found wanting"? We are to look to Christ. At infinite cost he has covenanted to be our representative in the heavenly courts, our advocate before God.

Weighed in the balances, and found wanting. Man, weighed against God's holy law, is found wanting. We are enlightened by the precepts of the law, but no man can by them be justified. Weighed and found wanting is our inscription by nature. But Christ is our Mediator, and accepting him as our Saviour, we may claim the promise, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning.... Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of

God abideth forever.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

How important that we, living as we are at the very close of this earth's history, should be very careful to put away our own individual sins, so that we shall not grieve the heart of Christ. Let each one, old or young, be faithful in dealing with himself, lest he shall stumble along in darkness, making grievous mistakes, and thus helping others to make mistakes.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

"And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love. There will be seen that union for which Christ

prayed just before his trial and crucifixion:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Christ is glorified in his saints. He, the propitiation for their sins, will be glorified in all who believe in him as their Saviour, all who commit themselves and their interests to his guidance. They are on Christ's side, known by the manifestation that Christ makes through them of his power to save. They obtain victory after victory over the world, the flesh, and the devil. They are made perfect in their victory through Christ.

March 15, 1906

A Holy People

"Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

"But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory."

This scripture will be literally fulfilled. Everything is to be shaken that can be shaken, that those things that can not be shaken may remain. I am amazed as I consider the past, present, and future of the people of God. The Lord will have a pure, holy people,--a people who will stand the test. Every believer needs now to search his heart as with a lighted candle.

We may well ask the question asked by the lawyer, "What shall I do to inherit eternal life?" Christ said unto him, "What is written in the law? how readest thou?" The answer came, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Christ said, "Thou hast answered right: this do, and thou shalt live."

The Sinner's Only Hope

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is our creator,

benefactor, preserver. The author of all good, he is able to fulfil his purpose in the creation of human beings.

The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God declared, "The soul that sinneth, it shall die." And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God." But Christ gave his life to save the sinner from the death sentence. He died that we might live. To those who receive him he gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished.

Christ is the sinner's only hope. By his death he brought salvation within the reach of all. Through his grace all may become loyal subjects of God's kingdom. Only by his sacrifice could salvation be brought within man's reach. This sacrifice has made it possible for men and women to fulfil the conditions laid down in the councils of heaven.

Christ came to this earth and lived a life of perfect obedience, that men and women, through his grace, might also live lives of perfect obedience. This is necessary to their salvation. Without holiness no man shall see the Lord.

Before us is held out the wonderful possibility of being like Christ--obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth.

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his diseased soul. He has not the wisdom and strength without which he can not overcome. They belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help.

The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to co-operate with him by putting forth persevering efforts in the cultivation of right habits. The way in which we are to work out our own salvation is plainly specified in the first chapter of Second Peter. Constantly we are to add grace to grace, and as we do this, God will work for us upon the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them. Those who listen to the counsels of his Word shall not want any good thing.

The reason that many who once knew and loved the Saviour are now in darkness, wandering far from him, is because in self-confidence and self-sufficiency they have followed their own inclinations. They walked not in the way of the Lord--the only way of peace and happiness. By disobedience they cut themselves off from receiving his blessings, when by obedience they might have gone forward in his strength.

The abundant evidence given by God that he desires the salvation of all, will be the condemnation of those who refuse the gift of heaven. At the last great day, when all will be rewarded or punished according to their obedience or disobedience, the cross of Calvary will appear plainly before those standing before the Judge of all the earth to receive sentence for eternity. They are made capable of comprehending something of the love that God has expressed for fallen human beings. They see how greatly he has been dishonored by those who have continued in transgression, choosing sides with Satan, and showing contempt for the law of Jehovah. They see that obedience to this law would have brought them life and health, prosperity and eternal good.

Today angels are sent to minister to those who shall be heirs of salvation, to help them to escape from the thraldom of Satan's power, and stand as faithful volunteers in the army of him who in their behalf came to this world and endured suffering and affliction. Each human being is given the freedom of choice. It is his to decide whether he will stand under the black banner of rebellion, or under the blood-stained banner of Prince Emmanuel. With deep solicitude heaven watches the conflict between good and evil. None but the obedient can enter the gates of the city of God. Upon those who choose to continue in transgression, the death sentence must at last be pronounced. The earth will be purified from their misdoings, their defiance of God.

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.... They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Those who refuse to conform their characters to the divine similitude can never enter the city of God. They have cut themselves off from the happiness, and hope, and peace, and joy that might have been theirs. Had they accepted the grace of Christ, they would have been made strong to resist the temptations of the enemy; and they would at last have been received into the holy city as sons and daughters of God, to be eternally blessed, to live a life measuring with the life of God.

But the mournful words that God spoke of Israel, he will be obliged to speak of many, many living on the earth today: "My people would not harken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." God would have rejoiced to number them with the saints in light, but he could not; for they refused all his invitations and appeals. He says, "O that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."

The Divine Standard of Character

God's law is the transcript of his character, and those only who obey this law will be accepted by him. Every departure from obedience to the law of God is rebellion. It is for the highest interest of man to obey the law of God; for conformity to the principles of this law is essential to the formation of a righteous character. The rules of life that the Lord has given will make men pure and happy and holy. Those only who obey these rules can hear from the lips of Christ the words, "Come up higher."

Idolaters are condemned by the word of God. Their folly consists in trusting in

self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims of his law.

God will more than fulfil the highest expectations of those who put their trust in him. He desires us to remember that when we are humble and contrite, we stand where he can and will manifest himself to us. He is well pleased when we urge past mercies and blessings as a reason why he should bestow on us higher and greater blessings. He is honored when we love him, and bear testimony to the genuineness of our love by keeping his commandments. He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, "that they might know," God declares, "that I am the Lord that sanctify them." Sanctification means habitual communion with God. There is nothing so great and powerful as God's love for those who are his children.

March 22, 1906

Search the Scriptures

I have a decided message from the Lord for the people who claim to believe the truth for this time. I can but present before them their danger. There are many who, though members of the church, are unconverted, having lost their first love. God will not accept any excuse for backsliding, for continuing in a cold, lifeless condition spiritually. Christ has given every encouragement for his disciples to grow in grace. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

If you remain servants of sin, the result of the consequence will rest upon you; for you have had light. We are not to turn from the One mighty in counsel to ask guidance of men. Let those who are inclined to do this read and receive the Bible as the word of God to them. The Bible is the voice of God to his people. As we study the living oracles, we are to remember that God is speaking to his people out of his Word. We are to make this Word the man of our counsel. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." If we realized the importance of searching the Scriptures, how much more diligently we would study them! With awe we would take up the inspired Word, and with earnest desire search its pages, beginning a new life of genuine experience in the things of God. The Scriptures would be read and studied as the sure evidence of God's will concerning us.

The Bible is to be studied with special interest; for it contains the most valuable information that finite beings can have, pointing out the way in which we are to prepare for the coming of the Son of man in the clouds of heaven, putting away sin, and putting on the white robes of character that will give us entrance into the mansions that Christ told his disciples he was going to prepare for them. "If I go" away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also."

If we do not receive the Word of God as food for the soul, we shall miss the greatest treasure that has been prepared for men and women; for the Word is a message to each and every soul. Christ declares that those who make its truths a part of their

lives are eating his flesh and drinking his blood. If obeyed, it gives spiritual life and strength. The pure, spiritual current that enters the life in a living experience is eternal life to the receiver.

God's Word is our light. It is Christ's message to his heritage, who have been bought with the price of his blood. It was written for our guidance, and if we make this Word our counselor, we shall never walk in strange paths. Our words, whether we are in the home or associating with those outside the home, will be kind, affectionate, and pure. If we study the Word, and make it a part of our lives, we shall have a wholesome experience, which will always speak forth the truth. We shall search our hearts diligently, comparing our daily speech and tenor of life with the Word, that we may make no mistake. With the example of Christ Jesus before us, none need make a failure of the lifework.

In our daily experience, we shall be safe in criticizing ourselves in the light of the great moral standard of righteousness which never changes. "The law of the Lord is perfect, converting the soul," and when we bring our lives into harmony with the life of Christ, it will be seen that we are eating the flesh and drinking the blood of the Son of God. The spiritual life is built up from the food given to the mind; and if we eat the food provided in the Word of God, spiritual and mental health will be the result.

Eternal interests are involved in this matter. From a diligent study and faithful practise of the principles of the Word of God, we shall obtain the highest of all education. The Word must not be neglected for other interests. No other food can build up the spiritual life. My brethren and sisters, do not depend upon minister or physician to create your experience for you. The Word of God is to be your counselor. I am deeply in earnest, because this instruction, in most forcible words, has been given me to give to our church-members.

We are each deciding our eternal destiny, and it rests wholly with us whether we shall gain eternal life. Shall we live the lessons given in the Word of God, Christ's great lesson book? It is the grandest, and yet the most simply arranged and easily understood study book ever provided for human beings. It is the only book that will prepare men and women for the life that measures with the life of God.

Christ is the only judge of the fitness of human beings to receive eternal life. The

gates of the holy city will open to those who are humble, meek, lowly followers of his, those who learn in his school, and receive from him the eternal life insurance policy, forming characters after the divine similitude.

One night I was standing before a congregation, calling their attention to the way to obtain the life insurance policy by living upon the plan of addition. Read the first chapter of Second Peter. I now call upon all who desire to obtain the eternal life insurance policy to take the Word of God as their guide. Let them not listen to the words of men who are not studying the Word with the determined purpose of carrying out the principles of the teaching of Christ, but who have come to suppose that they can be a law to themselves. If those who suppose this continue to carry on the same kind of character building that they have carried on, they will at last find themselves outside the gates of the city, with that company who think that they can take the city, and hold it as their property, though they have no right to it. They are disqualified by disobedience for being received into the kingdom of God as loyal citizens.

Let all who shall read these words, all to whose notice they shall come, remember that they are truth,--a solemn, earnest warning. I know that in the hearts of our people there is a large work to be done. O how grateful I should be if I could see a deep, thorough work accomplished in the hearts of all! Purification of soul is needed. Let us begin at once to take out of our hearts the root of bitterness. Let us consider the time in which we are living, the nearness of the end, and the work that God expects us to do.

March 29, 1906

The Truth As It Is in Jesus

There are many in this age of the world who act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling at their pleasure. We are never safe while we are guided by human opinions, but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decisions of an infallible Judge. Those who make God their guide and his word their counselor, behold the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare to judge the word of God, but ever hold that his word judges them. They get their faith and religion from the word of the living God. It is the guide and counselor that directs their path. The word is indeed a light to their feet and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shineth more and more unto the perfect day.

The word of God is to be our spiritual food. "I am the bread of life, Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a greater value and a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though they may be buried treasure.

How needful for all who are workers in the cause of God to ponder these things, that they may guard against self-sufficiency. If men are self-sufficient, the Lord leaves them to their own human wisdom. We are not to trust in self, or make self our god. Pride, selfishness, and all desire for self-exaltation place human agents in a position where the Holy Spirit can not work with them. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any one to seek to be a great preacher or a wonderful evangelist. All who realize the dignity and elevated

character of the message they bear will hide in Christ, realizing that their security and efficiency come from God.

Men may turn from one doctrine to another, and yet know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories merely does not bring new life into the soul, even though the church that is entered may be established on the true foundation. A connection with the church does not take the place of conversion. To have one's name placed on the church roll is not of the least value unless the heart is truly changed.

This question is a serious one, and should be fully entered into, and its meaning realized. Men may be members of a church. Apparently they may work religiously, performing a round of prescribed duties from year to year, and still remain unconverted. There are those who write in regard to religious matters. But although they delight to do this work in defense of Christianity, they may yet be unconverted. A man may preach pleasing, entertaining sermons, but he may be far from Christ as regards genuine experience. He may be self-sufficient, and exalted to the pinnacle of greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reach the intellect, but have gone no deeper. The truth has not been brought into the inner sanctuary of the soul.

By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart, in its pride and ambition, would not surrender. When the truth is held as the truth only by the conscience, when the heart is not stimulated and made receptive, the mind only is affected. But when the truth is received as truth by the heart, it has passed through the conscience and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.

Unless a man is renewed in the spirit of his mind by the transforming power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. "Come unto me," Christ said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Again Christ says, "If any man will come after me, let him deny himself, and take up his cross

daily, and follow me." Without me ye can do no good thing, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power. It is as saying without doing. It is a confession of faith, without works.

He who really believes the truth will live a life of unselfishness; for the truth is elevating, refining, and sanctifying in its influence. The true minister of the gospel will not stand before the people to speak smooth words, to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, decided, as if he fully believed that the words spoken will be a savor of life unto life or of death unto death. The words of the minister who knows that he has the Spirit and power of God, will awaken the conscience of his hearers.

Truth must become truth to the receiver, to all intents and purposes. It must be stamped on the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the service that God accepts. Nothing short of this is counted by him as pure and undefiled religion. The heart is the citadel of the being, and until that is wholly on the Lord's side, the enemy will gain constant victories over us through his subtle temptations.

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Writing to Timothy, Paul says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

"All that will live godly in Christ Jesus shall suffer persecution," he says again. But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come to the soul if not from the Prince of Peace? To what source can we look for help but to him who can give us light in the midst of darkness?

Christ has promised to send us the Comforter, whose work it is to establish the kingdom of God in the soul. Full and abundant is the provision that has been made that we may have mercy, grace, and peace. Why, then, do human beings act as if they entertained the idea that the truth is a yoke of bondage?--It is because the heart has never tasted and seen that the Lord is good. The soul that cherishes the love of Christ is full of freedom, light, and joy in Christ. In such a soul there are no divided thoughts. The whole man yearns after God. He goes not to men for counsel, to know what is duty, but to the Lord Jesus, the Source of all wisdom. He searches the Word of God, that he may find out what standard has been set up.

Can we ever find a surer guide than the Lord Jesus? True religion is embodied in the Word of God, and consists in being under the guidance of the Holy One in thought, word, and deed. He who is the Way, the Truth, and the Life, takes the humble, earnest, whole-hearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself. We are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, "I am the Way." And all who decide to follow the Lord fully will be led in the royal path, yea more, in the path cast up for the ransomed of the Lord to walk in.

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish desire to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to the foundation? Shall we bring wood, hay, and stubble, or gold, silver, and precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the daily life?

April 5, 1906

The Word Made Flesh

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.... And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity.

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house."

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews

and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.

The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

"We preach Christ crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity.

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ.

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by me....It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character. "Verily verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

God and Christ knew from the beginning, of the apostasy of Satan and of the fall

of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem.

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang his praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth peace, good will toward men." O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in his wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth."

By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him.

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.

April 12, 1906

Depending on Christ

Let not those connected with the Master's service look to men of large ability to do their work for them. God stands behind the one who does his best. Let the workers rely on divine power, and God will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker, who realizes that success does not depend on appearances, but on the One who has given him his commission.

The reason that the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in those whose appearance and capabilities will, they suppose, bring success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual life-blood is poisoned. Men have depended on men till they are strengthless.

God desires a different mold placed on his work. Let men go forth to labor, trusting in the Lord, and he will go with them, convicting and converting souls. One worker may be a ready speaker, another a ready writer; another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because he co-operates with the worker. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same head. The diversity of gifts leads to a diversity of operations, "but it is the same God which worketh all in all."

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks that he can do no mighty work. Cease looking at self. Look to your Leader. In meekness, sincerity, and love do what you can. Do your best in faith, and out of weakness you shall be made strong. God will certainly bless whole-hearted workers.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not

come from human beings. We must look to him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." "These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Lo, I am with you alway, even unto the end of the world."

Claim this promise, instead of going to men for help. There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

In a variety of figures matters have been presented to me regarding the church-members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must go to earthly friends, telling them their troubles, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great Burden-bearer, stands beside them, saying, Come unto me, and I will give you the rest for which you are longing. Why do we turn from him?

My brethren and sisters, show more confidence in Jesus. Turn not from the waters of Lebanon to seek refreshing at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full.

There are many souls in the darkness of error. There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of sympathy

and love. Christ is ever passing by, with grace and power that will enable you to present the gospel of salvation. Reach out after the souls ready to perish. Call the attention of the people to the Lamb of God, who takes away the sin of the world.

No human words can express the preciousness of the ministration of the word and the Holy Spirit. No human tongue can portray to the finite mind the value of receiving by living faith the blessing that is given as Jesus of Nazareth passeth by. Many have a deep sense of need,--a need that earthly riches or pleasure can not supply; but they know not how to obtain that for which they are longing.

The gospel of Christ is from beginning to end a gospel of saving grace. It is a distinctive and controlling idea. It will be a help to the needy, light for eyes that are blind, and a guide to the souls seeking for the sure foundation. Full and everlasting salvation is within the reach of every soul. Christ is waiting and longing to speak pardon, and to impart the freely offered grace. He is watching and waiting, saying, as he said to the blind man at the gate of Jericho, What wilt thou that I should do unto thee? I will take away your sins, and wash you in my blood.

In the highways and byways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless your efforts.

Christ is our Leader. He presents before his soldiers the plan of the battle. He points out the imminent peril of the conflict, and enjoins every one to count the cost. As he shows us the preparation that we must make for the battle, he assures us that we shall have divine assistance. In our human weakness, we shall be enabled to do the deeds of omnipotence.

Christ takes his soldiers to an eminence, and shows them the vast confederacy arrayed against them. He reminds them that they are not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminds them that they are fighting for eternal life. The heavenly universe are marshaled for the conflict, with Christ, the Commander of the forces of heaven, at their head. Infirmities compass humanity, but in the strength that Christ gives, we may be more than conquerors. "Be of good cheer," he declares; "I have overcome the world."

"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."

April 19, 1906

Be Vigilant

I have a positive message from the Lord to those who are standing as watchmen in the Lord's cause. There must be an earnest contending for the faith once delivered to the saints. If you weaken your presentation of evidence in regard to the dangers of the present time, you will lose an advantage that should be maintained. Hold fast to the One who has given you power to become the children of God. Let your life be hid with Christ in God. Satan is not dead. He is not indifferent or careless. He is working with all deceivableness of unrighteousness, striving to lead men and women to deny the faith and enter the path where he leads the way.

Many who profess godliness are asleep. They do not discern between righteousness and unrighteousness. Some have cherished unconsecrated traits of character till they are spiritually blind. O that every one would believe and live the truth as it is in Jesus! "Learn of me," said the greatest Teacher the world has ever known," and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The lesson that every soul needs to learn is to copy the perfect pattern. The lessons of the King of peace, when practised, reveal that Christ's ways are ways of pleasantness and all his paths are peace.

Many who suppose that they are fitted to give counsel and instruction to others need first to learn from the Great Teacher what is truth. Many who think that they are wise enough to teach others are building upon a sandy foundation. Such need to offer to the Lord Jesus Christ the prayer, "Lord, teach me thy way." Obedience to the truth will sanctify the soul, making men and women Christlike in thought, word, and deed. The Lord calls for earnest, whole-hearted, sensible men and women, whose habits and practices and ideas are brought into conformity to the Word, and who are ever ready to stand in defense of the truth.

"I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but ... by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your

behalf: but yet I would have you wise unto that which is good, and simple concerning evil.... Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever." Romans 16:17-27.

No Change in the Message

I have been instructed that the messages given in the past are to be revived, and that it is essential that as brethren and sisters, we be joined together in the bonds of sacred union in the accomplishment of the work before us. The world knows very little of the truths that we believe, and in clear, straight lines the message for this time must be given to all the world. The message comes to me, "Wake up the watchmen. Let every one now come into working order."

Certain ones are presented before me, with a representation of their words and works and influence. I am not to retract one word of the message I have borne. My message is, "Be not deceived: God is not mocked." In the near future all will be judged. Very soon every hidden thing will be brought to light. O how untiringly the mystery of iniquity has worked! How many souls there are who will be lost as the result of the evil working of human agencies.

I am instructed that by pen and voice I must bear a straight, clear testimony, and that I must never call sin righteousness. The apostle declares, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God."

The Lord permits the present condition of things to exist in order that those who have had an experience in proclaiming the truth may now rehearse the past experience of God's servants, and bring to the front the testimonies that are more valuable than

gold.

"Be Strong in the Lord"

We are to do as we are instructed in the following scriptures:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Ephesians 6:10-17.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:1-11.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good

pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Verses 12-15.

Presenting the Evidences Received

My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me."

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the word, and preach the word. Let the word be in their hands as a sharp, two-edged sword. Let it testify to past truths, and show what is to be in the future.

Christ came from heaven to give to John the great, wonderful truths that are to shape our lives, and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit.

A Plea for Unity

One thing we must not do: we must not draw away from our brethren, ministers or physicians, who have been following the Lord, and who have demonstrated that the Lord is with them. To those standing at the head of the work I would say, Come close to your brethren. Do not pick up suppositions and make them facts. We need to use tenderness and true courtesy in our dealings with one another. We are to strive earnestly to win souls, and to remove the difficulties that are causing division. The Lord forbid that we should neglect this part of the work. We are not to repel men, but to draw them to Christ. I bear this message to every one, Come close to the ones who are tempted, and try to remove the impressions made by the enemy.

The true work of grace in the heart will unite believers to Christ and to one another. They become partakers of the divine nature, escaping the corruption that is in the world through lust. They are one with Christ in God. And as he loves his Son, the Father loves the members of the fallen human race who are changed from sin to holiness.

This is the wonderful representation given in the prayer recorded in the seventeenth chapter of John. It is the privilege of men and women to have an enduring union with Christ, a union that opens to them the source of rich and eternal happiness, which outlives all earthly, sinful enjoyment.

Those who become one with Christ in God are under the sanctification of the Holy Spirit. Their lives blend with the life of Christ. True believers in Christ, his servants, chosen of God and precious, will speak and act in such a way as to reflect light, to the saving of many souls. They will receive power from God to become his children, accepted in the Beloved, acknowledged and rewarded as the purchase of the blood of Christ. They will receive their reward in the great day when every one is judged by the things written in the book.

I am instructed to say that we are to continue to stand on affirmative ground. Strong, decided testimonies in favor of the truth are to be borne, but we are to give no occasion for any one to charge us with being inconsiderate or unjust. We are to do all we possibly can to win souls to Christ. He went through the shame and agony of the death on the cross to save souls to whom Satan was holding out every inducement to allure them to his side. The Lord's standard-bearers are to carry the work forward with power, yet in Christlike love for souls. They are to show a decided care for those who are being drawn away. They are to urge them to face about. They are to fight for the souls of those for whom Christ has died. Too often there is shown an inclination to stand apart from those who need to be helped. Let us remember that every soul that is led to return to the first love is a soul gained for Christ. Let us not pass on in indifference, leaving the tempted ones to become the prey of the enemy. We are to watch for souls as they that must give an account.

I say to all, Press together, press together. Be very critical in regard to yourselves, but exercise all the tenderness of Christ toward your brethren. I entreat the Lord's people

to cease to criticize one another, and to give themselves to the proclamation of the truth for this time. The Spirit of God is being withdrawn from the earth, and drunkenness, insanity, revelry, and crime are rapidly increasing. There is before us a terrible crisis. The lives of many will go out in darkness. We need now to bow before God in true humility of soul; for the day of clouds and thick darkness is fast approaching.

The last great conflict is before us; but help is to come to all who love God and obey his law, and the earth, the whole earth, is to be lighted with the glory of God. "Another angel" is to come down from heaven. This angel represents the giving of the loud cry, which is to come from those who are preparing to cry mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

We have a testing message to give, and I am instructed to say to our people, Unify, unify. But we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our hearts sweet and kind and true, we are to go forth to proclaim the message, giving no heed to those who lead away from the truth.

Let those who shall read these lines wash their robes of character and make them white in the blood of the Lamb. We are to go forth under the Holy Spirit's guidance, studying how to save souls. We are to put our entire trust in the Lord Jesus, and pray and talk and work in faith.

April 26, 1906

A Message to Church-Members

God has instructed me to say to his people, ministers and lay members. "Take your stand on higher ground. Move steadily onward and upward in the path that Jesus trod. Do not trust in your own opinions. Sanctification through the truth is your only safety." The Lord God of Israel would have his people stand in his strength, and in his might, receiving to impart. He will uphold and sustain those who serve him with mind and heart and strength.

We need to understand what it means to put on Christ, what it means to have an experimental knowledge of the grace of Christ, and a continually increasing faith.

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; ... to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." Not only to those living in this world, but to the principalities and powers in heavenly places is the church on this earth to reveal the glory of God.

A Royal Name

God chose from among the Gentiles a people for himself, and gave to them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

O that God's people would take him at his word, and lay hold of the wonderful treasure of knowledge opened to them! O that they could realize the simplicity of the faith and love that means so much to them!

Words of Instruction

"The elders which are among you," Peter says, "I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed." He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office.

"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."

The teachers of the word of God are first to learn of Christ, that in spirit and word and act they may represent him.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, ... for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." You may sometimes feel that you are wronged, abused, misjudged, but looking to Jesus, remember the words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Our Example and Our Rule

We have before us the highest, holiest example. In thought, word, and deed Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and

follow me."

We have a perfect rule--the word of the living God. This word he has given us as our guide and counselor. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." And in Paul's letter to Timothy we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Christians, those who are to represent God in the world, are not to seek for doctrines that are new and strange. They are not to pry into the mysteries of the future life. Their part is to make their life in this world such as God can approve. They are to practise the lessons that God has given.

Different Instrumentalities

God has not given to any one man all the knowledge and wisdom. He entrusts to different ones the different gifts needed for the accomplishment of the work to be done in this world.

When God gave Moses instruction regarding the building of the tabernacle, he said:

"See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.... And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The word of the canvasser-evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt prayers, and a simple

presentation of truth in the family circle, many will be reached. The divine worker will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

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

God has not placed any soul on the judgment-seat. We are not to dissect the work and character of others. Each one has enough to do to attend to the work that has been given him. Every one is to bear his burden in the place where he has been appointed to labor, doing his work with the perfection that will give character and influence to the cause of God. This is what the Lord expects of every conference president. It is what he expects of every worker in every line, and of every church-member. Each one is to stand at his post of duty. When God's people act their part, in their appointed places, there will come to them a freedom, a light, a power, that will enable them to endure the seeing of him who is invisible.

May 3, 1906

The Great Controversy

The warfare that began in heaven did not end there. When Satan was cast out, there were cast out with him a large number of angels whom by his sophistry he had led to rebel against God. They came to this earth, and the same deception by which Satan caused the fall of the angels, he practised upon Adam and Eve. They fell under his temptation, and ever since there has been waged an unceasing, desperate conflict between good and evil. This earth is the scene of the conflict, the field of the battle between the forces of Satan and the forces of Christ. Until the end there will be warfare between satanic agencies and those who accept Christ, those for whom he gave his life, that they might have power to obey the law of God. This conflict, which is outlined in the Word of God, concerns us individually, and in it we are now to be intensely interested.

When Adam apostatized, he placed himself on Satan's side; his nature became evil, and he became separated from God. Had there been no interference on the part of God, Satan and man would have formed an alliance against heaven, and together they would have carried on a battle against God. There is not a natural enmity between fallen angels and fallen man. Naturally both are united in rebellion against good. Evil, wherever it exists, will always league with evil against good, so that naturally fallen angels and fallen men are linked in a desperate companionship.

But as soon as man transgressed, God gave the promise that he would put enmity between Satan and the seed of the woman. This promise is the key that opens to the world the grand plan of redemption. When Satan had succeeded in causing the fall of our first parents, he supposed that the whole of the human race would come under his control, that he and his sympathizers could induce men to join them in rebellion, as he had induced the angels to join him. He thought that he would have human beings as his allies against heaven, and that he could dethrone the Omnipotent One, and once more take his place in heaven.

When Satan heard the word, "I will put enmity between thee and the woman, and between thy seed and her seed," he knew that man would be given power to resist his

temptations. He realized that his claim to the position of prince of the newly created world was to be contested, that One would come whose work would be fatal to his evil purposes, that he and his angels would be forever defeated. His assurance of certain power, his sense of security, was gone. Adam and Eve had yielded to his temptations, and their posterity would feel the strength of his assaults. But they would not be left without a helper. The Son of God was to come to the world, to be tempted in our behalf, and in our behalf to overcome.

There is enmity between fallen human beings and Satan only as man places himself on God's side, and yields obedience to the law of Jehovah. This brings to him power to withstand Satan's attacks. It is through Christ's sacrifice that man is enabled to obey. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son of God, bearing human nature, and tempted on all points as we are tempted, met and resisted the assaults of the enemy. And in his strength human beings can gain the victory, meeting the tempter, yet not overcome by his artifice and his presumptuous presentations. By accepting Christ as a personal Saviour, men and women can stand firm against the temptations of the enemy. Human beings may have eternal life if they will accept the principles of heaven, and allow Christ to bring the heart and mind into obedience to the law of Jehovah.

Christ saw the meaning of Satan's wiles, and till the end of his test and trial, he stood firm in his resistance, refusing to swerve from allegiance to God. He took his stand on the foundation of truth, and from this foundation he would not move, even for the offer of the whole world and the glory of it, which Satan promised should be his if he would fall down and worship him.

The way in which Satan tempted Christ, he is today tempting every soul. He seeks to hold men under his reasoning. The Saviour warns us against entering into controversy with him or his agencies. We are not to meet them except on the Bible ground, "It is written." The less that we have to do with the arguments of those who are opposed to God, the firmer will be our foundation. We are to repeat as seldom as possible the sentiments of Satan's forming. Let every tempted soul keep looking at the principles that are wholly from above, remembering the promise, "I will put enmity between thee and the woman." Ministers, physicians, church-members, enmity against Satan is a gift from God, and the power provided by God is your efficiency.

The plain evidence given to the Word is the evidence that we are to present. The words that God has given, it is safe for us to speak to the opposing forces. "It is written" was the only weapon the Christ used in his contest with Satan.

It is by loyalty to God's law that every soul who shall enter the pearly gates into the city of God will be tested. The Saviour has worked out the salvation of every one who will receive him and believe in him. Christ is to be received by faith, in the full belief that he is the propitiation for our sins. He took upon himself the iniquities of the fallen race, and suffered in the sinner's stead. To lay hold by faith upon Christ, to become a partaker of the divine nature, is the sinner's only hope. Through the efficacy of the atonement made, man may return to his allegiance. Through accepting the righteousness of Christ, he may become loyal to the law of God, united to the Father and the Son.

In the great controversy now going on, God's servants are to put on every piece of the gospel armor, and fight manfully for him. We are wrestling with no human foe. God calls upon every Christian to enter the warfare and fight under his leadership, depending for success on grace and help from above. In God's strength we are to go forward. Never are we to yield ground to Satan. Why should we not, as Christian warriors, stand against principalities and powers, and against the rulers of the darkness of this world? Satan will place temptation before us. He will try by stratagem to overcome us. But in the strength of Christ we may stand firm as a rock to the principles of heaven.

In this warfare there is no release. Satan's agents never pause in their work of destruction. Those who are in Christ's service must guard every outpost. To save perishing souls from ruin is our object. This is a work of infinite greatness, and man can not hope to obtain success in it unless he unites with the divine Worker.

The terrible condition of the world today would seem to indicate that apparently the death of Christ has been almost in vain; that Satan has triumphed. The great majority of the world's inhabitants belong to Satan's kingdom. Satanic agencies are not yet subdued. Christ has not yet set up his kingdom on the earth. "We see not yet all things put under him."

But we have not been deceived. Notwithstanding the apparent triumph of Satan

on the earth, Christ is carrying forward his work in the heavenly sanctuary. The word of God portrays the wickedness and corruption that should exist in the world in the last days. As we see the fulfilment of the prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work.

"Seeing then that we have a great high priest, ... Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

May 10, 1906

The New Life in Christ

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

But a change came. You were convicted and converted. Did you then exercise the faith that works by love and purifies the soul, or did you continue to follow the same evil habits and practises that you followed before your conversion? If you were genuinely converted, you turned away from all wrong. The mind which has been placed in the control of Christ, and on which he has wrought by his grace, becomes refined, purified, elevated.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Let us consider the representation that God wants us to make before angels and before men. By helpful words, purity of actions, nobility of principle, the Christian is to reveal Christ. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Those who obey these words will show what a belief in the truth that Christ came to impart, will do for human beings.

"Wherefore remember," Paul says, "that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands: that at that time"--before light broke into the darkened chambers of the soul--"ye were without Christ, being aliens from the commonwealth of Israel, and

strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."

The apostle desired those to whom he was writing to remember that they must reveal in their lives the glorious change wrought in them by Christ's transforming grace. They were to be lights in the world, by their purified, sanctified characters exerting an influence counter to the influence of satanic agencies. They were ever to remember the words, "Not of yourselves." They could not change their own hearts. And when by their efforts souls were led from the ranks of Satan to take their stand for Christ, they were not to claim any credit for the transformation wrought.

God's workers today are to remember this. The great change that is seen in the life of a sinner after conversion is not brought about by any human goodness. "He that glorieth, let him glory in the Lord." Let those who are brought to repentance declare that it is only because of the goodness of God that they have been led to Christ.

He who is rich in mercy has imparted his grace to us. Then let praise and thanksgiving ascend to him, because he has become our Saviour. Let his love, filling our hearts and minds, flow forth from our lives in rich currents of grace. When we were dead in trespasses and sins, he quickened us into spiritual life. He brought grace and pardon, filling the soul with new life. Thus the sinner passes from death to life. He now takes up his new duties in Christ's service. His life becomes true and strong, filled with good works. "Because I live," Christ said, "ye shall live also."

I ask every church-member to consider the words, "ye must be born again." Are you living the new life in Christ? Are you doing his work? Are you honoring him by showing the great blessing that is found in standing under his banner? Are you so grateful to Christ for his redeeming love, so faithful and true to his service, that your heart can not be haughty, selfish, self-centered? Is watching unto prayer a part of your daily life?

The truly converted man has no time to think or talk of the faults of others. His lips are sanctified, and as God's faithful witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement and unbelief; he can not afford to be harsh and faultfinding. He has not received orders from

God to punish the erring by heaping abuse upon them.

My brethren and sisters, be afraid to find fault, afraid to talk against your fellow beings, lest you lose the sense that you are dedicated to the service of God, and that as a faithful servant you must keep his interests in view. You are to live a life that will convince others that you are a child of God, under the training of the Captain of your salvation, that you may be prepared for active service. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers.

God calls upon his church to awake to their duty, to show themselves true and loyal to the Captain of their salvation. They are to follow his example, and learn what it means to be faithful to him who loves them, and who has given them a place in his army.

Not to Destroy, But to Save

Envy, evil surmising, backbiting, and faultfinding,--let these not be named among Christ's disciples. These things are the cause of the present feebleness of the church. We have a perfect Pattern, even the life of Christ. It is to be our eager desire to do as he has done, to live as he lived, that others, by seeing our good works, may be led to glorify God. The blessing of heaven will rest upon those who try to help others by doing the work that Christ came to do.

God gave his only begotten Son to die for a race of rebels, that whosoever believeth in him should not perish but have everlasting life. Why should we not walk and work in the way that God has marked out? Why should any one please the enemy by tearing down another's work, using the powers God has given him to kill hope and drive souls into discouragement? In every church there are young men and women who need the help of a strong, compassionate hand-clasp, of a loving, Christlike interest that will not let them go. Let there be an end to bickering over little things. Cease to speak words that do no good, and come close to those who have erred. Take hold of them, and draw them to Christ. Give Satan no chance to enter our ranks.

Angels are sent from the heavenly courts, not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold. "I came not to condemn, but to save," Christ declared. Have you, then, no pitying words to

speak to the straying? Will you let them perish, or will you reach out to them a helping hand? Right around you there are souls who are in danger of perishing. Will you not with the cords of love draw them to the Saviour? Will you not cease your reproaches, and speak words that will inspire them with faith and courage?

God's Message to Us

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

This is the message that I am commissioned to bear to you: You are to take the words addressed by Paul to the church at Ephesus as if addressed to you personally. By alienation, disunion, and diversity of opinion, Satan has hindered the work outlined in the words of the apostle. Had believers put self out of sight, had they refused to carry out the plans devised by Satan to hinder the work of God, how much farther advanced we might now be! For years messages have been sent pointing out the work to be done. But this work has not been accomplished. Believers have stood directly across the path of its accomplishment, blocking the way by envy, evil surmisings, and faultfinding. They have sought the highest place. Commercial business has absorbed the attention and consumed the means that ought to have been given to the proclamation of the message of salvation. Thank God, something has been done, but a thousand times more might have been done than has been done. The enemy has brought in a variety of things to occupy the minds of believers. Time is fast passing, the work is still undone, and the world is growing worse and worse. And yet in mercy the Spirit of God is still striving

with souls. Brethren and sisters, I call upon you to put on the whole armor of God. Those who have never heard the reasons of our faith are now to be reached. Many are waiting for a message from God's Word. Go to them, and tell them where we are standing in the history of this world.

The end is near, and the message contained in the third chapter of Ephesians is the message that I am bidden to give to believers. A world-wide work is to be done. We are now to go to work in earnest to proclaim the truth. The Voice said, "Lift up your voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. They are hindering the proclamation of the last message of warning."

Paul carried a burden that we ought now to be carrying. A great work is to be done, and it is to be done in a short time. O, how much there is to do, and how many there are who for various reasons are not engaged in God's work! Satan is devising plans to keep the Lord's forces out of the work. He does not want people to be aroused to a realization of the swift judgments that are coming upon the world.

My brethren and sisters, let us arouse to an understanding of our true position. God will not be trifled with. He has spoken in judgments to arouse those who for years have worked at cross-purposes with him. These judgments were not mere casualties. They were the reproof of God to his people. I entreat those who have, as it were, defied God to his face, no longer to dishonor him by clinging to their own way. Let us now take up the work of God intelligently and unitedly, proclaiming as with one voice the message of warning and salvation. Let us heed the word of the Lord, lest coming suddenly, he find us unready. There will be no second probation. Now, while it is called today, if we will hear the voice of the Lord, and turn fully to him, he will have mercy upon us, and abundantly pardon.

May 17, 1906

Filled With the Fruits of Righteousness

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

The Lord presents before his finite creatures no impossibilities. Our Heavenly Father claims not at our hands that which we can not perform. He desires his people to labor earnestly to carry out his purpose for them. They are to pray for power, expect power, and receive power, that they may grow up into the full stature of men and women in Christ Jesus.

Not all the members of the church are cultivating personal piety; therefore they do not understand their personal responsibility. They do not realize that it is their privilege and duty to reach the high standard of Christian perfection. God is not well pleased when all the burden-bearing is done by a few members of the church, whose physical and spiritual powers are taxed to the utmost of their ability in their effort to counteract the influence of the worldly minded, halting, doubting ones. If those so lacking in piety and earnestness would seek to learn the lessons contained in God's Word, and would feel it their duty to practise these lessons, there would be more power in the church. Every member would seek to improve his talents. The light would not be hidden under a bushel, but placed on a candlestick, and its clear, steady rays would shine forth to dispel the darkness.

We are in great need of the pure, lifegiving atmosphere that nurtures and invigorates the spiritual life. We need greater earnestness. The solemn message given us to give to the world is to be proclaimed with greater fervency, even with an intensity that will impress unbelievers, leading them to see that the Most High is working with us, that he is the source of our efficiency and strength.

We are not accomplishing one third of what God desires us to accomplish, because careless, ease-loving church-members shirk responsibilities, leaving them to be

borne by a few willing ones. But God has not appointed a few to do all the praying, all the watching, all the believing, all the warning and entreating, while the majority look on, taking no part in the great work.

Many who claim to be children of God are only a burden to the church. God has given them capabilities which, if properly used, would enable them to be a great help in his work. He expects them to be colaborers with Christ. Their inexcusable indolence is causing them to be recorded in the books of heaven as unfaithful servants. The "well-done" will be spoken to those only who are earnest, faithful workers.

Shall this state of indifference continue from year to year! Are we looking forward to the latter rain, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted for work? The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them. Is Christ always to be disappointed in the beings he has redeemed at an infinite cost?

The power of a higher, purer, nobler life is our great need. God's people are to be filled with holy joy, that its radiance may shine forth from them, brightening the pathway of others. What power, what peace, what joy, the soul may have that is united with Christ. The divine splendor is revealed to those who commune with him who is the source of power.

We know little of the peace and happiness and joy of heaven. We need more efficiency. We need to receive from Christ the water of life, that it may be in us a well of water, refreshing all who come within the sphere of our influence.

It is not spiritual laziness that will bring us near to God, but Christian devotion, personal piety, intelligent advancement in the knowledge of Christ. We shall be filled with the fruits of righteousness. There is a higher standard for us to reach. The world has too much of our thought, and the kingdom of heaven too little.

God has given us talents to be used in the upbuilding of his kingdom. Are we betraying this solemn trust? Do we ask ourselves the question, How am I using the talents my Lord has given me? Have you given to earthly things strength of purpose, tact, and skill, and to God only a feeble, diseased service? Will he accept this at your hand? Shall the eternal be made secondary to the temporal?

Are we doing our appointed work? Are we showing forth in our lives the praises of Him who has called us out of darkness into his marvelous light? Is Christ dwelling in our hearts? Are we not falling far short in our duty? If we are doers of the word, and not hearers only, we shall be whole-hearted in our efforts to make his name a praise in the earth.

Christ tells us to pray with unshaken faith, "Thy kingdom come. Thy will be done on earth, as it is in heaven." These words will surely be fulfilled. Work to the utmost of your ability to answer this prayer. You will then feel so weighty a responsibility resting upon you that you will put away from you all selfishness, all sloth, all indifference. You will rid yourselves of all that Satan could take advantage of in his efforts to defeat Christ's prayer.

We have no time to listen to the suggestions of the foe. At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to co-operate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven,--a door that no human hand or satanic agency can close.

We are to despair at nothing in the line of progression. Moral and spiritual perfection, through the grace and power of Christ, is promised to all who believe. At every step we are to ask for the help of Christ. He is the model we are to follow in character building. He calls for deeds, not words, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Do unto others as you would they should do unto you"--this is to be our rule of life. Christ is the source of light, the fountain of life. He brings us to his word, and from the tree of life presents to us leaves for the healing of the nations. It is his purpose that human beings, purified and sanctified, shall be his helping hand. He leads us to the throne of God, and gives us a prayer to offer to him. When we live this prayer, we are brought into close contact with Christ; at every step we touch his living power. In our behalf he sets in operation the all-powerful agencies of heaven.

My brother, my sister, are you carrying a burden for the unsaved? Do you know

what it means to be a Christian? Not ministers only, are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not ministers only, but all who take their stand under the blood-stained banner of Prince Emmanuel, are to work for the Master, presenting to the sin-sick the wonderful gospel remedy.

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers in an effort to bring the lost sheep back to the fold? There are thousands upon thousands in ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of his Spirit, that you may be filled with a desire to save those who are perishing. Let the prayer ascend to heaven, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

May 24, 1906

The San Francisco Earthquake

While at Loma Linda, the second night after the dedication of the sanitarium, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.

The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I can not find words to describe. It seemed that the forbearance of God was exhausted, and that the Judgment day had come.

The angel that stood by my side then instructed me that but few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when he will visit transgressors in wrath for persistent disregard of his law.

At about one o'clock I awoke, and was impressed to write out some things regarding the supreme rulership of God, and the sacredness of his law. When I met my secretary early in the morning, I told her that wonderful representations had been passing before me in the night season. After breakfast, we received a message asking us to go to Los Angeles by the afternoon train; but I was unable to take any part in preparing for the journey. I was as one dazed by the awful scenes that had passed before me.

We went to Glendale, near Los Angeles, and the following night, April 17, further representations passed before me. I seemed to be in an assembly, setting before the people the requirements of God's law. I read the scriptures regarding the institution of the Sabbath in Eden at the close of the creation week, and regarding the giving of the

law at Sinai; and then I showed that the Sabbath was to be observed "for a perpetual covenant," as a sign between God and his people forever, that they may know that they are sanctified by the Lord, their Creator.

Then I dwelt upon the supreme rulership of God above all earthly rulers. His law is to be the standard of action. None are to pervert their senses by intemperance, or by yielding their minds to satanic influences: for this makes impossible the keeping of God's law. While the divine Ruler bears long with perversity, he is not deceived, and will not always keep silence. His supremacy, his authority as Ruler of the universe, must finally be acknowledged, and the just claims of his law vindicated.

Much more instruction regarding the long-sufferance of God, and the necessity of arousing transgressors to a realization of their perilous position in his sight, was repeated to the people, as received from my instructor.

Wednesday morning, April 18, I was to speak in the church at Los Angeles, where the Southern California Conference was assembled. As we neared the church, we heard the newsboys crying, "San Francisco destroyed by an earthquake!" With a heavy heart I read the first hastily printed news of the terrible disaster.

Two weeks later, on our homeward journey, we went by the way of San Jose, Mountain View, and San Francisco. As we traveled northward, we saw some of the effects of the earthquake; and when we entered San Jose, we could see that large buildings had collapsed, and that others had been seriously damaged.

At Mountain View, the new post-office and some of the largest stores in the town had been leveled to the ground. Other buildings had partially collapsed, and were badly wrecked. When we saw the fallen walls of the Pacific Press, we were sad at heart; but we could not help rejoicing over the fact that no lives were lost. Here, as also in San Francisco, the Lord mercifully spared his children.

We were glad to learn that the proposal of our brethren in Washington, that the situation of our institutions at Mountain View and in San Francisco should be presented in all our churches, met with general favor, and that all will be invited to contribute something toward a fund for their relief. We believe that our people will respond liberally in offerings to meet the present necessities of our institutions that have

suffered. There is no necessity of urging our people to help these institutions; for we believe that all will respond with gifts, and with a tribute of thanksgiving to God for his protecting care over his children.

In this their hour of need, the managers of the Pacific Press are not idle. They have enclosed their building, and are now repairing the damaged rooms inside. The machinery was injured but little, and very soon the presses were at work. The office is now busy with the publication of a special edition of The Signs of the Times, containing an account of the earthquake, and some articles regarding the meaning of such disasters. A commendable effort is being made to give this Earthquake Special a large circulation, and to accompany its distribution with many books and tracts.

Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. At this time, when awful calamities are sweeping away the most costly structures as if by a breath of fire from heaven, many sinners are afraid, and stand trembling before God. Now is our opportunity to make known the truth to them.

Brethren and sisters, will you put on the Christian armor? "Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it trying to do this kind of work; but if you go forth in faith, the Lord will go before you, and will let his light shine upon your pathway. Entering the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven, which will abide in these homes.

God's judgments are abroad in the land. Shall we allow these things to come upon the world without telling the people the meaning of these terrible calamities, and how every one may escape from the wrath to come? Shall we let our neighbors remain in darkness without a preparation for the future life? Unless we ourselves realize where we stand, the day of God will come upon us as a thief.

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent on the consecration and activity of God's church. The Lord calls upon all who believe in him to

be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time comes when Christ shall say, "It is finished," his work for the saving of souls will not decrease, but will grow in importance, and be far-reaching.

On our way home from Mountain View, we passed through San Francisco, and for an hour and a half viewed the destruction wrought in that great city. Buildings that were supposed to be proof against disaster, are lying in ruins. In some instances buildings were partially sunken into the ground. The city presents a most dreadful picture of the inefficiency of human ingenuity to frame fire-proof and earthquake-proof structures.

San Francisco has been laid low, but other cities still remain standing. The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The Word of God portrays the wickedness and corruption that will exist in the world in the last days. As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work.

The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O, that the people may know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. Our understanding is to be quickened by the Holy Spirit. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright.

May 31, 1906

A Call for Greater Consecration

All day yesterday a very heavy burden rested upon me, and last night I could not sleep after one o'clock. We seemed to be assembled in council meeting, where many things were being considered. The Spirit of the Lord came upon me, and I spoke very earnestly to those present. I will now endeavor to write out some of the things that have been burdening my mind. The Lord has preserved my life for some wise purpose, and has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists.

We are now passing through a crisis. This is not an ordinary period in our history. We need now to understand the leadings of providence. None of us should take ourselves under our own supervision, to follow our own desires. In this important time, we are to seek diligently to know the way of the Lord, and be sure that we are following our divine Leader. God is our counselor, and we are to follow the light that he gives in his Word.

We see the conflict going on in Battle Creek, and we are to meet the situation in the right way. Every man and woman connected with the work of God is now, while manifold voices are heard, to ask for grace to discern the right way and to understand the Voice among voices. Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Have we responded to his knock? Have we opened the door, and said, "Come in, thou blessed of the Lord; wherefore standest thou without?" Are we desirous of the presence of the heavenly guest? Are we willing to be instructed as workers together with God, willing to be educated, trained, and disciplined in his way for his service? Are we willing to lay aside our individual preferences, in order to follow the Lord's way and do the Lord's will? Are we seated at his feet, as learners in his school? Do our lives express the desire, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

I am instructed to speak to all our ministering brethren, saying, Have you in faith

asked God for that consecration that will lead to self-denial and self-sacrifice? Many do not move in the confidence of a living assurance that Christ is pleading before the Father as our Intercessor. Christ has identified himself with our necessities, and is able to supply every peculiar need of our weakness. During his life on this earth, he took the attitude of a suppliant, an earnest petitioner, seeking at the hand of the Father a fresh supply of strength, that he might be invigorated and refreshed, and come forth with words of encouragement and lessons of consolation to impart to human beings. His words are to brace every soul for duty and strengthen every soul for trial. As Christ, in his humanity, sought strength from his Father, that he might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of God. Daily we need help and grace and power from the Source of all power. We are to cast our helpless souls upon the One who is ready to help us in every time of need. Too often we forget the Lord. Self gives way to impulse, and we lose the victories that we should gain.

If we are overcome, let us not delay to repent, and to accept the pardon that will place us on vantage-ground. If we repent and believe, the cleansing power from God will be ours. His saving grace is freely offered. His pardon is given to all who will receive it. But the pride of unbelief often rises in the heart, and the sinner turns from the light, and loses the strength that God is so willing to bestow. If he continues in this course, his mind becomes full of criticism of others who do appreciate the light the Lord has given them. But will his criticism of others lessen the mistakes and errors that he in his self-sufficiency has committed? He is dissatisfied with himself, and every word that appears like a reflection on his course he resents.

God will always accept confession, if the evil that has been done is repented of. Our Heavenly Father makes the declaration, "As I live, ... I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live." Over every sinner that repents, the angels of God rejoice with songs of joy. Not one sinner need be lost. Full and free is the gift of saving grace. Every one may have the salvation that the Lord Jesus will bestow abundantly on all who bring his love into their life-work.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We are living in the day of preparation. We must obtain a full supply of grace from the divine storehouse. The Lord has made provision for every day's demand.

Ministers and physicians, in your work you are bearing weighty responsibilities. Let not your thoughts become cheap or common or selfish, for want of the grace of Christ. Our preparation for the home above must be wrought out in this life. The grace of Christ must be woven into every phase of the character.

I am to say to all who claim to be converted, Are your hearts truly changed, and are you watching unto prayer, preserving a thoughtful, consistent course of action, that you may have, not a semblance of religion, but the precious, genuine article? Ministers and physicians, when you accepted Christ, did you experience a deep sense of spiritual need? How much it means to you who are to be ministers of righteousness, to accept the heavenly gift of light and love and peace and joy in the Holy Spirit. You are to be imbued with such love for Christ that you will yield to him your whole affections, surrendering your life to him who gave his life for you. Imbued with the love of Christ, you are to be constrained to perform acts of unselfish service until such acts become your life practise. Daily growth into the life of Christ creates in the soul a haven of peace; in such a life there is continual fruit-bearing.

Brethren and sisters, we need the reformation that all who are redeemed must have, through the cleansing of mind and heart from every taint of sin. In the lives of those who are ransomed by the blood of Christ self-sacrifice will constantly appear. Goodness and righteousness will be seen. The quiet, inward experience will make the life full of godliness, faith, meekness, patience. This is to be our daily experience. We are to form characters free from sin--characters made righteous in and by the grace of Christ. Thus we shall reveal pure and undefiled religion to a world that has not now in the midst of it a Saviour in human form, constantly manifesting his power to heal others' woes. Much depends upon our individual course of action. We should each live in the world the life of a true Christian, that our words and acts may be such as to win souls to Christ. Our hearts are to be cleansed from all impurity in the blood shed to take away sin.

When ministers adorn the doctrine of Christ our Saviour, and when physicians reveal in words and works, and in their influence the healing grace of Christ, when the Saviour is revealed as the One altogether lovely, a great work will be done in behalf of other souls. God calls for truth in the inner sanctuary of the soul, that the whole being may be a representation of the life of Christ.

This matter has been thus presented to me over and over again, and I am instructed to write the same. It is now daylight, and I must take up other matters that have been presented to me in connection with that which I have written. I entreat my brethren and sisters who are ministers or physicians, to work out in their lives the precious principles of truth, that others may take knowledge of you that you have been with Jesus, and have learned of him who is pure and holy and undefiled, without rebuke in a sinful and corrupt generation. Then many will be turned to the Lord through the earnest efforts made in their behalf by those who know the truth.

June 7, 1906

The Scriptures a Safeguard

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be stated.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that he in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of

probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,--not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest

evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular having a faith that separates them from the world.

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

June 14, 1906

Journey to Southern California

Thursday afternoon, April 12, I left my home near St. Helena for a short visit to southern California. Months before I had promised Elder Haskell and his wife that I would unite with them in planning for the establishment of a training-school for medical missionary evangelists, in connection with the educational work of the Loma Linda Sanitarium. Now the time had come for the fulfilment of this promise, and as the sanitariums at Loma Linda and Paradise Valley were to be dedicated about the time of the annual meeting of the Southern California Conference, it was an opportune time to visit this part of the field. Accompanying me were my son, W. C. White, my secretary, and one of my copyists. My son went by way of the Coast Line, that he might stop over a few hours at Mountain View. The other members of our party went direct by way of the San Joaquin Valley route.

As we crossed a portion of the Mojave Desert, we were reminded of the promise, "The desert shall blossom as the rose." Where one usually can see only sage-brush and cactus, there is now to be seen an abundance of grass, and acres upon acres of wild flowers of varied hues.

The Los Angeles Vegetarian Restaurant

Our train into Los Angeles was a few minutes late, and we could not make close connections with the train for Loma Linda, so we spent a pleasant hour at the vegetarian restaurant, on the corner of Third and Hill Streets. This restaurant is now conducted by the medical missionary department of the Southern California Conference, and is in charge of Brother and Sister Allen, who were stanch Roman Catholics until they attended a series of meetings held by Brother W. W. Simpson and his associates less than two years ago.

During the past few years, the Lord has given much instruction regarding the establishment of hygienic restaurants in large cities. Over and over again he has indicated that in many cities we should have small restaurants, as centers of influence, by which the attention of thinking men would be called to the principles that make us "a

peculiar people." Thus many would be led to a knowledge of the message for this time.

In connection with this instruction have been given many cautions against the danger of tying up in restaurant work talent that could be utilized to better advantage elsewhere. Especially is this the danger that attends the conduct of hygienic restaurants so large that many helpers must be employed. The pressure and rush of business is liable to lead to a neglect of the work of soul saving.

In 1902 I wrote out many reasons why it will be best to establish several smaller restaurants in different parts of our large cities. Among these reasons were the following: "The smaller restaurants will recommend the principles of health reform as well as the larger establishments, and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people. In the smaller restaurants there will not be so much work to do, and the helpers will have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform."

At noon we returned to the station, and took "The Golden State Limited" for Loma Linda, sixty-two miles east of Los Angeles, on the main line of the Southern Pacific. Ordinarily this train carries no passengers for small stations, like Loma Linda. Had we taken a later train, we could not have reached our destination until a few minutes after the beginning of the Sabbath, and this we very much disliked to do. In the unusual courtesy shown us by the conductor of the limited through train, we recognized the favoring hand of providence.

At Loma Linda we met many friends, and were made to feel at home. Every one was busy preparing for the Sabbath. At this season of the year, the lawns and flower gardens are very beautiful, and the air is filled with the fragrance of orange-blossoms.

Sabbath Sermon

Sabbath forenoon, we assembled in the sanitarium parlors, and I spoke to the patients and helpers on the first chapter of Second Peter. I dwelt upon the thought that Christ in his humanity, perfected by a life of holiness, revealed that humanity may in this world attain unto perfection of character, through cooperation with divinity.

Abundant provision has been made for us. Within the reach of every human being God has placed "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

In this scripture is set forth the perfection that we are all to reach. As we live on the plan of addition, there will be granted us the grace spoken of in the second verse: "Grace and peace be multiplied unto you,"--multiplied "through the knowledge of God, and of Jesus our Lord." Christ offers to work in our behalf on the plan of multiplication.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is our privilege to lay hold upon these encouraging assurances, that we may place ourselves in right relation to Christ, and thus perfect Christian character.

"He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." We must co-operate with Christ Jesus. We must lay hold of every advantage he has given us, and show that we receive it; for to "as many as received him, to them gave he power to become the sons of God, even to them that believed of his name." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious, precious assurance!

On every hand we see men anxious to insure their lives by taking out a life-insurance policy. Here is your life-insurance policy--an eternal life-insurance policy offered to all who carry out the conditions outlined in this chapter.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Every one of us may have living faith in the power of Christ to keep our feet from walking in false

paths.

There is in our world a spirit of belief, and also a spirit of unbelief. In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. We expect that those who refuse to harmonize with Christ will develop into a warring element; but we should not think that this will do us harm. We must remember that they that are for us are more than they that can be against us. This is my hope and strength and power. I believe in God. I know in whom I believe. I believe the messages that God has given to his remnant church. From childhood I have had many, many experiences that have strengthened my faith in the work that God has given me to do.

Early in my public labors I was bidden by the Lord, "Write, write the things that are revealed to you." At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write. But again came the word, "Write the things that are revealed to you." I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand, and made it possible for me to use a pen?--It was the Lord. When we come into right relation with him, and give ourselves wholly to him, we shall see the miracle-working power of God in word and deed.

In the early days of the message, when our numbers were few, we studied diligently to understand the meaning of many scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study, came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture. These experiences were repeated over and over and over again. Thus many truths of the third angel's message were established, point by point. Think you that my faith in this message will ever waver? Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith? I am as thoroughly established in these truths as it is possible for a person to be. I can never forget the experience I have passed through. God has confirmed my belief by many evidences of his power.

The light that I have received, I have written out, and much of it is now shining forth from the printed page. There is, throughout my printed works, a harmony with my

present teaching. Some of the instruction found in these pages was given under circumstances so remarkable as to evidence the wonder-working power of God in behalf of his truth. Sometimes while I was in vision, my friends would approach me, and exclaim, "Why, she does not breathe!" Placing a mirror before my lips, they found that no moisture gathered on the glass. It was while there was no sign of any breathing, that I kept talking of the things that were being presented before me.

These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy. I thank God that he has preserved my voice, which in my early youth physicians and friends declared would be silent within three months. The God of heaven saw that I needed to pass through a trying experience in order to be prepared for the work he had for me to do. For the past half century my faith in the ultimate triumph of the third angel's message and everything connected with it, has been substantiated by the wonderful experiences through which I have passed. This is why I am anxious to have my books published and circulated in many languages. I know that the light contained in these books is the light of heaven.

I ask you to study the instruction that is written in these books. To John, the aged apostle, came the message, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The Lord has bidden me write that which has been revealed to me. This I have done, and it is now in printed form.

Let us give our hearts to God; for we have only a little time remaining. We are living in the last days. On every hand are signs of the end. Life is becoming more and still more uncertain. We hear of numerous wrecks and other disasters; we hear of many who are killed in an instant, without a moment's warning. Let us determine not to wait until a more convenient season before preparing to meet the Lord in peace when he comes. Let us give ourselves wholly to him, and then work for the salvation of other souls, from house to house, and wherever we may be. I am expending all the means I have, in the work of advancing the third angel's message. We should be planning to win souls to Christ, and now is our time to do this work. The harvest is ready, but the reapers are few. From all parts of the world we are receiving letters telling us that the light is shining in clear rays in distant lands, and that the honest in heart are accepting the evidences of the truth for this time.

Amid the error that is overspreading the whole earth, let us strive to stand firm on

the platform of eternal truth. Let us put on the whole armor of God; for we are told that in this time Satan himself will work miracles before the people; and as we see these things, we must be prepared to withstand their deceptive influence. Whatever is presented by the enemy as truth, ought not to influence us; for we should be under the instruction of the great Author of all truth.

I feel an intense interest in the future work and prosperity of the Loma Linda Sanitarium. God has not given us these buildings for naught. He has not given them for us simply to take pride and comfort in. We know that this beautiful property has been given us as an indication of a great work that is to be done in southern California for the Lord. We are to help every soul in need of help. We desire to see souls converted, that finally they may enter in through the gates into the city of our God. We desire to see these souls receive the crown of life and a golden harp and a palm branch of victory. We desire that they shall have life, eternal life, in the kingdom of glory.

This is why I am willing, so long as my life is spared, to bear the testimony that God may give me. Pray, pray, I beseech of you who are here in this Sanitarium. You who have no hope, do not wait; do not, I beg of you, wait a moment. Get hold of it, oh, get hold of it; for you can have hope. It is offered all who believe in Christ Jesus, and you can have it. If you will work on the plan of addition, God will work on the plan of multiplication, and you will have peace and joy and assurance--a foundation that can never fail. Then you will be prepared to meet the King in his beauty, and will hear him say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

June 21, 1906

Dedication of the Loma Linda Sanitarium

Sunday, April 15, the beautiful buildings and grounds of the Loma Linda Sanitarium were solemnly dedicated to the service of God.

The exercises of the day meant much to those who had many personal sacrifices in order to help secure the institution and set it in operation. During the forenoon, the friends of the sanitarium began to come in from Los Angeles and its vicinity, and from Riverside, Redlands, San Bernardino, and other places in the beautiful valley, in the heart of which is Loma Linda. The morning hours were spent in looking over the property that has so providentially come into our possession. At noon, a lunch was served on the lawn.

Early in the afternoon the people gathered for the dedicatory exercises. Seats had been placed on a gentle sloping lawn, under the shadow of a beautiful grove of evergreen pepper-trees. In front was a large improvised platform, on which were seated the speakers and the singers. The congregation numbered about five hundred. Among those present were several physicians and other leading men from the surrounding cities.

During the exercises, the people were told of the remarkable providences that had attended every step taken to secure the property. The purpose we have in view in the establishment of many sanitariums was also dwelt upon. I was present at the meeting only a portion of the time, and spoke with freedom for nearly half an hour on the advantages of outdoor life in the treatment of disease.

I tried to make it plain that sanitarium physicians and helpers were to cooperate with God in combating disease not only through the use of the natural remedial agencies he has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God.

In Deuteronomy we read: "Harken. O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live." And when Moses, just

before his death, had repeated the statutes of Jehovah in the hearing of all Israel, he declared: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live."

Again he pleaded: "I have set before you life and death; ... choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days."

In his closing admonitions, Moses once more exhorted Israel to observe "all the words" of God's law. "It is not a vain thing for you," he declared; "because it is your life: and through this thing [through obedience] ye shall prolong your days."

Physicians and ministers are to unite in an effort to lead men and women to obey God's commandments. They need to study the intimate relationship existing between obedience and health. Solemn is the responsibility resting upon medical missionaries. They are to be missionaries in the true sense of the term. The sick and the suffering who entrust themselves to the care of the helpers in our medical institutions, must not be disappointed. They are to be taught how to live in harmony with heaven. As they learn to obey God's law, they will be richly blessed in body and in spirit.

The advantage of outdoor life must never be lost sight of. How thankful we should be that God has given us beautiful sanitarium properties at Paradise Valley and Glendale and Loma Linda! "Out of the cities! out of the cities!"--this has been my message for years. We can not expect the sick to recover rapidly when they are shut in within four walls, in some city, with no outside view but houses, houses, houses--nothing to animate, nothing to enliven. And yet how slow some are to realize that the crowded cities are not favorable places for sanitarium work!

Even in southern California not many years ago, there were some who favored the erection of a large sanitarium building in the heart of Los Angeles. In the light of the instruction God had given, we could not consent to the carrying out of any such plan. In the visions of the night, the Lord had shown me unoccupied properties in the country, suitable for sanitarium purposes, and for sale at a price far below the original cost.

It was some time before we found these places. First, we secured the Paradise Valley Sanitarium, near San Diego. A few months later, in the good providence of God, the Glendale property came to the notice of our people, and was purchased and fitted up for service. But light came that our work of establishing sanitariums in southern California was not complete; and on several different occasions Testimonies were given that medical missionary work must be done somewhere in the vicinity of Redlands.

In an article published in the Review of April 6, 1905, I wrote:

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

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

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

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

These words were written before I had learned anything about the property at Loma Linda. Still the burden of establishing another sanitarium rested upon me. In the fall of 1903 I had a vision of a sanitarium in the midst of beautiful grounds, somewhere in southern California, and no property I had visited answered to the presentation given in this vision. At the time, I wrote about this vision to our brethren and sisters assembled at the Los Angeles camp-meeting early in September, 1903.

While attending the General Conference of 1905, at Washington, D. C., I received a letter from Elder J. A. Burden, describing a property he had found four miles west of Redlands, five and one-half miles southeast of San Bernardino, and eight miles northeast of Riverside. As I read his letter, I was impressed that this was one of the places I had seen in vision and I immediately telegraphed him to secure the property without delay. He did so, and as the result, Loma Linda is in our possession.

Later, when I visited this property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place, which is all prepared for us to use to the honor and glory of his name!

Loma Linda cost us forty thousand dollars. The original cost was over three times this sum. There were seventy-six acres of land in the tract, and thirty have been added since. As a sanitarium site, the property is a valuable one. The grounds have been carefully laid out, at great expense to the original owners, and are beautified by well-kept lawns and flower gardens. The extensive view of valley and mountain is magnificent. One of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery on every side.

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are

established,--the advancement of God's closing work in the earth.

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists.

Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field. He instructed me to call upon Elder and Mrs. S. N. Haskell to help us in getting properly started a work similar to that which they had carried on in Nashville and at Avondale. They came, and are now laboring with all the powers of their being to do a solid work. They conduct classes regularly in the institution, and have established a Bible training-school at San Bernardino, from which center is extending an influence throughout this district. Prof. W. E. Howell and his wife have consented to unite with the forces at Loma Linda in an effort to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way.

June 28, 1906

The Scriptures a Safeguard

The Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, to release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language

employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, "If any man will do his will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

July 5, 1906

The Judgments of God on Our Cities

It was while we were still at Loma Linda, the second night after the dedication of the sanitarium, that there passed before me an awful scene of buildings shaken down and destroyed, with great loss of life. I have already described this scene, in the article, "The San Francisco Earthquake."

Terrible as was the representation that passed before me, that which impressed itself most vividly on my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of his law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course.

Throughout the following day, I pondered the scenes that had passed before me, and the instruction that had been given. During the afternoon we journeyed to Glendale, near Los Angeles; and the following night I was again instructed regarding the holiness and binding claims of the ten commandments, and the supremacy of God above all earthly rulers. It seemed as if I were before many people, and presenting scripture after scripture in support of the precepts spoken by the Lord from Sinai's height.

It has taken me many days to write out a portion of that which was revealed those two nights at Loma Linda and Glendale. I have not finished yet, as many other matters of urgent importance have come up for consideration. I hope soon to write several articles on God's law, and the blessings that are promised the obedient.

Our God is the Ruler of the universe. His law is of universal application. It is founded on love,--love to God, and love to our fellow men. Satan's supreme efforts are directed toward the setting aside of this law. In this work he has been largely successful. There is a marked disposition to exalt human enactments above the law of our Sovereign Ruler, the Monarch of the heavens and the earth. The world is filled with transgression. A spirit of lawlessness pervades every land, and is especially manifest in

the great cities of the earth. The sin and crime to be seen in our cities is appalling. God can not forbear much longer. Already his judgments are beginning to fall on some places, and soon his signal displeasure will be felt in other places.

There is to be, at this period, a series of events which will reveal that God is Master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward, and still onward the work will advance, until the whole earth shall have been warned. And then shall the end come.

The startling and stupendous events connected with the warning of the world are fraught with momentous results. The messengers who proclaim the truth for this time are laboring in co-operation with all the forces of heaven. In tender compassion God himself is speaking to an impenitent world through judgments; and he will continue to speak in this manner. For many years we have known that the great cities would be visited with divine judgments because of long-continued disobedience. In no uncertain words the Lord has warned us not to establish large institutions in the cities. "Out of the cities; out of the cities,"--this is the message that has often come to us. And this is one reason why the Lord has been opening the way so wonderfully for our publishing houses and sanitariums and schools to be located in country places.

The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service.

This was the burden of my message to the brethren and sisters assembled in

conference at Los Angeles. On the morning of the San Francisco earthquake, April 18, the second day after the scene of falling buildings had passed before me, I spoke in the Carr Street church, and bore a decided testimony on the necessity of our doing all we can to acquaint the people with the teachings of God's Word. I referred to the great work that must be done in the cities of our land, and of our inability to do this work by establishing institutions in the heart of these cities. We must learn to labor from outpost centers, and to place our dependence, not on buildings or display, but on the power of the Word of God. The Holy Spirit will impress the honest heart. Our dependence is in God.

"Out of the cities; out of the cities!"--this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places.

Since the San Francisco earthquake, many rumors have been current regarding statements I have made. Some have reported that while in Los Angeles, I claimed that I had predicted the San Francisco earthquake and fire, and that Los Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that "the earthquakes will come; the floods will come;" and that the Lord's message to us is that we shall "not establish ourselves in the wicked cities."

Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of the work.

Under date of August 9, 1903, I further wrote regarding this sensational report:

"How comes the word that I have declared that New York is to be swept away by

a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.

"But I have sent cautions to the brethren working in New York, saying that these flaming, terrifying notices should not be published. When my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet....

"The destroying angels are today executing their commission. Death will come in all places. This is why I am so anxious for our cities to be warned. There is a work to be done by canvassing in our cities that has not yet been done.... The blessing of God rests on the workers who warn those that are unready to meet him.... Now is our time to work."

For the past twenty years, and particularly since my return from Australia, I have borne a most decided testimony in favor of proclaiming the third angel's message in the cities of America.

About thirty years ago, when my husband and I were planning for the building of a house of worship in San Francisco, some, when they saw the plan, said, "It is too large. The house will never be filled." At the same time, we were erecting the first building of the Pacific Press and the meeting-house in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that he would open the way for the advancement of these enterprises!

At that time, I dreamed that I saw two beehives, one in San Francisco and one in Oakland. In the hive in Oakland, the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen

among the bees. They were earnestly at work.

When I related this dream, it was interpreted to mean that in San Francisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for the work.

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by his Holy Spirit to carry forward the work with faith and courage and perseverance.

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand.

Sabbath morning, November 10, 1900, we entered the San Francisco church, and found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled his word.

During the past few years, the "beehive" in San Francisco has been indeed a busy one. Many lines of Christian effort have been carried forward by our brethren and sisters there. These included visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the truth from house to house; the distribution of literature, and the conducting of classes on healthful living and the care of the sick. A school for the children has been conducted in the basement of the Laguna Street meeting-house. For a time a working men's home and medical mission was maintained. On Market Street, near the city hall, there were treatment rooms, operated as a branch of the St. Helena Sanitarium. In the same locality was a

health food store. Nearer the center of the city, not far from the Call building, was conducted a vegetarian cafe, which was open six days in the week, and entirely closed on the Sabbath. Along the water front, ship mission work was carried on. At various times our ministers conducted meetings in large halls in the city. Thus the warning message was given by many.

I have carried a constant burden for our work in the large cities. Nearly two years after meeting with our brethren and sisters in the San Francisco church since my return to America, I wrote the following (September 1, 1902):

"The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country.... It would be a mistake for us to purchase or erect large buildings in the cities of southern California for sanitarium work; and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message; but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise.

"Well-equipped tent-meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath."

In this same manuscript, the opening of hygienic restaurants was mentioned as "a work that God would have done in the cities. If wisely conducted, these restaurants will become missionary centers."

Some weeks later, October 8, 1902, I wrote: "For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work."

October 30, 1902: "To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. Get out of the cities as fast as possible. Parents can secure small homes in the country,

with land for cultivation, where the children will not be surrounded with the corrupting influences of city life. God will help his people to find such homes outside the cities."

November 28, 1902: "A great work is to be done. I am instructed by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by; and this work has not been done. I feel a heavy burden that we shall now redeem the time."

April 20, 1903: "The message of warning should be sounded in the large, wicked cities, such as San Francisco. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under his judgments."

June 20, 1903: "The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O that the people may know the time of their visitation!

"We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is at hand.... O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth."

June 3, 1903: "There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time. The Lord calls upon every believer to consecrate himself wholly to his service. All are to work for him, according to their several ability."

November 12, 1902: "The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,--fire and flood and earthquakes, with war

and bloodshed. Something great and decisive will soon of necessity take place."

May 27, 1903: "The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The truths of the eighteenth and nineteenth chapters of Revelation should be read and understood by all."

April 9, 1903: "The divine statutes have been set aside. The time will soon come when God will vindicate his insulted authority. 'The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: and the earth also shall disclose her blood, and shall no more cover her slain.' 'Who may abide the day of his coming? and who shall stand when he appeareth?'"

July 12, 1906

The Southern California Conference

The annual meeting of the Southern California Conference was held in Los Angeles, April 16-20. I was present only a portion of the time.

The reports presented at the conference were most encouraging. It was stated that about a year ago, there was a deficit of nearly eight thousand dollars, which has all been paid; and at the time of the meeting, there was about six thousand dollars in the treasury. The gifts to missions amounted to nearly three thousand dollars. It was further stated that the debt on the Fernando School is now twelve thousand dollars--just about half the total debt a few months ago. According to the financial report, the medical institutions in Los Angeles, including the restaurant and the Glendale Sanitarium, earned nearly nine thousand dollars during the past nine months. A large portion of this sum has been used to lessen the debts on these institutions.

I was especially pleased to learn of the efforts put forth during the past year in the tourist centers of this conference. A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time, because this was a place through which travelers were constantly passing, and where many often tarried. There are now twenty-six churches and nine companies in the Southern California Conference, with a membership of over fifteen hundred. What a work could be done in this field, if all these brethren and sisters were to improve every opportunity to let the light of truth shine forth!

The Glendale Sanitarium

During the Los Angeles meeting, we were entertained at the Glendale Sanitarium. This institution, which was opened in the latter part of 1904, has been well patronized by a good class of patients. The blessing of the Lord has attended the efforts put forth for restoration of health. Nor have the spiritual interests been lost sight of. Brother C. N. Marvin, the chaplain, reports that some who have come to the sanitarium have been brought into the truth. The physicians and helpers are of good courage. They have had some remarkable experiences in answer to prayer. The Lord has worked upon hearts,

and some who were indifferent have responded to the influences of the Holy Spirit, and are now having a good Christian experience. A deep interest has been manifested in the study of the Bible.

Brother W. R. Simpson, the manager, told me that the earnings of the institution are sufficient to make possible a reduction of the debt. For some time the sanitarium has been filled with patients. There are those who can not go far from Los Angeles for treatment. The close proximity of the Glendale Sanitarium to Los Angeles, makes it possible for such ones to patronize this institution. Glendale is a very important member of the sisterhood of medical institutions in southern California. Let us continue to praise the Lord that he has given us this institution to use for the honor of his name.

Sabbath Sermon in San Diego

Upon reaching Paradise Valley, April 20, I was very weary; but the next morning we attended the San Diego church, where I spoke to the people on the first chapter of Second Peter. Since my former visits to San Diego, Elders W. W. Simpson and Wm. Healey have held a series of meetings there, and as the result many were added to the church-membership. The church building was crowded. As I looked for the first time into the faces of these new converts, I was drawn out to speak words of counsel and encouragement to them.

In connection with the injunction of Peter that we are to add "to temperance, patience," I referred to the blessings of health reform, and the advantages to be gained by the use of proper combinations of simple, nourishing foods. The close relationship that eating and drinking sustain to the state of one's mind and temper, was dwelt upon. We can not afford to develop a bad temper through wrong habits of living. Whether we eat or drink, or whatsoever we do, we are to keep in mind the glory of God. We are the purchased possession of the blood of the Son of God.

To the parents I made an appeal in behalf of the church in the home. Fathers and mothers have the privilege of studying the Bible with their children, and of training and disciplining them for service in the Master's cause. In every instance where discipline is necessary, the tenderness and patience that God manifests toward us, is to be revealed. Correction administered in love will touch and tender the hearts of the children, and accomplish far more than would sternness and harshness. As parents pray, and strive to

deal wisely with their children, heavenly angels will work in their behalf.

God desires parents to take hold of their work intelligently, because we have only a little time in which to prepare for the return of the Saviour. We are admonished of the nearness of the end by the calamity that has befallen San Francisco. Christ declared that earthquakes and other judgments would be seen in divers places. By these he desires to demonstrate that he hates iniquity, and that at last he will punish transgressors. He will forbear, and forbear, and forbear; but finally he can forbear no longer.

In the days of Abraham the Lord declared, "The iniquity of the Amorites is not yet full." He would not at that time allow them to be destroyed. In this is revealed the long-sufferance of God. The Amorites were at enmity against his law; they believed not in him as the true and living God; but among them were a few good persons, and for the sake of these few, he forbore long. Centuries afterward, when the Israelites returned from Egypt to the promised land, the Amorites were "cast out before the children of Israel." They finally suffered calamity because of continued wilful disregard of the law of God.

Our brethren and sisters in the San Diego church, and in many other churches as well, have the privilege of training the youth so conscientiously in a knowledge of the truths of God's Word that these youth will be able to meet the people where they are, and introduce the third angel's message into many homes. Thus many of our youth will develop rapidly into missionaries who can labor from house to house.

It is difficult to find capable young men and young women who can enter the cities and do effective service. In these tourist centers where many travelers come for health and pleasure, we greatly need young men who are thoroughly grounded in the truths of the third angel's message, to go around among the people, and minister to them, speaking a word in season to this one, and offering encouragement to another. We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the every-day household duties, if need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry.

Dedication of the Paradise Valley Sanitarium

While we were at the Paradise Valley Sanitarium, this institution was dedicated. Early in the afternoon of April 24, the invited guests and many friends of the sanitarium began to arrive. The dedicatory exercises passed off very pleasantly.

Elder S. N. Haskell was on the program as the first speaker, but his train was late, and so I spoke first, on the theme, "In Touch with Nature." I began by reading a portion of the forty-second of Isaiah, in which scripture are emphasized the power of Jehovah, his care for his people, and his yearning desire to bring under his beneficent care those who are ignorant of his purposes concerning them. Through the prophet Isaiah, "Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," declares to his people: "I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house.... Sing unto Jehovah a new song, and his praise from the end of the earth."

I related some of my early experiences in caring for the sick, and showed how outdoor life, exercise, and good food, in connection with the best of treatments and faith in God's healing power, will do wonders in the restoration of health.

Elder Haskell spoke next, on the healing of the one "sick of the palsy." Brother J. F. Ballenger offered the dedicatory prayer. Elder Reaser was chairman of the afternoon service.

While many of the guests were looking over the buildings and grounds, I had a very interesting interview with Dr. Mary L. Potts, the one who formerly owned the property now known as the Paradise Valley Sanitarium. Mrs. Potts is a woman of ability. She is an excellent speaker, and is still going from place to place to deliver public lectures on health and temperance. During the evening exercises she spoke before the large assembly, and told the story of her effort to establish and maintain a sanitarium home in this beautiful place, and of her pleasure because the work she was unable to carry on, is now taken up by us. She seemed to be very thankful that the place is in such good hands.

With the three-story addition, including ample treatment rooms, sun parlors, and

rooms for the nurses, there are now about eighty rooms; these, with the cottage on the sanitarium grounds, are sufficient for the accommodation of about seventy-five patients. Through the sacrificing liberality of our brethren and sisters, this institution has been placed on vantage-ground. May the Lord continue to bless those who have given of their means for the establishment of the Paradise Valley Sanitarium.

The Loma Linda Bakery

On the morning of April 26, we returned to Loma Linda, to attend a meeting called for the consideration of the health food business in southern California.

We shall have a work to do at Loma Linda in supplying health foods, in a limited way, to the surrounding cities; but it has been presented to me that in the establishment of a large food factory, the managers of the sanitarium would be disappointed in their expectations. The light given me is that in a food business large enough to supply southern California through the regular channels of trade, it would be difficult to avoid bringing in a spirit of commercialism; and if the perplexing details were not attended to most carefully, there would be more expense than income. The sanitarium managers could ill afford to spend the time that would be required to make the business a success.

Loma Linda is a place that has been especially ordained of God to make a good impression upon the minds of many who have not had the light of present truth. Every phase of the work in this place, every movement made, should be so fully in harmony with the sacred character of present truth as to create a deep spiritual impression.

Everything connected with the institution at Loma Linda should, so far as possible, be unmingled with commercialism. Nothing should be allowed to come in that would in anywise hinder our efforts for the saving of souls. In the management of a small sanitarium bakery, the commercial idea is to be lost sight of. In the carrying forward of every line of sanitarium work, we are to leave upon the minds of our patients the impression that we are keeping constantly in view the glory of God.

July 19, 1906

A Visit to Mountain View

On the morning of May 2, we left Loma Linda, and started on our homeward journey. Passing through Los Angeles, we rested an hour or two at the treatment rooms, and took the afternoon north-bound train over the Coast Line.

I had planned to spend a day at Fernando, but on account of a severe cold recently contracted, dared not undertake labor there. I did not want to see the ruins of San Francisco, and dreaded to stop at Mountain View. But the next morning, as we neared Mountain View, we decided to stop over for a few hours.

The board of managers of the Pacific Press Publishing Company felt the need of counsel, and urged that we remain over the Sabbath. We finally consented to do so. Thursday afternoon we met with the brethren in council. I spoke a short time. The following day I was ill, and very weak. The cold had taken a firm hold on my system. I doubted if I should be able to speak on the morrow. However, I ventured to allow the brethren to make an appointment for me to address the people Sabbath forenoon. I made the Lord my entire dependence; for I knew that unless he should be my helper, I could not speak more than a few words. My throat and head were greatly troubled. I was so hoarse that I could scarcely speak aloud.

Sabbath morning I felt no better. At the appointed hour, I went over to the chapel, and found it crowded. I feared I should fail, but began talking. The moment I began to speak, strength was imparted. I was relieved of hoarseness, and spoke without difficulty for nearly an hour. My illness seemed to disappear, and my mind was clear. As soon as I finished speaking, the hoarseness came upon me again, and I began coughing and sneezing as before.

To me, this experience was a marked evidence of divine help. I am so grateful to my Heavenly Father for this special miracle of his power, which gave me no chance to entertain any doubt but that he had a message for me to bear to the people. I was very ill in the afternoon, and restless during the night; but Sunday I was able to sit up in bed and write a few pages. Monday, May 7, we returned home, passing through San Francisco

en route.

The Sabbath Sermon

The last prayer of Christ, as recorded in the seventeenth chapter of John, formed the basis of my remarks. Standing in the shadow of the cross, the Saviour here presented principles that lie at the foundation of all true Christian experience. Lifting up his eyes unto heaven, he said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Fathers and mothers may find special encouragement in these words. Their greatest desire in behalf of their children should be to train them in the knowledge of "the only true God, and Jesus Christ," who was sent by the Father to bring to us the gift of life eternal. Of Abraham, the great Searcher of hearts declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." There will be no betraying of truth, no yielding to the temptation of Satan to allow the children and the household to control. By the influence of decided authority mingled with love, the wise parent will rule his household in the fear of God.

In connection with the petition of Christ, "Sanctify them through thy truth: thy word is truth," I felt impelled by the Spirit of God to appeal to the youth to study the Word. Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures--representations originated by satanic agencies. The youth can not afford to poison their minds with such things. "What is the chaff to the wheat?" Let every one who claims to be a follower of Christ, read only that which is true and of eternal value. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there by any virtue, and if there be any praise, think on these things."

May the Lord help us to appropriate the instruction that Christ gave his disciples

just prior to his crucifixion. We are to build up one another in the most holy faith. A Christian can not mingle with worldlings as one of their number. Though living in the world, we are not to be of the world. He who acts as a worldling, while retaining his name on the church book, greatly dishonors God.

In his prayer the Saviour has revealed his desire that our conduct be such that the Father can have the same love for us, and the same interest in our salvation, that he had for his only begotten Son. He desires that we shall partake freely of the divine nature, and thus escape the corruption that is in the world.

We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadow of our doors there are many, many opportunities for communicating to others the saving truths of the third angel's message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for many years. In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God? The Scriptures are to be studied diligently, and are to be made the man of our counsel. None can afford to neglect this source of strength and blessing.

A Solemn Message to Our Youth

While in Mountain View, I was instructed, as God's messenger, to appeal to the youth connected with our institutional work. This message is applicable to all young men and young women who claim to be Sabbath-keepers, and especially to those who are laboring in our institutions:

Dear youth, there is great need of your examining yourselves. Many perished in the fearful calamity at San Francisco. How many who were destroyed by that awful earthquake, were prepared for death? How many who are still alive, will be admonished? None of us can foretell where the next destructive earthquake may be permitted to come. Who are prepared?

Our young people need to be surrounded with wholesome, uplifting influences. They are to be kept in the love of the truth. The standard set before them should be high. Some feel a desire to be left without restraint, that they may do as they please. Those

who are connected with our institutions in positions of responsibility should take upon themselves the burden of caring for the souls of those placed under their charge.

The fathers and mothers, too, in the church, are under sacred obligation to watch for the souls of their children as they that must give an account. Let none, neither parents nor the youth, begin to believe that amusements are essential, and that a careless disregard of the Holy Spirit during hours of selfish pleasure, is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared today for my life to close? Have I the heart preparation that fits me to do the work which the Lord has given me to do?"

Every youth should make God's Word his guide, and daily gather from the Word the instruction given. If some refuse to be guided by this instruction, they are sowing seeds that the enemy has placed in their hands, and they will not care to reap the harvest. In view of the abundant opportunity given every one to walk in the light of God's Word, is it not sad to think that some are choosing their own way of careless pleasure?

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually conducted, are acceptable to Christ.

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would let his blessing come into their hearts.

O that every church-member, every worker in our institutions, might realize that this life is a school in which to prepare for examination by the God of heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of heaven.

As God's messenger, I am now instructed to speak to all, including the youth: We are still spared; and now we have a precious opportunity to think to some purpose.

Some of our Sabbath-keepers who have had great light, have allowed their children to have very much their own way, until the leaven of an evil influence has permeated other households. The parents are to be called to an account, if they do not bring sound doctrine into their home life; for only by doing their duty faithfully may they hope to see sound practises in the lives of their children. The form of sound words is to be fully appreciated; but unless these words lead to right acts, the work has been left unfinished.

To all, old and young, the word of the Lord is: Let the truth of God be inwrought in mind and soul. Let your prayer be, "O Lord, preserve my soul, that I shall not dishonor thee." Let your prayers ascend to God, that he may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: "Sanctify my heart through the truth. Let thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in thy Word, given to guide me in this life as a preparation for the future, eternal life."

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. The way of the Lord can be learned only through most careful obedience to his Word. Study the Word.

July 26, 1906

A Messenger

Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point, and that point, and another point, that I said, "One at a time, if you please, lest you confuse me."

And then I appealed to them, saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days."

Some have stumbled over the fact that I said I did not claim to be a prophet and they have asked, Why is this?

I have had no claims to make, only that I am instructed that I am the Lord's messenger; that he called me in my youth to be his messenger, to receive his word, and to give a clear and decided message in the name of the Lord Jesus.

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. "Your work," he instructed me, "is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my

power shall be with you.

"Be not afraid of man, for my shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil."

Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word "prophet" signifies.

When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do.

God has made plain to me the various ways in which he would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life."

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense.

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service.

I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the

ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions.

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime.

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care, and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility.

While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.

In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden.

To claim to be a prophetess is something that I have never done. If others call me

by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger sent to bear a message from the Lord to his people, and to take up work in any line that he points out.

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess.

I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do.

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of his Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in him; for I know that he will never leave nor forsake those who put their trust in him. I have committed myself to his keeping.

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

August 2, 1906

Aggressive Work to Be Done

To Ministers and Physicians, There is a heavy burden resting on my soul. I pray the Lord to impress the hearts of his people with the solemnity of the time in which they are living, and with the necessity of making straight paths for their feet. Some who have long known the truth are confused by leaders who have been walking in false paths.

"I am the way, the truth, and the life," Christ declares. "No man cometh unto the Father, but by me." Those who have a living connection with Christ will reveal it by their works. "Faith, if it hath not works, is dead, being alone."

We have reached an important chapter in our experience. We have advance movements to make. Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love, and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with his people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth, but unless self dies, unless we live Christ's life of obedience, our profession is worthless.

Nothing can take the place of obedience to a "Thus saith the Lord." Knowledge that does not lead to a practise of self-denial and self-sacrifice, to a daily walk in the footsteps of Christ, but rather to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience.

Self-sufficiency, exercised in a family or an institution, means great injury to the work of God. It is destructive to the spiritual life of those who cherish it. True faith leads away from selfish plans and from the self-pleasing life. Obedience, in order to be acceptable to God, must be the whole-souled obedience that Christ ever offered to the Father.

In response to the question, Who shall enter the kingdom of heaven? Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;

but he that doeth the will of my Father which is in heaven."

What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, "Blessed are they that hear the Word of God, and keep it." "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

The theories that lead to unbelief in the Word of God and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive, but they develop into strange doctrines, which unsettle faith in the past experience of God's people, and take away the foundation pillars. These theories have come in among us, and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors.

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their text-book, then the truth will be proclaimed with power, and souls will be converted.

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings the correct light in which to regard God. He has given his life as our example in all things. I have been instructed that those who in the daily life heed not the instructions of the Bible, do not know God or Christ, who he has sent. Those who have not lived the Scriptures will invent sophistries to occupy the mind and absorb the attention, and teach things that the One who owns men--body, soul, and spirit--has not said should be taught.

Just before his ascension, Christ gave his disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church-members need to study most earnestly. Those who study this instruction as they should will not dare advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and the omega of knowledge, your study. All through the Old Testament and the New there are things that are not half understood.

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

The giving of this message is our work in the world. Those of our people who are living in large centers would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants.

Regarding the messages he had written out, John the Revelator declared: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,"--to lessen the force of their meaning,--"God shall add unto him the plagues that are written in this book." Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that his judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book--the Revelation of Jesus Christ. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Study these words. Study the instruction found in Matthew 25:14-46. Compare this instruction with your life record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ.

Let us walk in the footsteps of Christ, in all the humility of true faith. Let us put away all self-trust, committing ourselves, day by day and hour by hour, to the Saviour,

constantly receiving and imparting his grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to him. "If any man will come after me," Christ declares, "let him deny himself, and take up his cross, and follow me." Those only who obey this word will he recognize as his believing ones. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And the Word was made flesh, and dwelt among us." O, wonderful condescension! The Prince of heaven, the Commander of the heavenly hosts, stepped down from his high position, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might become the divine Teacher of all classes of men, and live before human beings a life free from all selfishness and sin, setting them an example of what, through his grace, they may become.

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Praise God for this wonderful statement! The possibilities that it presents seem almost too great for us to grasp, and put to shame our weakness and our unbelief. Let us praise God that we can see our Saviour by faith. Let us grasp the great gift. Our only hope in this life is to reach forth the hand of faith, and grasp the hand outstretched to save. Daily we are to "behold the Lamb of God, which taketh away the sin of the world." If we would look away from self to Jesus, making him our guide, the world would see in our churches a power that it does not now see.

August 9, 1906

Hold Fast the Beginning of Your Confidence

For many months I have been troubled as I have seen that some of our brethren whom God has used in his cause are now perplexed over the scientific theology which has come in to lead men away from a true faith in God. Sabbath night, a week ago, after I had been prayerfully studying over these things, I had a vision, in which I was speaking before a large company, where many questions were asked concerning my work and writings.

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. "Stand as the messenger of God anywhere, in any place," I was bidden, "and bear the testimony I shall give you. Be free. Bear the testimonies that the Lord has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; 'teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'"

After the vision I prayed aloud with great fervor and earnestness. My soul was strengthened; for the words had been spoken: "Be strong, yea, be strong. Let none of the misleading words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward with your work.

"If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment."

To those who have been convinced again and again as the Holy Spirit has borne witness, all the words that can now be said can not be as forcible as the impression

made by the Holy Spirit of God.

To my brethren I say, Go forward. Be of good courage. Whenever the Spirit of God is entertained in the place of the underworking of evil influences on mind and heart, those who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from what it has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end.

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the work now for those who need the truth, and who have not resisted evidences of the truth for fallacies and scientific imaginations.

The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history.

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straightforward, clear-cut message.

Thus I was speaking before a perplexed company just before I called them to take their stand on the right side. If some choose another position, let them alone. Labor for those who have never had the evidence of truth. So long as men hold fast to men, and believe men in the place of the word of God, you can do little to help them. You are working against principalities and powers, as is represented in Ephesians 6:12.

We are to revive the truth; to stand in the truth. Whoever is determined to depart

from the faith can not be helped by you. All your reasoning will be as idle tales.

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minutemen. Go into the cities that need the message of a soon-coming Saviour. Thousands of unbelievers in our cities need to hear the last message of warning.

It is Satan's plan to produce these variances, to keep our minds on dissensions and unprofitable problems until the last woe shall come upon the world. Time now is too precious to be lost through confusion. Proclaim to the world that Christ is soon coming.

Gather not at Battle Creek; spoil not the minds of youth, physicians, and ministers. Set at work in the cause of God every soul who has heeded the words of warning given.

I have been instructed that it is not extravagant display which is now required in giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses, are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power of his people. Maintain simplicity; and pray in faith, constantly. Wherever you are, your only safety is in prayer. Hold fast the beginning of your confidence firm unto the end.

Beware of the leaven of evil. Talk less; criticize less. Let every one remember that he is now on test and trial for life, eternal life.

God now calls for all who choose to serve him, to stand firmly on the platform of eternal truth. Let those who have brought about the present state of confusion by making the division that exists, stop to consider seriously before going any further. "Choose you this day whom ye will serve." "If the Lord be God, follow him; but if Baal, then follow him."

August 16, 1906

Teachers as Examples of Christian Integrity

I have a message for those standing at the head of our educational institutions. I am instructed to call the attention of every one occupying a position of responsibility, to the divine law as the basis of all right conduct. I am to begin by calling attention to the law given in Eden, and to the reward of obedience and the penalty of disobedience.

In consequence of Adam's transgression, sin was introduced into the fair world that God had created, and men and women became more and still more bold in disobeying his law. The Lord looked down upon the impenitent world, and decided that he must give transgressors an exhibition of his power. He caused Noah to know his purpose, and instructed him to warn the people while building an ark in which the obedient could find shelter until God's indignation was overpast. For one hundred and twenty years Noah proclaimed the message of warning to the antediluvian world; but only a few repented. Some of the carpenters he employed in building the ark, believed the message, but died before the flood; others of Noah's converts backslided. The righteous on the earth were but few, and only eight lived to enter the ark. These were Noah and his family.

The rebellious race was swept away by the flood. Death was their portion. By the fulfilment of the prophetic warning that all who would not keep the commandments of heaven should drink the waters of the flood, the truth of God's word was exemplified.

After the flood the people once more increased on the earth, and wickedness also increased. Idolatry became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while he chose Abraham, of the line of Shem, and made him the keeper of his law for future generations. To him the message came, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And by faith Abraham obeyed. "He went out, not knowing whither he went."

Abraham's seed multiplied, and at length Jacob and his sons and their families went down into Egypt. Here they and their descendants sojourned for many years, till at

last the Lord called them out, to lead them into the land of Canaan. It was his purpose to make of this nation of slaves a people who would reveal his character to the idolatrous nations of the world. Had they been obedient to his word, they would soon have entered the promised land. But they were disobedient and rebellious, and for forty years they journeyed in the wilderness. Only two of the adults who left Egypt entered Canaan.

It was during the wilderness wandering of the Israelites that God gave them his law. He led them to Sinai, and there, amid scenes of awful grandeur, proclaimed the ten commandments.

We may with profit study the record of the preparation made by the congregation of Israel for the hearing of the law. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."

Who, then, is to be regarded as the Ruler of the nations?--The Lord God Omnipotent. All kings, all rulers, all nations, are his, under his rule and government.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him."

What was the response of the congregation, numbering more than a million people?

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God.

Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded him, as he stood upon the mount, surrounded by a retinue of angels, the Lord made known his law.

God accompanied the proclamation of his law with manifestations of his power and glory, that his people might be impressed with a profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of his law.

The people of Israel were overwhelmed with terror. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, "Speak thou with us, but let not God speak with us, lest we die."

The minds of the people, blinded and debased by slavery, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the precepts of the ten commandments. Unlike the decalogue, these were delivered privately to Moses, who was to communicate them to the people.

Upon descending from the mountain, Moses "came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

Thus by a most solemn service the children of Israel were once more set apart as a peculiar people. The sprinkling of the blood represented the shedding of the blood of

Jesus, by which human beings are cleansed from sin.

Once more the Lord has special words to speak to his people. In the thirty-first chapter of Exodus we read:

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Many other scriptures on the sacredness of God's law have been presented before me. Scene after scene, reaching down to the present time, passed before me. The word spoken by God to Israel was verified. The people disobeyed, and only two of the adults who left Egypt entered Canaan. The rest died in the wilderness. Will not the Lord today vindicate his word if the leaders of his people depart from his commandments?

August 16, 1906

Words of Counsel and Encouragement From Sister White

At this juncture of the meeting, Sister E. G. White spoke, as follows:

"I am so glad that we have for our God One who judges righteously, and who understands the human heart. He knows just how to deal with every human being; and for this we ought to render to Him grateful, heartfelt thanksgiving.

"We are distinctly denominated as a people that keep the day which the Lord gave man in Eden in commemoration of the creation. After God had made the world in six days, He rested on the seventh day, and was refreshed; and He blessed the day upon which he had rested, and sanctified it. By observing this day, we are to be reminded continually of the creative power of our God.

"The world's inhabitants have lost sight of the holiness of God's law, and have set aside the day that He has sanctified. In its place, they have substituted a day of their own choosing. As a people, we are bidden to restore that which has been broken down. The breach that has been made in God's law, must be repaired. In directing the attention of the world to the light of the truth for this time, preparatory to the second coming of Christ, we are to use every agency possible for the proclamation of our message.

"It is for this purpose that our institutions have been established. The world is filled with subjects of Satan's kingdom. We thank God that we have many institutions wherein are carried forward various lines of work.

"How thankful we should be that we have a God who can preserve and sustain us in the hour of trial! We can not always understand his dealings with us. His providences may at the time seem strange; but he has in view something that is for our good and for the glory of his name.

"In the book of Job we find recorded a narrative that throws considerable light on things otherwise difficult to understand. [Sister White then read the first chapter of Job.]

"From this scripture we may learn much regarding God's dealings with His people. And when calamity comes, unless the Lord indicates plainly that this calamity is sent as a punishment of those who are departing from the word of His counsel; unless He reveals that it has come as a retribution for the sins of the workers, let every man refrain from criticism. Let us be careful not to reproach any one.

"The enemy is often permitted to try God's people in just such a way as Job was tried. And when Job's friends came to him and began to remind him of his sins, and to urge that he was suffering because of divine displeasure, they were doing a work that was wholly uncalled for.

"Job endured the test; he proved true to God. And after his trial, his blessings were manifold. The prosperity that attended the closing years of his life gave the enemy no opportunity to exult over the former misfortunes of God's faithful servant.

"The Lord desires us to labor for the benefit of one another. Let us all, ministers and people, be careful of our words. The power of speech is a talent; the mind, the voice, the strength,--all these are precious talents. Let us keep them wholly sanctified for service in God's cause. We must sanctify ourselves, body, soul, and spirit, unto God, that he may use us effectually as evangelists for the carrying forward of his work."

August 23, 1906

Teachers as Examples of Christian Integrity

I was referred to the fourth chapter of Deuteronomy. The whole of this chapter is to be studied. Notice particularly the statement: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever."

The eighth and eleventh chapters of Deuteronomy also mean much to us. The lessons that they contain are of the greatest importance, and are given to us as verily as to the Israelites. In the eleventh chapter God says:

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

I have been instructed, as God's messenger, to dwell particularly upon the record of Moses' sin and its sad result, as a solemn lesson to those in positions of responsibility in our schools, and especially to those acting as presidents of these institutions.

Of Moses God's Word declares, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Long had he borne with the rebellion and obstinacy of Israel. But at last his patience gave way. They were on the borders of the promised land. But before they entered Canaan, they must show that they believed God's promise. The supply of water ceased. Here was an opportunity for them to walk by faith instead of by sight. But they forgot the hand that for so many years had supplied their wants, and instead of turning to God for help, they murmured against him.

Their cries were directed against Moses and Aaron: "Why have ye brought up the

congregation of the Lord into the wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

The two brothers went before the multitude. But instead of speaking to the rock, as God had directed, Moses smote the rock angrily, crying, "Hear now, ye rebels; must we fetch you water out of this rock?"

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron. Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel they must die before crossing the Jordan.

From the experience of Moses the Lord would have his people learn that when they do that which gives prominence to self, his work is neglected, and he is dishonored. The Lord will work counter to those who work counter to him. His name, and his alone, is to be magnified on the earth.

For more than twenty years strange things have at different times been coming in among us. Those who have become unfaithful, who have not exalted the principles of righteousness, need now to seek the Lord with deep humiliation of soul, and be converted, that God may heal their transgressions.

The one standing at the head of a school is to put his undivided interests into the work of making the school just what the Lord designed it to be. If he is ambitious to climb higher and still higher, if he gets above the real virtues of his work, and above its simplicity, and disregards the holy principles of heaven, let him learn from the experience of Moses that the Lord will surely manifest his displeasure because of his failure to reach the standard set before him.

Especially should the president of a school look carefully after the finances of the institution. He should understand the underlying principles of bookkeeping. He is faithfully to report the use of all moneys passing through his hand for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made

to increase the usefulness of the school. Those entrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight. The Lord's way must be strictly followed, though this may not be in harmony with the ways of man.

To those in charge of our schools I would say, Are you making God and his law your delight? Are the principles that you follow, sound and pure and unadulterated? Are you keeping yourselves, in the life practise, under the control of God? Do you see the necessity of obeying him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for money to be misappropriated without any one's understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those in charge may feel this loss keenly, and yet suppose they have done their best. But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school.

My brethren in responsibility, exalt the law of Christ's kingdom by giving to it willing obedience. If you are not yourselves under the control of the Ruler of the universe, how can you obey his law, as required in his Word? Those who are placed in positions of authority are the very ones who need most fully to realize their amenability to God's law and the importance of obeying all his requirements.

In some respects, many of those connected with our schools should be standing on a higher platform. We know that it is the determined purpose of some to be obedient to every word that proceedeth out of the mouth of God. Such men and women will be given power of intellect to discern the difference between righteousness and unrighteousness. They have the faith that works by love and purifies the soul, and they reveal God to the world.

We all need to gain a much deeper experience in the things of God than we have gained. Self is to die, and Christ is to take possession of the soul temple. Physicians, ministers, teachers, and all others in responsible positions, must learn the humility of

Christ before he can be revealed in them. Too often self is so important an agency in the life of a man that the Lord is not able to mold and fashion him. Self rules on the right hand and on the left, and the man presses his way forward as he pleases. Christ says to self, Stand out of my path. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Then I can accept him as my disciple. In order to serve me acceptably, he must do the work I have given him in harmony with my instructions.

August 30, 1906

Correct Views Concerning the Testimonies

A Reply to an Inquirer

Dear Brother, Your letter came to me while in southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength.

But now I must respond to the letters received from you and others. In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, "I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the ten commandments."

My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims.

In my preface to "Great Controversy," pages c and d, you have no doubt read my statement regarding the ten commandments and the Bible, which should have helped you to a correct understanding of the matter under consideration. Here is the statement:

"The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all `given by inspiration of God' (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit had shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

"The ten commandments were spoken by God himself, and were written by his own hand. They are of divine, and not of human, composition. But the Bible, with its

God-given truths expressed in the language of men, represents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that `the Word was made flesh, and dwelt among us.' John 1:14.

"Written in different ages, by men who differed widely in rank and occupation and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

"God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."

In perfect harmony with this, are my statements found in the article, "The Testimonies Slighted," written June 20, 1882, and published in Testimonies for the Church 5:62-84. From this I quote for your consideration, several paragraphs:

"Many are looking with self-complacency upon the long years during which they

have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past, makes them more guilty before him for not preserving their integrity and going forward to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday will not atone for his falsehood today.

"Many excuse their disregard of the Testimonies by saying, 'Sister White is influenced by her husband; the Testimonies are molded by his spirit and judgment.' Others are seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings has been given, yet there has been no decided change....

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath? ...

"When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your camp-meeting. Weak and trembling, I arose at three o'clock in the morning, to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne....

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge, will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings cease, and will and impulse control. The word of the Lord comes to us all who have not resisted his Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to his people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness....

"It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, he has an infinite supply beyond, an inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally.

"The word is, Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way, we shall see his triumph, we shall share his joy. We must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since his life was marked with continual self-denial, suffering, and self-sacrifice, we will make no complaint if we are partakers with him. We can walk safely in the darkest path, if we have the Light of the world for our guide....

"When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in his name, for his anger was kindled against you. These words were spoken to me, `Your work is appointed you of God. Many will not hear you, for they refuse to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear.' ...

"Our people are making very dangerous mistakes. We can not praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God, and friendship with the world. It is the spirit which characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities, and mere human talent, and these even of a superficial character. We must die to self, and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength, and are weak and faint, spiritually....

"I have been shown that unbelief in the Testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds....

"Many have exalted science, and lost sight of the God of science. This was not the case with the church in the purest times.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the

outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that he is not dependent on learned, self-important mortals."

In connection with these quotations, study again the article "The Nature and Influence of the Testimonies," in Vol. V, No. 33, pages 654-691.

September 6, 1906

Correct Views Concerning the Testimonies

The statement which you quote from "Testimony," No. 31, that "in these letters which I wrote, in the Testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne," is correct. It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in harmony with the teachings of Jesus Christ? If not, point it out to me.

To some of the questions you have asked, I am not to answer Yes or No. I must not make statements that can be misconstrued. I see and feel the peril of those who I have been instructed were endangering their souls at times by listening to deceptive representations regarding the messages that God has given me. Through many twistings and turnings and false reasonings on what I have written, they seek to vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. But they do not see clearly. Therefore I dare not communicate with them.

When the Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give as were found in them in years past.

Truth will surely bear away the victory. One who gave His life to ransom man from the delusions of Satan is not asleep, but watching. When his sheep turn away from following the voice of a stranger whose sheep they are not, they will rejoice in the life of Christ. The envious Pharisees misinterpreted the acts and words of Christ, which, if properly received, would have been beneficial to their spiritual understanding. Instead of admiring his goodness, they charged him, in the presence of his disciples, with

impiety--"Why eateth your Master with publicans and sinners?" Instead of addressing our blessed Saviour himself, whose answer would at once have convicted them of their malice, they talked with the disciples, and made their charges where, as a leaven of evil, they would do great harm. If Christ had been an impious man he would have lost his hold upon the hearts of his believing followers. But because of their confidence in Christ, the disciples would not give ear to the insinuations of his wicked accusers.

Desiring to bring censure upon the disciples, these wicked accusers went again and again to Christ with the question, Why do thy disciples that which is not lawful? And when they judged our Lord to have transgressed, they spoke not to himself, but to his disciples, to plant the seeds of unbelief in the hearts of his followers. Thus they worked to bring in doubt and dissension. Every method was tried to bring doubt into the hearts of the little flock, that it might cause them to watch for something that would check the good and gracious work of the gospel of Jesus Christ. Work of this same character will be brought to bear upon true believers today. The Lord Jesus reads the heart; he discerns the intents and purposes of the thoughts of all men concerning himself and his believing disciples. He answers their thoughts concerning the fault-finding ones. "They that be whole need not a physician, but they that are sick." The insolent Pharisees had an exalted idea of their own piety and holiness, while they were ready to pass censure on the lives of others.

On one occasion those who were guilty of many secret sins, brought to Christ a woman who had been taken in sin. They thought that he would pronounce judgment against her, and then they could accuse him of taking judgment into his own hands. While they were presenting the case, Christ was busy writing on the sand. He said nothing, and when they pressed him for a decision, he was in no hurry to pronounce judgment. One after another came near to him to see what he was writing, and there in the sand they saw the record of their own sins. Then Christ said to them, "He that is without sin among you, let him first cast a stone." But not a stone was cast, and they went away, leaving the woman with him. He said to her, "Where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Christ answered, "Neither do I condemn thee: go, and sin no more."

The Lord Jesus beheld the whole plot and the arrogance of the ones who had arranged it, who were worthy of condemnation and punishment, and when they saw that he knew their lives, they left and went out, having failed in their desire to bring about

the condemnation of Christ.

Let no one complain. True religion is free from the exaltation of self. If we have not a sense of our interest, heart and mind and soul, in our Saviour, if we have not the grace and the intelligent Bible knowledge to apply to ourselves his merits and disposition of character, through the merits of the atonement, we shall obtain no ease, on assurance.

Bear in mind that it is none but God that can hold an argument with Satan. The sentiments of the enemy are to be met with a plain "Thus saith the Lord." Human infirmity, I am instructed, will not be able to resist the devil. Always keep aloof from secret science. If the mind is once open to this evil, Satan has the mastery. Flee from this unequal conflict. Let it ever be our individual care to keep clear of Satan's mysterious devisings. He will ever be making efforts to give power to secret science by which to overcome us, and then follows the sin of secret disobedience.

The law of the Lord is to be written on the heart. If it is not, we never obey it in truth. I am having deeply impressed upon my mind the history of the children of Israel while the awful presence of God was before them, as recorded in Exodus 19:16. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

This was the all-important occasion when God and angels came from heaven to the armies of Israel. Here was the law spoken in awful solemnity. The Lord God manifested himself to his people who were delivered out of Egyptian bondage. But this very people, while waiting before the mount for Moses to return, were tempted to doubt, by the suggestion of some that perplexities were arising, and notwithstanding the most solemn impressions that had been recently made upon their minds, they now by their attitude of questioning and doubt, invited the tempter to come in as an honored guest. Growing doubt soon led to a demand for a substitute for Moses.

Only a few days before, the presence of the Lord was manifest in such power that they were terribly afraid and asked that Moses might hear the words of God, and then speak the same to them. But now they wanted something present that they could depend upon.

They might, at this time, have been learning precious lessons, which the Lord was ready to give them, if they had trusted fully in him. But the result of their murmurings and unbelief was that Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false god. If instead of doing this, he had called to mind the wonderful deliverance which God had wrought for them, and every mind had been drawn upon to express gratitude to God for all his rich mercies in delivering his people from Egyptian bondage, they might have been placed on vantage-ground, to glorify the Lord God who had wrought such wonderful deliverance from degradation and slavery.

September 13, 1906

Love Toward God and Man

"A certain lawyer stood up," and tempted Christ, "saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

"Thou hast answered right," Christ declared; "this do, and thou shalt live."

In the question, "What is written in the law?" the Saviour referred to the ten commandments communicated to the Israelites at Sinai. Those to whom had been entrusted the sacred oracles had well-nigh lost sight of these precepts. There came a time when Christ saw that Satan was gathering the whole world, as it were, in his grasp. The enemy was working with the intensity with which he had worked in the heavenly courts, when first he refused to yield to the mighty Monarch of the universe. Satan was rapidly leading the world to act counter to God's law, counter to the principles of righteousness that should have been made their rule of action.

Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation. God was to be manifested in Christ, "reconciling the world unto himself." And now, thousands of years later, the fulness of time came for the infinite sacrifice to be made. Divinity was to be communicated to humanity through a divine-human Saviour. The great Life-giver was to purchase the whole world by giving his own life as a ransom.

Christ came, but not in the brightness of his divine glory. He laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to live upon the earth as a man among men. Had he come in the full power and glory of his divinity, sinners could not have stood in his presence without being destroyed. He came to meet humanity in its most sinful and corrupt form. Thus divine love was manifested toward erring mortals.

The Saviour gained victories over temptation through power imparted from above in answer to prayer. He met the enticements of the enemy with the sword of the Spirit--God's Word. Again and again he declared, "It is written." And when the lawyer stood up to question him while he was teaching the people, he drew from the questioner the answer desired, by appealing to the lawyer's knowledge of God's Word.

It was to vindicate the just claims of the law of God, and to establish the supreme authority of its divine Author, that Christ came to this earth. The lawyer, while trying to prove that Christ lightly regarded the law given from Sinai, found himself a lawbreaker. Rather than repent, he sought to justify himself by putting another question, "Who is my neighbor?"

By a short story Jesus brought to view the duty of man toward his fellow man and toward God. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

Not all who claim to keep God's law--a law given by One who is full of compassion, long-sufferance, and loving-kindness--reveal a love for their neighbor as great as their love for themselves. Not all reveal, in word and deed, that they comprehend God's great love for humanity.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn; and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Fixing his eyes upon the lawyer, in a glance that seemed to read his soul, the Saviour inquired, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

The lawyer answered, "He that showed mercy on him." Jesus said, "Go, and do

thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections.

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is a transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

The lawyer asked. "Who is my neighbor?" The despised Samaritan of whom Jesus told, acted as Jesus would have acted toward the suffering Jew robbed by the wayside and left to perish. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was despised. This Samaritan represents Christ. The Saviour stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness.

Jesus was the foundation of the Jewish economy, the author of all the laws, statutes, and requirements of his chosen people. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God!

In the providence of God, the priest and the Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us

the attributes of his character,--compassion, tenderness, and love.

Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

September 20, 1906

Love Toward God and Man

Last night I was in a sleepless state much of the time. Many representations passed before me. One was a scene in a council meeting where several were present. One man arose and began finding fault with one of his brethren. I looked at the speaker's garments, and saw that they were very undesirable.

Another person arose, and began to state his grievance against a fellow laborer. His garments were of another pattern, and they, too, were undesirable. Still another, and yet another arose, and uttered words of accusation and condemnation regarding the course of others. Every one had some trouble to speak of, some fault to find with some one else. All were presenting the defects of Christians who are trying to do something in our world; and they declared repeatedly that certain ones were neglecting this or that or the other thing, and so on.

There was no real order, no polite courtesy, in the meeting. In their anxiety to speak, some crowded in while others were still talking. Voices were raised, in an effort to make all hear above the din of confusion.

The dress of the speakers was unbecoming and grotesque. This, I was shown, was a representation of defective character.

When many had spoken, One of authority appeared, and repeated the words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye."

O, how can Christians afford to speak words of criticism and fault-finding,--words that stir up the worst passions of the human heart? The talent of speech is too

precious a gift to be abused in this way. Let us refrain from uttering any words that would stir up a spirit of antagonism or retaliation. When irritated, let us remain silent.

In this council meeting that I saw in the visions of the night, Christ himself was present. An expression of pain came over his countenance as one after another would come forward, with uncouth dress, to expiate upon the faults of various members of the church.

Finally the heavenly Visitant arose. So intent were those present on criticizing their brethren, that it was with reluctance that they gave him opportunity to speak. He declared that the spirit of criticism, of judging one another, is a source of weakness in the church today. Things are spoken that should never find utterance. Every one who by word of mouth places an obstruction in the way of a fellow Christian, has an account to settle with God.

With earnest solemnity the Speaker declared: "The church is made up of many minds, each of whom has an individuality. I gave my life in order that men and women, by divine grace, might blend in revealing a perfect pattern of my character, while at the same time retaining their individuality. No one has the right to disparage the individuality of any other human mind, by uttering words of criticism and fault-finding and condemnation."

These words he repeated with solemn earnestness; and then he turned and grasped a standard, and held it aloft. From this standard, in burning letters, clear and distinct, gleamed God's law. The Speaker declared: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

As the light from the uplifted standard flashed upon these men in council, they shrank from it as if it were a burning flame. Some prostrated themselves; some turned and went away.

As I looked upon the scene, the names of the fault-finders appeared before them, and opposite each name were written out the faults of the erring one. None were free from defects of character. In the light of the uplifted standard, all were guilty.

The churches have had light, great light. Infinite light and power are promised those who go forth in the name of the Master to do his bidding. While all do not labor in the same manner, or say the same things, yet the words of one will balance the words of another. In the midst of diversity there will be a beautiful harmony.

Let every one attend to his own individual case before God. Let every one confess his own sins with humility of mind. Let every one appropriate the rich promises of God's Word, and while working out his own salvation with fear and trembling, labor for the salvation of others as well.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. That which will give God's people the supremacy is obedience to the injunction, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

"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."

September 27, 1906

"Behold, What Manner of Love!"

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

What a precious privilege is this,--that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ! What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family!

It is sin that alienates from God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whoso sinneth hath not seen him, neither known him."

To every one who surrenders fully to God is given the privilege of living without sin, in obedience to the law of heaven.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin."

God requires of us perfect obedience. We are to purify ourselves, even as he is pure. By keeping his commandments, we are to reveal our love for the Supreme Ruler of the universe. And the Lord has not left us in ignorance regarding his law. While enshrouded in a thick cloud, he repeated from Mount Sinai the holy precepts of the decalogue distinctly and with solemn impressiveness. So deeply were the people impressed when they "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking," that "they removed, and stood afar off."

"Speak thou with us," they pleaded with Moses, "and we will hear: but let not God speak with us; lest we die." "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not." Every provision against sin has been made in our behalf.

The importance of obedience was further impressed upon the minds of the Israelites by the Lord himself, when, as recorded in the thirty-first of Exodus, he "spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.... Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

In the providence of God, these same commandments that were written with the finger of Jehovah and entrusted to the Israelites, are now committed to our care. Upon us rests the solemn obligation of proclaiming God's law to an impenitent world. The last great conflict over the question of loyalty to God, will turn on obedience to the Sabbath commandment, which is so plainly enforced by the Lord himself, "for a perpetual covenant." Men will labor with an intensity from beneath to make of no effect God's command regarding the observance of the seventh day; but we are not to be influenced by anything that man may do. Our allegiance to the King of kings must ever be made a matter of paramount importance. We can not afford to be out of harmony with the Creator of the universe.

Men may make laws to enforce Sunday observance, but they have no Scriptural authority for so doing. We can not do otherwise than obey the law of Jehovah, irrespective of any conflicting law enacted by man. When man-made laws are contrary

to God's sacred enactments, we must choose to obey God rather than man. While respecting earthly authorities in so far as they do not interfere with our allegiance to God, we are ever to acknowledge our divine Ruler as the Supreme Authority. And in all our efforts to remain true, we are to keep constantly in mind the words of the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

The final conflict is near at hand, but many are asleep regarding the responsibilities of the hour. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

Years ago, in the early days of our denominational work on the Pacific Coast, my husband and I united with a few faithful brethren and sisters in an effort to build meeting-houses in San Francisco and in Oakland. At that time there were not many believers, and we had to make heavy personal sacrifices in order to secure sufficient means with which to erect churches and establish institutions. But we realized that San Francisco and Oakland must be worked, and so we toiled and struggled until the Laguna Street church in San Francisco and the first church in Oakland were built.

San Francisco has been visited with a terrible calamity. The Lord in mercy spared life, in order that the people may still have opportunity to repent. The wickedness practised in San Francisco, and in Oakland as well,--though in a lesser degree,--has been opened before me again and again. No tongue can describe the conditions that existed before the earthquake; words are inadequate to portray the awful iniquity carried on. To an unusual extent, many were "lovers of their own selves, covetous, boasters, proud, blasphemers," "heady, high-minded, lovers of pleasures more than lovers of God."

God has manifested his displeasure in a signal manner in San Francisco. He is seeking to teach men that they can not always disregard his authority with impunity. He has given to us a law, which, sooner or later, we must acknowledge as holy, and just, and good. The Ruler of the universe bears long with those who trample on his law and disregard his holy Sabbath; but in the fulness of time he arises to vindicate his supreme authority.

In his judgments, God remembered mercy. He spared life. We now have a solemn

work to do in San Francisco. The third angel's message is to be proclaimed in San Francisco with power. If possible, the people are to be aroused to a realization of their peril. By this stroke of God's providence they are to understand that it requires but a single touch from the One in supreme authority to break up the foundations laid by man, and to bring destruction to the works of human hands. God's judgments are not sent for naught. They are given in order that all may take warning. Every one should inquire, Have I a hope in God? Do I believe in him? Can I take hold of him by living faith?

In the midst of the confusion caused by the earthquake and the fire, the people are to be taught to discern the wondrous import of the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Diligent work is now called for. In this crisis, no half-hearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage. More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness was rife in every populous community, and when violence was in the land.

God in his providence has spared Oakland, and thousands are flocking to it. We have a present duty to perform in Oakland. We are now to give this city a decided warning; for God has spared it in order that we may do a thorough and a quick work here. Let not those who are in this place become discouraged over the outlook. The Lord has a message to be borne just now to the people in Oakland. Decided efforts are to be made to lead men and women to see that God is Supreme Ruler, and that his commandments are to be obeyed.

In the night season there have passed before me many presentations, in figures, regarding the work to be done in Oakland. Among other things, I saw One from heaven standing before the people in Oakland and in the surrounding cities, and bearing the proclamation, "Behold the Lamb of God, who taketh away the sin of the world."

To the members of the Oakland church I would say: Do not be discouraged because many of your brethren and sisters are going away in response to the counsels given that our people should leave the cities. Do not feel that Oakland is to be left without a witness. Help and strength must be given to the work in Oakland. God may

touch Oakland, but he has spared it thus far, in order that those who have never heard the third angel's message, may be warned and converted and saved. Those who choose to stand on the Lord's side shall behold "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Much missionary work is to be done in Oakland, and in the surrounding communities. We expect to stand by the brethren and sisters of the Oakland church; and we shall expect you to unite heartily with the conference laborers by rallying around the standard and by doing much personal work among your neighbors and friends. Money will also be needed for the maintenance of the laborers. Let every church-member deny self as Christ denied himself. Let us study the closest economy because of the many pressing calls for means to advance the message. As we sacrifice willingly, God will not fail us in time of need. The Source of all our blessings, he will not allow us to suffer because of our liberality.

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be. As they yield their talents and their all to God to be used as he may direct; as they live out their consecration by engaging in practical missionary work wherever opportunity affords, God will bless them with wisdom and discretion, and in his own way and time he will make it possible for them to place themselves where they will not be surrounded constantly with the contaminating influences of modern city life.

O, how much we need genuine missionaries! How much we need men and women who will labor under the supervision of the Almighty, in the power of his Spirit! How much we need those who know that God has called them to his service! It is when the work goes hard, that living missionaries reveal by their courage and fortitude and their trust in God that they are led and taught by the Holy Spirit.

October 4, 1906

Closing Days at the Oakland (Cal.) Camp-Meeting

It was my privilege to attend the Oakland camp-meeting from beginning to close, July 19-29. The meeting was held on a large block in a residence district of Oakland, within easy access of San Francisco and neighboring Bay cities, by trolley and railway. It was reported that there were about two hundred tents pitched, for the accommodation of over six hundred campers. The attendance of our brethren and sisters from the surrounding towns was good, and on Sabbaths and Sundays the large pavilion was well filled.

For several weeks prior to this meeting I had been somewhat feeble. But I went trusting in God, and he wonderfully sustained me. I spoke seven times, with no feeling of weariness. Despite the fact that the congregations were often large, and I was under the necessity of speaking so as to make all hear, I was refreshed physically, and was able to do much writing every day. A feeling of peace seemed to take possession of mind and heart from day to day.

The closing Sabbath was a day marked by many rich blessings. At the morning service, the large tent was literally packed with people. Every seat was taken. Elder S. N. Haskell opened the meeting with prayer. I then spoke for about forty-five minutes, on the privileges and the responsibilities of the Christian life, as brought to view in the first chapter of Paul's epistle to the Colossians.

This scripture very clearly teaches us that we may constantly grow in spirituality through Christ our Lord. "To the saints and faithful brethren in Christ which are at Colosse," the apostle Paul wrote: "Grace be to you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

Paul rejoiced in the fact that the church-members at Colosse manifested a spirit of brotherly love toward one another. "For this cause we also," he declared, "since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

To every one who constantly yields his will to the will of the Infinite, to be led and taught of God, there is promised an ever-increasing development in spiritual things. God fixes no limit to the advancement of those who are "filled with the knowledge of his will in all wisdom and spiritual understanding."

Through prayer, through watchfulness, through growth in understanding, we are "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Thus we are prepared to communicate the word of the living God, the truth for this generation, acceptably to all with whom we are brought into contact. O, let us give "thanks unto the Father," who, in the language of the inspired apostle, "hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

God's plan for us is so broad, so full, so complete, that we have every reason for co-operating whole-heartedly with him in carrying it out. There is no reason for hesitancy on our part. The sacrifice of Christ atones for every sinner. Christ is the One "in whom we have redemption through his blood, even the forgiveness of sins." All that is required on our part is a complete surrender of our thoughts and purposes, our will, all that we have and are, to God, to be used as he may direct.

It matters not how great the sin: he who returns to God, with full purpose of heart, is assured of pardon and peace. "You, that were sometime alienated," the apostle continues, "and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death."

And what rich assurances are given to the steadfast,--to those who remain true to their allegiance to the God of heaven! "If ye continue in the faith grounded and settled," the promise reads, "and be not moved away from the hope of the gospel, which ye have

heard, and which was preached to every creature which is under heaven," the Redeemer will "present you holy and unblameable and unreproveable" in the presence of his Father in the kingdom of glory. Wonderful, wonderful assurance! How cheering, indeed, is the hope of the Christian! Naught in this world can compare with the reward set before those who will "be not moved away from the hope of the gospel."

As these thoughts were dwelt upon before the great congregation Sabbath morning, my heart was moved with an intense desire that not one soul in that vast assembly should fail of appropriating the rich promises of the gospel. I appealed to the parents to unite with their children in making sure work for eternity. In these closing hours of probation, none can afford to be listless or half-hearted. A world is to be warned. To every Christian God has given some work to do for the saving of souls. O that every one who claims to be a follower of Jesus, would labor as the Saviour labored for mankind! This would bring untold blessing both to the laborers and to those whom they would be able to lead to the foot of the cross.

To every one who has named the name of Jesus, is given the commission to go and tell others that which they have learned of the way of salvation. As they go, Jesus declares, "Lo, I am with you alway, even unto the end of the world." Anointed by the Holy Spirit, as were the disciples of old, they are to labor in tender sympathy and love for souls ready to perish.

I appealed to the brethren and sisters in Oakland and in the surrounding cities, to rise to their opportunities, gird on the Christian armor, and labor for God in whatever way he may direct. If the members of the Oakland church do all that it is possible for them to do through the power imparted by the Holy Spirit, a great missionary work will be done in this city--a work exceeding anything that has ever been done heretofore in this portion of the Lord's vineyard.

A work of this character must necessarily be accomplished through daily consecration and earnest prayer, through faithful and continued searching of the Scriptures, and through obedience to all the divine commands. We need to draw fresh supplies daily from the great storehouse of God's Word. This will give no time for novel reading, or for anything else that does not edify and strengthen for every good work.

May the Lord help us to choose this day whom we shall serve. Let us make our

decision now, at this meeting, to serve God forevermore. The riches of heaven are at the command of God's children. There is set before us the hope of a life that measures with the life of the Eternal. "Choose you this day whom ye will serve." Make thorough work for eternity.

After I had finished speaking, the order of the meeting was changed, and Elder G. B. Thompson led out in an earnest revival effort. He appealed most urgently to the unconverted and the backslidden, and called upon all who had not made a full surrender, but who today desired to stand wholly on the Lord's side, to come forward.

The response was most encouraging. The front seats were vacated, and a large number who desired special prayer and help came forward. Every vacated seat was filled. A second move was made to make room for others coming to the front. Several more rows of seats were rapidly filled. I was so thankful to God for this evidence of the working of his Holy Spirit upon hearts.

While the people were coming forward, there was singing by the choir; then several prayers were offered. The Lord Jesus was in our midst. While praying, I felt that it was my privilege to lay hold on the arm of the Infinite, and to cling fast in behalf of the ones who so much needed divine help and blessing. I pleaded for a full surrender on the part of all who signified their determination to leave the ranks of the enemy and to take their position henceforth under the standard of Prince Emmanuel.

Many children and youth were among the number who bowed low before God in repentance and confession of sin, while God's servants offered prayer in behalf of these trembling souls. Afterward, the general congregation was dismissed, and those who had come forward were separated into two groups,--the children, and the older ones. A special season of prayer and of counsel was held with each group. Of the children who gathered in the kindergarten tent, thirty gave in their names for baptism the following day. Several of the older ones, including some whose heads were gray, also followed their Lord in baptism.

Those who bore the responsibilities of this camp-meeting felt as if the good work begun must not be allowed to remain unfinished, and so they decided to leave the large tent standing, and continue evening meetings. A company of workers remained encamped on the grounds, and have daily engaged in house-to-house labor.

At the urgent request of the California Conference Committee, Elder S. N. Haskell and his wife consented to conduct a Bible training-school for workers while this special effort is being put forth for Oakland. They are now training a group of workers for effective service.

It is planned that Elder W. W. Simpson shall begin a series of meetings in Oakland within a very few weeks. With him should be associated a strong force of house-to-house workers. Bible readings should be held in the homes of the people, and our literature should be circulated. Truth, precious truth from the Word of God, is to be presented, both in public and in house-to-house visitation. We have a message that is to prepare a people to stand amid the perils of the last days, and in proclaiming this message we need many men and women filled with the Holy Spirit and with a knowledge of God's Word.

Only a little time remains in which to labor. Now is our golden opportunity to give the third angel's message in the large cities. This is especially true of Oakland. Nothing of an ordinary character will be effective in awakening the people of Oakland to a realization of the times in which they are living, and the meaning of signs rapidly fulfilling. A powerful message must be borne, and faithful house-to-house work must be done by consecrated laborers. May the Lord lay upon many the burden of service.

October 11, 1906

Universal Guilt During the Time of the End

There is coming, rapidly and surely, an almost universal guilt upon the inhabitants of the great cities because of the steady increase of determined wickedness. God has given life to man, in order that through a knowledge of the Word and by practising its principles, the human agent may become one with God, obedient to the divine will. But Satan has been working constantly by many devisings to bring man into disfavor with God.

In the antediluvian world, human agencies brought in all manner of devisings and ingenious practises to make of no effect the law of Jehovah. They cast aside his authority, because it interfered with their schemes. As in the days before the flood, so now the time is right upon us when the Lord God must reveal his omnipotent power. Even many of those who claim to believe the truth do not practise the truth. They have the Word, but they do not live in accordance with its precepts. Their business affairs are not conducted in harmony with its teachings. In the plans devised by men who desire to execute their own purposes, is revealed the masterly hand of the enemy. Satan is not asleep; he is wide awake, to make of no effect the sure word of prophecy. With skill and deceptive power he is working to counterwork the expressed will of God, made plain in his Word. For years Satan has been gaining control of human minds, through subtle sophistries that he has devised to take the place of the truth. In this time of peril, right-doers, in the fear of God, will glorify his name by repeating the words of David, "It is time for thee, O Lord, to work; for they have made void thy law."

Through his prophet Zephaniah the Lord specifies the judgments that he will bring upon evil-doers:

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, ... and them that worship the host of heaven upon the housetops; and them that worship and that swear

by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him. Hold thy peace at the presence of the Lord: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests.

"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit.

"And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's

anger.... Woe unto the inhabitants of the seacoast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."

In many places there exist conditions that make these words of warning applicable in this our day. Should not the terrible earthquake that has caused almost complete destruction of San Francisco, one of the largest cities of America, awaken a most earnest interest to seek the Lord while he may be found? Let not our ministers, in their discourses, dwell upon commonplace matters. Now is a time when there should be a humbling of the heart before God. Let us seek him while he is to be found on the pardoning side, and not on the judgment side. Wake up, my brethren and sisters. You have no time to lose. Call upon the Lord while he may be found.

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy....

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

In this our day, some whose tongues are deceitful have been presenting as truth many things that they themselves have originated,--as if the law of truth were in their heart and coming from their lips. But the Lord will surely punish every deceitful, lying tongue that has caused his people to err and to turn from the righteousness of Christ.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get

them praise and fame in every land where they have been put to shame.

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

October 18, 1906

"Nineveh, That Great City"

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

This is the special message that God bade his servant Jonah bear in the ancient and populous city founded by Asshur, the son of Shem, who "went forth" from "the land of Shinar" about the time of the dispersion from Babel, "and builded Nineveh" along the fertile bank of the Tigris, over two hundred miles to the northward from Babylon.

Jonah was bidden to "cry against" the city, but he was averse to bearing any such message. Instead of obeying, he "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish": so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord."

God in his providence taught Jonah, by severe affliction, the lesson of obedience that enabled him to fulfil God's purpose in behalf of the inhabitants of Nineveh. The record of his experience, as given in the first and second chapters of Jonah, is worthy of most careful study.

"The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey, ... and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

"So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let

man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

As the people of Nineveh humbled themselves before God, and cried to him for mercy, he heard their cry. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not."

But Jonah revealed that he valued the souls in that wretched city less than he valued his reputation. He feared lest he should be regarded as a false prophet. The compassion shown by God toward the repentant people "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

When Jonah saw the Lord exercising his compassionate attributes in sparing the city that had corrupted its ways before him, he should have co-operated with God in his merciful design. But he lost sight of the interests of the people. Again he yielded to his feelings, and, as the result, he was not grieved over the thought that so large a number must perish because they had not been taught to do right. He felt as if he would rather die than live to see the city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd."

Then the Lord gave Jonah an object-lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the

gourd? And he said, I do well to be angry, even unto death.

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that can not discern between their right hand and their left hand; and also much cattle?"

Our God is a God of compassion With long-sufferance and tender mercy he deals with the transgressors of his law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe can not behold with any satisfaction the wicked cities, where reign violence and crime. If the people in these cities would repent, as did the inhabitants of Nineveh, many more such messages as Jonah's would be given.

Of the disobedient, God now declares: "Although they have been cumberers of my ground, I will forbear with them as long as there is a possibility of their repenting. Toward those who will choose to leave the ranks of the transgressors of my law, and to stand under the blood-stained banner of Prince Emmanuel, I will show mercy and forgiveness. But the end of my forbearance with those who persist in disobedience is approaching rapidly."

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven.

The forbearance of God has been very great,--so great that when we consider the continuous insult to his holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over his own attributes. But he will certainly arise to punish the wicked, who so boldly defy the just claims of the decalogue.

Not long ago, in the visions of the night, I was in a large assembly, where the sacredness of God's law was being pointed out. With solemn earnestness a speaker read the one hundred and nineteenth, the one hundred and twenty-sixth, and the one hundred and twenty-seventh psalms. He declared that the wickedness of the world has reached a point where the Lord will certainly interfere. These words were repeated: "The Lord is slow to anger, and of great power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and in the bowels of the earth, and in the clouds wherewith he hides himself."

By studying the story of the Amorites, we may learn a lesson regarding God's dealings with the transgressors of his law. God promised Abraham and his posterity the land of Canaan; but centuries passed by before this promise was fulfilled. One reason given was that the iniquity of the Amorites was not yet full. Though practising idolatry, they had not yet reached the full measure of guilt that was to bring upon them the vengeance of God. Finally, when their period of probation was ended, the command was given for their destruction.

God allows men a period of probation; but there is a point beyond which divine patience is exhausted and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth, will be blotted out in mercy to themselves and to those who would otherwise be influenced by their example.

October 25, 1906

Drunkenness and Crime

In these times, when the daily newspapers are filled with many horrible details of revolting drunkenness and terrible crime, there is a tendency to become so familiar with existing conditions that we lose sight of the significance of these conditions. Violence is in the land. More intoxicating liquor is used than has ever been used heretofore. The story of the resultant crime is given fully in the newspapers. And yet, notwithstanding the many evidences of increasing lawlessness, men seldom stop to consider seriously the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age.

Upon us, to whom God has given great light, rests the solemn responsibility of calling the attention of thinking men and women to the significance of the prevalence of drunkenness and crime with which they are so familiar. We should bring before their minds the scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should we uplift the divine standard, and raise our voices in protest against the sanctioning of the liquor traffic by legal enactment.

For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly enforced ordinance, that the attention of thinking men throughout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons. During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was traceable largely to the disuse of intoxicants.

The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons to remain closed forever. But wise counsel was swept aside, and

within a few short weeks permission was given the liquor dealers to reopen their places of business, upon the payment of a considerably higher license than had formerly been paid into the city treasury.

In the calamity that befell San Francisco, the Lord designed to wipe out the liquor saloons that have been the cause of so much evil, so much misery and crime; and yet the guardians of the public welfare have proved unfaithful to their trust, by legalizing the sale of liquor. Those who have been placed in positions of official responsibility, and who in the recent past have become thoroughly familiar with the advantages of the closed saloon, now deliberately choose to enact laws sanctioning the carrying on of the liquor traffic. They know that in doing this, they are virtually licensing the commission of crime; and yet their knowledge of this sure result deters them not.

The evils that are so apparent at the present time, are the same that brought destruction to the antediluvian world. "In the days that were before the flood" one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme; life itself was unsafe. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being.

"As the days of Noah were, so shall also the coming of the Son of man be." The drunkenness and the crime that now prevail, have been foretold by the Saviour himself. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of our Lord. The very conditions we see in the great cities of our land; the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of human enactments; the dead and the dying whose destruction can be traced to the use of poisonous liquor,--all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

O, what a work there is before the faithful watchman who must quickly warn the people of the perils of these last days! How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! As faithful colaborers with God, we must bear a clear, decided testimony on the temperance question.

The Lord can not bear much longer with an intemperate and perverse generation. In days of old, when Moses was rehearsing the desire of Jehovah concerning his people, there were uttered against the drunkard the following words:

"The Lord will not spare him, but then the anger of the Lord and his jealousies shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

The people of San Francisco must answer at the judgment bar of God for the reopening of the liquor saloons in that city. O that our cities might reform! In places where the judgments of heaven have fallen, God is now proving those whose lives he has spared, as to whether they will continue to allow health and reason to be destroyed by the sale of maddening drink. Today, in many places, men are being tried in courts of justice, because under the influence of drugged liquor they have committed all manner of violence and sin. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks.

Well could it be said of the cities in our world today, as the Saviour declared of the cities "wherein most of his mighty works were done," "Woe unto thee!" "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah." When the Lord sees men whom he has spared as he spared the inhabitants of Nineveh, continue to legalize and carry on the liquor traffic, the next stroke of the Infinite will be to destroy life. God has given men an opportunity to repent, to prepare to meet death with Christ's armor on, if death must come; and yet they continue in the wicked works that brought the cities under the rebuke and the chastening hand of God, and caused the devastation of that in which they took so much pride.

Human lives have been wonderfully preserved. Should there not be an acknowledgment of the Lord's mercy? Should there not be heartfelt repentance? Should not the liquor saloons that have wrought so much evil, be entirely abolished?

God is now withholding further vengeance, in order that a faithful work may be done by his ministers. Let there be proclaimed, with no uncertain sound, the message: "Watch; ... for in such an hour as ye think not the Son of man cometh." In every place is

to be heard the voice of the faithful sentinel of truth. God is now calling upon his servants to engage in this closing work of warning the world. Those whose talents have heretofore been tied up in mercantile and other worldly pursuits, are now to plan to use their talents speedily in proclaiming the third angel's message. Let not Satan keep you from engaging in this work. Count the cost of delay. Souls are perishing in sin. We must now improve every opportunity.

The world is to be warned; soon Jesus will come. We are to allow nothing to interpose between us and the work God has given us to do. The people must hear the truth in clear, distinct lines. Just at this time we must make special efforts to bring the truth before those who live in our cities. As we near the close of this earth's history, we shall see repeated in many other places the calamity that befell San Francisco. Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls.

November 1, 1906

"Prepare Ye the Way of the Lord"

In John the Baptist God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. The angel, in announcing John's mission and work, said: "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence, and preserve a sacred sense of the majesty of God.

To prepare the way before Christ, one was needed, who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth.

And all went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords girded at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about, and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, with the sneer gone, and cut to the heart with a sense of their sins.

John called every class to repentance. He met sin with open rebuke, in men of humble occupation, and in men of high degree. He declared the truth to kings and

nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, and officers trained in all court etiquette, wily, calculating tax-gatherers and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin.

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners. Repent, Pharisees and Sadducees. Repent, "for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear,--"Prepare to meet thy God." We are to lift up the standard and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done.

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God became weary of this people whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of God who had created them, nor cared to do his will. The rebuke of God was upon them because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth,.... and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth."

In his teachings Christ referred to this. "But as the days of Noe were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Look at the picture which the world presents today. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions.

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lust; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude leaves the testimony for the believers: "But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

It is living earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present.

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a

simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God, will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified.

November 8, 1906

A Solemn Message to the Church

We are rapidly nearing the close of this earth's history. The end is very near, much nearer than many suppose, and I feel burdened to urge upon our people the necessity of seeking the Lord earnestly. Many are asleep, and what can be said to arouse them from their carnal slumber? The Lord would have his church purified, before his judgments shall fall more signally upon the world.

"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."

Christ will remove every pretentious cloak. No mingling of the true with the spurious can deceive him. "He is like a refiner's fire," separating the precious from the vile, the dross from the gold.

Like the Levites, God's chosen people are set apart by him for his special work. Every true Christian bears priestly credentials. He is honored with the sacred responsibility of representing to the world the character of his Heavenly Father. He is to heed well the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

"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.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I am instructed to urge upon our people most earnestly the necessity of religion in the home. Among the members of the household there is ever to be a kind, thoughtful consideration. Morning and evening let all hearts be united in reverent worship. At the season of evening worship, let every member of the family search well his own heart. Let every wrong that has been committed be made right. If, during the day, one has wronged another, or spoken unkindly, let the transgressor seek pardon of the one he has injured. Often grievances are cherished in the mind, and misunderstandings and heartaches are created that need not be. If the one who is suspected of wrong be given an opportunity, he might be able to make explanations that would bring relief to other members of the family.

"Confess your faults one to another, and pray one for another," that ye may be healed of all spiritual infirmities, that sinful dispositions may be changed. Make diligent work for eternity. Pray most earnestly to the Lord, and hold fast to the faith. Trust not in the arm of flesh, but trust implicitly in the Lord's guidance. Let each one now say, "As for me, I will come out, and be separate from the world. I will serve the Lord with full purpose of heart."

"For we are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake): but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are

made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Shall we heed the warnings that God has given? The Lord will show his loving favor to those who will keep his commandments. The Word, the living Word, received and obeyed, will be a savor of life unto life. The reception of the truth will regenerate and cleanse the sinful soul.

This work of individual purification of character can not be safely delayed. Let our brethren and sisters take hold diligently of this work, co-operating with him who "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish."

Put away all deception. Let no one idolize his own opinions. Take your position decidedly to be fully consecrated to truth and righteousness. Christ is ready to receive all who will come to him. Exercise a firm faith in all the promises of God. With confession and prayer, take your stand to be wholly the Lord's henceforth and forever.

To my ministering brethren I would say, Unite in a work of humbling your souls before God. Some have lost their first love, and need a new experience. Be determined that you will not yield to the enemy. Be patient toward all men, remembering that Christ has died for them. Improve every capability for the Lord's work, and labor faithfully, untiringly, to save souls. Seek to arouse the churches by your own zeal. Thus you may be the Lord's helping hand laborers together with him.

We all have a part to act in the Lord's great plan for his work in the earth. We shall all have something to do, though it may be in jots and tittles, as opportunities present themselves.

If these warnings are not heeded, if diligent work is not made to overcome and put away defects of character, God will soon have finished the work of judgment, and many will be found wanting. Shall we now, at once, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? We can not afford to delay

this work of confession and humbling of soul, that our offerings may be acceptable unto God. Fulness of joy is to be found in an entire surrender to God.

November 15, 1906

Christian Liberality

Under the Jewish system, God's chosen people were required to cherish a spirit of liberality, both in sustaining his cause and in supplying the wants of the needy. At the harvest and the vintage, the first-fruits of the fields--corn, wine, and oil--were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The first-fruits of the wool when the sheep were shorn, and of the grain when the wheat was thrashed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God.

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds; that the God of heaven sent them sunshine and rain for their seed-time and harvest; and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods.

The liberality of the Jews in the construction of the tabernacle evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt; they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

His people had small possessions, and no flattering prospect of adding to them; but an object was before them,--to build the tabernacle of God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their

duty to give back to the Lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated.

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect that a building would be erected for the worship of God. They gave more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gave thanks in these words: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his.

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven that moth can not corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes.

Can Christians who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit primarily their own nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn.

It is written, "Forasmuch then as Christ hath suffered for us in the flesh, arm

yourselves likewise with the same mind;" and again, "He that saith he abideth in him ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners.

The spirit of liberality is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death.

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God.

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls.

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. O, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from

perceiving the claims of duty, which should set our hearts aglow with fervent zeal.

Ours is a great work. Yet how many who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause! When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many who are able to give liberally when the cause is in need, selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, giving a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, revealed selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that can not be turned aside.

God has made us all his stewards, and in no case has he authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and him who gave us all we have. How can others do our work of benevolence any better than we can do it ourselves? So far as practicable, God would have every man an executor of his own will in this matter, during his lifetime.

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory.

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness, and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation: "Take heed, and beware of covetousness." "Ye can not serve God and mammon."

It is this increasing devotion to money getting, the selfishness which the desire for gain begets, that deadens the spirituality of many in the church, and removes from them the favor of God. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten.

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price; we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence?

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to heaven, discouraged by his reception! What if he had never passed through that soul-agony in the garden of Gethsemane that forced from his pores great drops of blood!

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, many shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal the senses of many to the claims of God.

O, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give, while we have the power. Let us do, while we have the strength. Let us work, while it is day. Let us devote our time and our means whole-heartedly to the service of God, that we may have his approbation, and receive his reward.

November 22, 1906

"Even at the Door"

Jesus is coming again. Before parting with his disciples on the earth, he gave them the promise of his return. "Let not your heart be troubled," he said; "in my Father's house are many mansions: ... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The exact day and hour of Christ's coming have not been revealed. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near. "There shall be signs," he said, "in the sun, and in the moon, and in the stars." "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." Upon the earth, he said, there shall be "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The signs in the sun, moon, and stars have been fulfilled. Since that time earthquakes, tempests, tidal waves, pestilence, and famine have multiplied. The most awful destructions, by fire and flood, are following one another in quick succession. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, declaring that the end is near, that something great and decisive will soon of necessity take place.

Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will

the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.

The Lord calls upon those who believe in him to be workers together with him. While life shall last, they are not to feel that their work is done. Shall we allow the signs of the end to be fulfilled without telling people of what is coming upon the earth? Shall we allow them to go down in darkness without having urged upon them the need of a preparation to meet their Lord? Unless we ourselves do our duty to those around us, the day of God will come upon us as a thief. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course. In fields nigh and afar off, men will be called from the plow, and from the more common commercial business vocations, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed. The message that means so much to the dwellers upon earth will be heard and understood. Men will know what is truth. Onward, and still onward, the work will advance, until the whole earth shall have been warned. And then shall the end come.

The day of Christ's coming will be a day of judgment upon the world. When the multitude of the lost--those whom God has favored with great light, but who rejected the light; those who might have been saved, had they obeyed God's law, but who refused to obey--when these see the Son of man coming in the clouds of heaven, they will understand the great sacrifice made in their behalf; they will understand the unmeasured love of the Redeemer, his incarnation, the sweat-drops of blood, the marks of the nails in his hands and feet, the pierced side; and they will ask to be hidden from the face of him that sitteth on the throne, and from the wrath of the Lamb. They see as in reality the condemnation of Christ, and hear the loud cry, "Release unto us Barabbas." They hear the question, What shall be done with Jesus? and the answer, "Crucify him, crucify him!"

The reign of appearance and pretense is over. The righteous Judge speaks with awful emphasis as he utters the sentence, "I never knew you: depart from me."

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus he welcomes them, to live hereafter in eternal communion with himself. And every voice in the heavenly mansions echoes and echoes the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Jesus is coming, coming with clouds and great glory. A multitude of shining angels will attend him. He will come to honor those who have loved him and kept his commandments, and to take them to himself. He has not forgotten them or his promise.

There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed."

That time is near. A little while, and we shall see the King in his beauty. A little while, and he will present his faithful ones "faultless before the presence of his glory with exceeding joy."

No human language can fully describe the reward of the righteous. It will be known to those only who behold it. There the heavenly Shepherd leads his flock to fountains of living water. The tree of life yields its fruit every month, and the leaves of the tree are for the healing of the nations. There are everflowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in

quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: ... mine elect shall long enjoy the work of their hands."

There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, ... for the former things are passed away." "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

In the earth made new, only righteousness shall dwell. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

November 29, 1906

The Work in Oakland and San Francisco--No. 1

Ever since the close of the camp-meeting held at Oakland, Cal., July 19-29, 1906, aggressive labor has been put forth in that city. For a time, the large tent and about twenty of the family tents were left standing, to accommodate the workers that remained. Elder S. N. Haskell, assisted by Elder E. J. Hibbard, had charge of the company of laborers.

Sabbath and Sunday, August 18 and 19, I spent in Oakland. The meetings were still in progress. Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers in training were going out and visiting from house to house. These missionary visits, and the sale of many books and periodicals, opened the way for the holding of Bible readings. About forty men and women were attending the morning classes, and a goodly number of these students engaged in the afternoon work. While in Oakland, I had the privilege of speaking to these workers, and to our brethren and sisters from the Oakland, Berkeley, Alameda, and San Francisco churches. All assembled in the large tent for a union service. The Lord gave me freedom in the presentation of truth.

The labors of Elder and Mrs. Haskell have been greatly blessed of God. One day a woman, a stranger, slipped two coins into Sister Haskell's hand. Sister Haskell thought them to be two twenty-five-cent pieces, but when she looked, she saw that they were twenty-dollar gold pieces. Sister Haskell asked the stranger if she had not made a mistake, but she replied that she had not. The woman refused to give her name, but it has since been learned that she is not of our people.

A few days later, our brethren were obliged to vacate the place they had been occupying with the tents, as a circus was coming to occupy the grounds.

Friday, August 31, I made another trip to Oakland. As the large tent had been taken down, our people secured the use of the Congregational church, corner Eighteenth and Market Streets, for our Sabbath services. A few months ago our own church building in Oakland was sold, and our brethren and sisters are meeting in this rented

church until some more permanent arrangement can be made.

On Sabbath morning Elder Haskell spoke in the Laguna Street church in San Francisco--the church that was not destroyed by the earthquake; Elder Hibbard spoke in Oakland, others in Alameda and Berkeley. In all these churches the appointment was given out that I would speak in the afternoon.

When I reached the church, I found the room crowded. I felt impressed to urge upon all our people present the necessity of taking a decided interest in working Oakland. We must not allow the enemy to come in and sow his tares among the precious seeds of truth that have already been sown. There are many religious movements, many "isms," but Christ will identify himself with the needy souls who are seeking after truth. We need true workers,--workers whose hearts and minds are imbued with the truth, workers who will act a part in bringing the truth to other minds. Every Christian should be a missionary, working for the salvation of souls.

The children in our families need thorough instruction in the Bible. Let every soul put his talent of means, and his talent of speech, into the service of God. We are not to condemn others, but we must win them to a knowledge of the truth.

Because of the importance of this work, I have urged that Elder Haskell and his wife, as ministers of God, shall give Bible instruction to those who will offer themselves for service. God will use humble men. He will make of every consecrated man a light-bearing Christian. Not the most eloquent in speech, not those who are the best versed in so-called theology, are always the most successful, but those who will work diligently and humbly for the Master. The blessing of God rests upon those who are meek and lowly,--upon those who have the faith that works by love and purifies the soul.

Before the close of the discourse, I asked all to arise who would stand faithfully by Elder Haskell and his wife, by Elder Hibbard, and by those who were laboring with them. I urged the brethren and sisters to consider that now is the opportune time to work Oakland, and that to every man is given his work. I asked, "How many will pledge themselves to be in earnest in this work?" The whole congregation responded by rising, and we were encouraged to hope that much good would be accomplished by their united efforts.

On Sunday afternoon, I spoke again to our people assembled in the Congregational church.

A short time later, a vacant lot was found in a good residence district; and here a large tent and several smaller tents were pitched. The Bible training-school was continued daily, and evening services were held.

During the month of September I made two more visits to Oakland, speaking to our people in the Congregational church each time, and also speaking in the tent.

I have felt stirred with an intense desire to do all in my power to encourage the faithful workers in Oakland, as I have realized that many souls in this city and in near-by cities are in great peril. Satan is doing all in his power to make of no effect the merciful warnings of Jehovah. Notwithstanding the heavy judgments of God, the wickedness in San Francisco and in Oakland is increasing.

Thursday, October 18, I visited Oakland for the fifth time since the close of the July camp-meeting. The California Conference had just perfected all arrangements for beginning a series of tent-meetings in the very heart of the city, on Broadway, half a block south of the post-office. Elder Wm. W. Simpson is bearing a large share of the burden of these meetings, and is doing everything in his power to present the third angel's message in such a manner that all who hear may understand that the Bible lies at the foundation of all his statements. His strongest arguments are based on the plain words of the Old and New Testaments.

Brother Simpson's first meeting was held in the First Congregational church, corner Twelfth and Clay Streets, Thursday evening, the eighteenth. An intelligent class of people listened attentively for a full hour, as he spoke on the Millennium. Friday evening his first meeting was held in the large tent. The attendance was good. Saturday night the attendance was considerably larger, and many for the first time listened to an exposition of the first two chapters of Daniel. These evening discourses have been continued regularly, and the attendance is reported to be on the increase.

Brother Simpson dwells especially on the significance of the prophecies in the books of Daniel and the Revelation. By means of ingeniously contrived charts and

symbolic representations, he holds the attention of the people, while he endeavors to preach the word. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions. Those who attend his lectures and are not converted, must practically reject the Word of God.

Elder Haskell and his wife, with some helpers, have just opened a Bible training-school in San Francisco, with headquarters at the Laguna Street church. The Lord blessed their efforts in Oakland, and they helped lay the foundation for a broad work to be carried forward in that city. Now, they enter San Francisco to do a similar work.

From town to town, from city to city, from country to country, the warning message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith. In the golden censer of truth, as presented in the Scriptures, there is that which will convict and convert souls. As the truth that our Saviour came to this world to proclaim, is presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life coming from the Source of all life is to take possession of every faithful laborer. O, how little do we comprehend the breadth of our mission! We need to have earnest, determined faith, and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal.

December 6, 1906

The Work in Oakland and San Francisco--No. 2

When a special effort to win souls is put forth by laborers of experience in a community where our own people live, there rests upon every believer in that field a most solemn obligation to do all in his power to clear the King's highway, by putting away every sin that would hinder him from co-operating with God and with his brethren.

This has not always been fully understood. Satan has often brought in a spirit that has made it impossible for church-members to discern opportunities for service. Believers have not infrequently allowed the enemy to work through them at the very time when they should have been wholly consecrated to God and the advancement of his work. Unconsciously they have wandered far from the way of righteousness. Cherishing a spirit of criticism and fault-finding, of pharisaical piety and pride, they grieve away the Spirit of God, and greatly retard the work of God's messengers.

This evil has been pointed out many times and in many places. Sometimes those who have indulged in a censorious, condemnatory spirit have repented and been converted. These God has been able to use to his name's honor and glory.

Experiences in Europe

We met this evil in Europe more than once. At the Basel missionary conference, September 17, 1885, I spoke to the delegates regarding methods of labor, and appealed to them to "preach the truth with the meekness of simplicity." "There are always those in the church and out," I declared, "who have not the love of Jesus in their souls, and who have, in the place of true religion, a criticizing, exacting spirit, a desire to find something to condemn in their brethren and sisters." I referred to instances that had come under my notice, of professed Christians' accusing one another at times when general meetings of the most solemn interest were in progress. "All the religion many have," I continued, "is to pick flaws. I once knew a lady whose religion was of just this character, and in her family she was so overbearing that they could hardly live with her. A tent-meeting was held near the place where she lived, but instead of taking hold to

help those who were laboring very hard in the meetings, or to receive help herself, this woman stood back to criticize.... We shall ever have just such people to deal with in this world." God calls upon all such to repent, and be reconverted.

In November, 1885, I bore a plain message to our brethren and sisters in Christiania, Norway. It was at a time when plans for aggressive work had been laid--when every church-member should have stood ready to lend a willing hand in upholding the servants of God sent to Scandinavia to proclaim the third angel's message by voice and pen in that part of the world. From the report of the words spoken by me to the Christiania church, I quote the following:

"If those who indulge in unkind criticism or idle talk could realize that an angel of God is noting down their words, and that all are to appear against them in the judgment, they would be far more careful as to what is entered on that book of records. How must the continual fault-finding appear to the heavenly messengers who are sent forth to minister to God's people? Would that the eyes of all might be opened, that they might see the holy angels walking among them. Surely they would be more guarded; instead of judging their brethren and sisters, and talking of their weaknesses, they would be seeking God with the whole heart....

"Let no Christian be found an accuser of the brethren. Satan is the one who bears this title; he accuses them before God day and night, he stirs up the enemies of our faith to accuse us, and he prompts those of like precious faith to criticize and condemn one another. We are not to take part in his work. These are days of trial and of great peril; the adversary of souls is upon the track of every one; and while we stand out separate from the world, we should press together in faith and love. United, we are strong; divided, we are weak....

"In our labor for the Christiania church we faithfully presented before them the far-reaching requirements of God's law, and the great need, on the part of the members, of thorough repentance and returning unto the Lord. During our meetings, the dear Saviour came very near to us again and again. A good work was begun. We called them forward for prayers several times, and though this was a new experience to them, there was a quick and hearty response. Earnest, heartfelt confessions were made. Several had become discouraged and backslidden because of the accusing spirit manifested, and the lack of love for God and for one another. These humbly confessed their own wrong in

allowing their faith in God and the truth to become weakened.... Others acknowledged that they had indulged a critical, fault-finding spirit. Many said that they had never realized as now the importance of the truth, and the influence that it must have upon the life and character. Not a few testified with gratitude that they had received God's blessing as never before.

"We were very thankful for every token that this dear people were obtaining a sense of their true condition. But some who should have been personally interested, were looking on as if they had no interest at stake. The testimonies which the Lord gave them did not seem to be received. They did not break the bands that held them under condemnation of the Spirit of God. The Saviour was knocking at the door of their hearts, but they were unwilling then and there to remove the rubbish that barred his entrance. The Lord's time was not their time. Had they cleared the way, the Lord would have given them an experience of the highest value."

Experiences in Australia

By divine direction, we made special efforts in Australia to reach men and women in cities through wisely conducted camp-meetings. It was thus that the work in Newcastle, New South Wales, was started, late in 1898. It was "thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a camp-meeting, following it with tent-meetings, accompanied by visiting, Bible work, the selling of the Bible Echo and religious and health books, and by Christian Help work, and the establishment of a medical mission."

For several weeks before the beginning of this meeting, I carried a very heavy burden. Into the church at Cooranbong there had come a spirit very displeasing to God,--a spirit of fault-finding and criticism. Sabbath after Sabbath, I bore a plain message regarding this sin. Before the opening of the Newcastle meeting, I wrote regarding these efforts to a brother in responsibilities, as follows:

"On Sabbath, December 3, the burden was heavy upon me. I spoke the words the Lord gave me. In the early morning I had written out a message for the church, which I read and commented upon. Notwithstanding the appeal made, in the social meeting there was no break. Very good testimonies were borne by some, but I felt that we had

no special victory. I then knelt down and prayed, and yet there seemed to be the same tied-up spirit....

"Last Sabbath, December 10, I again read important matter. As I read, the power of God was upon me, and I spoke very plainly. The Lord must impress the heart. I can only speak to the ear.

"I entreated, I pleaded with the people to set their hearts in order before the camp-meeting. We are living amid the perils of the last days, and we must gather up and appreciate every ray of light. Our testimony must be plain, truthful, and searching. But it must not reveal in any degree a censorious, fault-finding spirit.... Satan can do the fault-finding for the whole world. We may grieve, but we must not fret. We can be sorrowful; we will not scold. I know the battle is often severe. We can not avoid the injunction, 'Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men."

It was to the members of the Cooranbong church that we looked largely for help at the Newcastle meeting. Newcastle was unentered territory, and much depended on the spiritual condition of the brethren and sisters who would attend from Cooranbong. This is one reason why I was so burdened over the spirituality of this church. Special opportunities for service would be afforded in Newcastle, and God desired that those who claimed to be his representatives should be prepared to bear their share of the responsibilities of the meetings and house-to-house work.

An Impressive Dream

It was at the very beginning of this meeting, and immediately after the weeks of anxious labor to rid the Cooranbong church of the spirit of criticism, that the Lord revealed the spiritual condition of many, through an impressive dream. This dream was afterward published; but it contains instruction which throws much light on conditions existing today in some of our churches where every member should be wide awake to improve unusual opportunities for soul saving. The dream, with the accompanying instruction, as published, is as follows:

"During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was

the burden of my labor,--the opening of our hearts to the Holy Spirit....

"In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have you received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. 'Your size as a human being is nothing,' he said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.

"'You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character.

"'When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven.

"'Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be found as something apart from him.

"'The moment his yoke is adjusted to your neck, that moment it is found easy;

then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: "Learn of me; for I am meek and lowly in heart." Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren.'

"As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, 'What must I do to be saved?' The answer was, 'Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out.' Words were spoken which rebuked spiritual pride. This pride God will not tolerate. It is inconsistent with his Word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, call upon him while he is near. 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'"

December 13, 1906

The Work in Oakland and San Francisco--No. 3

Sabbath afternoon, October 20, I felt impelled by the Spirit of God to appeal once more to our brethren and sisters living in Oakland, Berkeley, Alameda and San Francisco, to rise nobly to their high privileges, and fulfil the purpose that God desires to work through them. I spoke in the Oakland church, as follows:

In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Mark especially the words, "The reproaches of them that reproached thee fell on me." O, that these words might sink deep into the heart of every one who thinks he is doing God's service while finding fault with others! This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ himself.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

We are to be Bible Christians. We are to study the Word, and to carry out this Word in every particular. Then we shall know that Christ Jesus is our efficiency, our healer, our strength, our front-guard and our rearward. Then we shall have the help and the power that God alone can give.

God desires that his commandment-keeping people shall stand on vantage-ground. He desires that they shall stand before him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into his image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's Word means something to those who

claim to believe it.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Why? That we shall be of a great variety of minds?--O, no! The apostle exhorts you to be "likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God."

What does this injunction entail?--It places us under obligation to God. It leaves us where we must understand that we are amenable to him alone. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of manifesting animosity toward one another.

My dear brethren and sisters, God is not pleased with a spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Christ Jesus. Those who are striving to keep the commandments of God, ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that he may lift us up.

The apostle continues: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name."

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ himself has declared, "Ye are the light of the world." We are to seek to be light-bearers. And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the light-bearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "see your good works, and glorify your Father which is in heaven." As the result of these good

works, an influence will go forth that will bring salvation to those who behold it. God desires us to keep our light constantly shining.

In the night season God has revealed to me the spiritual condition of the church-members living in Oakland and the near-by cities. A large standard was uplifted at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking-glass, from the face of which every one who looked saw reflected himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God, and immediately began to confess their own wrong-doing; and, O, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed.

I shall never be satisfied until just such an experience comes into the church here. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, O why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put him to open shame, by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do, by looking unto Jesus and by realizing how our course must appear in his sight, and how he must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it were not for this, I should not leave my home and come down here to speak to you so often. But night after night I can not sleep more than a few hours; and often, in the hours of the night I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set thy people in order, before it shall be everlastingly too late!

At times during these seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and near-by places,--souls who, in their condition of mind, know no more regarding how they stand before God than they would know had they never professed religion.

God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the Divine. There remains

now only a little while in which we can work to save our own souls and the souls of others; and all that God has given us should be cleansed and sanctified to his service. We should clear the King's highway, in order that God's messengers shall not be impeded as they try to advance. We should come into working order, and into perfect unity with one another. Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path which leads to life everlasting.

O, that every soul would prostrate himself before God, yielding himself unreservedly to him, and solemnly vowing that with Heaven's help he will henceforth keep his lips from all guile; that he will keep the life sanctified; that in every word and act he will honor and glorify the Lord! If thorough work were done, what a missionary company we should have with which to work these cities! O, what numbers we could have to send into places where the people have never heard the third angel's message!

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit.

There is a great work to be done, and many are unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. Prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. Open the door of the soul-temple, and let the Saviour in. "Behold, I stand at the door, and knock," he says. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

We ought to long with all the heart for a thorough reconversion, that the truth may be enthroned in heart and mind, and that, by the aid of the Holy Spirit, we may be prepared to present the third angel's message before others who need it so much. Now is our opportunity. May God help us, that we may be converted.

Dear brethren and sisters, if there are any of you who desire to say anything this afternoon, be free to speak. Are you ready to rededicate yourselves to God? Christ is

ready; he is waiting, watching, longing. Angels are in this room. Wicked angels are here, and holy angels are here. Which side shall gain the victory over your heart here today, my brother, my sister? These are the hours of the Sabbath; you can not spend them any better than by clearing the King's highway. Remove the root of bitterness from your heart. Do not break off the top of it. Root it out, lest springing up again, many shall be defiled. You can not afford to be content with half-hearted work. Dig it out by the roots; and then God will help you to be reconverted.

As I spoke these and many like words to the brethren and sisters assembled, I felt the power of God thrilling me through and through. My talk was followed by a social meeting, and before the service closed, I offered a prayer to God for his converting power to rest upon those who are not yet prepared to co-operate with God and their brethren, in the special efforts now being put forth.

As we arose from prayer, the whole congregation united in singing one of my favorite hymns, "Jesus, Lover of my soul." A deep solemnity seemed to pervade the entire assembly as the people separated to return to their homes. We hope for better days as the result of this meeting.

December 20, 1906

The Work in Oakland and San Francisco--No. 4

About four years ago, when Elder Haskell and others were conducting a Bible training-school and evening services in New York City, the word of the Lord to the workers there was: "Let the believers living near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work. He desires every church-member to labor as his helping hand, seeking by loving ministry to win souls to Christ."

"The large cities should have been worked just as soon as the churches received the light. But many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their lives. God asks his people to repent, be converted, and return to their first love, which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer."

And to the church in Los Angeles, over a year ago, when the Lord was mightily stirring the people through the tent-meetings in progress, was sent the word:

"Let the Los Angeles church have special seasons of prayer daily for the work that is being done. The blessing of the Lord will come to the church-members who thus participate in the work, gathering in small groups daily to pray for its success. Thus the believers will obtain grace for themselves, and the work of the Lord will be advanced.

"This is the way we used to do. We prayed for our own souls and for those who were carrying on the work. The Lord Jesus declares that where two or three are gathered together in his name, he is in the midst of them, to bless them. Let there be less talking, and more sincere, earnest prayer.

"I fear that the effort that is being made to proclaim the truth in Los Angeles will not be appreciated. Let every man come up to the help of the Lord against the mighty foe. Where a special effort is made, as has been revealed by the evangelistic work done in Los Angeles, let every member of the church draw near to God. Let all search their

own hearts with the light that shines from the Word. If sin is discovered, let it be confessed and repented of. Let every helper be in good working order. The Lord will hear and answer prayer. Let not the church-members think that efforts should be put forth for them by the one who is impressed to labor for those who have been neglected, those in whose behalf special efforts have not heretofore been put forth.

"Where such an effort is made as has been made in Los Angeles, let the members of the church clear the King's highway, and help with their means in the work being done. Let them show that they are in perfect harmony. Let them be on hand at the meetings, armed and equipped for service, ready to talk with any one who may be interested. Let them pray and work for the lost sheep.

"Let the second chapter of Second Timothy be impressed on the heart and brought into the practical life. Let not this season pass and leave the church uninfluenced by the truth that has been proclaimed. There is danger of the church's being in a self-satisfied, indifferent, backslidden condition during this time of special blessing, when the Word of God is being presented. Awake, my brethren, awake, and do not let angels see that you feel but little obligation to act your part in sustaining the work that is being done. Be wide awake. Pray while going about your daily duties. Draw strength from Christ; and let your hearts be filled with the deepest gratitude that the Lord is working. Be laborers together with him.

"This is Los Angeles' opportunity. If the members of the church will come humbly before God, putting all that is wrong out of their hearts, and consulting him at every step, he will manifest himself to them, and will give them courage in him."

This instruction is specially applicable to the churches at Oakland, Alameda, Berkeley, and San Francisco. Long has the light of present truth been shining upon the pathway of the believers in these churches. In a peculiar sense have they been favored with unusual light and unusual privileges. And now, when the judgments of heaven have led thinking men and women to pause and reflect what these things mean, a golden opportunity is given every believer to co-operate heartily with the messengers of truth who have come to tell the people that Jesus is soon coming again.

In this time, when God's message of warning is being so clearly proclaimed in these cities, every believer should carefully study and take heed to the words of counsel

written by Paul to Timothy:

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

If, in this opportune time, the members of the churches will come humbly before God, putting out of their hearts all that is wrong, and consulting him at every step, he will manifest himself to them, and will give them courage in him. We must be ready to use our God-given capabilities in the work of the Lord. We must be ready to speak words in season and out of season,--words that will help and bless.

As the church-members do their part faithfully, the Lord will lead and guide his chosen ministers, and strengthen them for their important work. In much prayer let us all unite in holding up their hands, and in drawing bright beams from the heavenly sanctuary. We are soul-hungry to see the work advancing as it should. Christ is our alpha and our omega. Only in his strength can we gain success.

December 27, 1906

How Shall We Observe the Holidays?

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Shall we follow Christ as our pattern? In his life of self-sacrifice was seen not one jot or tittle of selfishness. He who had been rich in the heavenly courts, left all his wealth and power, and came to this world, clothed in the humble garb of humanity. For our sakes he became poor, that we through his poverty might be made rich. Like him, his followers are by lives of self-denial to be a blessing to the world. If in the lives of all God's people the character of Christ were revealed, we should see thousands more converted to the truth.

If men would only remember that every favor they receive is a gift from God, would they not do very much more than they are now doing to relieve his work of the embarrassment of poverty? Would they not act a noble part in rendering to the Lord that which is his own?

Wealth hoarded will become a curse. Often the Lord can not preserve and bless the possessions of men, because the owners feel little or no obligation to assist in the great work of proclaiming the truth in new fields. Their substance, generously divided with their brethren who are laboring with meager facilities in destitute fields, would bring in return rich blessings from God.

No charity is complete unless it reveals an appreciation of the gospel. Those who now, in this time of emergency, selfishly hold on to their means, will soon suffer the loss of all they have. Those who are truly converted, and who have more than sufficient for their immediate necessities, will freely impart of their abundance to help those who are poorer than they.

All should feel an intense interest in the advancement of the third angel's message. The work of proclaiming this message has already grown to large proportions; but it is to advance still more rapidly. We need many more laborers, and God's loyal

people, filled with a spirit of self-denial, should now give cheerfully and liberally, in order that facilities may be provided for the entering of new territory. In many places the work has been retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help against the mighty powers of darkness.

Shall we not, as a people, refrain from following the custom of the world in unnecessary indulgence during the present holiday season? O how much might be accomplished in needy mission fields with the money that is squandered in various ways at this season of the year by those who profess to be Christians!

Will not the Seventh-day Adventists in every place first consecrate themselves to the Lord, and then do their very best, according to their circumstances, to advance his work, by gifts and offerings? Will they show that they appreciate the blessings of the Lord, and that they are grateful for his mercy? Will they not now consider their obligations to God, at a time when the world especially seeks for pleasure, and expends large sums of money for gifts to those who are not needy?

I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions.

I will greatly praise the name of the Lord if his people, at this time, by the exercise of benevolence, will increase the facilities for successful work in many needy fields. I long to see among Seventh-day Adventist an increase of faith and courage, and more praise and thanksgiving to God, so that where in the past there has been a withholding of means, there shall from henceforth be seen the evidences of a grateful heart,--the faithful bestowal of gifts and offerings, to supply the needs of many destitute fields.

January 3, 1907

Our Need of the Holy Spirit

During the past night I have received instruction regarding the carrying forward of the work in Oakland and San Francisco. A good work has been begun by Elder Simpson, and the Lord has greatly blessed the effort that has been put forth to lead souls to accept the truth. He desires that this effort shall be continued in the same spirit in which it has been begun. Let those who preach the Word follow Christ's methods, ever realizing the solemnity of the message they proclaim. A lack of foresight may close the door to the hearts of some precious souls.

Whenever a special effort is put forth along missionary lines in any place, the church-members in that vicinity should understand that each one of them has some part to act in making the work a success. He who is truly converted stands as a representative of Christ. Let our brethren and sisters remember that we are living on the verge of the eternal world. The cases of all are being tried in the heavenly courts, and it is high time to put away sin, and to work earnestly to save as many as possible.

Among God's people there should be, at this time, frequent seasons of sincere, earnest prayer. The mind should constantly be in a prayerful attitude. In the home and in the church, let earnest prayers be offered in behalf of those who have given themselves to the preaching of the Word. Let believers pray as did the disciples after the ascension of Christ.

The members of our churches need to be converted, to become more spiritual-minded. A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit. Let those who can not leave home, gather in their children, and unite in learning to pray together. They may claim the promise of the Saviour: "Where two or three are gathered together in my name, there am I in the midst of them."

In the Lord's prayer, we have an example of a perfect petition. How simple, yet how comprehensive it is! This prayer should be taught to the children. Let all study carefully the principles contained in it.

In response to the prayers of God's people, angels are sent with heavenly blessings. The Lord desires us to be far more successful in our missionary efforts. Through daily prayer and consecration all may so relate themselves to their Heavenly Father that he can bestow upon them rich blessings.

Especially do those young in the faith need to be wide awake, and on their guard against the strategies of Satan. They must adhere steadfastly to an unwavering faith in the great atoning sacrifice. They need not continue in sin. Through prayer they may receive grace that will enable them to overcome.

By artful devices the enemy is rapidly adding souls to the number of those who are deceived. Many of our church-members are sadly lacking in true missionary zeal. There is a dearth of tithes and offerings. We need to repent of our failure to unite with Christ as laborers together with God. Because of our indifference to the appeals of God, we have not reached one half of those who might be reached. Few have felt a heavy burden for souls. How much more might have been accomplished had the time spent by God's people in faultfinding been spent in encouraging one another, and in active service! How much better for voices to blend in prayer, in holy unison, than to be employed in finding fault! We have no time for faultfinding or criticism.

There are thousands, yes, millions, within the borders of our own country, who need the enlightenment of the Word of God. Vice and crime are rampant. Even in San Francisco, a city where God has spoken in judgment, the saloons are wide open, notwithstanding the fact that the sure results of the open saloon are well known. Will not God punish for this insult? The temperance work should be revived.

O, how differently many would act were God to draw aside the veil that hides him from our eyes, and reveal himself seated on his throne in the high and holy place, not in silent grandeur, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, waiting to do his bidding! He notes carefully every earthly transaction, marking with approval or condemnation the course of every inhabitant of the earth.

God's Great Love

When the fulness of time came, the windows of heaven were opened, and upon the world was poured a flood of heavenly grace. God made to our world the wonderful gift of his only begotten Son. In the light of this act, it could never be said by the inhabitants of other worlds that God could have done more than he did to show his love for the children of men. He made a sacrifice that defies all computation. To save a fallen race he poured forth the whole treasure of heaven in one gift.

Christ laid aside his royal robe and kingly crown, and assumed the form of humanity, in order that humanity, through his merits, might partake of the divine nature, and escape the corruption that is in the world through lust. He was subjected to the fiercest assaults of Satan, but not for a moment did he yield to the terrible temptations brought against him, or become discouraged in his work of bringing redemption to the race. He gave his life for the salvation of a fallen race. Who can understand the depth and the breadth of love so amazing!

In the world to come, Christ will lead the redeemed beside the river of life, and will teach them wonderful lessons of truth. He will unfold to them the mysteries of nature. They will see that a Master-Hand holds the worlds in position. They will behold the skill displayed by the great Artist in coloring the flowers of the field, and will learn of the purposes of the merciful Father, who dispenses every ray of light, and with the holy angels the redeemed will acknowledge in songs of grateful praise God's supreme love to an unthankful world. Then it will be understood that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

January 10, 1907

The Scriptures a Safeguard

Many a portion of scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practise. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through the neglect of prayer and the study of the Bible, the tempted one can not readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Jesus promised his disciples, "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against thee."

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern

infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God.

We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, ... redeeming the time, because the days are evil."

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding; therefore I hate every false way."

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

January 17, 1907

Gifts and Offerings

The end is fast approaching, and many of our churches are asleep. Let all now make it their chief business to serve the Lord. God has entrusted to his people the talent of means, some more, and some less than others. With many, the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to him of the goods he has entrusted to their stewardship.

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from the worldly habits, ideas, and customs that are abhorrent to God?

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in

heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

The Lord reveals to his people their special sin. "Will a man rob God?" he asks. "Yet ye have robbed me." Still unconvicted of sin, the disobedient inquire, "Wherein have we robbed thee?"

Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord."

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with him. In his mercy, the Lord has bestowed rich bounties upon his people, and many have selfishly withheld from him the money for which he calls. Let all carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow men.

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God. We do not own the money that passes into our hands. In its disbursement we are to be colaborers with Christ.

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to

provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help.

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field.

There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritual-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish.

Let our church-members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial and cross-bearing.

As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls.

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings.

In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They will be faithful in the payment of tithes and offerings. Every church-member is bound by covenant relation

with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory.

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God.

Christ's chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. In simplicity he opened before them the blessings they might receive, and thus he awakened their souls' hunger for the truth, the bread of life. Christ's life is an example to all his followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the word of God.

There are many in the shadow of death, who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness, yet we have words of hope for those who sit in darkness.

"The land of Zabulon, and the land of Nepthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and then he proclaimed to them the truths of the gospel.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their

father, and followed him.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers disease and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Christians are not only to give freely of their means to sustain the Lord's work; wherever they are, they are to labor disinterestedly for souls. They themselves are to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be prepared to meet their solemn obligations to God, and to enlighten the minds of others who are in darkness regarding Bible truth. Not one thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his unselfish efforts in behalf of others, that no one to whom he has access may say, "No man cares for my soul."

January 24, 1907

The Mother's Work

I wish to arouse parents to see the importance of their position. Few parents take time to think of how much depends on the instruction and training a child receives during the early years of its life. It is at this time that the foundation of a child's character is laid. "Train up a child in the way he should go; and when he is old, he will not depart from it," are the words of the wise man. The lessons a child learns at the mother's knee determine its future experience.

How few parents realize this as they should. As I have called mothers' attention to the wrong habits they were encouraging in their little ones, some have listened indifferently, while others have said, with a smile, "I can not bear to cross my children. They will do better as they grow older. They will then be ashamed of these passionate outbursts. It is not well to be too strict with little ones. They will outgrow the inclination to tell untruths, to meddle, to be indolent and selfish."

A very easy way truly to dispose of the matter, but a way that is not in harmony with the will of God. If a field is left uncultivated, a crop of weeds is sure to appear. So it is with children. If the soil of the heart is uncultivated, Satan sows his seeds of anger and hatred, selfishness and pride, and they quickly spring up, to bear a harvest that parents reap with bitter regret. Too late they see their terrible mistake. The wrong they have done can never be wholly undone. Even if the child, by patient, untiring care, is at last won to the Saviour, his character will always bear the marks of Satan's seed-sowing.

Children left to themselves grow up selfish, exacting, unlovable. Unable to enjoy their own society or the society of others, their lives are filled with discontent.

Aided by the grace of Christ, mothers have it in their power to do a great and grand work. This Satan knows, and he works with all his power to prevent them from doing this work. He seeks to fill the mind with thoughts of fashionable dress. Thus he absorbs the time and strength of even Christian mothers so that they have no time to give to the training of their children or to self-improvement. When the enemy thus secures the attention of the mother, he rejoices; for he knows how much he has gained.

He looks on the children as an easy prey; for he has won the mother. She thinks more of display, more of what others think and say of her, than she does of the training of the precious souls in her care. As she sets her feet in the path of fashion, she becomes infatuated. In order to keep pace with the demands of the bondage in which she has sold herself, she works early and late, overtaxing mind and body. She becomes so wearied with remodeling unfashionable garments and making new ones, that she has no heart to read her Bible or to pray. She is too tired to give time to her children. She becomes perplexed and distressed. The yoke that she is trying to bear is very galling; but she imagines that it must be borne, and martyr-like she toils on, struggling under her self-imposed burden. Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest.... My yoke is easy, and my burden is light." But she does not hear the gracious invitation. The Saviour's voice is drowned by the clamorous demands of fashion.

Mothers, do not forget that God requires you to give your children constant, loving care. He does not want you to be a slave to your children, but he does want you to teach them to live for him. Day by day give them lessons that will prepare them for future usefulness. One lesson that you will have to repeat over and over again is the lesson of obedience. Teach your children that they are not to rule, that they are to respect your wishes, and yield to your authority. Thus you are teaching them self-control. Give them nothing for which they cry, even though your tender heart would lead you to indulge them. If they gain the victory once by crying, they will expect to do so again, and the next time they will be harder to control.

Children inherit inclinations to wrong, but they also have many lovely traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love.

When children lose their self-control, and speak passionate words, the parents should for a time keep silent, neither reproving nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered. Satan is well pleased when parents irritate their children by speaking harsh, angry words. Paul has given a caution on this point: "Fathers provoke not your children to anger, lest they be discouraged." They may be very wrong, but you can not lead them to

the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind.

Jesus loves children and youth. He rejoices when he sees Satan repulsed in his efforts to overcome them. Many a youth is in imminent peril through manifold temptations, but the Saviour has the tenderest sympathy for him, and sends his angels to guard and protect him. He is the good shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep.

Mothers, do you sigh for a missionary field? In your home you have a missionary field in which you may labor with untiring energy and unflagging zeal, knowing that the results of your work will endure through all eternity. Are not the souls of your children of as much value as the souls of the heathen? Then tend them with loving care, bringing God into their thoughts.

Who can do this work so well as a God-fearing mother? The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven.

Christian parents, you are charged with the responsibility of showing the world the power and excellency of home religion. Be controlled by principle, not by impulse. Work with the consciousness that God is your helper. Allow nothing to divert you from your God-given mission. Be true to your trust. God will help you. Guided by him, your children will grow up to bless and honor you in this life and in the life to come.

January 31, 1907

Selfdenial--Self-Sacrifice

How many there are who accept Christ, and apparently live a Christian life, until their circumstances change! Perhaps they come into the possession of property. Thus God tests them, to see if they will be wise stewards. But they fail to endure the proving. They use for self-gratification that which they should devote to feeding the hungry and clothing the naked. In want and distress, God's children are calling to him. Many are dying for want of the necessaries of life. Their cries have entered the ears of the Lord of Sabaoth. He will call to a strict account those who have neglected his needy ones. What will these selfish rich men do when the Lord asks them, "What did you do with the money I gave you to use for me?" "These shall go away into everlasting punishment." The Lord will say to them, "Depart from me, ye cursed; ... for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

The wails of a world's sorrow are heard all around us. Sin is casting its shadow over us. Let us make ourselves ready to co-operate with the Lord. The pleasure and power of this world will pass away. No one can carry his earthly treasures into the eternal world. But the life spent in doing the will of God will abide forever. The result of that which is given to advance the work of God will be seen in the kingdom of God.

There is a world to be warned. To us has been entrusted this work. At any cost we must practise the truth. We are to stand as self-sacrificing minutemen, willing to suffer the loss of life itself, if need be, in the service of God. There is a great work to be done in a short time. We need to understand our work, and to do it with fidelity. Every one who is finally crowned victor will, by noble, determined effort to serve God, have earned the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the blood-stained banner of the cross of Christ--this is the duty of every Christian.

This work calls for self-sacrifice. Self-denial and the cross stand all along the way of life. "He that will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Those who secure the treasures of this world are obliged to toil

and sacrifice. Should those who are seeking for an eternal reward think that they need make no sacrifices?

The most difficult sermon to preach and the hardest to practise is self-denial. The greedy sinner, self, closes the door to the good which might be done, but which is not done because money is invested for selfish purposes. But it is impossible for any one to retain the favor of God and enjoy communion with the Saviour, and at the same time be indifferent to the interests of his fellow beings who have no life in Christ, who are perishing in their sins. Christ has left us a wonderful example of self-sacrifice. He pleased not himself, but spent his life in the service of others. He made sacrifices at every step, sacrifices which none of his followers can ever make, because they have never occupied the position he occupied before he came to this earth. He was commander of the heavenly host, but he came here to suffer for sinners. He was rich, yet for our sakes he became poor, that through his poverty we might be made rich. Because he loved us, he laid aside his glory and took upon him the form of a servant. He gave his life for us. What are we giving for him? Shall we not, in the new year just before us, consecrate ourselves entirely to him? Shall we not make him a New-year's offering of a portion of the means he has given us? As we follow him in the path of self-denial, lifting the cross and bearing it after him to his Father's home, we shall reveal in our lives the beauty of the Christ-life. At the altar of self-sacrifice,--the appointed place of meeting between God and the soul,--we receive from the hand of God the celestial torch which searches the heart, revealing the need of an abiding Christ.

February 7, 1907

The Work in Oakland and San Francisco--No. 5

On Sabbath, November 3, and again on Sabbath, November 10, and on the following day, the Lord gave me strength to speak to his people in San Francisco. The meeting for Sunday afternoon was well advertised, and there was a good outside attendance from the city.

I was much pleased to have the privilege of speaking in the church at San Francisco. My husband and I and a few others worked together to obtain the means to erect this building, over thirty years ago. It would have been a heavy loss if this church had been destroyed; but it was not seriously injured by the earthquake.

The ventilation in the San Francisco church is not good, and after my return home, I suffered from the effects of breathing the impure air. The influenza was upon me. For over a month I felt unable to travel. However, my general health was good, and I was able to do considerable writing. And when, the second week in December, I received an invitation from Elder W. W. Simpson to come to Oakland and speak to the people on Sabbath, I had so far recovered from the influenza that I ventured to go.

Elder Simpson held meetings in Oakland for about two months. His labors were greatly blessed. For a few weeks after his meetings began, we were favored with remarkably good weather. The days were clear and mild, and the rainfall was very light. But the workers in Oakland had to meet difficulties; for the tent was blown down twice by severe wind-storms, and badly torn; and toward the close of the series of meetings it rained for several days, and the workers found it necessary to take down the tent for a few days, and temporarily discontinue the meetings.

The manner of Elder Simpson's work reminds me of the efforts that were put forth in 1843 and 1844. He does not make prominent his own words, but reads much from the Bible, explaining one scripture by another. He dwells largely on the prophecies of Daniel and Revelation, and uses many illustrations and suitable figures to impress the truth. To represent the beasts of Daniel and Revelation, he has prepared lifelike images of papier-mache.

Elder Simpson endeavors to avoid entering into controversy with opponents. He presents the Bible so clearly that it is evident that any one who differs, must do so in opposition to the Word of God.

Friday evening and Sabbath forenoon, December 15 and 16, Elder Simpson spoke upon the subject of Spiritual Gifts, dwelling especially upon the spirit of prophecy. Those who were present at these discourses say that he treated the subject in a clear, forceful manner.

Sabbath afternoon I filled my appointment in the large Congregational church that is now being used by our people. The room was filled, and the doors at one side were thrown up, that many might be accommodated in an adjoining room. I am told that between five and six hundred were present. It was with fear and trembling that I went to the service; for on Friday I was very poorly--so ill, in fact, that I hardly had strength sufficient to enable me to sit up. Sabbath afternoon I feared that it would be impossible for me to stand before the congregation for over half an hour. But as I spoke, the invigorating power of the Spirit of God came upon me, and I was enabled to continue speaking for one hour and fifteen minutes. Such experiences remind me of what I passed through frequently in the earlier days of the message.

For about a year after my husband died, I suffered greatly from sorrow. At that time, when I seemed to be hovering between life and death, my son Willie persuaded me to go a short distance in a phaeton to a camp-meeting in Healdsburg. A sofa had been placed on the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color.

After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever hear my voice in camp-meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it put color in my lips and reached my forehead. My flesh took on its natural appearance. One of the citizens of Healdsburg, in great surprise, turned to one of his neighbors, and exclaimed, "A miracle is being wrought in sight of this whole congregation!" I could not understand why all were looking so intently at me, some even rising to their feet. The Spirit of the

Lord had rested upon me, and I had been healed in the presence of a large congregation. During the remainder of the camp-meeting, I spoke several times.

These special impartations of strength in times of great physical weakness, give me courage. The Lord is my helper. I praise him with heart and voice for his wonderful mercies and his sustaining power.

The efforts put forth in Oakland have borne fruit in the salvation of precious souls. Sunday morning, December 16, I attended a baptismal service at the Piedmont Baths. Thirty-two candidates were buried with their Lord in baptism, and arose to walk in newness of life. This was a scene that angels of God witnessed with joy. Several children were baptized first, and then the older ones. Occasionally a stanza of some hymn of praise was sung. There was no confusion. The entire service was impressive.

February 14, 1907

The Work in Oakland and San Francisco--No. 6

The Oakland brethren have decided on a location for their new church building,--on Twenty-fifth Street, near Telegraph Avenue. After the baptism, I drove with Brother and Sister Rice to see this property. It seems to be well located.

Sunday night, December 16, Elder Simpson gave his last discourse in this series of meetings, and the following day the tent was taken down. It was reported that at this service there were fully one thousand persons present to listen to his presentation of the subject, The United States in Prophecy. Those who would refuse to render homage to the beast and his image, were asked to arise, and nearly all present responded.

The expenses connected with these meetings have been fully one thousand dollars. Collections have been taken in the congregation only once a week, but these, with donations that some have given privately, have been sufficient to meet all the expenses, so the effort has cost the conference only the salaries of workers.

The liberality of many from the outside has been surprising. Elder and Mrs. Haskell, on several occasions, received liberal gifts from strangers. One afternoon, after I had spoken in the church, a man handed Elder Haskell one hundred dollars, and then left the building quickly and could not afterward be found. On another occasion, a lady slipped two coins into Sister Haskell's hand. These proved to be two twenty-dollar gold pieces. Sister Haskell afterward met the lady, but she did not wish to tell her name. These things have greatly encouraged our workers.

In these meetings, we have seen evidences of the deep moving of the Spirit of God. Truly the Lord has wrought on minds. Our people need now to be aroused from the lethargy that has come upon them. The language of every heart should be, Speak, Lord, for thy servant heareth.

There is much house-to-house work to be done by faithful laborers. Our efforts are not to cease because public meetings have been discontinued for a time. So long as there are interested ones, we must give them opportunity to learn the truth. And the new

converts will need to be instructed by faithful teachers of God's Word, that they may increase in a knowledge and love of the truth, and may grow to the full stature of men and women in Christ Jesus. They must now be surrounded by the influences most favorable to spiritual growth. The churches at Oakland and Berkeley should now purge out the old leaven of evil-speaking and hypocrisy, of jealousy and malice. The truth must be expressed in word and in spirit; every act should be a revelation of Christian refinement.

That there may be no cessation of effort during the rainy season, I have encouraged Elder S. N. Haskell and his wife to return to Oakland for a time. The Oakland brethren and sisters have offered them the use of the dwelling-house on the new church property. This will serve as a headquarters for city mission work and a Bible training-school.

The work in Oakland must not be cut short. For years I have pleaded that an earnest effort be put forth in this city, and now that this is being done, let us go straight forward in right lines. There is to be no variableness, neither shadow of turning, in the presentation of truth to the people in Oakland.

To my ministering brethren I would say: Every fresh display of the conviction of the grace of God upon the souls of unbelievers, is divine. Everything that you can do to bring souls to a knowledge of the truth, is a means of allowing the light to shine, the light of the glory of God, as it shines in the face of Jesus Christ. Direct the mind to him who guides and controls all things. Christ will be as manna and spiritual dew to these newly converted souls. In him is no darkness at all.

As faithful laborers of deep spiritual understanding conduct Bible studies with those who have accepted the Sabbath truth; as they instruct those new in the faith how to yield to the power of the Holy Spirit, that they may be fully and firmly established in the truth, the glory of God will be revealed.

In the discourses, let nothing of a theatrical nature be introduced, no sharp thrusts given. We can not expect that eyes that have been blind will be at once opened to see all things clearly. Let labor be put forth wisely for those who are interested. Show those who have seen the truth, how to experience its power in their hearts. Thus the truth imparted will be as a nail driven in a sure place. Many are ignorant of vital godliness--of

truth in the life-practise. On the part of these uninstructed ones, there must be a practical reception of Bible truth. The Lord will work with power upon the hearts of all who seek him and who prayerfully study his Word.

The Lord Jesus sent a mighty angel to make plain to John, by the use of symbols, the things that were to come to pass until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few. It contains the message for the last days, and we are to dwell much upon these prophecies.

Explaining scripture by scripture,--this is the work that should be done by all our ministers who are fully awake to the times in which we live. The Lord will guide his ministering servants. He will lead them in ways that they know not. They will bear aloft the lamp of life in the dark places of the earth, and hasten the coming of our King.

February 21, 1907

Unity of Effort in Warning the Cities

More and more, as the days go by, it is becoming apparent that God's judgments are in the world. Yet God is not executing his wrath without mercy. His hand is stretched out still. And in this time, when the cities of the nations are being visited with judgments, God's people have a special opportunity to give the last warning message to the inhabitants of these cities. Long have we neglected these centers, and now we must labor earnestly to redeem the time. The people must be shown how it is possible for God, by a touch of his hand, to destroy the property they have gathered against the last great day.

In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray.

The Lord has given to some ministers the ability to gather and hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures.

Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest their hearers and to hold this interest, yet at the same time they must carefully guard themselves against everything that borders on sensationalism. In this age of extravagance and outward show, when men think that it is necessary to make a display

in order to gain success, God's chosen messengers are to show the fallacy of expending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good.

There will be necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie not in these outward agencies, but in trustful dependence of God, in earnest prayer to him for help, in obedience to his Word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done.

God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of his people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen.... Come out of her, my people." Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's Word.

Of equal importance with special public efforts, is house-to house work in the homes of the people. As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened; and it is specially important that this interest be followed up by personal labor. Those who desire to investigate the truth need to be taught to study diligently the Word of God. Some one must help them to build on a sure foundation. The Word of God is to be their counselor. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God's Word.

A well-balanced work can be carried on best when a training-school for Bible workers is in progress while the public meetings are being held. Connected with this training-school, or city mission, should be experienced laborers of deep spiritual understanding who can give the Bible workers daily instruction, and who can also unite

whole-heartedly in the general public efforts being put forth. And as men and women are converted to the truth, those standing at the head of the city mission should, with much prayer, show these new converts how to experience the power of the truth in their hearts. This united effort on the part of all the workers would be as a nail driven in a sure place.

When personal work is neglected, many precious opportunities are lost, which, were they improved, might advance the work decidedly. In our efforts in behalf of the multitudes dwelling in cities, we must strive to do thorough service. The work in a large center of population is greater than one man can successfully handle. God has different ways of working; and he has workmen to whom he entrusts varied gifts. In a large city, there are certain classes that can not be reached by public meetings. These must be searched out, as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. Let no one feel, when another worker is sent to the place where he is working, that the efforts of one will be counterworked by the efforts of the other. Some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer. A Paul may plant, an Apollos may water, but God gives the increase.

The Lord desires his chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. It may seem to some workers that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort. But when they remember that there are varied minds to be reached, and that the Lord is their helper, they will labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed. And as each worker fills his appointed place faithfully, the prayer of Christ for the unity of his followers will be answered, and the world will know that these are his disciples.

A little longer will the voice of mercy be heard; a little longer will be given the gracious invitation, "If any man thirst, let him come unto me, and drink." God sends his warning message to the cities everywhere. Let the messengers whom he sends work so harmoniously that all will take knowledge of them, that they have learned of Jesus.

February 28, 1907

Faith Not Feeling

"Examine yourselves, whether ye be in the faith." Some conscientious souls, on reading this, immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us.

The feelings, whether encouraging or discouraging, should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them.

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees, who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee.

But God does not desire us to go through life filled with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love--an evidence that amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness?

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the

righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word and forgive you as it is to confess your sins.

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it for themselves. But how can they possibly lead others to show simple, childlike faith in the Heavenly Father when they measure his love by their feelings?

Let us trust God's word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his word. We hurt the heart of Christ by doubting, when he has given such evidence of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Do you believe he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sins. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say sorrowfully, "Ye will not come to me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear.

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed.

Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard

sin lightly because they do not know Jesus. While in this condition, they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God.

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

February 28, 1907

Child Training

Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realize that their every action tells upon the future of their children. Mothers complain of weariness. They say that they have so much to do that they can not take time to instruct their children. They have no time to sympathize with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried to grant their little ones that which would have been to them a great pleasure. The busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy, and if they do not obtain it from their parents, they seek it from other sources, which may prove dangerous to their welfare.

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress--this is the ambition of their worse than useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their errors. They forget that they have given these youth the lessons that have made them what they are. Parents, remember that the harvest you reap is the fruit of your own planting.

If half the time that mothers spend in preparing the dress in accordance with the demands of fashion, were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is

as enduring as eternity.

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters--judgment, mercy, and the love of God.

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I do not condemn this feeling, but I regretted that this mother could not have brought the same desire for symmetry into the government of her children. In her home she was building and fashioning characters, but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous, and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children?

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the Word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth.

Mothers, make the education of your children the highest aim of life. Their future happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women.

March 7, 1907

Our Duty as Parents

Parents have not yet aroused to understand the amazing power of Christian culture. There are mines of truth to be worked that have been strangely neglected. This careless indifference does not meet the approval of God. Parents, God calls upon you to look at this matter with anointed eyes. You have as yet only skimmed the surface. Take up your long-neglected work, and God will co-operate with you. Do your work with whole-heartedness, and God will help you to make improvement. Begin by bringing the gospel into the home life.

The Lord looks with sadness upon the families in which the parents have not educated and disciplined themselves for the work of training their children. Too often parents have little sense of their accountability. They allow their children to grow up with characters tainted by vice. While they sleep in godless indifference, Satan is sowing in the hearts of their children seeds which will spring up to bear a harvest of death. Yet often such parents resent counsel as to their mistakes. They act as if they would like to ask those who offer advice, What right have you to meddle with my children? But are their children not God's children also? How does he regard their wicked neglect of duty? What excuse will they offer when he asks them why they brought children into the world, and then left them to be the sport of Satan's temptations.

Many seem to think that the declension in the church, the growing love of pleasure, is due to want of pastoral work. True, the church is to be provided with faithful guides and pastors. Ministers should labor earnestly for the youth who have not given themselves to Christ, and also for others, who, though their names are on the church-roll, are irreligious and Christless. But ministers may do their work faithfully and well, yet it will amount to very little if parents neglect their work. It is to a lack of Christianity in the home life that the lack of power in the church is due. Until parents take up their work as they should, it will be difficult to arouse the youth to a sense of their duty. If religion reigns in the home, it will be brought into the church. The parents who do their work for God are a power for good. As they restrain and encourage their children, bringing them up in the nurture and admonition of the Lord, they bless the

neighborhood in which they live. And the church is strengthened by their faithful work.

The work of forming the character of children, of properly preserving and developing their physical, mental, and moral powers, is no small task. It is chiefly upon the mother that this task devolves. To do this work as it should be done requires talent and skill and patient, thoughtful care. It calls for self-distrust and earnest prayer. Let every mother strive by persevering effort to fulfill her obligations. Let her bring her little ones to Jesus in the arms of faith, and tell him of her great need, asking for grace and wisdom.

The mother should surrender herself and her children to the care of the compassionate Redeemer. Earnestly, patiently, courageously, she should seek to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. She should make it her highest aim to give her children an education which will receive the approval of God. As she takes up her work understandingly, she will receive power to perform her part.

Mothers, leave not your children to gain impressions of evil, impressions which can never be wholly effaced. Day by day imprint upon their minds the lessons given by the Saviour. This is your work,--a work which no one but you can do. The home is your mission field. Here you are to work for God. Lay aside every weight and the sin which doth so easily beset, that you may engage as you should in the work of making your children what God would have them. Teach them self-control. Give them something to do. Make the home a school in which they will learn to help others.

There is untold value in industry. Let the children be taught to do something useful. If parents are so occupied with other things that they can not keep their children usefully employed, Satan will keep them busy. Many parents allow their children to associate with evil companions, to go to questionable places of amusement, to grow up mischievous and idle. Let such parents remember that the sin of Sodom was pride, fulness of bread, and abundance of idleness.

It is the cry of many mothers, "I have no time to be with my children." Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your apparel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children. What is the chaff to the wheat? Let nothing interpose

between you and the best interests of your children. Guard your physical and mental powers, that you may be able to do good work for your little ones. Show your children that you are determined to be a Bible Christian. Dress modestly. Speak wisely. Be gentle, yet as firm as a rock, to principle. Devote no time to needless cooking or stitching. Make your clothes and your food plain. Then you will have time for the culture of your children.

God will call upon you to give a strict account of the work you have done for your little ones. You make them what they are. They will either stand pure and undefiled before God, because you have worked faithfully for them, or, corrupt and defiled, they will be banished from his presence, because you have neglected your work.

Christ placed such a high estimate upon your children that he gave his life for them. Treat them as the purchase of his blood. Patiently and firmly train them for him. Discipline with love and forbearance. As you do this, they will become a crown of rejoicing to you, and will shine as lights in the world.

March 14, 1907

The Return of the Exiles--No. 1

The End of Seventy Years

Soon after the fall of Babylon and the beginning of the universal empire of Medo-Persia, in the first year of the reign of Darius the Mede, Daniel the prophet "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

Daniel and his companions had been taken to Babylon "in the third year of the reign of Jehoiakim king of Judah." They were members of the first company of captives whom Nebuchadnezzar brought from Jerusalem into the land of Shinar. Daniel was well acquainted with the prophecies of Jeremiah at the time they were given, and he had passed through the periods immediately succeeding the first and the second sieges of Jerusalem, when many false prophets had arisen with the claim that the captivity was to be of short duration.

"In the fourth year of Jehoiakim," very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of many of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence and to the warnings they had despised. "This whole land shall be a desolation, and an astonishment," the prophet declared; "and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

In the light of these plain words foretelling the duration of the captivity, it seems strange that any one should hold that the Israelites would soon return from Babylon. And yet there were in Jerusalem and in Babylon those who persisted in encouraging the people to hope for a speedy deliverance. God dealt summarily with some of these false prophets, and thus vindicated the truthfulness of Jeremiah, his messenger.

To the end of time, men will arise to create confusion and rebellion among the people who profess to obey the law of God. But as surely as divine judgment was visited upon the false prophets in Jeremiah's day, so surely will the evil workers of today receive their full measure of retribution, for the Lord has not changed. Those who prophesy lies, encourage men to look upon sin as a light thing. When the terrible results of their evil deeds are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties, even as the Jews charged Jeremiah with their evil fortunes.

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts, and flatter them to their destruction. Lying words often make many friends, as is illustrated in the case of these false teachers among the Israelites. These so-called prophets, in their pretended zeal for God, found many more believers and followers than the true prophet who delivered the simple message of the Lord.

In view of the work of these false prophets, Jeremiah was directed by the Lord to write letters to the captains, elders, priests, prophets, and all the people who had been taken captive to Babylon, bidding them not to be deluded into believing their deliverance nigh, but to submit quietly, pursue their vocations, and make for themselves peaceful homes among their conquerors. The Lord bade them not to allow so-called prophets or diviners to deceive them with false expectations. Through his servant Jeremiah he assured them that after seventy years' bondage they should be delivered, and should return to Jerusalem. God would listen to their prayers and show them his favor, when they would turn to him with all their hearts. "I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

With what tender compassion did God inform his captive people of his plans for Israel! He knew what suffering and disaster they would have to undergo, were they led to believe, according to the prediction of the false prophets, that they should be speedily delivered and brought back to Jerusalem. He knew that this belief would make their position a very difficult one. Any effort on their part to regain freedom would awaken the vigilance and severity of the king, and their liberty would be restricted in

consequence. The Lord desired them to submit quietly to their fate, and make their servitude as pleasant as possible.

A copy of the letters sent by Jeremiah to the Hebrew captives in Babylon, and of the letters sent by the false prophets to these captives and to the authorities of Jerusalem, together with a story of the controversy between the true and false, is found in the twenty-seventh to the twenty-ninth chapters of Jeremiah.

It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophet was instructed to write in a book all that had been revealed to him regarding the restoration of Israel. This is recorded in the thirtieth and the thirty-first chapters of Jeremiah.

These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during "the first year of the reign of Darius the Mede," prayerfully studied, three-score years and more after they were written. Daniel was familiar with the circumstances connected with Jeremiah's testimonies given very soon after the beginning of the Babylonian captivity. He well knew that the promise of the return was sure; and yet, a short time before, "in the third year of the reign of King Belshazzar," the angel of the Lord had instructed him in vision, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Daniel "sought for the meaning" of the vision. He could not understand the relation sustained by the seventy years' captivity to the twenty-three hundred years that were to elapse before the cleansing of God's sanctuary. Gabriel gave a partial interpretation; and when he declared that the vision "shall be for many days," Daniel fainted. "I Daniel fainted," the prophet writes, "and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision; but none understood it."

In his perplexity, Daniel studied anew the prophecies of Jeremiah. They were very plain,--so plain that he "understood" by these testimonies recorded in books "the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

With faith founded on the sure word of prophecy, Daniel pleaded with the Lord

for the speedy restoration of the captive exiles to the land of their fathers. "I set my face unto the Lord God," he declares, "to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession." "We have sinned," he acknowledged; "neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets."

"O Lord, according to all thy righteousness," the prophet pleaded, "let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

The prayer of Daniel was not offered in vain. Even before he had finished pleading with God, Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon at the death of Belshazzar. The angel then outlined in detail the period of the seventy weeks, beginning at the time of "the going forth of the commandment to restore and to build Jerusalem."

Daniel's prayer in behalf of his people, as recorded in the ninth chapter, was "in the first year of Darius" the Mede. Darius was favored of heaven; for in the first year of his reign the angel Gabriel "stood up to confirm and to strengthen him." It was this king who, early in the establishment of the Medo-Persian empire, "set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first.... This Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

Darius reigned over Medo-Persia two years after the fall of Babylon. During this time, Daniel was cast into the lions' den and came out unharmed. This deliverance led Darius to write "unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion in my kingdom

men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

Thus, while those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to his repentant people.

March 28, 1907

The Return of the Exiles--No. 2

The Decree of Cyrus

Over a century before the birth of Cyrus the Great, the prophet Isaiah was inspired to mention this ruler even by name, and to write a prophecy outlining his work, as recorded in the forty-fifth of Isaiah:

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have summoned thee, though thou hast not known me.

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

"Cyrus, he is my shepherd," the Lord declared, "and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar. Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the

prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people. And now, when the time came for the temple in Jerusalem to be rebuilt, God moved upon Cyrus as his agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And furthermore, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord.

In the book of Ezra is found an account of this work of Cyrus, and a copy of his decree:

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah the prophet might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem."

"Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and placed there in the house of God."

The Lord God omnipotent reigneth. All kings, all nations, are his, under his rule and government. His resources are infinite. The wise man declares, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by him who "giveth salvation unto kings," to whom belong "the shields of the earth."

There were faithful servants of the Most High who were prepared to respond to this decree. Over threescore years before, the Lord had declared that "after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return.... Then shall ye call upon me," the Lord declared, "and ye shall go and pray unto me, and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Those who were seeking the Lord were prepared to take advantage of the wonderful opportunity afforded them by Cyrus to return to their homes and to restore the temple of God.

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem."

The company that returned to Jerusalem was led by Zerubbabel (Sheshbazzar), a descendant of King David, and appointed by the king as governor of the restored Israelites. Associated with him were Joshua the high priest, and several of "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites." "The whole

congregation together" that returned to the land of their fathers, under Zerubbabel, "was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

"And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities."

Soon after their return, in "the seventh month," "the people gathered themselves together as one man to Jerusalem. Then stood up Joshua the son of Josedech, and his brethren, ... and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.

"They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were reconsecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord.

"But the foundation of the temple of the Lord was not yet laid.

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia."

The faithful remnant who had returned were greatly cheered and encouraged by

the re-establishment of the daily burnt offerings; and they now entered heartily into the preparation necessary for the rebuilding of the temple, in order that they might restore all the ancient services of the house of God.

April 4, 1907

Receiving to Impart

"Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

By this miracle Christ has shown how missionary work is to be bound up with the ministry of the word. Not only did the Master give the people spiritual food; by a miracle he also provided temporal food to satisfy their physical hunger. This merciful provision helped to fasten in the minds of the people the gracious words of truth which he had spoken. Following his example, his disciples are to take the bread of life and the water of salvation and give to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. The beauty and utility of the work we do for God consists in its symmetry and harmony, and in its all-round adaptability and efficiency.

This miracle is an object-lesson for us. It contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those who have cultivated their perceptive faculties. By this miracle Christ desires to teach us the truth of the words, "Without me ye can do nothing." He is the source of all power, the giver of all temporal and spiritual blessings. He employs human beings as co-workers, giving them a part to act with him as his helping hand. We are to receive from him, not to hoard for self-gratification, but to impart to others. And as we do this work, let us not suppose that we are to receive the glory. All the glory is to be given to the great Master-Worker. The disciples were not to receive the glory for feeding the five thousand. They were only the instruments used by the Lord.

Those who work for Christ are never to think that the credit for their success belongs to them. God's name is to receive all the glory. He it is who accomplishes the work. He, the great Master-Worker, slumbers not. Constantly he is working for the

harmonious accomplishment of his purposes. He entrusts talents to human beings that they may co-operate with him. They are ever to remember that they are but instruments in his hands. "He that glorieth, let him glory in the Lord." "The Lord reigneth; let the people tremble; he sitteth between the cherubim, let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy."

Christ gave the bread to the disciples, to be given by them to the multitude. By the part which the disciples acted in this miracle is illustrated the part which Christ's disciples in all ages are to act. From him they are to receive the precious truth to give to those who are fainting by the wayside. And as they empty their hands in imparting to the hungry, they receive more to impart.

Christ is the light of the world. Those who walk in this light are charmed by its beauty, and are filled with a desire to share it with others. Their hearts are illuminated by the grace of Christ, and they become light-bearers. Their light shines more and more unto the perfect day.

Thus it was with Philip. After he had been called by Christ, he could not keep to himself the knowledge he had found. Going to Nathanael, he said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." "Can there any good thing come out of Nazareth?" Nathanael asked. But Philip did not stop to argue. "Come and see," was all he said. As he thus showed his faith in the Saviour, he received increased light.

He who has really accepted Christ will not be satisfied to enjoy the divine favor without giving to others the joy that cheers his soul. The purest and holiest devotion is that which leads to persevering, unselfish effort for the salvation of those outside the fold.

Christ calls upon his followers to work earnestly for those for whom he has made such a wonderful sacrifice. When the mind, instead of being centered on self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love--the golden oil from the two olive-trees--is poured into the heart. Those who impart to others of the riches of the grace of heaven, will be themselves enriched. The ministering angels are waiting, longing, for channels through which they can communicate the treasures of

heaven. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus in unselfish effort for the good of others. We are never so truly enriched as when we are trying to enrich others. We can not diminish our treasure by sharing it. The more we enlighten others, the brighter our light will shine.

April 11, 1907

The Return of the Exiles--No. 3

An Occasion for Rejoicing

As preparations for building the temple advanced from month to month, the faithful remnant of Israel began to gather courage. Long had they been deprived of every visible token of God's presence with them. And now, surrounded as they were by many sad reminders of the terrible apostasy of their fathers, which had finally resulted in lifelong captivity, they longed for some abiding token of divine forgiveness and favor. Above the restoration of personal property and many ancient privileges, they valued the approval of God. Wonderfully had he wrought in their behalf; and now they longed for an assurance of his pardoning love and protecting care. By working diligently to rebuild the temple, they hoped to hasten the restoration of special blessings connected with the sanctuary service. Within the walls of this second temple they expected to see revealed the glory of the Lord.

Wise plans for the prosecution of the work were laid by Zerubbabel the governor, Joshua the high priest, and their associates in authority. They "appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." "All they that were come out of the captivity unto Jerusalem" responded nobly, and with willing hands began to prepare the building material. Some of the immense stones brought to the temple site in the days of Solomon, had escaped destruction at the hands of the Babylonians. These stones were made ready for use, and much new material was provided.

The foundation-stone of the temple was laid amid scenes of great rejoicing. Accompanied by the trumpets of the priests and the cymbals of the sons of Asaph, the people "sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel."

The sentiment of this hymn of praise and thanksgiving is that expressed in the one hundred and thirty-sixth psalm--a most appropriate recognition of God's merciful providences in behalf of the children of the captivity:

"O give thanks unto the Lord; for he is good: for his mercy endureth forever.

"O give thanks unto the God of gods: for his mercy endureth forever.

"O give thanks to the Lord of lords: for his mercy endureth forever.

"To him who alone doeth great wonders: for his mercy endureth forever.

"To him that by wisdom made the heavens;" "that stretched out the earth above the waters;" "that made great lights;" "the sun to rule by day," "the moon and stars to rule by night,"--to him, the Creator of all these, the congregation of Israel gave thanks, acknowledging that "his mercy endureth forever."

"To him that smote Egypt in their first-born," "and brought out Israel from among them," "with a strong hand, and with a stretched out arm;" "to him which divided the Red Sea into parts," "and made Israel to pass through the midst of it," "but overthrew Pharaoh and his host in the Red Sea;" "to him which led his people through the wilderness;" "to him which smote great kings," "and slew famous kings," "Sihon king of the Amorites," "and Og king of Bashan," "and gave their land for an heritage," "even an heritage unto Israel his servant,"--to him, the Mighty Leader of the hosts of Israel, the returned exiles now rendered praise as the One whose mercy endureth forever.

And this same Mighty Leader is the One who hath "remembered us in our low estate," "and hath redeemed us from our enemies." O, let us ever "give thanks unto the God of heaven: for his mercy endureth forever!"

The laying of the corner-stone of the second temple should have called forth expressions of gratitude from every heart. The house that was about to be built was the subject of many prophecies. The Lord's servants, and especially those who had had long experience in the things of God, should have recounted the remarkable providences leading up to the work that was being done; and they should have entered heartily into the spirit of the occasion. Especially should all the aged have rejoiced because God in his mercy had not cut them off in their iniquities at the time of the destruction of Jerusalem by the armies of Nebuchadnezzar. Throughout the long period of captivity they had been spared, and now they were permitted to witness this scene of rejoicing.

But mingled with the music and the shouts of praise ascending on that glad day, was a discordant note of sorrow and dissatisfaction. "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Among the aged men who had seen the glory of Solomon's temple, there were some who lamented and wept over the inferiority of the building that was now to be erected.

It was but natural and right that these aged men should have feelings of sadness because of the results of long-continued impenitence. Had they and their generation obeyed God and carried out his purpose for Israel, the temple built by Solomon would not have been destroyed, and the captivity would not have been necessary. It was because of their former ingratitude and disloyalty, that they had been scattered among the heathen. Through long years of exile they were brought to realize the sacredness of God's law and the sinfulness of disobedience.

But conditions were now changed. In tender mercy the Lord had once more visited his people, and had allowed them to return to their own land. Feelings of sadness because of the mistakes of the past should have given place to feelings of joy. In a remarkable way God had moved upon the heart of King Cyrus to aid them in rebuilding the temple at Jerusalem, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. Instead of rejoicing, they entertained thoughts of discontent and discouragement.

This spirit of murmuring and complaining, and of making unfavorable comparisons, had a depressing influence on the minds of many. The expressions of doubt and discouragement weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation.

There were many in the congregation, however, who did not look upon the lesser glory of this temple, as compared with the first temple, with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

Our words and actions have a far-reaching influence for good or for evil. Could those who failed to rejoice at the laying of the foundation-stone of the temple, have foreseen the results of their mournful conduct on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment. Little did they foresee how much they delayed the final completion of the Lord's house.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Praise ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever." "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord."

April 18, 1907

"Rejoice in the Lord"

Christ declares, "The bread of God is he which cometh down from heaven, and giveth life unto the world.... I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not."

Are not these words applicable to many today? We think that we believe in Christ; but have we his light and life? We do not believe as we should; therefore we do not receive the blessings that God has in store for us. We have seen God working on hearts. We have seen him strengthening men and women to come out from the world and receive Christ as their personal Saviour. Have we thanked God as we should for the wonderful work that he has wrought? Let us recount the blessings of God, and praise him for them. We grieve our Heavenly Father when we are unmindful of his mercies--like the heath in the desert "that knoweth not when good cometh."

When trials come into our lives, when clouds darken the horizon, how ready we are to forget that Jesus is our Saviour, that behind the clouds the Sun of Righteousness is shining; that angels are close beside us, preserving us from harm. I would say to the despairing, Look and live. Hope thou in God; for on Calvary's cross a complete sacrifice was offered for you. Jesus is the sinner's Friend, the sinner's Redeemer. Eternal joy--a life of undimmed happiness--awaits the one who surrenders all to Christ. Look away from yourself to Jesus, who is pleading before the throne of God in your behalf. Listen to his words, "Come unto me, ... and I will give you rest." "Him that cometh to me I will in nowise cast out." With the hand of faith grasp the promises of God. Appropriate these blessings to yourself, not at some future time, but today.

The strongest temptation can not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weakest points, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in his strength we may conquer. In the hour of greatest need when discouragement overwhelms the soul, then it is that Jesus comes very near. The hour of man's necessity

is God's opportunity. He sees our danger and provides help for us. Unseen by us, he saves us from the foe. Let us praise him at all times. He is always near us, and he never fails to send us help in every time of need.

Your heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and help passes all comprehension. Open the door of the heart and let Jesus enter to fill your life with his peace, his grace, his joy. Then you can say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. He is the light of life. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words of the wise man, Wisdom's "ways are ways of pleasantness, and all her paths are peace." Though they meet with trials and difficulties, their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright.

April 25, 1907

Return of the Exiles--No. 4

"The Adversaries of Judah and Benjamin"

From the time the foundation-stone of the second temple was laid, Satan brought to bear upon the builders many influences that greatly hindered the rapid prosecution of the work. The enemy did not have far to go in order to find men through whom to carry out his evil designs. Close by the Israelites, a few miles northward, dwelt the Samaritans.

More than a century before the beginning of the Babylonish captivity, the Assyrian kings had devastated Samaria and Galilee, and had taken into captivity many thousands of Israelites belonging to the ten tribes. The conquering kings repopulated Samaria with colonies of heathen peoples from widely separated parts of the Assyrian realm. These heathen intermarried with the Israelites who had been allowed to remain in the land; and thus originated a mixed race known as the Samaritans.

In later years, the Samaritans claimed to worship the true God; but in heart and practise they were idolaters. It is true, they held that their idols were only to remind them of the living God, the ruler of the universe; nevertheless the people were led to reverence their graven images.

These idolatrous Samaritans were "the adversaries of Judah and Benjamin." About the time of the laying of the corner-stone, they "heard that the children of the captivity builded the temple unto the Lord God of Israel." Coming "to Zerubbabel, and to the chief of the fathers," they expressed their desire to join them in its erection. "Let us build with you," they proposed, "for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither." This privilege was refused them. "Ye have nothing to do with us to build an house unto our God," the leaders of the Israelites declared; "but we ourselves together will build unto the Lord God of Israel, as King Cyrus of Persia hath commanded us."

In the light of the circumstances surrounding the remnant people of God in the

days of Zerubbabel, this decision reveals the character of the leaders of Israel at that time. Only a feeble remnant had chosen to return from Babylon; and now, as they undertake a work seemingly beyond their strength, their nearest neighbors come with an offer to help. The Samaritans refer to their worship of the true God, and express a desire to share in the privileges and blessings connected with the temple service. "We seek your God, as ye do," they declared. "Let us build with you."

Had the Jewish leaders accepted this offer of assistance, they would have opened a door for the entrance of idolatry. They discerned the insincerity of the Samaritans. They realized that all the help that could be gained through an alliance with men, would be as nothing in comparison with the prosperity that would accompany strict obedience to the plain commands of Jehovah.

Regarding their relations with surrounding peoples, the Lord had declared to ancient Israel through Moses: "Thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; ... for they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

The result that would follow a breaking of their covenant with God, and an entrance into covenant relation with surrounding nations, was plainly foretold through Moses: "The Lord shall scatter you among the nations," he declared, "and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear,

nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." Precious assurance! Then follows the promise to the penitent, that God would not forsake them, nor forget the covenant that he had made with their fathers.

Zerubbabel and his associates were familiar with these scriptures. Their fathers had lost sight of the sacred relationship that should ever exist between God and his chosen people. Forgetting their solemn covenant with the Lord of hosts, they had entered into covenant relation with heathen nations. The prophecies of Moses were literally fulfilled. The chosen nation was scattered among heathen nations. And only a remnant, "few in number," had repented and turned to God. Only a few had renewed their covenant with him, and had returned to restore that which had been destroyed because of the disobedience of their fathers. And now, having solemnly rededicated themselves to the Lord at the ancient altar set up before the ruins of his temple, should they, at the very beginning of their work, enter into a covenant with a people who worshiped idols?

"Thou shalt make no covenant with them." God's servants in responsibility realized that the line of demarcation between his people and the people of the world is ever to be kept unmistakably distinct. They refused to be guided by the counsel of those who for years had known the requirements of God's law, but who had refused to yield to its claims.

The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time. Our prosperity is dependent on the continuance of our covenant relationship with God. In no instance can we afford to compromise principle by entering into covenant with those who fear not God.

There is constant danger that professed Christians will come to think that in order to have influence with worldlings, they must conform to the world to a certain extent. But although the propositions of Satan may appear to afford great advantages, as did the offer of the Samaritans to assist in the construction of the temple, they always end in spiritual ruin. God's people must guard against every subtle influence that is seeking entrance by means of flattering inducements from the enemies of his truth.

We are pilgrims and strangers in this world, traveling a path beset with dangers

from those who have rejected the only One who can save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance, but we are not to heed them. Every one must seek God for himself.

It is not always open and avowed enemies that are most to be feared. We shall have enemies who come, like "the adversaries of Judah and Benjamin," with smooth words and fair speeches, and who would deceive if possible the very elect. It is thus that Satan often works; and again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour.

Let every soul be on the alert. The adversary is on your track. Vigilantly watch lest some carefully concealed and masterly snare take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God.

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him. It is not enough that we avoid glaring errors and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his deceptions.

In the closing scenes of this earth's history, when intensity is taking possession of every earthly element, the Lord requires of us a vigilance that knows no relaxation. But we are not left to struggle alone. Amid the dangers increasing on every hand, those who walk humbly before God, distrustful of their own wisdom, will have angels as their helpers and protectors. In times of special peril they will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices.

Let us trust fully, humbly, unselfishly, in God. We are his children, and he deals

with us as such. When we draw near to him, and renew our covenant with him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says; for they are mine. I have graven them upon the palms of my hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith."

May 2, 1907

How God Trains His Workers

God has given to every man his work, and we are to acknowledge the wisdom of his plan for us by a hearty co-operation with him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else.

The Lord disciplines his workers, that they may be prepared to fill the places appointed them. Thus he desires to fit them to do more acceptable service.

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in his providence God sees that changes are essential for the success of the character-building, he disturbs the smooth current of the life.

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps he places before them duties that they would not choose. If they are willing to be guided by him, he will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service.

Some God trains by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success.

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, he will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

Again, God sees that a worker needs to be more closely associated with him; and to bring this about, he separates him from friends and acquaintances. When he was

preparing Elijah for translation, he moved him from place to place that he might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider, more helpful experience.

Let those who are not permitted to rest in quietude, who must be continually on the move, pitching their tent tonight in one place, and tomorrow night in another place, remember that the Lord is leading them, and that this is his way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence.

There are many who are not satisfied to serve God cheerfully in the place that he has marked out for them, or to do uncomplainingly the work that he has placed in their hands. It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In his providence God places before human beings service that will be as medicine to their diseased minds. Thus he seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work he has for them. If they accept and perform this service, their minds will be cured. If they refuse it, they will be left at strife with themselves and with others.

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to his training. Moab is spoken of as a failure because, the prophet, declares, "Moab hath been at ease from his youth, ... and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed."

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans.

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, long-suffering, gentleness, patience. The cultivation of these precious gifts is to come into the life of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him.

May 9, 1907

"Learn of Me"

Our perplexities will be removed and our anxieties lightened when we heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

At the entrance gate of the path that leads to everlasting life, God places faith, and he lines the whole way with the light and peace and joy of willing obedience. The traveler in this way keeps ever before him the mark of his high calling in Christ. The prize is ever in sight. To him God's commands are righteousness and joy and peace in the Holy Spirit. The things that first appeared to be crosses are found by experience to be crowns.

"Learn of me," is the Saviour's command. Yes, learn of him how to live the Christ-life,--a life pure and holy, free from any taint of sin. There is power for those who receive Christ; for we read, "As many as received him, to them he gave power to become the sons of God." His promise is that if we accept his invitation to learn of him, we shall be anointed with the oil of gladness. Shall we not place ourselves where we can receive this anointing?

Progression the Law of Heaven

Progression, not stagnation, is the law of heaven. Progression is the law of every faculty of mind and body. The things of nature obey this law. In the field there is seen first the blade, then the ear, then the full corn in the ear. In the spiritual life, as in the physical life, there is to be growth. Step by step we are to advance, ever receiving and imparting, ever gaining a more complete knowledge of Christ, daily approaching more closely the measure of the stature of the fulness of Christ.

The Christian is first a babe in Christ. Then he becomes a child. Constantly he is to make advancement proportionate to the opportunities and privileges granted him. Ever he is to remember that he is not his own, that he has been bought with a price, and

that he must make the best possible use of the talents entrusted to him. Even in the infancy of his spiritual understanding, the Christian is to do his best, making steady advancement toward the higher, holier life. He is to realize that he is a laborer together with God. He is to notice the way in which God works, and then strive to attain to the possibilities held out to him, saying, "I can do all things through Christ which strengtheneth me." He is never to become self-sufficient, but is to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He is to walk and work in the Saviour's companionship. As he does this, his faith will increase. Constantly beholding Christ, he will be changed into the same image from character to character.

May 16, 1907

Unreserved Surrender

God will accept nothing less than unreserved surrender. Half-hearted, sinful Christians can never enter heaven. There they would find no happiness; for they know nothing of the high, holy principles that govern the members of the royal family.

The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of Christ. His highest desire is to become more and more Christlike, that he may say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Earnestly and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with him who gave his life for us, who died that we might live, and who lives to unite his power with the efforts of those who are striving to overcome.

Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be--Christians in deed and in truth,--that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to him who gave himself for us, we are safe. The whole world was gathered into the embrace of Christ. He died on the cross to destroy him who had the power of death, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are.

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then he will open to us the meaning of his word. Shall we not, in

the few days of probation remaining to us, act like men and women who are seeking for life in the kingdom of God, even an eternity of bliss? We can not afford to miss the privilege of seeing Christ face to face, and of hearing from his lips the story of redemption. Shall we put our whole souls into the work of preparing for admission into the higher school, or shall we trifle away the gracious opportunity, wasting the months and years so rapidly passing into eternity?

May 23, 1907

"Your Reasonable Service"

What shall we render to God for all his benefits to us? We are to acknowledge our dependence upon him by returning to him a portion of the bounty he has bestowed upon us. At a stated time each week we are to lay by in store, as God has prospered us, something for the advancement of his work.

All that we have is lent us by God, to be used in his service. Were this more faithfully remembered, the selfishness which exists in so many hearts would be uprooted. But men refuse to give themselves to God. They forget that they have been bought with the blood of his only begotten Son; forget that they are indebted to him for every breath they breathe, for every dollar they possess. They use his money in building houses and adding acre to acre, solely for self-gratification. A just God will call them to account for misapplying his means, robbing his needy children of the necessaries of life in order to gratify their expensive tastes.

Those who refuse to place themselves on the Lord's side are robbing him of the service he claims. What rent are they paying him for living in his house, this world? They act as if they had created the world, as if they had a right to use their possessions as they please. God marks their misuse of his talents. He graciously permits the unrepentant sinner to live out his probation; but his time is appointed. He is wasting his physical, mental, and moral strength. He is squandering his God-given opportunities. Instead of using brain, bone, and muscle in accomplishing all he can for the advancement of the kingdom of God, he is studying how he can please and glorify self. He is closing the door to the improvement of his capabilities. The adoption of false theories has placed him in opposition to the law of God.

The Scriptures speak of the large class of professors who are not doers. Many who claim to believe in God deny him by their works. Their worship of money, houses, and lands marks them as idolaters and apostates. All selfishness is covetousness, and is, therefore, idolatry. Many who have placed their names on the church roll, as believers in God and the Bible, are worshiping the goods the Lord has entrusted to them that they may be his almoners. They may not literally bow down before their earthly treasure, but

nevertheless it is their god. They are worshipers of mammon. To the things of this world they offer the homage which belongs to the Creator. He who sees and knows all things records the falsity of their profession.

From the soul-temple of a worldly Christian, God is excluded, in order that worldly policy may have abundant room. Money is his god. It belongs to Jehovah, but he to whom it is entrusted refuses to let it flow forth in deeds of benevolence. Did he appropriate it in accordance with God's design, the incense of his good works would ascend to heaven, and from thousands of converted souls would be heard songs of praise and thanksgiving.

To advance God's kingdom, to arouse those dead in trespasses and sins, to speak to sinners of the healing balm of the Saviour's love,--it is for this that our money should be used. But too often it is used for self-glorification. Instead of being the means of bringing souls to a knowledge of God and Christ, thus calling forth praise and gratitude to the Giver of all good, earthly possessions have been the means of eclipsing the glory of God and obscuring the view of heaven. By the wrong use of money the world has been filled with evil practises. The door of the mind has been closed against the Redeemer.

God declares, "The gold and the silver is mine." He keeps a strict account with every son and daughter of Adam, that he may know how they are appropriating his means. Worldly men and worldly women may say, "But I am not a Christian. I do not profess to serve God." But does this make them any less guilty for burying his means, his resources, in worldly enterprises, to advance their selfish interests?

I speak to you who know not God, who may read these lines; for in his providence they may be brought to your notice. What are you doing with your Lord's goods? What are you doing with the physical and mental powers he has given you? Are you able of yourself to keep the human machinery in motion? Did God speak but one word to say that you must die, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by his infinite power to keep you alive. It is he who supplies the breath which keeps life in your body. Did God neglect man as man neglects God, what would become of the race?

The great Medical Missionary has an interest in the work of his hands. He

presents before men the peril of closing the door of the heart against the Saviour, saying, "Turn ye, turn ye; for why will ye die?"

May 30, 1907

In Union With Christ

We bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft his banner of love, honoring him by unselfish words and deeds. In the life of the true Christian there is nothing of self--self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the good of others.

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He made an offering so complete that through his grace every one may reach the standard of perfection. Of those who receive his grace and follow his example it will be written in the book of life, "Complete in him--without spot or stain."

In word and deed Christ's followers are to be pure and true. In this world--a world of iniquity and corruption--Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father "without spot, or wrinkle, or any such thing," purified through his grace, bearing his likeness.

In his great love, Christ surrendered himself for us. He gave himself for us to meet the necessities of the striving, struggling soul. We are to surrender ourselves to him. When this surrender is entire, Christ can finish the work he began for us by the surrender of himself. Then he can bring to us complete restoration.

Christ gave himself for the redemption of the race, that all who believe in him may have everlasting life. Those who appreciate this great sacrifice receive from the Saviour that most precious of all gifts--a clean heart. They gain an experience that is more valuable than gold or silver or precious stones. They sit together in heavenly places in Christ, enjoying in communion with him the joy and peace that he alone can give. They love him with heart and mind and soul and strength, realizing that they are his blood-bought heritage. Their spiritual eyesight is not dimmed by worldly policy or

worldly aims. They are one with Christ as he is one with the Father.

Think you not that Christ values those who live wholly for him? Think you not that he visits those who, like the beloved John, are for his sake in hard and trying places? He finds his faithful ones, and holds communion with them, encouraging and strengthening them.

Said the great apostle to the Gentiles, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." By faith Paul appropriated the grace of Christ, and this grace supplied the necessities of his soul. By faith he received the heavenly gift, and imparted it to souls longing for light. This is the experience we need, that, in a time when iniquity prevails, we may say, "I live by the faith of the Son of God, who loved me, and gave himself for me." Pray for this faith. Strive for it. Believe that God will give it to you.

There is a great work to be done in our world. This is no dreamland. Before us are living realities. On every hand are to be seen the manifestations of Satan's power. Let us co-operate with him who works to restore and uplift. And let us not forget that he who works for Christ must recruit his strength at the source of all strength, that he may press forward in the power of God, filled with the faith that will not let go. Christians need power of thought, firmness of will, and knowledge that comes from the study of God's Word. They can not afford to fill their minds with trifles. Every day they must be renewed in spiritual power.

Learn of him who has said, "I am meek and lowly in heart." Learning of him, you will find rest. Day by day you will gain an experience in the things of God, day by day realize the greatness of his salvation and the glory of a union with him. Constantly you will learn better how to live Christlike, and constantly you will grow more like the Saviour.

If we will die to self, if we will enlarge our idea of what Christ can be to us and what we can be to him, if we will unite with one another in the bonds of Christian fellowship, God will work through us with mighty power. Then we shall be sanctified through the truth. We shall indeed be chosen by God and controlled by his Spirit. Every day of life will be precious to us, because we shall see in it an opportunity to use our

entrusted gifts for the blessing of others.

June 6, 1907

"No Other Gods Before Me"

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance his cause and build up his kingdom in the earth?

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel: "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry.

He who searches the heart desires to win his people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practise that draws your thoughts and affections from him. God has given his holy law to man as his measure of character. By this law you may see

and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God?

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.... If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Though I speak with the tongues of men and of angels, and have not charity,"

Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

The Son of the infinite God came to this earth, and honored it with his presence. He emptied himself of his glory, and clothed his divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," he said, "is come to seek and to save that which was lost."

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward: "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written. The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

June 13, 1907

"No Other Gods Before Me"

During the night I was sorely distressed. A great burden rested upon me, I had been pleading with God to work in behalf of his people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which they have accumulated!"

As I visit the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, he would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God.

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's Word.

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect his image. It is his likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration.

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which

men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed his blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them?

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God.

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity?

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of his work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted.

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect him to continue to bestow his goods on you? How does the Master regard those who selfishly invest his money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance.

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practise self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day.

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practise self-denial.

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to him his own with usury.

June 20, 1907

"The Trial of Your Faith"

God says of his people, "I ... will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

By trial the Lord proves the strength of his children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction he purifies us from all dross. He sends us trials, not to cause us needless pain, but to lead us to look to him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in him, we shall see of his salvation.

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on his throne, we must first be partakers with him in his suffering. Individually we must experience that which was spoken of Christ. It became him, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered." Shall we then be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? In this world we shall have tribulation; but the Lord Jesus will give us all the help that we ask, and believe that he will bestow.

By God's mighty cleaver of truth we have been taken from the quarry of the world and brought into the workshop of the Lord to be prepared for a place in his temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials

to you to make you strong to do and to suffer for him.

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in him. Before they left Egypt, he began to give them these lessons, to lead them to look to him as their deliverer and protector. The tribulations through which they passed were a part of his great plan. It was not by chance that they came to Marah, where they could not drink of the water, "for it was bitter." Thus God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial?

Remember that in every time of trouble Jesus is near you, seeking to impress his image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry he is that you make mistakes. He is always ready to clasp the hand stretched out for aid.

Christ's love for his children is as strong as it is tender. It is a love stronger than death; for he died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has he not been tempted in all points like as we are? And has he not invited us to take every trial and perplexity to him? Then let us not make ourselves miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for today will give strength for tomorrow. Let us take our sorrows to the Lord in prayer, saying, "My burdens are too heavy for me. Wilt thou bear them?" Christ will say, "I will take them. With everlasting kindness will I have mercy upon thee." Nothing wounds the soul like the sharp doubts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him." He is guiding you into a harbor of gracious experience, and he bids you. "Be still, and

know that I am God."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honor and glory at the appearing of Jesus Christ."

June 27, 1907

Faithfulness in Service

The parable of the talents should receive prayerful, critical attention. By it we are shown the importance of trading diligently and conscientiously on our Lord's goods. Not one thread of selfishness is to be woven into his work. Worldly ambition is not to be cherished. We are to keep self out of sight, holding Christ before the world. We are to bring glory to God by doing our best to be perfect men and perfect women.

Christ gave the parable of the talents to show us that all the blessings we have come from God. Our gifts belong to him. They are not to be used according to human judgment, but according to the directions given in God's Word. We are to study how we may use these gifts for the up-building of the cause of truth.

In the parable our Saviour says, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Here we are shown that different gifts are entrusted to different individuals. With the talents given him, be they many or few, each one is to do his utmost to glorify God. Talents improve and multiply as they are used in the service of the Master.

In the parable, the one who received five talents and the one who received two are represented as trading wisely on their talents, so that when their Lord returned, they were able to present to him that which he had entrusted to them, together with what they had gained by trading. And to each were spoken the words of commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

"But he that had received one went and digged in the earth, and hid his lord's money." When the time came for him to render an account, he said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at

my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Today thousands are doing as the unfaithful servant did. They live for self, when God desires them to improve their abilities for him, that they may act their part in his work. They excuse themselves by saying that they have but one talent. But if used for God, that one talent would accomplish much. By careful use the slothful servant might have doubled the talent, which instead of using he hid in the ground.

This parable shows the need of using every gift aright. To all comes the opportunity of blessing others by speaking helpful, uplifting words. This is a talent, and the failure to improve it brings great loss.

In our work this thought of glorifying God is to be made prominent. The business man is to bring the principles of heaven into every line of his work. In all he does the Christlikeness is to be clearly revealed. He who tills the soil is to make his work an object-lesson of the careful, thorough work which must be done in the culture of the soil of the heart. The mechanic is to do his very best, bringing his work as near perfection as possible.

"He that is faithful in that which is least is faithful also in much." The Lord can not unite with those who are careless and slothful in their work. He leaves them to themselves, choosing for his service those who do well every piece of work they handle, those who manage economically, gathering up the fragments, so that nothing will be lost.

Those who work for the Lord must remember that they are members of the royal family, and that they are to do all that their hands find to do as in the sight of the heavenly universe. Never must they slight their work, doing it in such a way that he who has redeemed them will be ashamed of it. They are to guard against doing anything that will lead to carelessness or irreverence. They are ever to remember the words. "Ye are God's husbandry, ye are God's building." By following principles of strict integrity, they are to build up a symmetrical character.

Christ will increase the talents of every faithful worker. This is the principle he always follows in dealing with his servants in this world. But the full honor in store for the one who in this life works with an eye single to the glory of God, will not be bestowed until the day of judgment. Then Christ will say to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

July 4, 1907

Not By Might Nor by Power

Those who search for worldly distinction and glory make a sad mistake. It is the one who denies self, giving to others the preference, who will sit nearest to Christ on his throne. He who reads the heart sees the true merit possessed by his lowly, self-sacrificing disciples, and because they are worthy he places them in positions of distinction, though they do not realize their worthiness and do not seek for honor.

To them Christ's words of encouragement are spoken, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." What a promise is this! Christ's faithful ones are to be sharers with him in the kingdom he has received from his Father. This is a spiritual kingdom, in which those who are most active in serving their brethren are the greatest. Christ's servants, under his direction, are to administer the affairs of his kingdom. They are to eat and drink at his table, that is, be admitted to near communion with him.

The Saviour said again, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

God places no value on outward display or boasting. Many who in this life are looked upon as superior to others, will one day see that God values men according to their compassion and self-denial. When the scenes of the judgment are enacted before them, they will see the mistake they have made. Those who follow the example of him who went about doing good, who help and bless their fellow men, trying always to lift them up, are in God's sight infinitely higher than the selfish ones who exalt themselves.

God does not accept men because of their capabilities, but because they seek his face, desiring his help. God sees not as man sees. He judges not from appearances. He searches the heart, and judges righteously. "To this man will I look," he declares, "even to him that is poor and of a contrite spirit, and trembleth at my word."

He accepts and communes with his lowly, unpretentious followers; for in them he sees the most precious material, which will stand the test of storm and tempest, heat and pressure.

Our object in working for the Master should be that his name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved of God.

The Lord uses many gifts in the work of saving sinners. In the future, common men will be impressed by the Spirit of God to leave their ordinary employment to go forth and proclaim the last message of mercy. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They cooperate with unseen, heavenly agencies, for they are willing to spend and be spent in the service of the Master. They are laborers together with God, and their brethren should bid them Godspeed, praying for them as they go forth to fulfil the great commission. No one is authorized to hinder such workers. They are to be treated with the greatest respect. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed.

How dare any one bar the way of God's servants by unjust, unfeeling speeches? But this has been done, and thereby laborers have been discouraged, and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another spirit. Scornful criticisms and discourteous remarks are wholly of Satan. If ministers, teachers, and people would practise Bible courtesy, they would find hearts open to receive the truth, and God would be glorified.

Those who search for something with which to find fault have taken Satan's side of the question. Christ can not say of them, "Well done, good and faithful servant." They are not giving the trumpet a certain sound.

All who can should do personal work. As they go from house to house, explaining the Scriptures in a clear, simple way, the Lord will make the truth powerful to save. But in order to do this work successfully, all worldly ambition must be left behind. Every weight, every besetting sin, must be laid aside. The church can not measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in the world is to be compared with what it would have been had she

continually pressed onward and upward from victory to victory. God's watchmen are to lift up the voice, saying, "Come out from among them, and be ye separate, ... and touch not the unclean thing." "Be ye clean, that bear the vessels of the Lord."

Some look with contempt upon those whom the Lord honors. They regard them with indifference because they have not had the educational advantages they themselves have enjoyed. But though not highly educated, these children of God are consecrated to his service, and they work for him with self-denial. In his sight they are much farther advanced than many who have had greater opportunities and have been entrusted with a greater number of talents. Let us rejoice that the Lord does not measure the workers in his vineyard by their learning or by the educational advantages they have had. The tree is judged by its fruit. The Lord will co-operate with those who co-operate with him, even though, judged by the world's standard, they may not be educated.

Life's best things--simplicity, honesty, truthfulness, purity, unsullied integrity--can not be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their great gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. Heavenly angels will respond to their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon the hearts, working miracles in the conversion of sinners. Men and women will be gathered into church fellowship, meeting-houses will be built, and schools established. The hearts of the workers will be filled with joy as they see the salvation of God.

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. A rich reward awaits them in the future life.

July 11, 1907

The True Standard of Manhood

God designs that improvement shall be the life-work of his followers, and that this improvement shall be guided and controlled by correct experience. The true man is the one who is willing to sacrifice his own interests for the good of others, who forgets himself in binding up the wounds of the broken-hearted. But many fail of understanding the true object of life. Under the influence of cherished errors, they sacrifice all in life that is really valuable.

Nero and Caesar were acknowledged by the world as great men; but did God so regard them?--No! They were not connected with unselfish love with the great Heart of humanity. They were satanic in their cruelty. Wherever they went, bloodshed and destruction marked their path. They were lauded while living; but when they died, the world rejoiced. How wide the contrast between the lives of these men and the life of Martin Luther. He was not born a prince; he wore no royal crown. It was from a cloistered cell that his voice was heard and his influence felt. But he had a noble, generous heart, and a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for the right, and breasted the world's opposition, in order to benefit his fellow men.

Intellect is mightier than wealth or physical power. If sanctified and controlled by the Spirit of God, it exerts a strong influence for good. But intellect alone does not give true manhood. Lord Byron had rare intellectual gifts, but he was not a true man, according to God's standard. His passions were fierce and uncontrollable. Throughout his life he sowed seeds that ripened into a harvest of corruption. This man was one of the world's distinguished men, but the Lord regarded him as one who had abused his talents and wasted his life. When great intellect is made to minister to vice, it is a curse to its possessor and to all who come within the sphere of its influence.

One's claim to manhood is determined by the use he makes of the powers that God has given him. The members of the human family are entitled to the name of men and women only as they employ their talents for the good of others. It is when ministering to others that man is most closely allied to God. He who is true to his God-

given manhood will not only promote the happiness of his fellow beings in this life, but will aid them to secure the reward of the life to come.

Before human beings, God has set a high standard. Christ's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be our life-work to press forward continually toward perfection of character, ever striving for conformity to the will of God.

Man is required to love God supremely, with his might, mind, and strength; and his neighbor as himself. This he can not possibly do unless he denies himself. To deny self means to rule the spirit when passion is striving for the mastery; to resist the temptation to censure and to speak words of faultfinding; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty even though others may fail; to lift responsibilities wherever and whenever duty requires, not to gain applause, not for policy, but for the sake of the Master, who has given each of his followers a work that is to be done with unwavering fidelity. To deny self means to do good when inclination would lead us to serve and please ourselves. It means to work patiently and cheerfully for the good of others, even though our efforts may not seem to be appreciated.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ is our example. He did not become weary in his efforts to save fallen man. And angels are engaged day and night for the uplifting of humanity, in accordance with the plan of salvation. Our work is to be continuous and persevering. Until the Master bids us lay our armor at his feet, we are to fight manfully for him. We are to work and wait, submissive to God's will, ready and willing to spring to duty at every call.

Fellow Christians, search carefully and see whether the Word of God is indeed the rule of your life. Do you take Christ with you when you leave the place of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in interest and sympathy for those in need of help? Are you seeking earnestly for a clearer understanding of God's will, that you may let the light shine forth to others? Is your speech seasoned with grace? Does your demeanor show Christian nobility? "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Remember that you need to be

braced by constant watchfulness and prayer. So long as you look to Christ, you are safe; but the moment you trust in yourself, you are in great peril. He who is in harmony with God will continually depend upon him for help.

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of seemingly greater importance. But should this be? Do not become so engrossed with business cares that you neglect to give your children the instruction they need. Do not look upon your home work as a lesser duty. This work lies at the foundation of the well-being of society. The happiness of families and of churches depends upon home influence. The world is not so much in need of great minds as of good men, men who are a blessing in their homes.

July 18, 1907

A Message to the Churches

I have a message to speak to the churches. If we are to make known the story of the cross in all parts of the world, our missionary efforts must not be allowed to weaken. They must be kept vigorous and strong. The efforts we put forth to dispel the darkness of error will always be proportionate to our faith in God, manifested in our obedience to his commandments. With faith and courage and hope we are to extend the knowledge of present truth. We have not always met as we should the obligations in missionary effort that our knowledge of present truth places upon us.

The manifold wisdom of God has been displayed in the organization of his church in the earth for the representation of the truth in the world. In their zeal for the cause of righteousness, his servants are to reveal a faith that works by love and purifies the soul from every slothful habit, a zeal that reveals itself in watchfulness unto prayer, humble heart-searching, a readiness to examine self, that they may detect their own defects of character, and avoid the evils of self-exaltation. This faith and zeal are essential, or our labors for the perishing will weaken, and Christ will be disappointed in his church.

The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when he gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of his people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led some one to work for him, he will take up the work and labor in the spirit of the Master.

God has given me this message to bear to those who are out of line: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye

shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. Men occupying high positions of trust have revealed this unlawful desire for gain; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities.

"The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not. A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples."

In this representation of the prophet, we see that Satan is at work not only with worldlings, who have not the fear and love of God before them, but also with those who profess faith in Christ. Here are plainly represented two distinct parties, formed from a company that was once united. The members of one of these parties are in resistance to the will of God. They have taken themselves from the side of the loyal and true, and are now resisting the warnings of the Spirit of God. To the obedient the Lord will be "for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

Every professed believer in Christ will be tempted by Satan. "And many among them shall stumble, and fall, and be broken, and be snared [mark that word], and be

taken." Notwithstanding all their knowledge of the Word of God, all their light, and their position as expositors of Bible truth, many shall "stumble, and fall, and be broken, and be snared, and be taken." The ruin of this class is certain. Then the charge is given, "Bind up the testimony, seal the law among my disciples."

"And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him, Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: shall not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

This warning is given for the days in which we are now living. Read carefully the third chapter of Second Timothy. This chapter refers to the "many" spoken of by Isaiah who have departed from the faith. "Evil men and seducers shall wax worse and worse," the apostle says to Timothy, "deceiving, and being deceived. But continue thou in the things which thou hast heard and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

A wealth of moral influence has been brought to us in the last half century. Through his Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the spirit of prophecy. Repeatedly the

word has come, Write the things that I have given you to confirm the faith of my people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.

"I am now ready to be offered," the apostle Paul declared as his warfare drew to a close; "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

"Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee."

"Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen."

This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought before Nero the second time to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground. We are having trials to encounter similar to those that Paul met. There are some who once were with us as teachers, but who are now denying the faith, and are working against the truth they once advocated. In this experience we need not lose our

faith and confidence in God. It is the privilege of each to be able to say, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen."

July 25, 1907

Journey to Southern California

During the first few months of the year, I received from our brethren connected with important enterprises in southern California urgent invitations to visit the institutions in that part of the State. And indeed I felt desirous of visiting once more that portion of the field, concerning which the Lord has given me much instruction regarding the establishment of medical missionary and educational institutions.

About the middle of April, the Drs. Kress and their family arrived from Australia, and stayed with us for a few days before going on to Washington, D. C., to which place they have been called to connect with the Sanitarium at Takoma Park. As we were anxious for them to visit the sanitariums on the Pacific Coast, we thought this a favorable time to take our southern trip in company with them.

We left St. Helena on the afternoon of Thursday, April 18. Our party was made up of Dr. Kress, and his wife, who is also a physician; their daughter Ora, and two smaller children; Miss Stevens, who accompanied them from Australia; Dr. H. F. Rand, physician at the St. Helena Sanitarium; my son, W. C. White; Dores Robinson, one of my copyists; Sara McEnterfer, my attendant; and myself.

On our arrival at the Ferry Building in San Francisco, we were taken in a carriage to the station at Third and Townsend Streets. During the past year the sins that called forth the judgments of God on San Francisco have been continued. Violence and crime have greatly increased. A startling record of dishonesty and conniving has been brought to light in the investigation of the actions of men in official positions.

We passed through San Francisco on the anniversary of the great earthquake of last year. The day had been declared a holiday, and many were celebrating the occasion with revelry and in pleasure seeking.

Plans are being laid to rebuild the city on a grand scale. Several earthquake shocks have been felt, but these warnings are being disregarded by many. "We will have," they say, "larger and more magnificent buildings than we have ever had before."

Christ says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape."

At 8 P. M. we left San Francisco by the Coast Line to Los Angeles. At Burbank, a few miles from Los Angeles, W. C. White, Sara McEnterfer, and I left the train, and after waiting for a few minutes took the cars to San Fernando. Here we were met at the station, and taken to the school.

July 25, 1907

The Fernando School

We are thankful that the Lord in his providence opened the way for us to establish an educational work at Fernando. Our brethren purchased this property about five years ago for about one third of the amount originally invested in it. Besides buildings that were in every way adapted to school work, there were about twelve and a half acres of land, suitable for orchard and garden. The large school building is a modern, two-story structure with an attic. On the first floor there are fine recitation rooms, and a chapel that will seat about two hundred. On the second floor there are seven good schoolrooms. The attic has been partitioned off, and provides a number of sleeping-rooms for the boys. Besides this large building there is a two-and-a-half story structure used as a ladies' dormitory.

We were glad to learn that success has attended the Fernando school during the year that has just closed. The attendance has been good, and we rejoice to know that many of the students have offered themselves for service during the summer.

A spirit of missionary zeal will surely result from a proper study of the Word of God. In May, 1903, I wrote the following words to those in charge of the Fernando school:

"The light given me is that the educational branch of our work will be of great importance. What is it that will make our schools a power? It is not the size of the buildings. It is not the number of advanced studies taught. It is the faithful work done by teachers and students, as they begin at the lower rounds of the ladder of progress, and climb diligently round by round.

"Intermediate schools are highly essential. There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and therefore they know not how to care properly for the church in their homes. Fathers and mothers have become indifferent to their obligations to God, and unmindful of their duty to their children. Therefore we must establish schools that will be as the schools of the prophets.

"The Word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching.

"Thorough work must be done in these schools; for many students will go forth from them directly into the great harvest-field. They will go forth to use what they have learned, as canvassers, and as helpers in various lines of evangelistic work. Many workers, after studying for a time in the field, will feel the need of further study, and with the experience gained in the field will be prepared to value school privileges, and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established.

"It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each union conference. All the different educational interests should be given careful consideration."

We have before us a great work, and there is need of many educated laborers who have fitted themselves for positions of trust. In the training for service in the cause of God, the Bible must lie at the foundation. The principles of truth taught in the Word of God will act as a safeguard against the evil influences that are in the world. In the home and in the school the Bible is to be made the great text-book.

Efforts to educate children in the fear of the Lord, without making the study of the Word prominent, are sadly misdirected. Unless there is such a training as will lead to a recognition and an abhorrence of sin, moral deformity will result. Our children should be removed from the evil influences of the public schools, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. The students in our schools should take the Word of God as the grand rule of their lives.

While at Fernando I spoke twice in the school chapel, and on Sabbath afternoon my son talked to the students. At the Sabbath morning service, the room was well filled,

and I was thankful for the privilege of addressing so many who during the past few months had been receiving instruction in the Word of God. I based my remarks upon the first chapter of First Peter. I dwelt at some length upon the subject of the earthly mission of Christ, who "according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

In view of the great sacrifice of Christ in our behalf, we are to purify our souls in obeying the truth "through the Spirit unto unfeigned love of the brethren," and to "love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

August 1, 1907

Notes of Travel—No. 2

On Monday morning, April 22, we left Fernando for Loma Linda, where we were to join the rest of our party, who had made short visits to Glendale and Paradise Valley.

At Loma Linda we found the work moving forward encouragingly. Since my last visit to this place about one year ago, some improvements have been made in the property. Two cottages have been added, and a three-story addition, forty by eighty feet in size, has been made to the main building. This addition was necessary to provide satisfactory bath-rooms, and offices for the physicians. The new bath-rooms are roomy and convenient, and they add greatly to the popularity of the place.

The patronage at the sanitarium during the winter months has been better than at any previous period. Favorable impressions have been made upon the patients who have visited the institution. Some of these have been converted, and others are deeply interested in our message. For this we are thankful. This is the object for which our sanitariums have been established, the conversion of souls.

This beautiful sanitarium property, that in the wonderful providence of God has come into our possession, is in the midst of the orange district, and is noted for the excellency of its fruit. It is within easy access of Redlands, Riverside, Colton, San Bernardino, and other cities. As a result of the labors of Elder Simpson, Elder Haskell, and others, strong companies of believers have been raised up in Riverside and Redlands, and there is also a small company at San Bernardino. Elder Hare and Elder Whitehead have just concluded a series of meetings at Redlands, as a result of which five new converts have been added to the church there.

The Work of Dr. Starr

In San Bernardino Dr. Lillis Wood-Starr has found many openings for educational work. About three months ago she began to conduct studies in cooking, healthful dress, and general hygiene, with some of the families of our own church. She was assisted in her work by some of the helpers from the sanitarium who were able to

give practical demonstrations in healthful cooking and in simple nursing.

Neighbors were invited to attend these demonstrations, and some who were present by invitation requested that similar studies be given in their homes, to which they might invite some of their friends. Thus the work grew rapidly, until Dr. Starr was unable to respond to all the requests she received. Her work was brought to the attention of the superintendent of public schools, and at his invitation she gave health talks before as many as fifteen hundred children in the schools of the city. Her co-operation with the Woman's Christian Temperance Union has enabled her to become acquainted with many excellent ladies. Such efforts as these are powerful factors in removing from the minds of many the prejudice that exists against our people.

Death of Elder Simpson

While we were at Loma Linda, we were made sad to hear of the death of Elder W. W. Simpson. Brother Simpson was a man who thoroughly believed the message for this time, and he preached it with power. His winning way of presenting Bible doctrines, and his ability to devise and to use suitable illustrations, enabled him to hold the close attention of large congregations. He had confidence in the power of the word of God to bring conviction, and the Lord greatly blessed his efforts in the salvation of many souls. We may say of our brother, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Sabbath Sermon

On Sabbath, April 27, many of our brethren and sisters from neighboring churches gathered in the parlors with the sanitarium family, and I spoke to them there. I read the first chapter of Hebrews as the basis of my discourse. This chapter clearly indicates the individual personalities of the Father and the Son. Speaking of the Son, the apostle says, "God ... hath appointed [him] heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

If men and women could be once inspired by a view of the great and grand work

that has been accomplished through God's gift of his Son, their days would no longer be given up to pleasure-seeking and frivolity. Our ears would no longer be pained by the drunkard's song and the story of crime and wickedness. Men would endeavor to place themselves where they could realize the meaning of the great salvation offered through Jesus Christ. It means life, eternal life to the receiver.

Christ was the greatest medical missionary that ever trod the earth. Did he come with grandeur, making a wonderful display, as some seem to think is necessary in order to make a favorable impression? Souls are not converted by such impressions. Had it been best for the success of his mission, Christ would have come in great glory, accompanied by myriads of angels. But no; he laid aside his glory and his high authority as commander of the hosts of heaven, and came to our world as a humble child. He was born in poverty. His early years were spent in an obscure village, toiling at the carpenter's bench. Even here, thoroughness characterized his work. Nothing left his hands that was not perfect in workmanship.

"Behold the Lamb of God, which taketh away the sin of the world." To all who believe in him he promises power to become sons of God. But there must be a continuance in that belief. So long as we maintain a living connection with God, his Holy Spirit will enable us to preserve our faith in him and in his word. But unless we continue to lay hold of the hope set before us in the gospel, we shall drift,--drift away from the truth on the tide of skepticism and infidelity.

Few have any idea of the battles that are before us. The stronger the conflict, however, the more strength will the Holy Spirit impart to us. We are not left to struggle alone against the mighty opposing forces of evil. Were our eyes opened, we should see heavenly angels about us, to protect us from the influence of the hosts of evil. Jesus watches over every one. He will not suffer us to be tempted above that which, with his help, we are able to bear. He desires us to have faith and confidence in him, that he may fill us with peace and happiness.

As laborers together with God, we are not left in our poverty-stricken condition to do the great work that lies before us. Christ does not send forth his disciples upon their world-wide mission without promising to sustain them. "All power is given unto me in heaven and in earth," he declares. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to

observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

How wonderfully the Lord has wrought for us in the securing of the Loma Linda Sanitarium! He knew that we could not unaided have purchased these buildings and their furnishings. But he opened the way before us, that we might secure the property, and make it a blessing to others. And so he will open the way in other places where sanitariums should be established. These institutions should be out of the cities, yet near enough to make it possible for the workers to give the message of warning in the great centers of population. Let all connected with our sanitariums work under the guidance of our Heavenly Father, seeking to improve every opportunity to reach the hearts of those with whom they are associated. As they do this, they will increase in capability, in judgment, and in the fear of the Lord.

Let the workers realize that this is God's property. Each one should know for himself that he is faithfully performing the duties that are laid upon him. Let us all be kind and patient, tenderhearted and forgiving. Never let us give expression to a rough or an impatient word. Let us pray that the Lord's name may be glorified in us.

God will surely work through us, and cause the power of his truth to reach human hearts, if we will, as workers, give ourselves unreservedly to him, and diligently study his Word. O how inexpressibly precious is his Word! Shall we not study it more faithfully? It has been wonderfully preserved for us through the ages. As we present its principles to others, it will have a holy influence upon mind and character; for there is life in obedience to its commandments: there is strength and encouragement in its promises.

My soul is drawn out in intense earnestness for the salvation of souls. At times the burden rests upon me so heavily that I can not sleep, and I arise in the early morning hours, and write, urging our brethren to labor earnestly for the salvation of their fellow men. I am now nearly eighty years of age, and although my enthusiasm is still strong, I desire to see many who are younger than I stepping into the ranks. We do not want the judgments of God to fall upon our world, while so little has been done to warn its inhabitants. We must put forth intense efforts to cause the light of truth to shine forth in every city and town. Much more would be accomplished if all were laboring for souls with the intensity that Christ put into his ministry. Night after night he spent in the open

air, with strong crying and with agonizing prayer to his Father.

Let us resist the enemy, that he may flee from us. Let us lay hold upon eternal life. God has prepared for us a city, whose glories it is impossible to describe. In this beautiful city, in the earth made new, we may spend eternity. There we shall be free from the sufferings and the heartaches of this earth. Christ is calling us to hide our lives in him by living faith. He opens before us the privilege of being "partakers of the divine nature, having escaped the corruption that is in the world through lust."

August 8, 1907

Visit to Paradise Valley

Wednesday, May I, we left Loma Linda for National City, to visit the Paradise Valley Sanitarium. Brother and Sister P. T. Magan accompanied us as far as Santa Ana, where they stopped to visit relatives. At Orange we met Elders H. W. Cottrell and G. W. Reaser, and Prof. E. S. Ballenger, who were on their way from Los Angeles to attend a meeting of the Paradise Valley Sanitarium Board. Brother L. O. Johnson, another member of the Board, joined us at Oceanside.

At the sanitarium we received a hearty welcome from Brother J. J. Wessels, who has recently accepted the management, and from the other members of the sanitarium family.

Sanitarium Board Meeting

Wednesday afternoon and Thursday were spent by the members of the Board in laying plans for the future work of the institution. At their request I met with them on Thursday afternoon, and made a few remarks relative to the mission of our sanitariums. I said in part:

In the building of our sanitariums, we must guard carefully against any unnecessary extravagance in our outlay of means. It is our duty to study simplicity. Yet there are a few places of special importance and influence where better accommodations and more room are needed than for sanitarium work in other places. The impression that we desire to be left upon the minds of the patients is that of the truths we teach rather than of the grandeur of the buildings.

We have none too many sanitariums. There is in our world a great field for true medical missionary work. Our sanitariums are to be as lights shining amid the moral darkness. In them the sick and suffering are to behold the miracle-working power of Christ as revealed in the lives of the workers. "Let your light so shine before men," says Christ, "that they may see your good works, and glorify your Father which is in heaven." Let the lamp of light from the Word of God shine forth unmistakably.

Let everything connected with the sanitarium and its surroundings be kept orderly and neat, that the work may stand high in the esteem of the people, and may exert constantly an uplifting influence. The Paradise Valley Sanitarium may exert a decided influence for good in National City, in San Diego, and in Coronado. The truth must be proclaimed in these places; for there are some who have not yet heard the last message of warning.

An educational work should be carried on in connection with all our sanitariums. There is a close relation between the work of our schools and our sanitariums, and wherever it is practicable, there are decided advantages in having a school in close connection with a sanitarium. There would be in such an arrangement decided advantages to both lines of work.

Let us not discourage one another. Let us take hold unitedly to make every line of the Lord's work a success. If some one comes to you and talks discouragingly about the work in one or another of our institutions, telling you that they are extravagant beyond measure, say to them, "I am sorry if that is so, but let us help them out, if they are in difficulty." If you will speak thus, you may avoid much of the evil that might result were you to withdraw your sympathy, and should refuse to help those who, possibly, may have been misrepresented. Let us never discourage even those who have done wrong, by treating them as if they had committed against us an unpardonable sin. Let us rather encourage them in every way possible, and if we see that they are lifting hard in a worthy enterprise, let us lift with them.

I feel of good courage regarding the future of the Paradise Valley Sanitarium. If all who are connected with the institution will place themselves upon the platform of eternal truth, and will work unitedly and sympathetically, they may exert an influence that will increase in its uplifting power.

Talks to Patients and Helpers

During the week which we spent at the Paradise Valley Sanitarium, I spoke twice in the parlor to the patients and helpers. I recounted before them the mercies of God in securing the property for sanitarium purposes, and his providences by which we had been led step by step in the opening up of the institution. I also spoke to them of the

great privileges that are ours through Christ, and of the blessings that will follow harmonious action.

We need to be instant in prayer. It is our great privilege to hang our helpless souls upon Jesus Christ, and to rest for our salvation upon his merits. Let us speak words that will elevate and ennoble, and that will make pleasant impressions on the minds of those with whom we converse. The Lord wants us to be sanctified, and to walk in humility of mind before him. If we are obedient to his commandments, not a reproach can fall on us justly. Others may talk about us, they may spread evil reports concerning us, but these reports need not be true.

In our institutions, where many persons of varied temperaments are brought together, it is necessary that each should cultivate a spirit of unselfishness. Let no one feel that it is his place to mold others to his individual mind or opinions. While each will manifest an individuality, yet it should be an individuality that is under the control of the Holy Spirit. If we are kind and Christlike, there will be a blending of hearts and of interests that will be beneficial to all alike.

Our sanitariums are to be agencies for imparting to the sick a health that is maintained in happiness and peace of soul. Every worker is to co-operate with the physician; for by the manifestation of kindness and tenderness, he may bring to the suffering ones a healing balm.

Every one is responsible to God for the use he makes of his abilities. He is responsible for making a daily growth in grace. Let no one feel, even though he may theoretically be established in the present truth, that he makes no mistakes. But if mistakes are made, let there be a readiness to correct them. And let us avoid everything that is likely to create dissension and strife; for there is a heaven before us, and among its inhabitants there will be no strife.

We are to live, not to elevate ourselves, but that we may, as God's little children, do to the very best of our ability the work that he has committed to us. It is our business to give a right impression to others. We are preparing for eternity, for the sanitarium above, where the Great Physician shall wipe away the tears from every eye, and where the leaves of the tree of life are for the healing of the nation.

Let us all take hold of Christ Jesus by a living faith, and walk in humility of mind. Then the grace of God will be revealed in us, and we shall see of his salvation. We shall greet the holy family of the redeemed, and hear the words of Christ, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We shall touch our golden harps, and heaven will ring with rich music. We shall cast our glittering crowns at his feet, and give glory to him who has overcome in our behalf.

There may be some things here that we do not understand. Some things in the Bible may appear to us mysterious, because they are beyond our finite comprehension. But as our Saviour leads us by the living waters, he will make clear to our minds that which was not before clearly understood.

As I think of the future glory of heaven, I feel an intense desire that every living soul may know about it. I often wish that I might have the vigor and strength of younger years, and that I might go from place to place, speaking the truth as it is in Jesus. I long to hold him up as the mighty Healer, and to present his eternal life insurance policy.

It means much to us whether we are in pursuit of the heavenly things, or of the earthly. The earthly will soon pass away. In these days, there is great destruction of earthly treasures. There are "earthquakes in divers places," and trouble and difficulties are seen on every hand. But it is our privilege to be preparing to become members of the heavenly family, children of the heavenly King.

Let us strive to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Let us overcome the hasty words which mar the happiness and peace of mind of those about us. Let us overcome our impetuous tempers. Let us be kind and patient, accommodating, pleasant, thinking evil of no one. If we resist the devil, he will flee from us. Around every tempted soul there are angels of God, ready to lift up the standard of righteousness, if the tempted one will only show a spirit of resistance to evil.

Each may be an overcomer. Christ has, in our behalf, withstood the fiercest temptations of the enemy. He "was in all points tempted like as we are, yet without sin." He is our Pattern. Through his virtues and his grace, we may be sure of an entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ."

August 15, 1907

Labors in San Diego

During our visit at the Paradise Valley Sanitarium, the Lord strengthened me to speak twice to the members of the church in San Diego. During the past year, as a result of efforts put forth by Elder W. W. Simpson and other laborers, there had been a good increase in the membership of this church. I felt a heavy burden for the work in this important center for tourist resort. There should be an earnest, united effort on the part of our brethren and sisters in San Diego, and the workers connected with the sanitarium, to make known the truth for this time.

Sabbath Sermon at San Diego

On Sabbath, May 4, the Lord gave me a message to our brethren and sisters in San Diego. I based my remarks on the first chapter of Hebrews:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Here the position of Jesus Christ in reference to his Father is brought to view. While they are one in purpose, and one in mind, yet in personality they are two. May we not learn from this that there is to be unity between believers? There is no reason why one should feel that it is necessary for him to bring others to the exact line of his own individuality. So long as we are subject to the temptations of Satan, we shall each have all we can possibly attend to, in order to maintain a right relation to God, that Christ may do for us his atoning work. And though we may differ in the form of words, and in the expression of our individuality, yet our words may be sanctified, and our characters purified through the sacrifice of Christ.

We should now make diligent inquiry of ourselves, Can I, with my present

attainments, stand before the face of the holy God? If in the great day of judgment, we come short, we shall have no excuse; for we have access to the Word of God. Take the Bible for your lesson book; for it is by obedience to its truths that we shall be sanctified. To ensure the work of our salvation, God gave to our world the gift of his only begotten Son. Shall we accept the blessing that Christ has bought for us at such infinite sacrifice? He has made it possible for us to be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Let us not give the impression that our religion consists principally in coming to the church on Sabbath, and numbering one among a number who listen to a sermon, and then go back to their homes to continue in sinful practises. Christ said to his disciples, "Ye are the light of the world.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ has given us the pattern to which we are to work, but unless we make diligent effort with the help of God, we shall miss the mark. We must be sanctified to God, soul, body, and spirit.

Do we learn from Christ every day? If we do not, we shall certainly come short of the knowledge that is essential. We can not afford to be weaklings in our Christian experience: for we can not tell when our account may be settled for eternity. We must constantly increase in faith, and in likeness to Jesus Christ. If we will humble ourselves, the Lord will lift us up. We may try to lift ourselves up, but this will not be reckoned in our favor, in the day when Christ estimates character.

O, we are, many of us, so filled with self! We are fastened so firmly to our peculiar temperaments and dispositions. Shall we now follow the Word closely, that this great "I" may die, and that Christ may dwell in our hearts by faith?

"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?"

The Essential Knowledge

O, that we all might more fully realize our accountability to God for the wonderful privileges he has bestowed upon us! In the Word of God are grand truths that are worthy of intense study. Shall we neglect these great fundamental truths, in order that we may enter into speculation over what has not been clearly revealed? I am frequently asked, regarding some theoretical doctrine, questions that I feel no liberty to answer. I sometimes reply to those who ask me such questions, "You have the Word. If the Lord desired you to know in regard to this matter, you would find your knowledge in the Word of God, and would not need to ask me. If we reach heaven, we may then understand the matters that are not clear to us now." Let us study the great truths of the Scriptures: they are sufficient to tax our minds to their utmost capacity.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." O, do we know God as we should? What comfort, what joy, we should have if we were to learn daily the lessons he desires us to learn! We must know him by an experimental knowledge. It will be profitable for us to spend more time in secret prayer, in becoming personally acquainted with our Heavenly Father. In our weakness, we may come to him, and ask him to impart to us an understanding of what he will do for us, in separating from us everything that is unlike his own character.

Labor for Others

When our own hearts are right with God, we shall feel an intense desire to do all we can in bringing the light of truth before those who have not heard it. In the great work of warning the world, God has committed to his people a sacred trust. "We are laborers together with God." "As thou hast sent me into the world," said Christ, speaking of his disciples, "even so have I also sent them into the world." In the formation of character, we are to represent the One who gave his life for the world, and if we are alert, we shall see, on the right hand and on the left, opportunities to speak words for the Master.

If we neglect these opportunities, the time will come when there will be spoken to us by those we have not warned, words of reproach and bitterness: "You knew of these terrible judgments that were coming. We were associated together, but you did not tell us. Why did you not warn us, that we might have escaped?" May God help us that we may not have upon our garments, because of our neglect, the blood of souls!

We have a work to do in our world, a work similar to that which Christ performed. This spiritual work must precede every other interest of our lives. That which is temporal must ever be made secondary to the requirements of God. It will not profit us to put ourselves forward in this world, at the expense of our Christianity.

United Action

In the carrying forward of God's work, we shall not be as separate, independent agents. The unity of God's people is to be to the world a convincing argument that God sent his Son to save the world. Christ prayed for his disciples, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Such is the unity for which we are to seek,--such unity as exists between the Father and the Son. If we find ourselves inclined to separate from our brethren if they do not do exactly as we think best, this is an evidence that we are not genuine Bible Christians. We need to study the relation of Christ to his Father, and we need to understand his love for the world.

Opposition

The great enemy of our souls is vigilant and alert. He is especially active when he sees us putting forth efforts to do the work of the Lord. Do you think that the work of God will go forward smoothly, without any opposition from the enemy of the faith? Do you think there will be no opposition against those who seek to perfect their characters in harmony with the Word of God? This we can not expect. We must arm for conflict. But God will be with us. He has provided a complete gospel armor, and if we will put on every piece of this armor, we may be safe from defeat.

Those who think that everything must meet their own mind, and that they need make no sacrifice, will not be numbered with the overcomers, nor will they receive the overcomer's reward. We must brace ourselves against the opposing elements. "Resist

the devil, and he will flee from you." "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

God is in earnest with every one of us. Our greatest consideration now is to form characters for eternity. May he who has given for our salvation his only begotten Son strengthen and bless his people.

August 15, 1907

The Work in Washington, D. C

I have a message to bear to our people throughout the field. There is a decided and thorough work to be done in Washington, D.C. The time is long past that should have seen this field faithfully worked. The last message of warning must be carried to those who need the truth. Men of God who have this message in their hearts should be chosen to carry it to the people of Washington and neighboring towns. One of authority was represented to me as standing before our people, and pleading that workers be sent to Washington; and I was instructed to urge this subject upon the minds of our laborers.

Brethren and sisters, God has given to every man his work. He calls upon church-members in every place to dedicate themselves to the Lord and to his service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." These words teach us how the field is to be supplied with workers who will labor for the salvation of souls. When church-members bring the precepts of Christ into the life practise; when they confess their sins to one another, and offer up prayers to God, he will graciously manifest his power through them.

In every possible way, humble efforts should be made to win souls to the truth. The third angel's message is to be proclaimed all through the suburbs of Washington. The people living in these suburbs are precious to God. Those who believe the truth for this time must now arouse, and earnestly take hold of the work that needs to be done. We must be wide awake to the needs of the situation, and perform the work with wisdom.

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to these

statesmen, whose only knowledge, perhaps, of this people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled.

We need to realize that we are living in critical times. There is no time to be lost if we would make the right impression regarding the work. Satan is making every effort possible to undermine the confidence of men in the law of God, causing them to regard it as of little importance. But men should remember that the God of heaven proclaimed his law from Mount Sinai with his own voice, that men might realize its importance. The Lord does not want the people who stand for his law in the earth, and who are to accomplish his closing work in the world, to represent that law and that work in a cheap manner. God's purposes in guiding us to Washington, the capital of our nation, was that we might represent his work there in a sensible way. In connection with his work he would not have anything of a cheap and faulty character.

It would also be a great mistake to close up the work of the branch sanitarium we have operated in Washington. Some have thought that when our institution at Takoma Park should be in running order, we might do this. But instruction regarding this matter has been given me by higher authority than that of man; and I have been shown that to close up the work of the first institution would be a grievous mistake. There are men holding positions of responsibility in the world who are patronizing our treatment rooms there, and we must not cut off from them this opportunity of gaining a knowledge of the truth for this time.

A branch sanitarium in the city will lead to an acquaintance with the larger institution at Takoma Park. Through these institutions the light of truth is to shine forth to counselors and statesmen.

From the light the Lord has given me, I know there is a great work to be accomplished in Washington, and every laggard power must be aroused to act its part. A special work should also be done in this city in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the Word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type.

God calls for us to advance step by step in the building up of his work. We are

now doing what should have been done twenty years ago. Some have thought that we as a people were unable to stem the current of inquiry and criticism. But I have been shown that if we had advanced in the way of reform as the light came to us, we would have a very different showing than now appears. In following the instruction of our Great Leader, difficulties would have been overcome; the consciousness of the approval of God would have made our ministers and physicians and the teachers in our schools valiant men of God. In the fullest sense of the word, they would have been laborers together with God.

We must individually learn the lesson that the treasures of knowledge are with the Most High. The discourses of the men who profess to honor and reverence the law of God must be earnest, sincere, and solemn, as befits the time in which they live. Their appeals for temperance must speak powerfully to the senses of men. The love of God is to be expressed in word and action.

Those who are engaged in the work for these last days must identify themselves with Christ. They must become partakers of the divine nature, and thus escape the corruption that is in the world through lust.

I appeal to my brethren and sisters throughout the American field. See that the work in Washington is not delayed for want of means. It is very important that the Sanitarium be fully equipped for its work. Let the cause of truth in Washington triumph gloriously.

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The Sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message. And our books must be handled in a way that will secure their largest circulation."

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring

against the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong.

August 22, 1907

The Word of God

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to redeem for man that which by disobedience Adam had lost, for himself and for the world. In his own character Jesus manifested to the world the character of God; he pleased not himself, but went about doing good. His whole history, for more than thirty years, was of pure, disinterested benevolence.

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and the Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak, insipid sayings and theories of men. As one possessing higher authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never spake man like this man."

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements.

All who will come to the Word of God for guidance, with humble, inquiring

minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions and is willing to make of none effect God's holy law.

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before him.

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged, according to the things written in the books of heaven, will soon burst upon them. Then the voice of mercy will not longer plead in behalf of sinners.

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"--God or mammon. Now, while it is called today, if ye will hear his voice, harden not your heart, lest it be the last invitation of mercy.

August 29, 1907

Visit to San Pasqual and Escondido

Thursday afternoon, May 9, we left San Diego for Escondido. Here we were met by Dr. Sophie Judson and Brother L. O. Johnson, who took us in their carriages to San Pasqual, ten miles further.

San Pasqual is a beautiful valley, where are located several families of our people. At this place was raised up one of the earliest churches in southern California. They have for their worship a neat little church, capable of seating over one hundred. Our brethren in the neighborhood also maintain a church-school, and on Friday afternoon I spoke to the children in this school.

The Sabbath Sermon

Sabbath morning quite a number of our brethren and sisters from Escondido drove over to San Pasqual, and when I entered the church, I found the room crowded. In my discourse, I dwelt largely upon the importance of a close union of the members of Christ's church one with another, and with him, as illustrated in the parable of the vine, in the fifteenth chapter of John.

"I am the true vine," says Christ, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Sometimes this pruning process consists in permitting some trial to come upon us that will drive us to an earnest seeking of the Lord. Shall we then think it strange, or shall we feel rebellious, when these trials come to us? Let us rather rejoice in the knowledge that "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

To maintain a constant union with Christ is essential to Christian growth, and is the great hope of those who are seeking a preparation for his coming. "Abide in me," he continues, "and I in you. As the branch can not bear fruit of itself, except it abide in the

vine; no more can ye, except ye abide in me.... If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

From the study of the vine we may learn also of the close union that is to exist among believers, all of whom must draw their strength and their life from the same stock. There are differences in the characteristics of the various branches and leaves of the vine, and so there will be in our various experiences. In our thoughts, our words, and our actions, we shall not be exact duplicates one of another. Yet as in the life of the vine every branch and every leaf acts its part, so the members of the church--the body of Christ--are to be as one harmonious whole.

God is hungry for fruit. The form may be perfect, the appearance beautiful, but unless there is a manifestation of fruit, the great Vine-dresser will take away the unprofitable branches. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The Responsibilities of Parents

I also dwelt at some length on the solemn obligations that rest upon parents. Children are a heritage from the Lord. They are to be brought up in the nurture and admonition of the Lord. In the work of their training, the father and the mother are to work in harmony. The position of the father, as priest of the household, and of the mother, as queen in the home, are most solemn. The mother is not to occupy the position of a slave or of a drudge. Upon her rests largely the burden of educating the little ones in the fear of the Lord.

Into this important work of child training, we must bring all the sweetness of a subdued, tender disposition. We can not afford to wound the tender hearts of the little ones by undue harshness. They have a keen sense of justice, and their feelings naturally rise in rebellion if they are unnecessarily scolded or blamed. Draw them to Christ by the tender cords of love. It will be necessary to correct wrongs, and at times even to administer punishment, but this may be done in such a manner as will attract them, and not repel them.

In their position as parents, fathers and mothers should study the dealings of God with his "little children." His government is founded on love. Yet "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So in the correction of children, punishment is sometimes necessary, but this punishment should not be such as is prompted by feelings of anger or revenge.

It is of great importance that the work of training to obedience should be begun during the infancy of the child. From their very babyhood, children should be taught to overcome passion, but this can not be done by a manifestation of passion on the part of the parent. There must be an exercise of patient gentleness.

When we consider that the future destiny of the child is largely dependent upon the faithfulness with which he is educated and trained by the parents, we can but urge with all our power that there be more earnest diligence on the part of fathers and mothers. Let not the father so burden himself with business cares that he must neglect his duties as the priest of the household. O that there may be such faithfulness in this matter that when parents come up to the gates of the city of God, they may say, Here am I, and the children whom thou hast given me!

Visit to Escondido

Sunday forenoon we were taken in a carriage to Escondido, and entertained at the home of Brother H. E. Olmstead. The brethren and sisters in this place had urged us to hold services with them before we left, so an appointment was given out that I would speak in the afternoon in our church. This building is a substantial brick structure that was purchased at a very low cost from the Baptist denomination. Besides the main chapel, there is a room in which a church-school is conducted.

Afternoon Meeting

The service for the afternoon had been advertised in the local paper, and through the courtesy of the ministers of other churches had been announced in their morning services. As a result there was a good attendance from the public of Escondido, besides several of our brethren from San Pasqual.

I felt richly blessed of God as I stood before this congregation and presented the Christian duties as set forth in the first chapter of Second Peter. The working of God on our behalf according to the plan of multiplication, and our duty to work on the plan of addition, are here set forth. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.... And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

In the attainment of these virtues, there must be a reasoning from cause to effect. Following the knowledge,--"the knowledge of God, and of Jesus our Lord,"--we are to add the grace of temperance.

The Temperance Reform

There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. Because of the benumbing influence of stimulants and narcotics the minds of many are unable to discern between the sacred and the common. Their mental powers are weakened, and they can not discern the deep spiritual things of the Word of God.

The Christian will be temperate in all things,--in eating, in drinking, in dress, and in every phase of life. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of satanic skill to place men where they can with difficulty be reached with the gospel.

Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things"--whoever is not putting forth diligent efforts to work out this sum in addition--"he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

Upon the condition of our "giving all diligence" in adding grace to grace, is based our great eternal life insurance policy, as expressed in the following words:

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

September 5, 1907

Loma Linda and Los Angeles

Monday morning, May 13, we left Escondido, and in the afternoon were once more at Loma Linda. I found myself somewhat wearied with the efforts put forth in traveling and speaking, and was glad to be able to rest here for a few days. However, I was able to speak twice during the week to the students of the Loma Linda College of Evangelists.

The students of this school are accommodated in the cottages that were erected on the property when it was purchased by our people. A building that was formerly used for recreation, now serves for the class work of both the college and the church-school. The work of the sanitarium and the school are closely united. Those who are training for medical missionary work are able to receive in the sanitarium practical experience in the giving of simple treatments, and in the college they may be educated in the Bible and the sciences. Thus in the union of the school with the sanitarium, there are facilities for the training of true medical missionaries.

Sabbath Services at Loma Linda

On Sabbath, May 18, the members of the neighboring churches gathered at Loma Linda, and we held meetings under the pepper-trees on the lawn at the back of the sanitarium. In the forenoon I spoke for one hour, and the Lord blessed me in speaking from the fifty-eighth chapter of Isaiah. Before closing my remarks, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God.

Among those present was a man who had been brought to the sanitarium in such a diseased condition that his case was thought to be hopeless. But he was carefully treated, and the crisis was safely passed. In response to my appeal for means he showed his appreciation of what has been done for him, by lending one thousand dollars for a year without interest. No collection was taken up, but some money was placed in Brother Burden's hands after the meeting.

After the morning service, a lunch was provided by the sanitarium for the visitors, and was served on the lawn. In the afternoon, Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope that he may labor for a time in this needy field. He was then resting somewhat, on account of his own and his wife's health.

After this service, the visitors left for their homes, and all were agreed that they had spent a pleasant day, and had been blessed by the discourses.

Meeting at Los Angeles

I had promised to speak at Los Angeles on Sunday afternoon, so it was necessary for us to hasten away by the early train from Loma Linda. We had about sixty miles to travel. On our arrival at Los Angeles we went to our restaurant and treatment rooms on Hill Street, and while waiting there before the service, I prayed to the Lord for strength for the work before me.

At the Carr Street church, we found a large number had gathered. Every foot of room inside the building was occupied, even the aisles being filled, and I was told that some were unable to find entrance to the building. Among those present were a number not of our faith.

I presented the importance of obedience to the commandments of God, dwelling upon the instruction given in Exodus and Deuteronomy in connection with the proclamation of the law from Mount Sinai. Never before had these scriptures appealed to me so forcibly. I spoke for a full hour, and the interest was marked throughout. At the last I became somewhat hoarse, but I felt very thankful that the Lord had permitted me to speak so long and so distinctly.

To us as verily as to ancient Israel the words of Jehovah are spoken. In awful grandeur the Lord manifested himself in the giving of his law. The impressions of that scene were never forgotten by those who beheld it. In his rehearsal of the experiences of Israel, Moses said concerning this law:

"Now therefore harken, O Israel, unto the statutes and unto the judgments, which

I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.

"Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath statutes and judgments so righteous as all this law, which I set before you this day?"

Then follows the solemn warning: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, ... and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

We can not afford to allow the spirit of commercialism to take such possession of us that we shall neglect the study of the requirements of God's Word. O, if we as a people would study the Scriptures as we should, there would be seen among us such a reformation as we have never yet seen! Our children would be taught the ways of the Lord, and the enemy of souls would be unable to gain control of them. And we should be filled with energy and zeal to make known to others the great truths that God has revealed to us.

Obedience to God's law is the condition of salvation. Many declare that in giving his life to redeem the race, Christ abolished the law of God. It was because the law of God could not be abolished, that Christ died as the victim of the world's transgressions. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The death of Christ on the cross of Calvary is the strongest evidence that could be given to the world that the law of God is

an immutable law.

Satan has tried through the working of his deceptive powers, to cause the great humiliation of Christ to exalt sin, and to invite rebellion in the world. He would have the cross of Calvary testify to a falsehood. The enemy has not gained his purpose. The truth stands fast forever. The law which God spoke in awful grandeur from the mount will endure throughout eternity, despite the efforts of Satan to counterwork the work of God by instituting the observance of the first day in the place of the Sabbath of the Lord.

The law is God's standard, from which there must be no swerving. The will and way of God must be made paramount. That no detail may be forgotten, we must constantly peruse the Word of God. It makes a great difference to men whether they receive or reject the precepts of Jehovah. It is because many are not real students of the prophecies and the requirements found in the Bible, that they are so easily diverted to the consideration of matters of but little importance.

God has set us in the world to be light bearers. Our lives should be an acknowledgment of his holy precepts. We should bear to the world a living testimony of the possibility of spiritual growth. It is the good and faithful servant who is promised eternal life and an entrance into the joy of his Lord. The good and faithful servant is he who performs unselfish acts to those with whom he comes in contact, in his life representing the beautiful character of Christ.

The Lord is coming soon. Let us repeat it over and over. What are we doing as those who profess to believe that the Lord is at the door, and that his judgments are already in the world? There are many who are so overwhelmed with temporal business cares that they can give but little heed to the solemn truths that are all-important. We must work for eternity; for we know not how long we shall have the opportunity to preach the gospel freely. We can not tell when in Los Angeles and in other cities, the heavy judgments of God may fall as they have in San Francisco. Wickedness, idolatry, drunkenness, self-indulgence, and corruption abound more and more, and God's Spirit will not always strive with men.

We must cultivate the spirit of self-sacrifice. It would seem sometimes as if we forgot that there are souls to be saved, and that God is calling for men and for means.

Do you have money lying idle in the banks? It is God's money, every dollar of it. You have only been made the steward of his means, and you are being tested. Shall we not follow the example of our Lord, and make large sacrifices for the salvation of souls?

It is not commercialism that will ripen a people for the kingdom of God. The interests of the Christian will not be absorbed in the temporal things of earth. He will lay up for himself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

From every land come calls for the gospel. Doors are opening that have long been closed. We must as a people move rapidly to keep pace with the opening providences of God. May God help his people to arouse, and to buckle on the armor for the mighty struggle that is before them.

September 12, 1907

The Merced Camp-Meeting

After the service in the Los Angeles church, we went out to Glendale Sanitarium, six miles from Los Angeles. There I rested until Wednesday night, May 22, when we took the cars for Merced, where the camp-meeting for the California-Nevada Conference was to be held. Our train left Los Angeles at 11:30 P. M. I was very weary, but unable to sleep much during the night.

We arrived at Merced a little after noon the following day, and found our brethren very busy preparing the camp for the meetings, which were to begin that evening. This camp-meeting was the first effort put forth by our people in that city. Before the camp-meeting there were only two families in Merced who were keeping the Sabbath, and one of these lived some miles out of the city.

Camp-Meetings as Missionary Efforts

The church of Christ is organized for missionary purposes. Our camp-meetings are among the most important agencies in our work for fulfilling these purposes. Through them we may reach many with the gospel message. Our camp-meetings ought to be planned with a view to warning the world, and converting souls to the truth.

The holding of camp-meetings in such places as Merced is in harmony with the following instruction in Testimonies for the Church 6:33:

"If our camp-meetings are conducted as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks.

"It may sometimes be advisable to hold a camp-meeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth camp-meetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields.

"Just as soon as the standard of truth is lifted in one locality, and it is safe to leave the new converts, we must plan to enter other new fields. Our camp-meetings are a power, and when held in a place where the community can be stirred, they will have far greater power than when, for the convenience of our own people they are located where, because of previous meetings and the rejection of truth, the public interest is deadened."

The importance of our camp-meetings as a strong missionary effort is by many not fully realized. Some who profess to believe the truth look upon it as a loss of time and money to assemble once a year to worship God. They place their worldly interests before God's requirements. Many remain away from camp-meeting because to attend would require a small sacrifice of time and means. So small an offering they begrudge to Him who has blessed them in basket and store!

We should make more of our camp-meetings. For these gatherings we should secure all the ministerial talent that can be spared from other lines of labor. Let the laborers do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer. Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest we may find it necessary to work very hard; but we should remember that God has entrusted us with a message that we must bear to the people.

An Impressive Dream

Shortly before attending the Merced camp-meeting, in the night season I seemed to be in a meeting where the truth was being presented in clear lines. Many souls were convinced, and they were pleading for the grace of Christ to be revealed in them. Those who had accepted the message were praying for sanctification through the truth, that they might be enabled to reveal it in all its beauty to others.

There were others present who were persuaded that the message being presented was the truth of God, but they were not prepared to yield to its claims. I saw that the Holy Spirit was moving upon their hearts. Then a voice was heard, "Verily my Sabbaths ye shall keep." I heard voices saying, "I want the endowment of the grace of God. Christ has given his life for me, and I will give my life for him. I want to have his efficiency, that I may reveal his grace to others."

Other scenes passed before me. I saw converts being baptized, and as they went forward in this solemn ordinance, their faces shone with the assurance of the love and approval of God.

I have hoped that this representation given me might be fulfilled as the result of the meetings at Merced, and that many souls would take their position as loyal subjects of God, obeying his commandments, and grasping the promise of complete forgiveness. I felt a heavy burden that the laborers at the meeting might do all in their power to clear the King's highway, and to become purified channels of God's grace.

Sabbath Services

I spoke in the large tent Sabbath forenoon, and my soul was drawn out with an intense longing for the power of God to be bestowed upon the congregation. I spoke of the self-denial and self-sacrifice of our Saviour, that we might have an opportunity to win a life that measures with the life of God. I felt impressed to call for a humbling of soul and an earnest effort to remove everything from the life that would hinder the free working of the Spirit of God, that our brethren and sisters might go back to their homes with an experience far in advance of what they had had heretofore.

We need to search well our own hearts, that we may not be found among the commandment-breakers. We need more prayer, more of earnest seeking of the Lord. The camp-ground is a favorable place to carry forward this work. We may come to God, knowing that he hears and answers the sincere petitions of his people. If we will come to God with the simplicity of children, asking him for what we need, and at the same time manifest a willingness to make any sacrifice for him, he will answer the prayer of humble faith.

Many of us need yet to learn what it really means to sacrifice for the truth. Self has grown to such proportions that we are unable to realize our duty, in view of the world that must be warned of God's impending judgments. God will not accept the web until every thread of selfishness is withdrawn.

It is because of the manifestation of selfishness that the labor of some results in few if any conversions, and the salvation of our God is not revealed as it should be. We

are all, ministers and people, in danger of coming short. Many are far from where they should be. Self is striving for the mastery, and the heart naturally craves self-indulgence. We must lay aside our natural temperaments, and our perverted ideas. We are to stand before the world as representatives of Christ in his self-denial.

Let the church become united in Christ Jesus in working for purity and perfection of character. There needs to be a practical daily sanctification of the spirit. Before one is prepared for Christ's coming there must be seen in the life the fruits of the Spirit. There must be a self-discipline, a wrestling with God for victory till the victory is gained. Then will ascend a shout of praise to God.

Unless those who are supposed to have in their possession large gifts maintain unwearied diligence, they will, because of self-confidence and self-righteousness, become careless and move unguardedly. Forgetting their need of continuing instant in prayer, they will lightly regard their moral responsibilities. Those who do not continually sanctify their souls through the grace that Christ is ever ready to supply, will be on losing ground.

The time has come when we must seek for the power of the Holy Spirit, a power that shall give force to the warnings that are to be given to the world. Souls are thirsting for the living waters of life, and to us the Lord has entrusted the sacred work of opening to them the Scriptures in clear, distinct, positive testimony. The words we speak are to be an evidence that the Holy Spirit is speaking through us as his messengers. God will speak to our souls as we labor for him. Angels of God will ever surround his humble, consecrated workman.

When the laborers for God consecrate their services unreservedly to their Master, and by drawing very near to him, learn how to draw near to the people, he will manifest his grace through them, and hearts will be softened and subdued under its influence. It is the privilege of the laborers so to represent the truth in their words and deportment, that their lives will be a power to convince unbelievers of the truths they are teaching. When the workers come into the place where God can work through them, they will understand the words of Christ, "I sanctify myself, that they also might be sanctified through the truth."

Christ has given ample evidence of his love for the human race. He gave his

precious life that men and women might be redeemed from the power of Satan. I beseech my brethren, as the ambassadors of Christ, to labor earnestly for the salvation of souls. Leave no means untried that will bring the truth before the people, that they may become cleansed in heart and refined in character. Teach the repenting ones to come in faith to the One who has given his life for all mankind. Labor for them until they come to the place where they will say, "I will no longer dishonor God by transgression of his law. I will be obedient to all his commandments. I give my life to him who gave his life for me. By obedience to the will of God I will reveal that I am transformed by his grace."

At the close of my discourse on Sabbath in the tent at Merced, I asked those who desired to seek the Lord with full determination of purpose to come forward. To this appeal there was an earnest response on the part of many. Some gave themselves to the Lord for the first time, and some who had backslidden renewed their consecration to God. Prayer was offered for these, and another meeting appointed especially for them, that they might unite in seeking the Lord.

Return to St. Helena

Sunday afternoon I spoke again in the large tent. There was a good attendance from the outside public. The next day at noon, we took the cars for St. Helena, and reached our home in the evening.

After the strain of my six weeks' traveling and speaking, I was glad for an opportunity to rest for a time before I should attend the camp-meeting in St. Helena. I do not regret having made this journey; for the Lord has given strength to bear testimony to his people in every place I visited. I am grateful to God for his blessing which attended me. I have sometimes been weak, and have suffered physically, but I was not compelled to leave any appointment unfilled, and whenever I stood before the people, I felt the power of the Spirit imparted to me. I praise the Lord that even in my old age, I am still able to do something in the work of the Lord.

September 19, 1907

Doing God's Will

Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be laborers together with God, and as such to make known his will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned his will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character.

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

In these words our work is plainly outlined. Those who represent Christ must obey God's commandments; for Christ obeyed them.

In order to keep God's commandments, we must have an intelligent knowledge of the Scriptures. We can not obey God until we know what his commandments are. It was that we might understand his will that God gave us the Bible. By a study of its teachings, we learn to deny self and to conform our lives to its requirements.

Dear friends, you are without excuse if you fail of obtaining a clear understanding of God's will. "The law of the Lord is perfect, converting the soul." God has kept back nothing that is necessary for the enlightenment of his children. No one can plead in excuse for transgression that he was left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way.

How can you educate your children in the things of God unless you first know for yourselves what is right and what is wrong; unless you realize that obedience means eternal life, and disobedience eternal death? Make it your life-work to gain an

understanding of the will of God. Thus only can you train your children aright. Bring your every word and action into harmony with the Word of God, irrespective of the opinions and practises of those who refuse to obey him.

Had the inhabitants of the old world kept God's law, they would have continued to enjoy his favor. But they disobeyed, and their wickedness became unbearable to him. The words of Jude vividly portray the condition of the world at that time: "These are spots in your feasts of charity, ... clouds they are without water, carried about of winds; trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

God determined to purify the world by a flood; but in mercy and love he gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was building, the voices of Noah, Methuselah, and many others were heard in warning and entreaty, and every blow struck on the ark was a warning message.

Today the past is repeated. God is sending men plain warnings. The recent earthquakes show how quickly the ungodly will perish when the judgments of God fall upon the earth. Already, in flood and flame, his judgments are falling upon evil-doers. All who refuse to repent will perish.

Those parents who know the truth, but who do not fulfil the obligations resting upon them, must soon meet the result of their neglect. Those who do not perform the duties that God gives them because it is not convenient to be so particular, so different from the world, are training their children to become more and more like the world, and to perish in disobedience.

Parents, be loyal to God. Represent him in the home life. Look upon the training of your children as a sacred work, entrusted to you by the Most High.

September 26, 1907

An Appeal

To My Brethren and Sisters in America, I have a deep interest in the work of the Southern field. I am especially interested in those branches of our work that are established at Huntsville and other places where efforts are being put forth for the training of laborers to work for the spiritual uplifting of the colored race.

The work at Huntsville has been in special need of help since the fire. In Huntsville promising colored youth are to be trained to labor as missionaries for their own race. Many teachers must be educated and sent forth to enlighten those in the darkness of error. Our donations are needed that this work may go forward.

Our buildings in Huntsville are being put up with as little expenditure of means as possible; and our workers have gone forward almost as far as they can with this work until means come in so that they can advance. The work there now demands that we have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

Our ideas of what should be done for this people are too narrow and limited. Years ago they should have had the benefits of an all-round education. As I consider how much is needed in order to do for this people all that God expects us to do, I am urged to call upon our church-members to give of their abundant fulness that the work may be accomplished.

In a few places in the South, noble efforts have been put forth for the salvation of the colored people; but God asks that they be labored for more diligently. We can all pray for them; some of our missionaries can work among them; and many of us who have not done so in the past, can help with our means. We may not be able to do all that we desire; but if we will remember that the colored race is the purchased possession of Christ, bought by the shedding of his precious blood, this thought will teach us to deny self in order that they may have the privileges that Christ died to give them.

When I see those who claim to believe present truth spending their means for useless trimmings and personal adornment; when I see their tables loaded down with story-magazines which have cost money; when I see the many photographs which have called for the outlay of means that might have been used in blessing the needy, my heart is made sad, and I pray, "Lord, lay not this sin to their charge." I wish such souls could understand the spirit in which Christ, the Prince of heaven, came to this world. He laid off his kingly crown and royal robe, and for our salvation assumed human nature. He would give to every church that should be established in his name an example of what every true missionary worker should be. He was in the world as "a man of sorrows, and acquainted with grief." Though he was one with God, and had made the world, he became a member of a humble family, and experienced the privations of the poor. Throughout his life he ever manifested a burden for the souls of men.

The example of the humble life of Christ should lead us to ask ourselves the question, Do I practise his humility? Fathers and mothers, are you educating your children to follow the example of him who, though he was rich, yet for our sakes became poor that he might give to us eternal riches? Are you teaching them to deny self, and take us the cross of Christ, and follow him?

I do not speak these words to wealthy men and women only, but to those also who by works of self-denial and self-sacrifice can have a part in giving the message to the colored race. This work should not be confined to the few places where a good beginning has been made. It should extend to every place where the colored people live; for every soul needs the knowledge of this last message of mercy of the world.

There is a great and grand work to be done in the South. Shall we not, my brethren and sisters, redeem our past neglect? Shall we not appreciate the gift of God to us, and work for the salvation of the colored people with a zeal that is proportionate to the light we have had? To as many as receive him God will give power to become the sons of God.

The collection for the work among the colored people has been left until near the close of the year. Many other calls for means have been made. But I would say to my brethren and sisters who have been liberal in their offerings to other missionary enterprises, Let your gifts for the support of this branch of the work in the Southern

field be generous. Keep in mind the great need of this mission field within the shadow of our doors. Let every member of the family have a part in the work of giving, and let each feel that it is a work for God.

Through the efforts that have been put forth by faithful workers, churches have been raised up among the colored people in the South. When the company in Vicksburg, who had received the truth under the labors of Elder J. E. White and his associates, met for the dedication of their church, I was present with them, and the Lord gave me freedom in speaking to those assembled. Quite a large number of persons from other churches were present, and many of them were surprised to see the neatly dressed women, and to hear the excellent singing. These colored people had learned to know that Christ had died for them, and their hearts were glad in the truth. They bore sincere testimonies to the goodness of the Lord. My heart rejoiced as I saw these converts to the faith. And this is an illustration of what can be accomplished in other places for this people.

We must never forget that Christ died for all,--the negroes as well as the white people. All may alike be the recipients of his grace. The apostle Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 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. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus,

who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

My brethren and sisters, your talent of means is needed. The Lord grant that you may use it at this time to his name's glory. Just as long as we drift with the current of the world, we need neither canvas nor oar; our labors begin when we turn to stem the tide. Now, just now, let your works of self-denial testify that you are stemming the current of selfishness. It is the duty of every soul who names the name of Christ to contend for the faith once delivered to the saints. My brethren, yoke up with Christ. He left the royal courts and clothed his divinity with humanity, that he might make all humanity partakers of the divine nature, and enable them to escape the corruption that is in the world through lust. He practised self-denial that he might save perishing souls; his followers are to work his works. Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of selfishness? When we allow our lives to be controlled by the Holy Spirit of God, we shall with willing hearts bring our gifts and offerings to him, that he may use them where they are most needed.

October 3, 1907

Beneficence

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

"The liberal deviseth liberal things; and by liberal things shall he stand."

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence.

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his coworker. By a chain of circumstances which would call forth his charities, he bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance his cause. By their necessities, a ruined world are drawing forth from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches.

The Glory of the Gospel

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable

evidence of the love with which he regarded them. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death.

The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God in his providence is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is his mercy that multiplies the demands for their means. Objects that shall call benevolence into action, must be placed before them, or they can not imitate the character of the Great Exemplar.

The Blessings of Stewardship

In commissioning his disciples to go "into all the world, and preach the gospel to every creature," Christ assigned to men the work of spreading the gospel. But while some go forth to preach, he calls upon others to answer his claims upon them for offerings, with which to support his cause in the earth. This is one of God's ways of exalting man. It is just the work that man needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind.

Every good thing of earth was placed here by the bountiful hand of God, as an expression of his love to man. The poor are his, and the cause of religion is his. He has placed means in the hands of men, that his divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. Every one has his appointed work in the great field.

The all-wise God knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and he could rain them from heaven if he chose; but instead of this, he has made man his steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward.

Meeting Around the Cross

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate his love. This love is to draw them together around the cross. It is to divest them of all selfishness, and bind them to God and to one another.

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the Royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world.

October 10, 1907

The Needs of a Mission Field

For many years, the Lord has been keeping before his people the needs of the work among the colored people in the Southern States of America. The moral darkness of this field is, in itself, a powerful plea for the exercise of liberality. In the past, some have done what they could to support this branch of our work; and their beneficence has borne fruit in the conversion of many souls.

Beneficence

Although much remains to be done for the colored people, we have cause for rejoicing over the good beginning that has been made. In a recent number of The Gospel Herald it is reported that "fifteen years ago there were not over twenty colored Seventh-day Adventists south of Mason and Dixon's line; but today there are seven hundred. Twelve years ago there was only one colored Seventh-day Adventist church; today there are fifty, not counting those in Africa and the West Indies.... The tithes of the colored people last year in the United States amounted to five thousand dollars; fifteen years ago it was not over fifty dollars."

Let us thank God, dear brethren and sisters, and take courage! God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people an opportunity to extend the message rapidly in the South, by revealing a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up, the first Sabbath in October. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren," he declares, "ye have done it unto me."

The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work. The lesson that Christ gave in regard to the widow's two mites, shows us that the smallest willing offerings of the poor, if given

from a heart of love, are as acceptable as the largest donations of the rich. In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice.

Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. Multitudes of men and women in this field feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to them the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures. Many will be taught of God. They will learn aright from the Great Teacher, and will accept with joy the truths that will sanctify and uplift. The moral image of God will be restored in the soul, and many will be eternally saved.

My dear brethren and sisters, Christ is now saying to you, Lift up your eyes and look on this Southern field; for it needs workers--sowers of the seed, and reapers. It needs your means for the maintenance of these workers. The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ.

Sharing in the Joys of the Redeemed

There is reward for the whole-hearted, unselfish workers who enter this field, and also for those who contribute willingly for their support. Those engaged in active service in the field, and those who give of their means to sustain these workers, will share the reward of the faithful.

Every wise steward of the means entrusted to him, will enter into the joy of his Lord. What is this joy?--"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." There will be a blessed commendation, a holy benediction, on the faithful winners of souls. They will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of

the Lord shall all meet,--gathered into the mansions prepared for them! O, what rejoicing for all who have been impartial, unselfish laborers together with God in carrying forward his work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord."

The Redeemer is glorified because he has not died in vain. With glad, rejoicing hearts, those who have been co-laborers with God see of the travail of their soul for perishing, dying sinners, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refused to see and receive the things which make for their peace, are forgotten. The self-denial they have practised in order to support the work, is remembered no more. As they look upon the souls they sought to win to Jesus, and see them saved, eternally saved--monuments of God's mercy and of a Redeemer's love--there ring through the arches of heaven shouts of praise and thanksgiving.

"And they sang a new song, saying, Thou art worthy; ... for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

"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."

October 17, 1907

The Two Covenants

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." Genesis 17:1. The testimony of God concerning his faithful servant was, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Genesis 26:5. And the Lord declared to him, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Genesis 17:7.

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law.

Another compact--called in Scripture the "old" covenant--was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first

covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,--the "two immutable things, in which it was impossible for God to lie." Hebrews 6:18.

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai?--In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea--where, pursued by the Egyptians, escape seemed impossible--that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself as their deliverer from temporal bondage.

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught.

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then ... ye shall be unto me a kingdom of priests, and an holy nation." Exodus 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Ezekiel 20:11; Leviticus 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deuteronomy 27:26. The "new covenant" was established upon "better promises,"--the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.... I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:33, 34.

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God: yea, thy law is within my heart." Psalm 40:8. And when among men he said, "The Father hath not left me alone; for I do always those things that please him." John 8:29.

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid; yea, we establish the law." "For what the law could not do, in that it was weak through the flesh,"--it could not justify man, because in his sinful nature he could not keep the law,--"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 5:1; 3:31; Romans 8:3, 4.

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the

law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. The great principles of love to God, which he set forth as the foundation of the law and the prophets, are only a reiteration of what he had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

"Thou shalt love thy neighbor as thyself." Deuteronomy 6:4, 5; Leviticus 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of his government are the same. For all proceed from him "with whom is no variableness, neither shadow of turning." James 1:17; Patriarchs and Prophets, 373.

October 24, 1907

The Essential in Education

The most essential education for our youth today to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world. To neglect this phase of their training, and to bring in to our schools a worldly method, is to bring loss to both teachers and students.

Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven, and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools of the prophets.

Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed.

In his teachings the Saviour represented the world as a vineyard. We would do well to study the parables in which this figure is used. If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away.

When the Lord placed our first parents in the garden of Eden, it was with the injunction that they "dress it" and "keep it." God had finished his work of creation, and had pronounced all things very good. Everything was adapted to the end for which it was made. While Adam and Eve obeyed God, their labors in the garden were a pleasure; the earth yielded of its abundance for their wants. But when man departed

from his obedience to God, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will.

It was God's purpose to remove by toil the evil which man brought into the world by disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil be stayed. The Son of God was given to the world, by his death to make atonement for the sins of the world, by his life to teach men how the plans of the enemy were to be thwarted. Taking upon himself the nature of man, Christ entered into the sympathies and interests of his brethren, and by a life of untiring labor taught how men might become laborers together with God in the building up of his kingdom in the world.

If those who have received instruction concerning God's plan for the education of the youth in these last days, will surrender their wills to God, he will teach them his will and his way. Christ is to be the teacher in all our schools. If teachers and students will give him his rightful place, he will work through them to carry out the plan of redemption.

Students are to be taught to seek the counsel of God in prayer. They are to be taught to look to their Creator as their unerring guide. They are to be taught the lessons of forbearance and trust, of true goodness and kindness of heart. They are to learn the lesson of perseverance. Their characters are to answer to the words of David. "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." In all this they are qualifying for service in the missionary field.

The converted student has broken the chain which bound him to the service of sin, and has placed himself in right relation to God. His name is enrolled in the Lamb's book of life. He is under solemn obligation to renounce evil, and come under the jurisdiction of God. Through earnest prayer he is to cleave to Christ. To neglect this, to refuse his service, is to forfeit the favor of the Great Teacher, and to become the sport of Satan's wiles. It was the design of heaven by the infinite sacrifice of Christ, to bring men and women into favor again with God. That education that brings the student into close relation with the Teacher sent from God, is true education.

God's people are his chosen instrumentalities for the enlargement of his church in the earth. They are to seek the counsel of God. Worldly amusements and entertainments are to have no place in the life of the Christian. In following the way of the Lord is to be the strength of his people. Their faith in the gift of God's only begotten Son is to be manifest. This will make its impression on the mind of the worldling. He who takes his position as separate from the world, and strives to become one with Christ, will be successful in drawing souls to God. The grace of Christ will be so apparent in his life that the world will take knowledge of him that he has been with Jesus, and has learned of him.

"Go work today in my vineyard," the Saviour commands. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Let every one who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in words, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God.

October 31, 1907

Ruling the Spirit

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He has conquered self,--the strongest foe man has to meet.

The highest evidence of nobility in a Christian is self-control. He who can stand unmoved amid a storm of abuse is one of God's heroes.

To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great standard of righteousness. He who has learned to rule his spirit will rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and these will cease to cast a gloom over his spirit.

It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power.

In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted the results of which are as enduring as eternity. More than any natural endowment, the habits established in early years will decide whether a man shall be victorious or vanquished in the battle of life.

In the use of language, there is, perhaps, no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it is a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The Scripture says: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

The largest share of life's annoyances, its heartaches, its irritations, is due to uncontrolled temper. In one moment, by hasty, passionate, careless words, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are

broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!

Overwork sometimes causes a loss of self-control. But the Lord never compels hurried, complicated movements. Many gather to themselves burden that the merciful Heavenly Father did not place on them. Duties he never designed them to perform chase one another wildly. God desires us to realize that we do not glorify his name when we take so many burdens that we are overtaxed and, becoming heart-weary and brain-weary, chafe and fret and scold. We are to bear only the responsibilities that the Lord gives us, trusting in him, and thus keeping our hearts pure and sweet and sympathetic.

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry, usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass.

In his own strength man can not rule his spirit. But through Christ he may gain self-control. In his strength he may bring his thoughts and words into subjection to the will of God. The religion of Christ brings the emotions under the control of reason, and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness.

Hold firmly to the One who has all power in heaven and in earth. Though you so often fail to reveal patience and calmness, do not give up the struggle. Resolve again, this time more firmly, to be patient under every provocation. And never take your eyes off your divine Example.

God's ideal for his children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And he has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning.

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. A holy temper, a Christlike life, is attainable by every repenting, believing child of God.

November 7, 1907

A Message to Teachers

A message has been given me for the teachers in all our schools. Those who accept the sacred responsibility resting upon teachers need to be constantly advancing in their experience. They should not be content to remain upon the lowlands, but should ever be climbing heavenward. With the Word of God in their hands, and the love of souls pointing them to diligence, they should advance step by step in efficiency.

A deep Christian experience will be combined with the work of true education. Our schools are to advance steadily in Christian development; and in order to do this, the words and example of the teacher should be a constant help. "Ye also, as lively stones," the apostle declares, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It would be well for every teacher and student to study carefully these words, asking himself the question, Am I, through the abundant grace given, obtaining the very experience that as a child of God I must have in order to advance constantly step by step to the higher grade?

In every line of instruction, teachers are to seek to impart light from the Word of God, and to show the importance of obedience to a "Thus saith the Lord." The education should be such that the students will make right principles the guide of every action: this is the education that will abide through the eternal ages.

I am given words of caution to the teachers in all our established schools. The work of our schools must bear a different stamp than that borne by some of our most popular schools. The mere study of the ordinary text-book is not sufficient; and many of the books that are used are unnecessary for those schools that are established to prepare students for the school above. As a result, the students in these schools are not receiving the most perfect Christian education. The very points of study are neglected that are most needed to prepare the students to stand the last great examination, and to fit them for missionary work in home and foreign fields. The education that is needed now is one that will qualify the students for practical missionary work, by teaching them to bring every faculty under the control of the Spirit of God. The study book which is of the highest value is that which contains the instruction of Christ, the Teacher of teachers.

The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. The Lord designs that the teachers in our schools shall excel in wisdom the wisdom of the world, because they study his wisdom. God will be honored when the teachers in our schools, from the highest grades to the lowest, show to the world that a more than human wisdom is theirs, because the Master Teacher is standing at their head.

Our teachers need to be constant learners. All reformers need to place themselves under discipline to God. Their own lives need to be reformed, their own hearts subdued by the grace of Christ. Every worldly habit and idea that is not in harmony with the mind of God should be renounced.

When Nicodemus, a learned teacher in Israel, came to Jesus to inquire of him, Christ laid before him the first principles. Nicodemus, though holding an honorable position in Israel, had not a true conception of what a teacher in Israel should be. He needed instruction in the very first principles of the divine life, for he had not learned the alphabet of true Christian experience.

In response to Christ's instruction Nicodemus said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things?" The same question might be asked of many who are holding responsible positions as teachers, physicians, and ministers of the gospel, but who have neglected the most essential part of their education, that which would fit them to deal in a Christlike manner with human minds.

In the instruction that Christ gave to his disciples, and to the people of all classes who came to hear his words, there was that which lifted them to a high plane of thought and action. If the words of Christ, instead of the words of men, were given to the learner today, we would see evidences of higher intelligence, a clearer comprehension of heavenly things, a deeper knowledge of God, a purer and more vigorous Christian life.

"Verily, verily, I say unto you," Christ said, "he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat

thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever."

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We are slow to understand how much we need to study the words of Christ and his methods of labor. If his teachings were better understood, much of the instruction that is now given in our schools would be valued at its true worth. It would be seen that much that is now taught does not develop the simplicity of godliness in the life of the student. Then finite wisdom would receive less honor, and the Word of God would have a more honored place.

When our teachers are truly converted, they will experience a soul hunger for the knowledge of God, and as humble learners in the school of Christ, they will study to know his righteousness. Righteous principles will rule the life, and will be taught as the principles that rule in the education of heaven. When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the heart and mind.

November 14, 1907

"Judge Not"

The work of judging his brother has not been placed upon any man. "Judge not," the Saviour says, "that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." He who takes upon himself the work of judging and criticizing others, lays himself open to the same degree of judgment and criticism. Those who are ready to condemn their brethren, would do well to examine their own works and character. Such an examination, honestly made, will reveal the fact that they, too, have defects of character, and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard him as unkind and unmerciful.

"Why beholdest thou the mote that is in thy brother's eye," the Saviour asked, "but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The scribes and Pharisees were very rigid in their rules, very severe in their judgment of others, and unmerciful in condemning. They exalted themselves as judges among the people; and while they justified the course of forbidden action that they themselves indulged in, they were quick to condemn with scornful words the course of others, even of those whom God was using to do his work. Their criticism of Christ and his disciples was severe and denouncing, and placed them in a false light before the people. To the view of the Pharisee his individual sins were as the mote, but that which he saw to condemn in others he represented as a beam. Christ declared to such, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Christ did not make himself a judge among men; but he was heaven-appointed to lay down correct principles for the rule of the human family. He appoints agencies to carry out these principles; and by him "princes decree justice." In the advancement of his cause in the earth, he would have men appointed to deal with the erring who will be

kind and considerate, and whose characters reveal the similitude of the divine,--men who will show the wisdom of Christ in dealing with matters that should be kept private, and who, when a work of correction and reproof must be done, will know how to keep silence before those whom it does not concern. Unbelievers should not be given opportunity to make God's people, be they ministers or laymen, the objects of their suspicion and unrighteous judgment.

When it becomes necessary for a minister to do a work of correction, he should be very careful to act righteously and wisely. He is not to denounce the erring harshly before those who know not the truth. The unconverted judge the servants of God by such actions, and conclude that this can not be the work of God. Those who are not of our faith, but who are convicted of the truth, when they see a lack of unity among the ministers who claim to be obeying the truth, close the door of their hearts, saying, We want none of these things. Thus by the exercise of unsanctified speech, souls are turned from the truth, and an example given that opens the way for the things of truth and righteousness to be lowered in the dust. Our workers, when tempted to speak hasty words of criticism and judgment, should remember that silence is golden.

I am instructed to bear this message to ministers: Judge not after the desire of your own mind. Do not, in order to carry out your own plans, bring forward that which will condemn another. Such a work is not a work of righteousness, and is one which God forbids. If you are under the sweet influence of Christ's Spirit, it is your privilege to give counsel to your brother; but if you are not under the direction of the Spirit of God, keep silence. It is God's prerogative to judge, not man's. Man is debarred from the seat of judgment by the words of Christ, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

My brethren, the time has come for every man to examine critically his own case. The time has come for men to keep their words of fault-finding for their individual selves. Let those who have been free to express their ideas regarding the error of their brother's course, examine their own lives by the light of the Word of God. There is a great work of reconversion to be done before the way for the Lord's coming shall be prepared. Men and women who have long professed to serve the Lord need to experience the quickening power of the Holy Spirit.

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are sacredly to guard the reputation of those who are doing the work of God.

I have been shown that some of the leaders in the work have acted the part of an inconsiderate father who loses control of his words and spirit, and who acts severely with his children because he supposes it necessary to show his authority. Often such a father, in exercising his ruling power, gives an example of passion and injustice, which strengthens the evil. The parent who deals thus with his child does it a great wrong, and needs to turn his indignation and censure against himself. I have been instructed to say that those workers who have carried this spirit into their labors and plans in the conference are as surely stumbling-blocks to souls as is the inconsistent parent to his child.

God never intended that in his work the mind of one man should control the mind of another. Those who are trying to carry out their personal plans should carefully consider whether they are following the example of him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Those who follow in the footsteps of Christ will not act the part of an accuser, passing judgment on those who they suppose make mistakes.

We have a most solemn message to bear to the world. Let those who suppose that they are to have authority, remember that they are men under authority. A higher power than that of any earthly potentate is to rule them.

November 21, 1907

A Call to Consecration

The world's greatest need is consecrated effort for the salvation of souls. Christ desires by the fulness of his power so to strengthen his people that through them the whole world shall be encircled with an atmosphere of grace. When his people shall make a whole-hearted surrender of themselves to God, walking before him in humility and faith, he will carry out through them his eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people who will be true to his commandments.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The salvation of souls was the great object for which Christ sacrificed his royal robe and kingly crown, the glory of heaven, and the homage of angels, and laying aside his divinity, came to earth to labor and suffer with humanity upon him. He who has been transformed into the likeness of Christ, he who cherishes the spirit of the great Missionary Worker, is filled with a desire to bear the tidings of salvation to the regions beyond, to those who know not the Saviour. To the work of soul-saving he consecrates time and strength, means and influence. He uses every joy of his ability in an effort to win souls to Christ. The sacrifice made on the cross of Calvary is the motive that inspires him to put forth untiring efforts and to show unflagging zeal. His determination is, "I will not fail nor be discouraged." By his consistent life he draws those around him to the Saviour.

Those who give their lives to Christian ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing up as they try to reach others. They become familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place themselves in the channel of light and blessing? They become more and more identified with Christ in all his plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests which belong to high and holy aspirations.

All who surrender themselves to God in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name.

Very much more might be done for Christ if all who have the light of truth would practice the truth. There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart.

The Lord is calling his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine workers will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a Helper, we may labor with hope and faith and courage.

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be.

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent workers that are most needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and

lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready." This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light.

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Preaching alone will not do the work that needs to be done. A perfect work can not be done by proxy. Money lent or given will not accomplish all that is to be done. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

My sisters, do not spend your money lavishly for dress. Fathers and mothers teach your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family practise self-denial. Christ is our example. He was the Prince of glory, but he had such an interest in our world that he left his riches and came to this earth to live a life that should be an example to rich and poor alike. He taught that all should come together in love and unity, to work as he worked, to sacrifice as he sacrificed, and to love as children of God.

Parents, gather your children around you each morning and evening, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptations. Daily annoyances beset the pathway of old and young. Those who would live patient, loving, cheerful lives, must pray. Only by receiving constant help from God can we gain the victory over self.

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

Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Catch the spirit of the great Master Worker. Learn from the Friend of sinners how to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself upon the altar of sacrifice, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done that we might have done to sow the seeds of truth.

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission--a mission that bore the insignia of heaven. He made everything subordinate to the great work that he came into the world to accomplish for the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered--and his answer is the key-note of his life-work--"How is it that ye sought me? wist ye not that I must be about my Father's business?"

My brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me."

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? Is it in vain that God has sent you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe in the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are

hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?

Every day that passes brings us nearer the end. Does it bring us also nearer God? Are we watching unto prayer? Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we may never reach them again? What is our influence over these fellow travelers? What effort do we make to win them to Christ?

Time is short, and our working forces must be organized to do a larger work. Workers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands great efficiency and deeper consecration. O I am so full of this subject that I cry to God, "Raise up and send forth messengers filled with the sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified."

November 28, 1907

A Lesson From the Ministry of John the Baptist

On one occasion the Jewish rulers sent messengers to John the Baptist to make the inquiry, "Who art thou?" John "confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

Had the minds of his hearers been keen to recognize spiritual truth, they would have discerned the significance of John's words. Allusion was made to a custom prevailing in those Eastern countries. When a monarch was about to make a journey, men were sent before him to clear obstructions from the way, that the king might travel in safety and without hindrance. "I am the voice of one crying in the wilderness," John declared, "Make straight the way of the Lord."

"Why baptizest thou then," the messengers asked, "if thou be not that Christ, nor Elias, neither that prophet?" To the listening people John the Baptist looked as if he might be the prophet Elijah. His authoritative proclamation, his manner as he spoke of himself as the messenger of the coming One, aroused a great expectation in the hearts of the people. The Jews had studied only one side of this question. To them the Messiah was to be a mighty prince who would work powerfully in their behalf. "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

None who listened to the words of John and marked the earnestness of his manner, could doubt that he referred to the Christ who had been so long promised to the world. The messengers from Jerusalem had their answer. The message they were to carry back to the rulers at Jerusalem was decided and unequivocal. The Messiah was among them.

There was much in the places about them to remind the Jews of God's wonderful works for them in the past. Just below where John was baptizing, God's power had divided the waters, making a path for the Israelites to cross the Jordan and to pass on to the promised land. Not many miles away stood Jericho, whose walls had fallen before the command of the Prince of heaven. What might they not expect if the Messiah had actually come to earth! The whole nation was stirred.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

The doctrine that John preached was, first, repentance for past sins; then, "the kingdom of heaven is at hand." They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers.

To those who were untaught in the oracles of God, it was enough for John to say, "Repent ye: for the kingdom of heaven is at hand." But when the Baptist saw the Pharisees and Sadducees coming to his baptism, he was stirred to give them a decided message. These men held themselves as a power among the people. Though they held different theories regarding some Bible subjects they were united in their desire to hear the words of the wilderness prophet. Some who came from curiosity, arrested by his words, became interested in the message he was giving, and were moved to be baptized. To them John said, "Bring forth therefore fruits meet for repentance." Christ was about to appear as the revealer of the character of God. His very presence would make known to men their sin. Only as they were willing to be purged from sin, could they enter into

fellowship with him. Those who were corrupt in heart could not abide in his presence.

Multitudes accepted the preaching of John, and followed him from place to place. Many cherished in their hearts the hope that he was the Messiah. But as John saw the people turning to him, he sought to direct their minds to the coming One. Later, Christ, speaking of John and his mission, declared, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John the Baptist is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, "Repent, publicans and sinners; repent, Pharisees and Sadducees; 'repent ye: for the kingdom of heaven is at hand.'" As a people who believe in Christ's soon appearing, we have a message to bear: "Prepare to meet thy God." Our message is to be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully.

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding him lose sight of self.

John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were following the new teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way.

"A man can receive nothing," he said, "except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before

him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the light of life.

Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." They will lift up Jesus, and with him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

December 5, 1907

The Return of the Exiles--No. 5

Loss Through Delay

During the earlier years of the restoration of the Jews from Babylon, the Samaritans were untiring in their opposition. They "weakened the hands of the people in Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius." By their false reports they aroused suspicions in minds easily led to suspect. At times, the rulers in authority seemed to be influenced to work against the purposes of God. But for many years the influences for evil were held in check, and the people of God had liberty to continue their work.

Throughout these years, Satan was striving to influence the highest powers of the kingdom of Medo-Persia to show disfavor to God's people. It was Satan who prompted the Samaritans to persevere in their opposition. But angels of God were working in behalf of the returned exiles, and all heaven was intensely interested in the controversy. In the tenth chapter of Daniel is given a glimpse of this mighty struggle waged for many years between the forces for good and the forces for evil.

In this vision of the prophet, the angel Gabriel declared: "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." For three weeks Gabriel had been wrestling with the powers of darkness, and seeking to counteract the influences at work on the mind of King Cyrus. Before the contest closed, Christ himself came to Gabriel's help. All that heaven could do in behalf of the people of God, was done. The victory was finally gained, and the forces of the enemy were held in check all the days of Cyrus, who reigned for seven years, and all the days of his son Cambyses, who reigned about seven years and a half.

This was a period of wonderful opportunity for the Jews. While the highest agencies of heaven were working on the hearts of kings, the people of God might have been most active in carrying out the decree of Cyrus to restore the temple and its

services, and in re-establishing themselves in their Judean homes. But many failed of co-operating with God. In the day of his power, they proved unwilling.

The opposition of the enemies of God's truth was strong and determined. Gradually the builders lost heart. Some could not forget the scene at the laying of the corner-stone, when "many of the priests and Levites and chief of the fathers, who were ancient men,"and who had seen the temple that Solomon built, gave expression to their lack of faith in the enterprise by lamenting because of the seeming inferiority of the plans for this second temple. And as the Samaritans grew more and more bold, many of the Jews began to question whether, after all, the time had come for rebuilding. This feeling soon became widespread. Many of the workmen, disheartened and discouraged, returned to their homes, and engaged in the ordinary pursuits of life,--in sowing and reaping, and in building and beautifying houses for themselves.

During the reign of Cambyses, the work on the temple progressed very slowly. Finally, in the brief reign of the false Smerdis (named Artaxerxes in Ezra 4:7), the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city.

For over a year the temple was neglected,--well-nigh forsaken,--while the people dwelt in their homes, and labored to attain temporal prosperity; but their situation was deplorable. Work as they might, they could not prosper. The very elements of nature seemed to conspire against them. A drought prevailed, and the harvests were meager.

These were the conditions existing during the early part of the reign of Darius Hystaspes, king of Medo-Persia. Spiritually as well as temporally, the Israelites were in a pitiable state. So long had they murmured and doubted; so long had they chosen to make their personal interests first, while they viewed with apathy the Lord's temple in ruins, that many had lost sight of God's purpose in restoring them to Judea.

For a time, the forces of evil seemed to triumph. But even this dark hour in the history of God's people was not without hope for those whose trust was in the Lord God of Israel.

In tender compassion, the Lord wrought in a marked manner to save his chosen people from utter spiritual ruin. The prophets Haggai and Zechariah were raised up to

meet the crisis. In stirring testimonies these appointed messengers of God revealed to the people the cause of their troubles. Their lack of temporal prosperity was the result of their neglect to consider God's interests first. By honoring God and by showing him due respect and courtesy, through the building of his house, they would have invited his presence and blessing.

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

The expression, "This people say," is significant. In the hour of their opportunity, the Israelites had not shown themselves willing. Prompt obedience is expected of those whom the Lord chooses and leads. Pleas for delay are a dishonor to God. And yet those who choose to follow their own way, often frame ingenious excuses in self-justification. Thus the Israelites declared that they had begun to rebuild, but that they were broken off in their work because of the hindrances devised by their enemies. These hindrances, they reasoned, were an indication that it was not the proper time to rebuild. They declared that the Lord had interposed difficulties to reprove their hot haste. This is why, in a communication through his prophet, he referred to them not as "my people," but as "this people."

The Israelites had no real excuse for leaving their work on the temple. The time when the most serious objections were raised, was the time for them to persevere in building. But they were actuated by a selfish dislike to encounter danger by arousing the opposition of their enemies. They did not possess the faith that is the substance of things hoped for, the evidence of things not seen. They hesitated to move forward by faith in the opening providences of God, because they could not see the end from the beginning. When difficulties arose, they were easily turned from the work.

This history will be repeated. There will be religious failures because men do not have faith. When they look at the things that are seen, impossibilities appear; but God can lead them step by step in the course he desires them to take. His work will advance only as his servants move forward by faith. While they may be called upon to pass through trying times, yet they should ever remember that they are contending with a

weakened, beaten foe. God's people will finally triumph over every power of darkness.

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways." Why have you been so passive? Why have you done so little? Why do you feel concern for your own buildings, and unconcern for the Lord's building? Why have you lost the burning zeal you once manifested in behalf of the restoration of the Lord's house? What have you gained by serving self at the sacrifice of the best interests of God's cause? The desire to escape poverty has led you to neglect the temple; but this very neglect has brought upon you that which you feared. Nothing has prospered. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."

The Lord calls upon them to consider the situation carefully."Consider your ways," he repeats. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He gives the reason for their having been brought to actual want: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

How striking is the contrast between the prompt obedience of the things of nature, and the slothful disobedience of men, those for whom Christ has died! The Lord calls upon the dew and the rain and the varied agencies of nature, and they obey his call, to be used either in blessings or in judgments. Inanimate nature is represented as being shocked at man's disregard for God's word. God calls for famine and plague and pestilence, for calamities by sea and by land, to punish the inhabitants of the earth for their iniquity. In response to the call of God, the things of nature spring to do his bidding, either in wasting and destruction or in mercies and blessings.

Because the Israelites let God's house lie waste, the Lord sent upon all their

substance a wasting drought. This judgment affected not only all the fruits of the ground, but the living creatures as well. The cattle must suffer because of the sins of men. God has bestowed on his remnant people the fruits of field and garden, the corn and the wine and the oil, as a token of his favor. It was because of the sins of Israel, the Lord declared through Haggai his messenger,--because the people had used all these bountiful gifts so selfishly,--that the blessings were removed.

The messages of counsel and reproof given through Haggai were taken to heart by the leaders of Israel and "all the remnant of the people." Roused by these warnings, "Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord."

December 12, 1907

The Return of the Exiles--No. 6

"I Am with You, Saith the Lord"

The messages of Haggai led the people to feel that the Lord was in earnest with them. They dared not disregard repeated instruction that their prosperity, both temporal and spiritual, was dependent on faithful obedience to the commands of the God of heaven. As soon as they decided to obey "the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him," the messages of reproof that had been given were followed by words of encouragement.

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord."

How comforting are these words! The Lord God omnipotent, who reigneth in the heavens, declares, "I am with you." He assures his people that those who are obedient are in a position where he can bless them, to the glory of his name. And if God's people today choose to rely on him, and believe in him, he will bless them. He will be a present help to all who serve him in preference to serving self. When the Lord sees that his people have a heart to do his will, he will cause them to know of the doctrine. He will be with them.

The presence of God includes every other blessing. He who abides under the shadow of the Almighty can well say of the Lord, "He is my refuge and my fortress: my God; in him will I trust;" for of every such an one the Lord declares: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation."

Having assured the Israelites of his presence, "the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came

and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king."

In less than a month after the work on the temple was resumed, the Lord in mercy sent to the builders another comforting message regarding his presence with them. He inspired Haggai to explain to them wherein the glory of the house they were now building was to exceed the glory and magnificence of the former house. It was because of the promised presence of him who is the Desire of nations.

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not."

In this comforting message, the prophet refers to the promise of God given through Moses while the Israelites were encamped before Mount Sinai, when he declared: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Throughout the wilderness-wandering the Lord had revealed "great goodness toward the house of Israel," which he "bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

And now, notwithstanding the fact that repeatedly they have "rebelled, and vexed his Holy Spirit," God again in his infinite mercy stretches out his hand to save and to restore. As a recognition of their co-operation with his purposes, he renews his covenant with them that his Spirit shall remain among them; and he bids them, "Fear not." To his children today, as in days of old, he says" "Be strong, ... and work: for I am with you."

What an assurance! What an incentive to faithful service!

Haggai now prophesies regarding the first advent of Christ, to which event the Israelites were looking forward with longing expectancy: "Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

The outward glory of the temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the temple. Its restoration in a plainer style than that of the first temple, was to place before the people in a proper light their past error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and by a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build.

During the time of delay, the people had not been spiritually sharp-sighted. They had seen many things that they desired to do for themselves, to advance personal interests. Many had spent much time and had put forth laborious effort in beautifying their own homes while taking but little thought for the house of God. Haggai strengthened himself in the Lord of hosts, and presented his message plainly both to the religious and to the civil authorities, as well as to the people. He felt that the Lord's work must no longer be hindered, but that all must obey implicitly, and carry out fully the purposes of God in restoring them from Babylon to the promised land.

In neglecting the temple, which was the mirror of God's presence, the people had greatly dishonored God. They were now instructed to hold his house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God had promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with his personal presence. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;

and unto him shall the gathering of the people be."

December 19, 1907

The Return of the Exiles--No. 7

Words of Encouragement

"Zechariah, the son of Berechiah, the son of Iddo the prophet," began to prophesy "in the eighth month, in the second year of Darius"--only a few days after the Lord had assured the Israelites through Haggai that the glory of the house they were building would be greater than the glory of the former temple built by Solomon. Zechariah's first message was an assurance that God's word never fails, and a promise of blessing to those who harken unto the sure word of prophecy.

"The Lord hath been sore displeased with your fathers," the God of Israel declared unto Zechariah: "therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."

The Israelites has resumed the work of the Lord in faith. The difficulties under which they began to labor were of a most discouraging nature. Adversity had attended their efforts to attain temporal prosperity. Their fields were lying waste; their scant store of provisions was rapidly failing. Yet in the face of famine, and surrounded by unfriendly peoples, they moved forward in response to the call of God's messengers, and began anew to restore the ruined temple. Such a work required great faith, and the Lord gave them special assurances through Haggai and Zechariah that their faith would be richly rewarded, and that his word would not fail. The builders were not left to struggle on alone; "with them were the prophets of God helping them;" and the Lord of hosts himself had declared, "Be strong, ... and work: for I am with you."

The Lord, in mercy, warned his people against the danger of falling back into their old ways of negligence and selfish indifference. He revealed to them the necessity of worshiping him in the beauty of holiness. In former years some whose hearts were polluted with sin had sought to please him with the splendor of many rites and ceremonies in the beautiful temple built by Solomon; but their worship was not pleasing to the God of whom it is written: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

In the dark days of apostasy before the captivity, God had declared to his impenitent people: "I hate, I despise your feast days.... Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts." "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings."

The Israelites who were so diligently engaged in rebuilding the Lord's house, needed to realize constantly that "the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" "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."

In order that the builders of the second temple might make no mistakes, the Lord plainly instructed them, in the form of a parable, regarding the nature of service acceptable in his sight. About a month after Zechariah began to prophesy, and just three months after the people had resumed work on the temple, "in the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

"Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean."

A soul corrupted by sin is represented by the figure of a dead body in a state of

putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit.

"Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean."

A mere participation in religious services and ordinances does not make a sinner a Christian. A wicked man does not become righteous merely by associating with those who fear God. A man is made holy, and acceptable with God, only when his unclean heart is made clean by the grace of Christ, through faith, and by obedience to words of truth and righteousness. A work of reformation and restoration must take place in every heart. Those who have had great light and many privileges may perform some good works, notwithstanding their impenitence and their refusal to be saved in God's appointed way. But these good works do not cleanse the soul from corruption. Only those who accept the light of God's truth, choosing to obey him, will be cleansed from the defilement of sin.

Having admonished the builders not to fall into the same error that had brought their forefathers into trial and captivity, and had resulted in the destruction of the first temple, Haggai continued:

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you."

Wonderful promise! Wonderful assurance of divine favor! Never, never, by their own efforts, could the Israelites have become pure and holy. But when, sinful and

polluted as they were, the sport of their enemies, and suffering because of a terrible drought, they turned to the Lord in humility of heart, confessed their sins, and chose to obey the testimonies of his messengers, God recognized their effort to carry out his instruction, and he accepted them as his obedient children. He accepted them not because of their zeal and good works, but because of their faith in the power of the coming Saviour to cleanse from sin.

On the day when rich blessings were promised the Israelites because of their faith and their willing obedience, a message was given to Zerubbabel, their leader. "The word of the Lord came unto Haggai, ... saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts."

This personal testimony to Zerubbabel has been left on record for our special encouragement in time of trial. Zerubbabel had been sorely tried through all the years since he had led the Israelites forth from Babylon. God has a purpose in sending trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling. He subjects them to discipline to humble them,--to lead them, through trial and affliction, to see their weakness and to draw near unto him. As they cry to him for help, he responds, saying, "Here am I."

Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble.

Christ says to man, You are mine. I have bought you. You are now only a rough stone, but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel

in my crown of rejoicing.

The divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing, wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket.

"In that day, saith the Lord of hosts, will I take thee, ... and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Blessed be the experience, however severe, that gives new value to the stone, and causes it to shine with living brightness.

December 26, 1907

The Return of the Exiles--No. 8

Days of Anxiety

Stirring were the times during which Israel worked by faith to restore the temple of Jerusalem. Through the messages delivered by Haggai and Zechariah, the people were roused to put forth every possible effort to build. As they labored, they were sadly harassed by the Samaritans and others who feared not God.

The enemies of the faithful builders devised many discouraging hindrances. The provincial officers of the Medo-Persian realm visited the returned exiles, and requested them to state the name of the one who had commanded them to rebuild. If the Jews at that time had not been trusting the Lord for guidance, this inquiry made by men high in authority might have resulted disastrously to the builders. "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." The officers were answered so wisely that they decided to write a letter to Darius Hystaspes, king of Medo-Persia, directing his attention to the original decree made by Cyrus, commanding that the house of God at Jerusalem be builded, and that the expenses for the same be paid from the king's treasury.

Darius searched for this decree, and found it, whereupon he directed those who had made inquiry, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

"Moreover," Darius declared, "I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons."

The king further decreed that most severe penalties be meted out on any who should in any wise alter the decree; and he closed with the remarkable statement: "The God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed."

Thus the Lord, in his providence, prepared the way for an early completion of the temple. But for months before this decree was made, the Israelites had kept on working by faith, "the prophets of God helping them."

Just two months after Haggai's last recorded message was delivered, Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of Zechariah, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark. God saw that his people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel.

After an introductory view of the nations having universal dominion in the earth, Zechariah hears "the angel of the Lord" inquiring, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me," Zechariah declares, "with good words and comfortable words.

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

"Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."

The prophet is now directed to cry out saying, "Thus saith the Lord of hosts: My

cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

Next the prophet sees the powers that had "scattered Judah, Israel, and Jerusalem," symbolized by "four horns." Immediately afterward he sees "four carpenters," representing the agencies used by the Lord in restoring his people and the house of his worship, as decreed by Cyrus and his successors, as well as by God himself.

"I lifted up mine eyes again," says Zechariah, "and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire around about, and will be the glory in the midst of her."

God had commanded that Jerusalem be rebuilt, and the measuring of the city was a symbol that he would give comfort and strength to his afflicted ones. His protecting care, they were assured, would be like "a wall of fire round about." O, how compassionate is our Heavenly Father! What comfort and hope there are in his promises!

The prophet is now inspired with an earnest message to the children of Israel who are still in Babylon, the land of their captivity. At the time the decree of Cyrus was given, nearly a score of years before, only a comparatively small number, a mere "remnant," had returned to Judea. By far the greater portion had failed of discerning the opening providence of God, as revealed in the decree of King Cyrus. They had chosen to remain behind, in a heathen land, rather than to return to Jerusalem.

And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes. The Lord foresaw the troublous times that would soon follow in the reign of Xerxes--the Ahasuerus of the book of Esther. And so, in a time of special favor and

opportunity, the message was given through Zechariah:

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."

How sad it is to contemplate that this touching appeal met with so little response! Had this entreaty to flee from Babylon been heeded, how different might have been the condition of the Jews in the trying times of Mordecai and Esther!

The Lord's purposes for his people have ever been the same. He desires to bestow on the children of men the riches of an eternal inheritance. His kingdom is an everlasting kingdom. When those who choose to become obedient subjects of the Most High are finally saved in the kingdom of glory, God's purpose for mankind will have been fulfilled.

To us who are praying and longing for the coming of this most glorious kingdom, as well as to the children of Israel in the days of Zechariah, are spoken the words: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

January 2, 1908

The Return of the Exiles--No. 9

Joshua and the Angel

Satan and his army were greatly discomfited and alarmed by the steady advancement made by the builders of the temple. The hosts of evil determined to put forth untiring effort to weaken and depress God's people by holding before them their imperfections of character. Satan well knew that if those who had long suffered because of transgression, could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin. But the Lord, in infinite pity, strengthened his chosen people "with good words and comfortable words." In this crisis, he gave to his people a most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of his people. This is recorded in the third chapter of the prophecy of Zechariah.

In holy vision the prophet beholds Joshua the high priest, "clothed with filthy garments," standing before the Angel of the Lord, entreating the mercy of God in behalf of his people who are in deep affliction. Satan stands at his right hand to resist him. Because Israel had been chosen to preserve the knowledge of God in the earth, they had been, from their first existence as a nation, the special objects of Satan's enmity, and he had determined to cause their destruction. He could do them no harm while they were obedient to God; therefore he had bent all his power and cunning to enticing them into sin. Ensnared by his temptations, they had transgressed the law of God, and thus separated from the Source of their strength, and had been left to become the prey of their heathen enemies. They were carried into captivity to Babylon, and there remained for many years. Yet they were not forsaken of the Lord. His prophets were sent to them with reproofs and warnings. The people were awakened to see their guilt; they humbled themselves before God, and returned to him with true repentance. Then the Lord sent them messages of encouragement, declaring that he would deliver them from their captivity, and restore them to his favor. It was this that Satan was determined to prevent. A remnant of Israel had already returned to their own land, and Satan was seeking to move upon the heathen nations, who were his agents, to destroy them utterly.

As Joshua humbly pleads for the fulfilment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why that people should not be restored to the favor of God. He claims them as his prey, and demands that they be given into his hands to be destroyed.

The high priest can not defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer, and in faith claiming the promises of God.

Then the Angel, who is Christ himself, the Saviour of sinners, put to silence the accuser of his people, declaring, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Israel had long remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction; but God had now set his hand to bring them forth. In their penitence and humiliation the compassionate Saviour will not leave his people to the cruel power of the heathen. "A bruised reed shall he not break, and the smoking flax shall he not quench."

As the intercession of Joshua is accepted, the command is given, "Take away the filthy garments from him," and to Joshua the Angel declares, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair miter upon his head, and clothed him with garments." His own sins and those of his people were pardoned. Israel were clothed with "change of raiment,"--the righteousness of Christ imputed to them. The miter placed upon Joshua's head was such as was worn by the priests, and bore the inscription, "Holiness to the Lord," signifying that notwithstanding his former transgressions, he was now qualified to minister before God in his sanctuary.

After thus solemnly investing him with the dignity of the priesthood, the Angel declared, "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." He would be honored as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of

God.

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Here is revealed the hope of Israel. It was by faith in the coming Saviour that Joshua and his people received pardon. Through faith in Christ they were restored to God's favor. By virtue of his merits, if they walked in his ways and kept his statutes, they would be "men wondered at," honored as the chosen of Heaven among the nations of the earth. Christ was their hope, their defense, their justification and redemption, as he is the hope of his church today.

As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favor of God. In the Revelation he is declared to be "the accuser of our brethren," "which accused them before our God day and night." The controversy is repeated over every soul that is rescued from the power of evil, and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family, and rescuing souls from his power. All the hatred and malignity of the arch-rebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from him the remnant of the children of men who have accepted his salvation.

He leads men into skepticism, causing them to lose confidence in God and to separate from his love; he tempts them to break his law, and then he claims them as his captives, and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. Man can not meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have

committed the keeping of their souls to him. He pleads their cause, and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given him all power in heaven and in earth, and he claims of his Father mercy and reconciliation for guilty man. To the accuser of his people he declares, "The Lord rebuke thee, O Satan." These are the purchase of my blood, brands plucked from the burning. Those who rely upon him in faith receive the comforting assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." All that have put on the robe of Christ's righteousness will stand before him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed his protection, will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The promise given to Joshua is made to all: "If thou wilt keep my charge, ... I will give thee places to walk among these that stand by." Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God.

The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments should lead to humility and deep searching of heart on the part of all who profess his name. Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to his image, and the less will they see of purity or holiness in themselves. But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. We can not answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on his own.

Yet we should never be content with a sinful life. It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them; and, furthermore, that every failure and defect on their part gives occasion to the tempter and his agents to reproach Christ. We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we can not do of ourselves. No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe

of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before him. Those who shall meet the approval of God are now afflicting their souls, confessing their sins, and earnestly pleading for pardon through Jesus their Advocate. Their attention is fixed on him, and when the command is given, "Take away the filthy garments," and clothe him with "change of raiment," and "set a fair miter upon his head," they are prepared to give him all the glory of their salvation.

January 9, 1908

Joshua and the Angel

Zechariah's vision of Joshua and the angel applies with peculiar force to the experiences of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches. But here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will be betrayed "both by parents, and brethren, and kinsfolks, and friends."

Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and as they look upon themselves, they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? While they profess to obey the law of God,

have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above his service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another."

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring, "Will God banish me and my angels from his presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them."

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, "The Lord rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands."

The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon his people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed.

At times, the Lord may seem to have forgotten the perils of his church, and the injury done to her by those who follow principles which he can not indorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as his church. He marks every action of the members. It is not his will that worldly policy shall corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as injury done those whom he died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave his people to be overcome by Satan's temptations. He will chastise those who misrepresent him. But he will be gracious to all who sincerely repent. Christ loves his church. He will give all needed help to those who call upon him for strength for the development of Christlike character.

The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon his perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners; for they shall be comforted.

The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness.

As the people of God afflict their souls before him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A "fair miter" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their

foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile" for they are without fault before the throne of God."

Now is reached the complete fulfilment of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Christ is revealed as the Redeemer and Deliverer of his people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

January 16, 1908

The Return of the Exiles--No. 10

"Not by Might, Nor by Power"

Intimately associated with Joshua, the high priest, was Zerubbabel, governor of Judea. It was under the leadership of these two men that the remnant of Israel returned at the close of the seventy years' captivity. They also led out in the re-establishment of the ancient worship at Jerusalem. In the second year of Cyrus, Zerubbabel laid the corner-stone of the temple. It was Zerubbabel and Joshua who, in response to the messages of the Lord through Haggai and Zechariah, "rose up," with courage renewed, and once more "began to build the house of God which is at Jerusalem." These men were true leaders, and "the spirit of all the remnant of the people" was largely influenced by the cheerful willingness with which they carried out the Lord's commands.

Immediately after Zechariah's vision of Joshua and the angel, given to the high priest as a personal testimony for his own encouragement and the encouragement of all the people of God, the prophet received a personal testimony regarding the work of Zerubbabel. "The angel that talked with me," Zechariah declares, "came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

"So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? ...Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts....

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes

empty the golden oil out of themselves? ... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence his Spirit is imparted to the human instrumentalities who are consecrated to his service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make his Word a lamp to the feet and a light to the path.

In rebuilding the house of the Lord, Zerubbabel had been encompassed with manifold difficulties. In former years, adversaries had "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in behalf of the faithful builders, and now he speaks through his prophet, Zechariah, to Zerubbabel, saying, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were advancing in the opening providences of God. Such obstacles to progress are permitted by the Lord as a test of faith. When hedged about on every side, this is the time above all others to trust in God and in the power of his Holy Spirit. We are not to walk in our own strength, but in the strength of the Lord God of Israel. It is folly to trust in man or to make flesh our arm. We must trust in Jehovah; for in him is everlasting strength. The One who, in response to words and deeds of faith, made the way plain before his servant Zerubbabel, is able to clear away every obstacle devised by Satan to hinder the progress of his cause. Through the exercise of persevering faith, every mountain of difficulty may be removed.

Sometimes God trains his workers by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He seeks to inspire them with a determination to make every apparent failure prove a success.

Oftentimes men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the

end, God will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

This was true of Zerubbabel; and for his encouragement he was given, through Zechariah, the assurance: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The promise, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it," was literally fulfilled. "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king."

Shortly afterward, the restored temple was dedicated. "The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel."

This second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy-seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah.

And yet this was the building concerning which the Lord had declared by the prophet Haggai, "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the desire of all nations shall come: and I will fill this house

with glory, saith the Lord of hosts." For centuries afterward the Jews vainly endeavored to show wherein the promise of God, given by Haggai, had been fulfilled; yet eventually, when the Desire of all nations actually appeared and hallowed the precincts of the temple by his personal presence, pride and unbelief had blinded their minds to the true meaning of the prophet's words. The second temple was honored, not with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt all the fulness of the Godhead bodily,--God himself manifest in the flesh. The "Desire of all nations" had indeed come to his temple, when the Man of Nazareth taught and healed in the sacred courts. In the personal presence of Christ during his earthly ministry, and in this only, did the second temple exceed the first in glory.

Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from all the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel."

January 23, 1908

The Return of the Exiles--No. 11

In the Days of Queen Esther

The seventy years' captivity dated from the time when the Babylonian kings began to hold universal sway. God gave Nebuchadnezzar, king of Babylon, much "majesty, and glory, and honor." "All people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."

This same universal sway was exercised by Nebuchadnezzar's descendants until, nearly seventy years later, in the days of Belshazzar, because of the wickedness of the nation, the kingdom was "divided, and given to the Medes and Persians." Thus arose the second universal monarchy, Medo-Persia.

It was only about two years afterward that Cyrus, king of Medo-Persia, issued the remarkable decree providing for the restoration of all the Israelites, "the children of the captivity," to their home in the land of Canaan.

Nearly fifty thousand, under the leadership of Zerubbabel and Joshua, took advantage of this providential opportunity to return. These were, however, comparatively speaking, only a few, a mere "remnant," of all the Israelites scattered throughout the provinces of Medo-Persia. Many chose to remain in the land of their captivity, rather than to accompany their brethren, and to assist in restoring the temple services.

Nearly twenty years passed by. Many of the remnant who returned to Judea, had fallen into a backslidden condition, and were doing no more to restore the house of God than were their brethren living elsewhere in the Medo-Persian realm. But as the result of the appeals of Haggai and Zechariah, the returned exiles repented before God, and labored diligently to complete the temple. The Lord blessed them, and they were greatly prospered. Their efforts were brought to the notice of Darius Hystaspes, who was the monarch ruling at that time; and he was impressed to issue a second decree, fully as

favorable as the one issued by Cyrus over twenty years before.

Thus did God, in mercy, provide another wonderful opportunity for the Jews in the Medo-Persian capital, and throughout the provinces, to return to the land whence they had been carried captive. And the Lord not only wrought a change of feeling in the hearts of men in authority, so that they favored the Jews in their realm; but he also inspired Zechariah, his prophetic messenger, to plead with them most earnestly to flee from their Babylonian surroundings, and return to Jerusalem.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon!"

How amazing is God's love, how infinite his compassion! He pleads with the wayward to return unto him. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The Lord desired that those who had once named his name, but who now dwelt in Babylon, should become a praise in the earth, to the glory of his name. Nearly a century had passed by since, because of their sins, he had been compelled to allow them to be taken captive to Babylon. And yet their affliction was to be a means of salvation. Through the prophet Ezekiel, the Lord revealed his desire to save the transgressor, even by means of calamity. "I will bring him to Babylon," the Lord declared, "and will plead with him there for his trespass that he hath trespassed against me." In tender pity the Lord continued to plead with every suffering captive. Some chose to listen and to learn; these found salvation in the midst of affliction.

Those who listened to the pleadings of heavenly agencies, and repented with full purpose of heart, are likened by the prophet Ezekiel to "the highest branch of the high cedar," which was to be planted "upon an high mountain and eminent: in the mountain of the height of Israel." A remnant would return; and God gave every captive Israelite in Babylon an opportunity to form a part of this remnant.

It was those "whose spirit God had raised," who returned under the decree of Cyrus. But God ceased not to plead with the ones who voluntarily remained in the land

of their exile; and, through manifold agencies, he made it possible for them also to return. But the vast number who failed to respond at the time of the decree of Cyrus, remained unimpressible to later influences working in their behalf. When Zechariah, in unmistakable language, warned them to flee from Babylon without delay, they heeded not the gracious invitation.

Conditions in the Medo-Persian realm rapidly changed. Darius Hystaspes, under whose reign the Jews were shown marked favor, was succeeded by Xerxes the Great, the Ahasuerus of the book of Esther. It was during his reign that the Jews of Medo-Persia, those who had failed of heeding God's warning message to flee for their lives, were called to face a terrible crisis. A few years before, God had provided a way of escape; but this had been passed by, and now all the Jews were brought face to face with death.

Haman the Agagite, an unscrupulous man high in authority in the Medo-Persian realm, was the one through whom Satan sought at this time to counterwork the purposes of God. Haman cherished bitter malice against Mordecai the Jew, a godly man who had done Haman no harm, but had simply refused to show him the reverence that belongs to God alone. Scorning "to lay hands on Mordecai alone," Haman plotted "to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai."

Misled by the false statements of Haman, Xerxes the Great was induced to issue an edict providing for the massacre of all the Jews "scattered abroad and dispersed among the people in all the provinces" of the Medo-Persian kingdom. A certain day was appointed on which the Jews were to be destroyed and their property confiscated. Little did the king realize the far-reaching results that would have accompanied the complete carrying out of this decree. Satan himself, the hidden instigator of the scheme, was planning to rid the earth of those who preserved the knowledge of the true God.

"In every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." The decrees of the Medes and Persians could not be revoked; apparently there was no hope; all the Israelites were doomed to destruction.

But the plots of the enemy were defeated by a Power that reigns among the

children of men. In the providence of God, Esther, a Jewess who feared the Most High, had been made queen of the Medo-Persian kingdom. Mordecai was a near relative of hers. In their extremity, they decided to appeal to King Xerxes in behalf of their people. Esther was to venture into his presence as an intercessor. "Who knoweth," said Mordecai, "whether thou art come to the kingdom for such a time as this?"

The crisis that Esther faced demanded earnest, quick action; but both she and Mordecai realized that unless God should work mightily in their behalf, all their own feeble efforts would be unavailing. So Esther took time for communion with God, the source of her strength, and the One in whose hand is the heart of every earthly ruler, to turn it whithersoever he will, as he turneth the rivers of water. "Go," Esther directed Mordecai, "gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish."

The events that followed in rapid succession,--the appearance of Esther before the king, the marked favor shown her, the banquets of the king and the queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon discovery of his wicked plot against the Jewish people,--all these are parts of a familiar story. In a marvelous manner God wrought in behalf of his penitent people; and a counter-decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers who were "hasted and pressed on by the king's commandment." "And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."

On the day appointed for their destruction, "the Jews gathered themselves together in their cities throughout all the provinces of King Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people." Angels that excel in strength had been commissioned by God to protect his people while they gathered themselves together, and "stood for their lives."

The trying experiences that came to God's people in the days of Esther, were not peculiar to that age alone. The Revelator, looking down the ages to the close of time,

declared by inspiration, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment-keepers. The same spirit that actuated those who persecuted the true church in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God. Church and state are now making preparations for the last great conflict.

The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Protestant world today see, in the little company keeping the Sabbath, a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way.

The same masterful spirit that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church-members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a "thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. Those who fear God can not accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Esther and Mordecai, the Lord will vindicate his truth and his people.

Mordecai was advanced to the position of honor formerly occupied by Haman. He was "next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren;" and he sought to promote the welfare of his people. Thus did God bring his chosen people once more into favor at the Medo-Persian court, making

possible the carrying out of his purpose to restore them to their own land. But it was not until several years later, in the seventh year of Artaxerxes I, the successor of Xerxes the Great, that any considerable number returned to Jerusalem to assist their brethren in the restoration, under the leadership and spiritual watch-care of Ezra.

January 30, 1908

The Return of the Exiles--No. 12

Ezra the Priest, the Scribe

About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. Artaxerxes Longimanus is the one who issued the third and final decree for the restoration of Jerusalem, 457 B. C. While on the throne, he saw the return of a company of Jews under Ezra, the completion of the walls round about Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and great religious reformations instituted by Ezra and Nehemiah. During the long period when Artaxerxes held universal sway, he often showed favor to God's people, and recognized in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, men of God's appointment, raised up for special work.

The experience of Ezra while living among the Jews who remained in Babylon, was so unusual that it attracted the favorable notice of King Artaxerxes, with whom Ezra freely conversed regarding the power of the God of heaven, and his purpose in restoring his people to Jerusalem. Born of the sons of Aaron, Ezra, in addition to his priestly training, had acquired a familiarity with the writings of the magicians, the astrologers, and the so-called wise men of the Medo-Persian realm. But he was not satisfied with his spiritual condition. He longed to be in full harmony with God: he longed for wisdom to carry out God's will. And so he "prepared his heart to seek the law of the Lord, and to do it." This led him to apply himself diligently to a study of the history of God's people, as given in the writings of Old Testament prophets and kings. He was impressed by the Spirit of God to search the historical and poetical books of the Bible, to learn why the Lord had permitted Jerusalem to be destroyed, and his people to be carried captive into a heathen land.

Ezra gave special study to the experiences of God's chosen people, from the time the promise was made to Abraham, to the deliverance from Egyptian bondage and the

exodus. He studied the instruction given them at the foot of Mount Sinai, and throughout the long period of the wilderness-wandering. As he learned more and still more concerning God's dealings with his children, and began to realize how sacred was the law given at Sinai, Ezra's heart was stirred as never before. He experienced a new and thorough conversion, and determined to master the records of Old Testament history, that he might use this knowledge, not for selfish purposes, but to bring blessing and light to his people. Some of the prophecies were about to be fulfilled; he would search diligently for the light that had been obscured.

Ezra took pains with his studies. He endeavored to gain a heart-preparation for the work he believed was appointed him. He sought God earnestly, that he might be a workman of whom his Lord would not be ashamed. He searched out the words that had been written concerning the duties of God's denominated people; and he found the solemn pledge made by the Israelites, that they would obey the words of the Lord; and the pledge that God, in return, had made, promising them his blessing as a reward of obedience.

With painstaking effort Ezra sought to arrive at the true sense of the Old Testament scriptures, and to revive their original meaning. He became thoroughly conversant with the writings of Moses. His desire to please God led him to strive earnestly to learn the true significance of the ten commandments. He searched for all those statements in sacred history that relate to the giving of the law on Mount Sinai, and to the laws written in books, which the Israelites had been directed to preserve carefully as the commands of God.

These laws contained in books were not a new revelation, but a repetition of the ceremonial laws given at Sinai. Before Moses left the children of Israel, at the command of God, to die in the land of Moab, the laws that had formerly been given were repeated and enlarged upon. Some methods for their enforcement were given; some precepts were explained, and the reasons why they had been given were made plain. Upon several occasions the judgments of God had fallen upon transgressors; the commands that had been transgressed at these times were repeated. Transgressors were to know that disobedience would surely bring the punishment of God.

Ezra inquired into the oracles of God diligently, that he might exert an influence in accordance with the expressed will of God. He felt that, for himself, he must do the

will of the Lord; for only as he should bring his mind into harmony with truth could he be taught to labor in harmony with the Word of God. As he learned to yield his mind and will to the control of God, there were brought into his life the principles of true sanctification, which, in latter years, had a molding influence not only upon the minds of the youth who sought his instruction, but upon all others who associated with him.

God chose Ezra to be an instrument of good unto Israel, that the Lord might put honor upon the priesthood, the glory of which had been greatly eclipsed during the captivity. Ezra developed into a man of extraordinary learning, and became "a ready scribe in the law of Moses." These qualifications made him an eminent man in the Medo-Persian kingdom.

Ezra became a mouthpiece for God, educating those about him in the holy principles that govern in heaven. To live according to the commandments of God,--this was the rule of his life, his purpose. He first learned, and then he taught. He learned to conduct his own life in accordance with truth and righteousness; then he set himself to teach Israel the statutes and judgments of God. That which he learned of truth he communicated to others, in order that the same living influence might work in their lives. During the remaining years of his lifetime, whether near the court of the king of Medo-Persia or at Jerusalem, his principal work was that of a teacher. With painstaking care he taught the law of the Lord, and urged the importance of obedience. His example in word and deed carried with it a weight of influence; for the Spirit of God was with him. Teaching thus, he educated his fellow men in the knowledge of truth that would live through eternal ages.

February 6, 1908

The Return of the Exiles--No. 12

Ezra the Priest, the Scribe

The results of Ezra's timely effort to revive an interest in the study of Holy Writ, were given permanency by his painstaking, life-long work of preserving and multiplying copies of the Old Testament Scriptures. During the captivity, the knowledge of God's will had to some extent been lost. Ezra gathered all the copies of the law that he could find, and had many copies of these made and distributed. The pure Word, thus diligently multiplied and placed in the hands of many people, gave knowledge that was of inestimable value.

As Ezra strove to promulgate the truths he had learned, his capabilities for labor increased and developed. He became a man of piety and zeal, because the truth was a sanctifying power in his soul. He was the Lord's witness to the world of what Bible truth is when revealed in the daily life of the receiver. His life, like the life of Christ, sowed the seeds of truth, by a revelation of the pure principles that can save the soul. Far happier would professed Christians be today if they would in the same way reflect the light of heaven upon the pathway of others, teaching in the life the statutes and judgments that rule in the heavenly courts.

Shall we let the example of Ezra teach us the use we should make of our knowledge of the Scriptures? The life of this servant of God should be an inspiration to us to serve the Lord with heart and mind and strength. We each have an appointed work to do, and this can be accomplished only by consecrated effort. We need first to set ourselves to know the requirements of God, and then to practise them. Then we can sow seeds of truth that will bear fruit unto eternal life.

Ezra's faith that God would do a mighty work for his people, led him to make known to King Artaxerxes his desire to return to Jerusalem that he might revive an interest in the study of God's Word, and assist his brethren in restoring and building up the holy city. Ezra declared that his entire trust was in the God of Israel, who was abundantly able to protect and care for his people. The king was deeply impressed. He

well understood that the Israelites who wished to return, were going to Jerusalem in order that they might serve the living God, the Creator of the heavens and the earth; yet so great was the king's confidence in the integrity of Ezra, that he showed him marked favor. Artaxerxes not only granted him his request, but bestowed rich gifts for the temple service, made him a special representative of the Medo-Persian kingdom, and conferred on him extensive powers to carry out the purposes that were in his heart.

This decree of Artaxerxes Longimanus for the restoring and building of Jerusalem, is the third issued since the close of the seventy years' captivity. It is remarkable for the expressions it contains regarding the God of heaven; for the recognition it gives to the attainments of Ezra; and for the liberality of the grants made to the remnant people of God. Artaxerxes refers to Ezra as "the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel;" "a scribe of the law of the God of heaven." The king united with his counselors in offering freely "unto the God of Israel, whose habitation is in Jerusalem;" and in addition to the bestowal of rich gifts, he made provision for meeting many heavy expenses by ordering that they be paid "out of the king's treasure-house."

The king's special anxiety was to assist in carrying out the commands of the God of heaven. "Thou art sent of the king, and of his seven counselors," he declared to Ezra, "to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand." And he further decreed: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?"

Artaxerxes arranged for the restoration of the members of the priesthood to their ancient rites and privileges. In giving permission to the Israelites to return, he made particular mention of the priests and Levites, and he added: "We certify you, that, touching any of the priests and Levites, singers, porters, nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them." He also arranged for the appointment of civil officers to govern the people justly, in accordance with the Jewish code of laws. "Thou, Ezra, after the wisdom of thy God that is in thine hand," he decreed, "set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to

banishment, or to confiscation of goods, or to imprisonment."

Thus, "according to the good hand of his God upon him," Ezra persuaded the king to make abundant provision for the return of all of the people of Israel, and of the priests and Levites, in the Medo-Persian realm, who were minded "of their own free will to go up to Jerusalem." What rejoicing this decree must have brought to those who had been uniting with Ezra in a study of God's purpose concerning his people! The sentiment of the hearts of many is expressed in the words of praise uttered by the servant of the Lord in devout thanksgiving to God for his wonderful providences. "Blessed be the Lord God of our fathers," Ezra exclaimed, "which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes."

February 6, 1908

A Missionary Education

In the work of soul saving, the Lord calls together laborers who have different plans and ideas and various methods of labor. But with this diversity of minds, there is to be revealed a unity of purpose. Oftentimes in the past the work which the Lord designed should prosper has been hindered because men have tried to place a yoke upon their fellow workers who did not follow the methods which they regarded as the best.

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work, must all bear a part in shaping the work. The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth.

"Ye are the light of the world," Christ declares. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages. Men and women in heathen darkness are to be reached by those who at one time were in a similar condition of ignorance, but who have received the knowledge of the truth of God's Word. These heathen nations will accept eagerly the efforts made to instruct them in a knowledge of God.

Very precious to God is his work in the earth. Christ and heavenly angels are watching in every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will belt the world. Those that will be sealed will be from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb in worship, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts.

God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If the teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing days of the work is to be of an entirely different order from those we have instituted in the past.

For this reason, God bids us establish schools away from the cities, where without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building, and to fit them for usefulness in the fields to which they will go.

God will bless the work of those schools that are conducted according to his design. When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. The school was organized on the plans that God had given us, and he has prospered its work.

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great and sacred work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done, would be already accomplished, and noble results would be seen to follow our missionary efforts.

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go

forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil, in the erection of buildings, and in other lines of manual work, and which they carry with them to their field of labor, will make them a blessing even in heathen lands.

Before we can carry the message of present truth in all its fulness to other countries we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.

February 13, 1908

The Return of the Exiles--No. 13

The Journey to Jerusalem, under Ezra

The decree of Artaxerxes was made in the seventh year of his reign, B. C. 457. Once more the dispersed of Judah were given opportunity to work out the purpose of God in restoring Zion. In the raising up of Ezra as a leader, God's providence was manifest. Some discerned this, and gladly took advantage of the privilege of returning under circumstances so favorable.

A general place of meeting was designated, and at the appointed time those who were desirous of going to Jerusalem assembled for the long journey. "I gathered them together to the river that runneth to Ahava," says Ezra, "and there abode we in tents three days."

The number who responded to the call to leave Babylon, was disappointingly small. Ezra had expected that a large number would return. But many of those who had acquired houses and lands, had no desire to sacrifice these possessions. They loved ease and comfort rather than hardship and privation, and were well satisfied to remain. Their example proved a hindrance to many who might otherwise have chosen to cast in their lot with God's people, and advance by faith.

As Ezra looked over the company assembled, he was surprised to find "none of the sons of Levi." Where were the members of the tribe that had been set apart for the sacred service of the temple? To the call, "Who is on the Lord's side?" the Levites should have been the first to respond. During the period of the captivity, and afterward, they had been granted many privileges. They had enjoyed fullest liberty to minister to the spiritual needs of their Jewish brethren in Babylon. Synagogues had been built, in which the priests conducted the worship of God, and instructed the people. The observance of the Sabbath, and the performance of sacred rights peculiar to the Jewish faith, had been freely allowed.

But with the passing of the years after the close of the captivity, conditions

changed, and many new responsibilities rested upon the leaders in Israel. The temple at Jerusalem had been rebuilt and dedicated, and more priests were needed to carry on its services. There was pressing need of men of God to act as teachers of the people. And besides, the Jews remaining in Babylon were in danger of having their religious liberty restricted. Through the prophet Zechariah, as well as by their late experience in the troublous times of Esther and Mordecai, God had plainly warned his people to flee from Babylon. The time had come when it was perilous to dwell longer in the midst of heathen influences. In view of these changed conditions, the priests in Babylon should have been quick to discern in the call, "Who is on the Lord's side?" a special call to them to return to Jerusalem.

The king and his princes had done more than their part in opening the way for every one who feared God to return. They had provided abundant means for carrying forward the work of God; but where were the men? The sons of Levi failed at a time when their presence was greatly needed at Jerusalem, and when the influence of their decision to return would have led many others to follow their example. Their strange indifference is a sad revelation of the attitude of the Israelites in Babylon toward God's purposes for his people.

Once again Ezra addressed the Levites in Babylon with the words, "Who is on the Lord's side?" To emphasize the importance of quick action, he chose nine "chief men," and two "men of understanding," as special messengers to return and persuade their brethren to accompany them to Jerusalem.

While the travelers tarried, these trusted messengers hastened back to "Iddo the chief," and "his brethren the nethinims," with the plea, "Bring unto us ministers for the house of our God." This entreaty was heeded; a few halting souls made final decision to return. Ezra acknowledged with gratitude that "by the good hand of our God," his messengers succeeded in returning to the camp quickly with about forty priests, and two hundred twenty nethinims,--men upon whom he could depend as wise ministers and good teachers and helpers.

Those who expected to return with Ezra were now ready to start. Before them was a journey that would occupy several months. The men were taking with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and

destroy him and his company; yet he had asked from the king no armed force for their protection.

Before setting out on the journey, he sought the protection of the Most High. "I proclaimed a fast there, at the river of Ahava," says Ezra, "that we might afflict ourselves before our God, to ask of him a right way for us, and for our little ones, and for all our substance." Earnest prayer was offered to God for his blessing upon the undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."

Under ordinary circumstances, it would have been wholly right and proper for Ezra to accept the offer of an armed escort. But in this instance, he had expressed himself to King Artaxerxes so freely regarding his steadfast confidence in the protecting care of the God of Israel, that he was ashamed to ask the king for protection. He believed that in view of all that had been said regarding the true God, the faith of the king in the power of God would be strengthened if the Israelites, on their part, would exercise faith.

In this matter, Ezra and his companies discerned an opportunity to magnify the name of God before the heathen; and so they determined to put their trust wholly in him. They knew that if they kept the law of the Lord continually before them, and practised this law, they would be protected by the breastplate of righteousness. They realized that if they wilfully chose to violate even one precept of the decalogue, they would be like a soldier without a breastplate,--unprotected from the assaults of Satan. "So we fasted," said Ezra, "and besought our God for this: and he was entreated of us."

By prayer and fasting, by self-examination and confession of sin, they sought to come into harmony with God and his holy law. They pleaded with the Lord to purge them from their sins. All harshness and impatience of spirit were put away. Self was crucified; the Lord God was exalted, and he alone. They knew that their strength was to be gained not in wealth, not in the power and influence of idolatrous men, but in the favor of God. Through conformity to his will, they hoped for success. They could not afford to lessen their influence over men, in behalf of the truth, by allowing unsanctified traits of character to obtain the mastery. Nor could they afford to create in the minds of

their heathen friends a single doubt as to the sincerity of the profession of faith made by God's commandment-keeping people. They well knew that if they succeeded in their important mission, it would be because they had complied with the requirements of God, thus making it possible for his blessing to accompany them. Under these peculiar circumstances, they asked for no guard of soldiers. The heathen must not be given occasion to ascribe to the strength of man the glory that belonged to God alone.

But the blessing of God does not take the place of prudence and forethought. As a special precaution in safeguarding the treasure, Ezra "separated twelve of the chief of the priests,"--proved men, wise men of opportunity, men of faithfulness and determined fidelity,--"and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel there present, had offered." These men were solemnly charged to act as vigilant stewards over the treasure entrusted to their care. "Ye are holy unto the Lord," Ezra declared; "the vessels are holy also; and the silver and the gold are a free-will offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

"So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God."

The care exercised by Ezra in providing for the transportation and safe-keeping of the Lord's treasure, is an object-lesson worthy of thoughtful study. Only those whose trustworthiness had been proved, were chosen; and they were instructed plainly as to their responsibility before God. In the appointment of faithful officers to act as treasurers of the Lord's goods, Ezra recognized the necessity and value of order and organization in connection with the work of God.

During the few days that the Israelites had tarried to seek the Lord for protection and guidance, every provision was completed for the long journey. "We departed from the river of Ahava," Ezra writes, "on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way." They were on the way about four months, reaching Jerusalem "on the first day of the fifth month," in the seventh year of Artaxerxes. The multitude that accompanied Ezra--several thousand in all, including

women and children--necessitated a slow journey, but all were preserved in safety.

The Lord wrought for the returning Jews. Even their enemies were restrained from doing them harm. None were able to intercept them, and their journey was a prosperous one.

This experience is a lesson to all those who have set their faces toward the New Jerusalem. The Christian pilgrim is to make his journey one of trust in the keeping power of God. There will always be enemies, emissaries of Satan, on the alert to hurt and destroy every soul who is not on guard, and who has not provided himself with the Christian armor of righteousness and peace.

Fellow pilgrim, let strict faithfulness and determined fidelity characterize your every act. Let every step of the journey to the New Jerusalem be taken with eyes fixed on Jesus, the author and finisher of your faith. Those who will keep the way of the Lord, in strict obedience, will have the guardianship of heavenly angels as they travel Zionward. All self-seeking, all dissension and strife, will be put away. Unity and harmony will prevail.

May we take these experiences in the history of Israel to heart, consecrate ourselves anew to God, and live to the honor and glory of his name.

February 20, 1908

The Return of the Exiles--No. 14

A Revival and a Reformation

The coming of Ezra and his company to Jerusalem brought courage and hope into the hearts of many who had long labored under trying difficulties. Since the first company of exiles had returned with Zerubbabel and Joshua, over seventy years before, much had been accomplished in the work of restoration. The temple had been finished; the walls of the city had been partially repaired. Yet much remained undone. At times, the people had become disheartened, and had well-nigh ceased all effort to restore the city. Even during the years of comparative peace following the troublous times of Queen Esther, but little was done to upbuild the wall.

The indifference of many of the Israelites who had returned, is directly traceable to their violation of the plain precepts of the law given at Sinai. Some who had returned, remained faithful; but many of their children and children's children, lost sight of the law of heaven. The Mosaic code, given for the good of the people, was sadly disregarded. Sin was in the camp. Even some of the men who had been entrusted with sacred responsibilities, lived in open sin. Their course of action largely neutralized the efforts of others to advance the cause of God; for so long as flagrant violations of God's law were allowed to go on unrebuked, the blessing of heaven could not rest richly upon the people.

In the providence of God, those who returned with Ezra had sought the Lord earnestly, before undertaking their journey. They had humbled themselves before God, confessing their sins, and imploring forgiveness. With agony of soul they had pleaded for divine guidance and blessing. The experiences through which they had just passed, led them to realize that in God alone was their strength, and that sin, by separating them from the source of their power, would leave them weak and defenseless. Many of them had become strong in faith; and as these mingled with the discouraged and the indifferent, their influence for good was a powerful factor in the work of reform instituted soon afterward by Ezra.

On the fourth day after the arrival at Jerusalem, the treasures of silver and gold, with the vessels for the service of the sanctuary, were delivered by the treasurers in the hands of the temple officers. Every article was examined "by number and by weight." The delivery of the treasures was made in the presence of witnesses, with the utmost exactitude. Nothing had been lost. The care exercised in this transaction is an object-lesson of the care with which the Lord would be pleased to have the affairs of his cause conducted at all times and in every place.

The children of the captivity who had returned with Ezra, "offered burnt-offerings unto the God of Israel," for a sin-offering, and as a token of gratitude and thanksgiving for the protection of holy angels during their journey. "And they delivered, the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God."

Ezra's arrival at Jerusalem was opportune. His brethren were in great need of the influence of his presence. Soon after his return, some of the chief men of Israel approached him with a serious complaint. Some of "the people of Israel, and the priests, and the Levites," had so far lost sight of the holy character of the commands of Jehovah given them through Moses, that they had intermarried with the surrounding heathen peoples. "They have taken of their daughters for themselves, and for their sons," Ezra was informed, "so that the holy seed have mingled themselves with the people" of heathen lands; "yea, the hand of the princes and rulers hath been chief in this trespass."

In his study of the causes that led to the Babylonish captivity, Ezra had learned that the terrible apostasy of Israel was largely traceable to their mingling with the surrounding nations. Had they obeyed God's command to keep separate from the heathen, they would have been spared many sad and humiliating experiences. And so, when the servant of God was informed that notwithstanding the plain lessons of the past, men of prominence in Israel had dared transgress the laws given them as a safeguard against apostasy, his heart was made inexpressibly sad. "When I heard this thing," he says, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

"Then were assembled unto me every one that trembleth at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice." The servant of God suffered intense agony of soul

over the commission of sins so grievous by those who had had great light and privileges.

At the time of the evening sacrifice, Ezra arose, and, once more rending his garment and his mantle, he fell upon his knees, and unburdened his soul in earnest supplication to God. Spreading out his hands unto the Lord, he exclaimed, "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."

Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at the thought of their ingratitude.

"Since the days of our fathers," the humble suppliant continued, "have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

"And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets.... And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we can not stand before thee because of this."

Ezra's language in this petition is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of

the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word."

The sorrow of Ezra and of his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned, were deeply affected. "The people wept very sore." They had begun to realize, in a limited degree, the heinousness of sin, and the horror with which God regards it. The sacredness of the law spoken at Sinai was brought clearly before their minds, and many trembled at the thought of their transgressions.

One of the company, Shechaniah by name, acknowledged that all the words spoken by Ezra were true. "We have trespassed against our God," he confessed," and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing." Shechaniah proposed that all who had transgressed, should make a covenant with God to forsake their lives of sin, and to be adjudged "according to the law." "Arise," he bade Ezra, "for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

"Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word."

This was the beginning of a wonderful reformation. With infinite patience and tact, and with careful consideration for the rights and welfare of every individual concerned, Ezra and his associates labored to lead the repentant of Israel into a right way of living. Above all things else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress upon the mind of the sinner the holiness of the law of heaven, and the blessings to be gained through obedience to this law.

February 27, 1908

The Return of the Exiles--No. 14

A Revival and a Reformation

Wherever Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the prophecies foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart.

More than two thousand years have passed by since Ezra "prepared his heart to seek the law of the Lord, and to do it;" yet this long lapse of time has not lessened the influence of his pious example. Throughout the centuries, the record of his life of consecration has been an inspiration to many who have determined to "seek the law of the Lord, and to do it." His steadfastness of purpose, his careful methods of study, his diligence in teaching the Holy Scriptures to the common people, his unwavering trust in God, his abhorrence of sin, his patience and kindly consideration in dealing with the erring,--these and other striking characteristics of his life have had an ennobling influence on the lives of many who have been impressed by the Holy Spirit to emulate his example. Ezra's motives were high and holy; all that he did was actuated by an intense love for souls. And to the end of time, the compassion and tenderness that he ever revealed toward those who had sinned either wilfully or through ignorance, should be an object-lesson to all who seek to bring about reforms. God desires his servants to be as firm and unyielding as a rock, where right principles are involved; and yet, withal, they are to manifest the kindly sympathy and the forbearance revealed in the lives of Ezra and of Christ. Like Ezra, they are to teach transgressors the words of life, which contain principles that are the foundation of all right-doing.

In this age of the world, when Satan is seeking through manifold agencies to blind the eyes of the people against the binding claims of the law of God, there is need of Ezras,--of men who can cause many to "tremble at the commandment of our God." There is need of true reformers who will point transgressors to the great Lawgiver, and teach them that the law of the Lord is perfect, converting the soul. There is need of men

mighty in the Scriptures; men whose every word and act exalts the law of Jehovah; men who, in this time of apostasy and unbelief, labor to strengthen the faith of their fellow men in the law and the prophets. Teachers are needed, O, so much! to inspire hearts with reverence and love for the Holy Scriptures, which have been given for the admonition of us upon whom the ends of the world are come.

Often has the cause of God languished because of a lack of reverence for the precepts of Holy Writ. Often has the name of God been brought into dishonor by those who, while professing to be Christians, have neglected the study of the Word, and have allowed grievous sins to come into their lives.

God calls for a revival and a reformation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. In the sermons of many pulpits of today there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" There are many who are crying out for the living God; many who are longing for the bread of life. Let the Word of God speak to the people. Let them hear the voice of him whose word can renew the soul unto everlasting life.

God's servants are now to proclaim faithfully his Word in all lands, to every nation, kindred, tongue, and people; for the Lord has "set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Today God is sending to his people the comforting message: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

"There shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

March 5, 1908

Eternal Riches

Christ's teachings are of a character to impress the mind with the superiority of eternal things, and to impregnate the present life with the interests of eternity.

"Lay not up for yourselves treasures upon earth," the Saviour declared, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

"No man can serve two masters." As Christ visited the places where worldly gain was occupying men's thoughts and energies, and marked the worshipers at the shrine of Mammon, he said, "How hardly shall they that have riches enter into the kingdom of God!" With the confidence of one who knew, he said, "Ye can not serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things."

The Lord looks with pity on those who allow themselves to be burdened with household cares and business perplexities. They are cumbered with much serving, and neglect the one thing essential. "Seek ye first the kingdom of God, and his

righteousness," the Saviour says, "and all these things shall be added unto you." That is, Look away from this world to the eternal. Put forth your most earnest endeavors to obtain those things upon which God places value, and which Christ gave his precious life that you might secure. His sacrifice has thrown open wide to you the gates of heavenly commerce. Lay up your treasure beside the throne of God, by doing with his entrusted capital the work that he desires done in the winning of souls to a knowledge of the truth. This will secure you eternal riches.

The possession of the Word of God places great responsibilities upon us; for it makes us accountable for the means that he entrusts to us. It is a great privilege to have money to invest in the cause of God; and that man is blessed who desires to place it where instead of ministering to selfish desires, it will help to work out the purposes of God. The offerings made to help carry out the plan of salvation, bring joy to the giver and glory to the One for whose sake they are made.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave Christ to the world. The Son of God laid aside his royal robe and kingly crown, and leaving his high command in heaven, came to earth as a man. Through the years of childhood and youth and manhood he was subject to poverty and to all the temptations that beset the human race.

When we think of the great gift of heaven for the redemption of a sinful world, and then consider the offerings that we can make, we shrink from drawing a comparison. The demands that might be made upon a whole universe could not compare with that one gift. Immeasurable love was expressed when one equal with the Father came to pay the price for the souls of men, and bring to them eternal life. Shall those who profess the name of Christ see no attraction in the world's Redeemer, be indifferent to the possession of truth and righteousness, and turn from the heavenly treasure to the earthly?

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. But every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

This gospel message is one of the most precious passages in the New Testament. When it is accepted, it yields in the lives of the receiver good deeds whose value is far above that of diamonds and gold. It has power to bring gladness and consolation into the earthly life, and to bestow eternal life upon the believer. O that we might have our understanding so enlightened by grace that we could take in its full meaning! The Father is saying to us, I will bestow upon you a treasure more precious than any earthly possession, a treasure that will make you rich and blessed forever.

In this life our possessions are limited, but the great treasure that God offers in his gift to the world, is unlimited. It comprehends every human desire, and goes far beyond our human calculations. In the great day of final decision, when every man shall be judged according to his deeds, every voice of self-justification will be hushed; for it will be seen that in his gift to the human race the Father gave all he had to give, and that they are without excuse who have refused to accept the gracious offering.

We have no enemy without that we need to fear. Our great conflict is with unconsecrated self. When we conquer self, we are more than conquerors through him who has loved us. My brethren, there is eternal life for us to win. Let us fight the good fight of faith. Not in the future, but now, is our probation. While it lingers, "seek ye first the kingdom of God, and his righteousness; and all these things,"--the things which now so often serve Satan's purpose as snares to deceive and destroy,--"shall be added unto you." God's chosen ones must be gold, not wood, hay, and stubble. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

March 12, 1908

Words to Teachers and Students

We have been instructed again and again that the character of the education that has long been current, can not stand the test of the Word of God. The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time. The molding and fashioning of minds should not be left to men who have not comprehend the importance of a preparation for that life which measures with the life of God.

Some among our teachers have been charmed by the sentiments of infidel authors. In a representation given me I saw one holding in his hand one of these books and recommending it to our teachers as a book from which real help could be obtained along educational lines. Another was holding in his hand books of an altogether different character. He placed his hand upon the one who had recommended the infidel author, and said, "Advice of the kind you have given is opening the door for Satan with his sophistries to find easy entrance to your schools. These books contain sentiments that your students should be instructed to avoid. Human minds are easily charmed with studies that lead to infidelity. These books produce in the minds of the students a distaste for the study of the Word of God, which is eternal life to all who follow its instruction. Such books are not to find entrance in any school where the youth are being taught to be learners of the greatest of teachers."

With solemn voice the Speaker continued: "Do you find with these authors that which you can recommend as essential to true higher education? Would you dare recommend their study to students who are ignorant of their true character? Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. If many who have received and read these books had never seen them, but had accepted the words of the divine Teacher in their place, they would be far in advance of where they now are in a knowledge of the divine truths of the Word of God, which make men wise unto salvation. These books have led thousands where Satan led Adam and Eve--to a knowledge that God forbade them to have. Through their teachings, students have turned from the Word of the Lord to fables."

I am instructed to say to students, In your search for knowledge, climb higher than the standard set by the world; follow where Jesus has led the way. And to teachers I would say, Beware how you sow the seeds of unbelief in human hearts and minds. Cleanse yourselves from all filthiness of the flesh and spirit. The crowning glory of Christ's attributes was his holiness. The angels bow before him in adoration exclaiming, Holy, holy, holy, Lord God Almighty. He is declared to be glorious in his holiness. Study the character of God. By beholding Christ, by seeking him in faith and prayer, you may become like him.

The standard of education in our schools is lowered as soon as Christ ceases to be the pattern of teachers and students. Teachers are to understand that their work is not to be confined to the knowledge contained in text-books; it is to reach higher, far higher than it does. A course of self-discipline is to educate them to conform the character to the divine similitude. Self dies hard, but when the teachers have that wisdom that cometh from above, they will discern the true object of our educational work, and reforms will be made that will give the youth a training that is according to the Lord's plan of development and growth, and will fit them to become members of the family of heaven.

We need now to work in spiritual lines, seeking to purify ourselves from every defect of character. Christ must be formed within, the hope of glory. He must be received by every individual who would have an individual experience. We are to be rooted and grounded and established in the faith by the teachings of the Word. The truth has power to sanctify the receiver, and this work of sanctification will be accomplished for us as we have an individual knowledge of Christ, and learn to link up with him, and to walk by faith and prayer.

March 19, 1908

A Message to the Churches

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money."

The Lord has instructed me to say to our churches: There is no safety in placing confidence in human wisdom or strength. "Whom shall he teach knowledge?" the prophet Isaiah asks; "and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

The figures here used by the prophet are representations of spiritual things. "Who among us," he asks, "shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that

despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

The Kingdom of Christ

The government of the kingdom of Christ is like no earthly government. It is a representation of the characters of those who compose the kingdom. "Whereunto shall we liken the kingdom of God?" Christ asked, "or with what comparison shall we liken it?" He could find nothing on earth that would serve as a perfect comparison. His court is one where holy love presides, and whose offices and appointments are graced by the exercise of charity. He charges his servants to bring pity and loving-kindness, his own attributes, into all their office work, and to find their happiness and satisfaction in reflecting the love and tender compassion of the divine nature on all with whom they associate.

"Look unto Zion, the city of our solemnities," the prophet continues; "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.... The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

"Be ye glad and rejoice forever in that which I create," the Lord exhorts; "for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant,

and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour said, "he can not see the kingdom of God." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements.

Privileges and Duties of Believers

Every converted soul should labor for unity of spirit and action with the One who prayed that he and his disciples might be one. The followers of Christ do his cause decided injury when they follow the customs and habits of the world. The truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

Having acknowledged Christ as the Saviour of the world, the disciples were charged to prove before men their claims, by representing in their lives the beauty and purity of his character. They had been called to repentance, and had been baptized in his name. In his name they were to call others to repentance. And all who would accept the offer of forgiveness were to be baptized in the name of the Father, of the Son, and of the Holy Spirit. By this ordinance believers were to be admitted to church-fellowship; and from this time of open profession, a divine change was to be revealed in their lives. As members of Christ's church on earth they were to represent the principles of his church

in heaven.

Speaking to his church, Christ said, "And I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The professed Christian who is not a Christian in practise, is not included in this promise. It is only when the voice of the church becomes the voice of Christ, that the promise can be received in its fulness.

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" but if they fail of acting out this prayer in their lives, their petitions will be fruitless.

Church Discipline

Let none speak lightly of the duty of the church to administer censure and rebuke; neither let them criticize the action of the church when this painful task becomes necessary. Christ has given plain instruction regarding the duty of the church toward those who, while professing to be loyal members, are bringing dishonor to the cause of God by their course of action. "Every plant, which my Heavenly Father hath not planted," he says, "shall be rooted up." God has commanded that those who prove themselves unworthy of church-fellowship shall be separated from his body. Those who speak against the exercise of this authority, speak against the authority of Christ.

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God, and himself take the place of the Most High. He failed in this purpose, and was cast out from the heavenly courts; and since that time he has tried to instil in the hearts of men and women the belief that God is arbitrary and harsh in his dealings with his creatures.

The church does injustice to God when it allows to exist as part of itself elements

that are bringing dishonor to his cause. In the responsibilities God has laid upon his church, he gives to each individual a part to act, with encouragement to draw upon the wisdom of God for his help. But there are those who depart from the way of the Lord, and who take sides with the tempter and his sympathizers; and there should be those in the church who in the fear of God will act with justice and righteousness and faithfulness in administering reproof.

March 26, 1908

Teaching the Sabbath Truth

The days in which we live are times that call for constant vigilance, times in which God's people should be awake to do a great work in presenting the light on the Sabbath question. They should arouse, and warn the inhabitants of the world that Christ is soon coming the second time with power and great glory.

Satan is actively at work in every place, calling men and women to his service. He is working vigilantly to bring in his soul-destroying theories. Shall we be less earnest and active than he? God forbid; while the enemy of truth is using his powers to deceive and discourage, and to destroy the power of the messages that God would have come to his people, let those who have received the light discern the signs of the times and the fulfilment of prophecy, and arouse to earnest effort. O that I could say something to arouse those who profess to be the people of God to believe that the word of God is to stand forever!

This is a time for the Lord's servants to work with undiminished zeal to carry the third angel's message to all parts of the world. The work of this message is spreading far and near; yet we should not feel satisfied, but hasten to carry to thousands more the truth regarding the perpetuity of the law of Jehovah. From all our institutions of learning, from our publishing houses, from our sanitariums, the message is to be proclaimed. The people of God everywhere are to be aroused to co-operate in the great, grand work represented by the first, second, and third angel's messages. This last warning to the inhabitants of the earth is to make men see the importance God attaches to his holy law. So plainly is the truth to be presented, that no transgressor, hearing it, shall fail to discern the importance of obedience to the Sabbath commandment.

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

"Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." There are abundant evidences of the immutability of God's law. It was written with the finger of God, never to be obliterated, never to be destroyed. The tables of stone are hidden by God, to be produced in the great judgment-day, just as he wrote them.

I am instructed to say to our people, Gather together from the Scriptures the proofs that God has sanctified the Sabbath, and let the words of the Lord be read before the congregations, showing that all who turn aside from a plain "Thus saith the Lord" will be condemned. The Sabbath has been the test of the loyalty of God's people in all ages. "It is a sign between me and the children of Israel forever," the Lord declares.

In giving the word of God to the people, there is nothing to be argued. The word of the Lord is given for the observance of the seventh day; let this word be given to the people, and not the words of men. In so doing you throw the burden of responsibility upon those who reject it; and the arguments of opposers are arguments against the specifications of the word. While you exalt a "Thus saith the Lord," the controversy is not with the worker, but with God.

There is work for all to do in order that the simple truths of the Word of God may be made known. The words of Scripture should be printed and published just as they read. It would be well if the nineteenth and the greater portion of the twentieth chapters of Exodus, with verses twelve to eighteen of the thirty-first chapter, were printed just as they stand. Crowd these truths into small books and pamphlets, and let the word of God speak to the people. When a discourse concerning the law is preached that is right to the point, if you have any means of doing so, get it into a printed leaflet. Then when those who plead for Sunday laws meet you, place these leaflets in their hands. Tell them that

you have no discussion over the Sunday question; for you have a plain "Thus saith the Lord" for the keeping of the seventh day.

The apostle Jude writes: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.... Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The people who profess to believe in the soon coming of Christ to judge the earth, should be thoroughly aroused to the situation. They should examine their own hearts and lives, to see if they stand in the position to which Jude, the servant of Christ, calls them. Physicians and ministers should be assured that they are themselves keeping the commandments of God; for this they must do if they would be saved in his kingdom. If we lose heaven, we lose everything. Then let us, in this time of proving, weed out from our characters everything that would exclude us from the city of God. Let us remember that our hearts and minds are to be purified by obedience to the truth.

I urge my brethren and sisters to read their Bibles as they have never yet read them. The evidences that we are in the last days are being given us right in our own ranks. Some who have become self-sufficient, and have rejected the counsel of the Lord, are being left to follow their own human judgment. Let those who have been influenced by the words and works of such, discern the signs of the times, and see in these men the very ones of whom the apostles have warned us. And as we see these predictions being fulfilled before our eyes, may we be led to a more earnest study of the Scriptures, and to a determination to believe and to teach the word of the living God.

April 2, 1908

"Stablished in the Faith"

A message from the Lord has been given me for the churches that claim to believe the truth for these days. I am bidden to say to you, Study carefully the parable of the talents. This parable, spoken by the lips of the greatest of teachers, was given us as an object-lesson.

The light of present truth is a precious talent lent to God's people by him who is truth. It is not to be hoarded, but constantly imparted. The Lord desires that his professed people shall themselves profit by the truths received. It is given, first for their own development--of heart and mind and affections; then for the help and enlightenment of those in the darkness of unbelief.

In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue. Many of our church-members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ's soon coming was first heralded.

We are living in a time when, the Word of God declares, Satan will come down with great power, to work with all deceivableness of unrighteousness in them that perish. He will work with such subtilty and power that, if it were possible, he would deceive the very elect. God's professed people need to heed the danger signals, and ever be on the watch.

A great danger threatens us in the influence of some who have not followed on step by step to know the Lord. False doctrines have come into our ranks in some places, doctrines that are creating a careless neglect to keep the way of the Lord. There are among us men who in the past God has used to his name's glory, but who are now being ensnared by Satan's deceptions. Many who once prized the truth, because they have refused to heed the instruction God has sent, have become independent and full of self-

justification. These men are not to be entrusted as guides for us or for our youth.

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, the temple of the Lord, are these."

The Jews flattered themselves that in spite of departure from him, the Lord would protect from injury their temple and those who worshiped in it. They put their trust in outward advantages, and overlooked the necessity of purity of character, which alone God could bless. "Trust ye not in lying words," the prophet declared, "saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever."

"Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. And they harkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they harkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers."

When men's hearts are softened and subdued by the working of the Holy Spirit, they will give heed to counsel; but when they turn away from the admonitions of the Lord, their hearts gradually become hardened until all their religious service is tainted with self. When men thus turn away from reproofs and warnings because they do not

want to hear or receive truth that condemns their course of action, the Lord leaves them to be led by other influences. Because they refuse the truth, he allows them to accept falsehoods which become snares to their own destruction. They are given over to blindness of eyes and hardness of heart.

I call upon our churches to heed the warnings that have been coming to us for years. Let us remember that God lives and reigns, and let this thought lead us to walk humbly and trustingly before him. Our chief study should be how we can best glorify God. The servant of God whose life and character reflect most of the likeness of Christ is the one who will bring to God the greatest honor.

My brethren and sisters, keep your lamps trimmed and burning. If you will cling steadfastly to a "Thus saith the Lord," you will learn the science of true education. Those teachings and questions that arise that have not for their authority a "Thus saith the Lord," let them be unrepeated by you. We need, dear people of God, a modest simplicity, and a great increase of faith. We need to have the soul-temple cleansed, that the Holy Spirit may come in and take up his abode with us. We are to stand forth in the world to the praise of him who has called us out of darkness into his marvelous light.

There comes to our people at this time the exhortation and warning: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

April 9, 1908

"Unto One of the Least"

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

The occasion was one on which Christ was surrounded by a large company of people. In the crowd were Pharisees and Sadducees, priests and lawyers, there in the hope of catching something in Christ's words that they might report to the Jewish authorities, and thus cause his work to cease. It was at the suggestion of these enemies that the lawyer asked the Saviour the question, "What shall I do to inherit eternal life?"

As an open book Christ read the heart of the plotters, and looking at the lawyer, he asked, "What is written in the law? how readest thou?" And the lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," said Christ; "this do, and thou shalt live."

The lawyer had not obeyed this precept, and he knew it; but, desiring to justify himself, he asked, "Who is my neighbor?"

In reply Christ related an incident with which many of those present were familiar. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

In the word-picture which the Saviour draws for his hearers, a sharp contrast is drawn. A certain man in his journey is attacked by thieves, robbed and wounded, and then left by the roadside to die. A priest, passing that way, comes to the place where the man lies, and though seeing his need, passes on without rendering any aid. Another passes, a Levite, whose special office it was to care for the sick and suffering, but he, as he looks at the wounded man, does not think of his duty, but of self. He sees, where the clothing has been stripped from the man, that his naked body is bruised and bleeding; but instead of giving the help it is in his power to give, he hurries from the scene, leaving the sufferer to his misery.

Then a certain Samaritan comes to the place. And when he sees him, he has "compassion on him." He binds up his wounds; and when he has done all that he can for the sufferer in such a place, he sets him on his own beast, and, walking beside, leads the way to the nearest tavern. There he cares for the sick man through the night, and in the morning, places him in the care of the keeper of the inn, asking him to care for him until his return, when he will surely repay him.

The Samaritan fulfilled his duty to his fellow man. The priest and the Levite, in whose hearts selfishness reigned, proved themselves unkind and unmerciful. Self is a hard tyrant, and while this power rules in the life, we can not do unto others as we would have them do to us. To fulfil the golden rule, the life must be transformed, the human nature must become a partaker of the divine.

The people had listened with intense interest to the narrative, and when at its close the Saviour asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" Many joined with the lawyer in answering, "He that showed mercy on him." Then said Jesus to the lawyer, "Go, and do thou likewise."

The parable of the good Samaritan outlines true missionary work, and in this work God's people are all to have a part. No one is excused who neglects the duty he owes to his fellow men. In doing this work we fulfil the law of God. The Lord has

pledged himself to bless those who fulfil his command to love him supremely and their neighbor as themselves.

It is not talk, it is not profession, or claims to piety and godliness, that are of value with God, but it is the work of righteousness that reveals a Christlike character. To obey the law of God means to be quick to see the necessities of our fellow beings, and quick to help them without stopping to inquire, Do they believe the same doctrines that I believe? To obey God's law means to act as God's helping hand in relieving the necessities of suffering humanity, no matter what the religious belief of those in need. Those who do this work, and who are loyal to the principles of God's truth, are living the gospel.

The Lord takes careful notice of deeds of compassion and mercy shown by men to their fellow men. In his book of remembrance is written down every deed of mercy performed. "And 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. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to his apostles, his representatives on the earth, was that they lay hands on the sick that they might recover. When the Master shall come again, he will commend those who have visited the sick and relieved the necessities of the afflicted. "I was an hungered, and ye gave me meat," he will say to those at his right hand. "I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

April 16, 1908

"So Have I Sent Them"

God has given me a message for his people. Those who claim to be Bible Christians, if they are daily under the converting power of the Holy Spirit, will cherish a spirit of brotherly kindness. Their words and actions will testify that they are followers of the lowly Jesus; their lives will be marked by a spirit of service.

There are among church-members those whose habits and practises reveal that they have not come out fully from under the banner of rebellion. Brethren and sisters, this ought not so to be. The Lord wants us to appreciate the privilege we have of being good and of doing good. He wants us to have no fellowship with the unfruitful works of darkness. It is our privilege to sit at the feet of him in whom is no sin, then to go forth to labor with him for the uplifting of our fellow men.

The blood-bought souls of Jesus Christ are to recognize the right of every man to be a sharer in the blessings of the gospel. Our fellow men have personal and social rights; they have claims upon our sympathy and love. The Lord makes a demand upon our services to help the needy and oppressed to the utmost of our ability. We are to learn to value souls as Christ values them, aside from all difference of circumstance and rank. Brethren, let us carry a burden for the weak and poor. Let us give them proof of our sympathy. And let us not withhold our encouragement from those who are laboring in hard portions of the Master's vineyard.

Every true Christian will be a missionary; for he will look upon himself as the servant of Christ. In that wonderful prayer of Christ recorded in the seventeenth chapter of John, the Saviour prayed, "As thou hast sent me into the world, even so have I also sent them into the world." As Christ was a missionary from a higher world to this, so his followers are to be missionaries, teaching the truth of the gospel by precept and example, showing men and women how to live righteous and godly lives in this present evil world.

"For this cause came I into the world," Christ declared to Pilate, "that I should bear witness unto the truth." No true disciple of Christ can be silent in regard to the

message of truth. As missionaries of the cross, they will lift up Christ as the Lamb of God, which taketh away the sin of the world.

"Sanctify them through thy truth: thy word is truth," the Saviour prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

When the light that God sends to his people is appreciated, they will not walk in darkness. For them the true Light shines, and not for them alone, but for those also with whom they are brought into association. "A city that is set on a hill," Christ said, "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."

Brethren, does your light shine to all that are in the house? Or do you seek to hide your light when you are in the presence of worldlings? Remember that light is given you that through you others may receive its blessings. You are to let it shine in the words you speak, in the spirit you manifest, in the deeds you do. The light of truth received by you should make you Christ's representative, wherever you are.

The knowledge of the truth for this time brings with it a wonderful responsibility. It calls for the revelation of the grace of obedience, and a rising up from our former selfishness to a life of service for Christ. It appeals to us to be wholly on the Lord's side, to take our position for truth and righteousness. We all need to engage in the work of self-examination if we would be ready to meet the Lord when he comes. We need to learn to be Christians in the home, in every walk of life, to take up the cross, and bear it after Christ.

In our endeavors to form characters after the divine similitude, we shall meet with trial. There will be crosses to be borne, but in these experiences we may have the sympathies and help of heavenly angels. They are sent forth to minister unto them that

shall be heirs of salvation. My brethren and sisters, lift the cross of self-denial and self-sacrifice. Cling closely to the precious Saviour. Let your daily life bring honor to God. By your words and your works reveal that you have one great object in view. Christ is soon coming, and souls are perishing in ignorance and sin. Let it be yours to give these souls the message of salvation. When the purifying, refining influence of the truth is felt in our own lives as it should be, we shall reveal in our works the fruits of righteousness.

Probationary time will soon close. We have but little longer in which to make known the truth for this time. That which we do must be done quickly, or it will be forever too late. Souls are perishing all around us without a knowledge of God and his last message of mercy to men. Now is our time to leave no opportunity unimproved to seek and to save the lost, no word unspoken that will shed light and knowledge on our fellow men. Brethren, labor on, while the day lasts. The night cometh when no man can work. If we refuse to do the work to which our knowledge of present truth calls us, who will do it?

April 23, 1908

Ministering with Faithfulness and Simplicity

The work of the faithful minister is no child's play: earnest, untiring effort is required to wrench the prey from the hands of the enemy. But God will sustain his servants in the work that he himself has committed to their hands. Whatever the trials and difficulties that the ambassador of Christ may have to meet, it is his privilege to carry them all to God in prayer. He can weep between the porch and the altar, pleading, "Spare thy people, O Lord, and give not thine heritage to reproach." And by the study of the Scriptures, and earnest, wrestling prayer, he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Christ said to his disciples, as they toiled by the sea of Galilee, "Follow me, and I will make you fishers of men." When the gospel net is cast, there should be watching by the net, with tears and earnest prayers. Let the workers determine not to let the net go until it is drawn ashore, with the fruit of their labor. Sometimes they may be compelled to say, with Peter, "We have toiled all the night, and have taken nothing;" but still it is the Master's command, as of old, "Cast the net on the right side of the ship;" work on in faith, and God will give success. Though at times we may feel discouraged as we see how many obstacles there are in the way of Christian living, and how slowly the work of God seems to advance, our duty remains the same.

The minister's duty is not done when he has preached the truth from the desk. As a shepherd of the flock, he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children. He is to sow the seeds of truth beside all waters. Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone.

To all our ministers I would say, Encourage your brethren to connect with you in

all your labors. All the gifts and talents of the church are to be set to work. Let all desire on the part of any to have a controlling power be put away. There has been danger with some of marking out exactly what this or that man should do. Let the Lord do this work, and guide his own servants. "We are laborers together with God: ye are God's husbandry, ye are God's building." Give the Lord room to work human minds. Give the workers abundant freedom to work out the plans of God in harmony with their brethren. This will save much overwork for the few. Let the strong traits of character that would lead to the control of others be subdued by the grace of Christ. "Let this mind be in you, which was also in Christ Jesus."

The command comes to us as a people from the highest authority: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The spirit of Christ will be upon all who will walk with God in humility of heart.

A constant effort to promote personal piety should be seen in all our public labors. It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from salvation as ever. Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse.

Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart-consecration. Keep your lamps trimmed and burning; and let bright rays shine forth, that men, beholding your good works, may be led to glorify your Father which is in heaven.

The Great Teacher held in his hand the entire map of truth, but he did not disclose it all to his disciples. He opened to them those subjects only which were essential for their advancement in the path to heaven. There were many things in regard to which his wisdom kept him silent. As Christ withheld many things from his first disciples, knowing that then it would be impossible for them to comprehend them, so today he withholds many things from us, knowing the capacity of our understanding.

When we are tempted to climb above the simplicity of the truth, we need to study Christ's method of teaching. We need to learn to talk as simply as Christ talked,--so

simply that the little child and the unlearned can understand us. It was the simplicity with which Christ presented the word that drew hearts to him. Yet he spoke with assurance and power. Noblemen and some of the chief priests and rulers believed on his word.

We are to work as Christ worked. We are to move carefully. We are not to pour out ideas that contradict the light that God has given; neither are we to follow methods that are opposed to his will. Let us tread in Christ's footsteps. As we follow him, we may know that we are walking in the pathway of light.

April 30, 1908

The Promise of the Spirit

I have felt that we do not pray as much as we should. There is nothing more needed in the work than the practical results of communion with God. We should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy. We have the assurance, "The effectual fervent prayer of a righteous man availeth much."

We need a firm reliance upon God if we would be saved from the power of Satanic influences. If we will keep close to the teachings of the Word, its truths will be our safeguard from the delusions of these last days. We need to live by every word that proceedeth out of the mouth of God. Why do we not rely more trustingly upon the grace and power of Christ? Why do we not believe with all our hearts? We have a Friend in the courts of heaven who assures us, "All power is given unto me in heaven and in earth."

The Christian church began its existence by praying for the Holy Spirit. It was in its infancy, without the personal presence of Christ. Just before his ascension Christ had commissioned the disciples to preach the gospel to the world. "Ye shall receive power," he said, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

In obedience to the word of their Master, the disciples returned to Jerusalem, and for ten days they prayed for the fulfilment of God's promise. These ten days were days of deep heart-searching. The disciples put away all difference that had existed among them, and drew close together in Christian fellowship. As they prayed, they realized what a privilege they had had in being permitted to associate so closely with Christ. Sadness filled their hearts as they thought of how many times they had grieved his heart of love by their failure to understand the lessons that for their good he had been trying to teach them.

At the end of the ten days the Lord fulfilled his promise by a wonderful outpouring of his Spirit. When they were "all with one accord in one place" in prayer and supplication, the promised blessing came. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

In the heavenly courts, Christ, with the angels who had accompanied him to heaven, had been received. All the heavenly intelligences joined in this coronation service of their Lord. The pentecostal outpouring upon the disciples was heaven's communication to them that his inauguration was complete.

The multitude who had come together, when they heard the disciples "speak with other tongues," were amazed at the divine manifestation. Some were in doubt, and said one to another, "What meaneth this? Others mocking said, These men are full of new wine." But this was the power of the Holy Spirit. "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken unto my words: for these men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in the heavens above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

"And the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and of prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking

bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added unto the church daily such as should be saved."

Christ has made provision that his church shall be a transformed body. Illumined with the light of heaven, possessing the glory of Immanuel. It is his purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon the heart, and lives a life wholly consecrated to God.

What was the result of the outpouring of the Spirit upon the day of Pentecost?--The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. The hearts of the disciples were surcharged with the benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, that the weak shall be "as David," and the house of David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of his kingdom.

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given was the same. Mark the word: "The multitude of them that believed were of one heart and one soul." The spirit of Him who died that sinners might live animated the entire congregation of believers.

Christ declared that the divine influence of the Spirit was to be with his followers to the end of time. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. With many the promise of the Spirit is a matter little thought of; and the result is only what might be expected,--spiritual drought,

spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude.

It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of his disciples will have power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe.

My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands say, "I have done as thou hast said. I present thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" Christ declares, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

May 7, 1908

Praising the Lord

When a sense of the loving-kindness of God is constantly refreshing the soul, it will be revealed in the countenance by an expression of peace and joy. It will be manifest in the words and works. And the generous, holy spirit of Christ, working upon the heart, will yield in the life a converting influence upon others.

"I will mention the loving-kindness of the Lord," the prophet Isaiah declared, "according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Have we not reason to talk of God's goodness, and to tell of his power? When friends are kind to us, we esteem it a privilege to thank them for their kindness. How much more should we count it a joy to return thanks to the Friend who has given us every good and perfect gift. Then let us, in every church, cultivate thanksgiving to God. Let us educate our lips to praise God in the family circle. Let us teach our children to offer praise and thanksgiving to God. Let our gifts and offerings declare our gratitude for the favors we daily receive. In everything we should show forth the joy of the Lord, and make known the message of God's saving grace.

In the 1 Samuel 2:1 is recorded the prayer of a consecrated woman who served and glorified God. She prayed: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." Hannah's offering of thanksgiving for the answer to her prayer is a lesson to those who today receive answers to their requests. Do we not neglect to return praise and thanksgiving to God for his loving-kindness?

David declares, "I love the Lord, because he hath heard my voice and my

supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." God's goodness in hearing and answering prayer places us under heavy obligation to express our thanksgiving for the favors bestowed upon us. We should praise God much more than we do. The blessings received in answer to prayer should be promptly acknowledged. The record of them should be placed in our diary, that when we take the book in hand, we may remember the goodness of the Lord, and praise his holy name.

We grieve the spirit of Christ by our complaints and murmurings and repinings. We should not dishonor God by the 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, mourning, and groaning; he wants such impressions made as to the effect of our faith. But God designs that the mind shall take no low level. He desires every soul to triumph in the keeping power of the Redeemer. 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. Give thanks at the remembrance of his holiness."

It is Satan's work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, and of his workings through the children of men. Through indulgence in such conversation the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which words flow that bring no sunshine to any heart. But let us decide that this shall not be. If we look constantly to Jesus and become daily learners of him, we shall become like him in character. His teachings, faithfully followed, will qualify us for membership in the heavenly family. Then let us learn to put away all in us that is unlovely, and seek to become the true children of God.

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to them that shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every

moment, thankful even when there are apparent difficulties in our pathway?

The Lord himself is our helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.... 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." This is the testimony that the Lord desires us to bear to the world. His praise shall continually be in our hearts and upon our lips.

The psalmist exclaims, "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

May 14, 1908

The Need of Watchfulness

Never was there a time when Christian men and women, in all walks of life, were in so great need of clear spiritual eyesight as now. It is not safe to lose sight of Christ for one moment. His followers must pray, and believe, and love him fervently.

A very thorough work must be done in cleansing the soul-temple from its natural depravity. The Christian must be wide-awake to resist the increeping of a spirit of licentiousness among those who claim to be sanctified. When our hearts are clean, washed, and made white by the blood of the Lamb, the work will go forward in our experience that was outlined in the wonderful prayer of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth."

What shall be said regarding the man who has been greatly blessed as a teacher of righteousness, yet who in time of temptation is betrayed into a sinful course? Satan in the form of a heavenly angel has come to him as he approached Christ in the wilderness of temptation, and he has gained the victory.

Coming to the Son of God, the great deceiver claimed to be commissioned by the Father with a message to the Saviour. He need no longer hunger. "If thou be the Son of God, command that these stones be made bread." But by such an act as this, Christ would have broken his promise that he would never exercise his divine power in order to escape any difficulty or suffering that man in his humility must meet. "It is written," he replied to the tempter, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus met Satan with the words of Scripture. "It is written," he said. In every temptation the weapon of his warfare was the Word of God. Satan demanded of Christ a miracle as a sign of his divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.

It was in the time of greatest weakness that Christ was assailed by the fiercest

temptations. Thus Satan thought to prevail. By this policy he had gained the victory over man. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right, were overcome. Moses was wearied with the forty years' wandering of Israel, when for the moment his faith let go its hold upon infinite power. He failed just upon the borders of the promised land. So with Elijah, who had stood undaunted before King Ahab; who had faced the whole nation of Israel, with the four hundred and fifty prophets of Baal at their head. After that terrible day upon Carmel, when the false prophets had been slain, and the people had declared their allegiance to God, Elijah fled for his life before the threats of idolatrous Jezebel. Thus Satan has taken advantage of the weakness of humanity. And he will still work in the same way. Whenever one is encompassed with clouds, perplexed by circumstances, or afflicted by poverty or distress, Satan is at hand to tempt and annoy. He attacks our weak points of character. He seeks to shake our confidence in God, who suffers such a condition of things to exist. We are tempted to distrust God, to question his love. Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold upon God. Then he is sure of his prey. If we would meet him as Jesus did, we would escape many a defeat. By parleying with the enemy we give him an advantage.

"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."

Again, the temptation is prefaced with the insinuation of distrust, "If thou be the Son of God." Christ was tempted to answer the "if," but he refrained from the slightest acceptance of the doubt. He would not imperil his life, in order to give evidence to Satan. "It is written," he declared, "thou shalt not tempt the Lord thy God."

When Satan quoted the promise, "He shall give his angels charge over thee," he 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 perfect trust in his 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.

Jesus was victor in the second temptation, and now Satan manifests himself in his true character. But he does not appear as a hideous monster with cloven feet and bat's wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion, and the god of this world.

Placing Jesus on a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in a panoramic view before him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eye of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."

The strength of this temptation to the Saviour was greater than the human mind can understand. Christ's mission could be fulfilled only through suffering. Before him was a life of sorrow, hardship, and conflict, and an ignominious death. He must bear the sins of the world. He must endure separation from the Father's love. Now the tempter offered to yield up the power he had usurped. Christ might deliver himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. It was in seeking to exalt himself above the Son of God, that Satan had sinned in heaven. Should he prevail now, it would be the triumph of rebellion.

Christ declared to the tempter, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had questioned whether Jesus were the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. 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. Christ's victory was as complete as had been Adam's failure.

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle he says to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." We can not

save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Satan trembles and flees before the weakest soul who finds refuge in that mighty name.

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. I say to all, Be on your guard; for as an angel of light, Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked."

May 21, 1908

Faith, Not Feeling

"Examine yourselves, whether ye be in the faith." Some conscientious souls on reading this immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us.

The feelings, whether encouraging or discouraging should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them.

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee.

But God does not desire us to go through life with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love--an evidence which amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness?

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the

righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the Word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word, and forgive you, as it is to confess your sins.

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's Word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it themselves. But how can they possibly lead others to show simple, child-like faith in the Heavenly Father when they measure his love by their feelings?

Let us trust God's Word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his Word. We hurt the heart of Christ by doubting, when he has given us such evidences of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Do you believe that he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sin. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say, sorrowfully, "Ye will not come unto me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear.

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you, while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate

of the character of God.

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

May 28, 1908

Co-operation

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The work of salvation is a work of co-partnership, a joint operation. No man can work out his own salvation without the aid of the Holy Spirit. The co-operation of divine and human forces is necessary for the formation of right principles in the character. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. Success depends wholly upon willing obedience to the will and way of God. Character develops in accordance with conformity to the divine plan. But man must work in Christ's lines. He must be a laborer together with God. He must submit to God's training, that he may be complete in Christ.

God has originated and proclaimed the principles on which divine and human agencies are to combine in temporal matters as well as all spiritual achievements. They are to be linked together in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. In all lines of work it is necessary that there be co-operation between God and man. God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the very best use of the material. God had filled the earth with treasure, but the gold and silver are hidden in the earth, and the exercise of man's powers is required to secure this treasure which God has provided. Man's energy and tact are to be used in connection with the power of God in bringing the gold and silver from the mines, and trees from the forest. But unless by his miracle-working power God co-operated with man, enabling him to use his physical and mental capabilities, the treasures in our world would be useless.

We can not keep ourselves for one moment. "We are kept by the power of God through faith unto salvation." We are utterly dependent upon God every moment of our lives.

God desires every human being in our world to be a worker together with him.

This is the lesson we are to learn from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man he has given the work of putting them in such shape that they will be a blessing. In this work man is wholly dependent upon God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without his co-operation, without the aid of the higher intelligences, how worthless would be the plans of men. God must aid, else every device is worthless.

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by him. The Lord gives us food and drink, that the wants of the body may be supplied. He has given the earth different properties adapted to the growth of food for his children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are his gifts. He has bestowed his blessings upon us liberally. But all these blessings will not restore in us his moral image, unless we co-operate with him, making painstaking effort to know ourselves, to understand how to care for the delicate human machinery. Man must diligently help to keep himself in harmony with nature's laws. He who co-operates with God in the work of keeping this wonderful machinery in order, who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as a man.

God has given man land to be cultivated. But in order that the harvest may be reaped, there must be harmonious action between divine and human agencies. The plow and other implements of labor must be used at the right time. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended.

So it is in spiritual things. We are to be laborers together with God. Man is to work out his own salvation with fear and trembling, for it is God that worketh in him, both to will and to do of his good pleasure. There is to be co-partnership, a divine relation, between the Son of God and the repentant sinner. We are made sons and daughters of God. "As many as received him, to them gave he power to become the sons of God." Christ provides the mercy and grace so abundantly given to all who believe in him. He fulfils the terms upon which salvation rests. But we must act our part

by accepting the blessing in faith. God works and man works. Resistance of temptation must come from man, who must draw his power from God. Thus he becomes a co-partner with Christ.

The infinitely wise and all-powerful God proposes co-operation with his frail, erring creatures, whom he has placed on vantage-ground. On the one side there are infinite wisdom, goodness, compassion, power; on the other, weakness, sinfulness, absolute helplessness, poverty, dependence. We are dependent upon God, not only for life and all its blessings, but for our entrusted talents, and for all the resources required in the work we must do if we accept the invitation to work with God. Man's intellect, his understanding, his every valuable thought, the opportunities and privileges that are placed within his reach, all come from him who is the way, the truth, and the life. We have nothing of ourselves. Our success in the Christian life depends upon our co-operation with Christ, and our submission to his will. It is not a sign of pure, consecrated service for a worker to follow his own way. Every worker is to willingly obey his Leader, to receive and practise every word of God.

We are to be individual toilers. Character can not be bought or sold. It is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. The Holy Spirit presents before man the agencies provided for his transformation. If he heeds the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," he will receive help from a power that is infinite.

Man is given the privilege of working with God in the saving of his own soul. He is to receive Christ as his personal Saviour and believe in him. Receiving and believing is his part of the contract. This means abiding in Christ, showing in him at all times and under all circumstances a faith that works by love and purifies the soul from all defilement. Christ is the author of this faith, and he demands that it be constantly exercised.

The apostle Paul declares, "Ye are God's husbandry; ye are God's building." The material for the building is plainly specified in the words: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to

temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Here we are shown how we may co-operate with God. Man is to work constantly upon the plan of addition, while God works on the plan of multiplication. Thus man grows in spirituality, until he presents to the world, to angels, and to men, such perfection of character that in the heavenly courts the words are spoken, "Ye are complete in him."

The plan of redemption was arranged in the councils between the Father and the Son. Then Christ pledged himself to render an account for man if he proved disloyal. He pledged himself to make an atonement which would unite every believing soul to God. He who lays his sins upon the substitute and surety, thus becoming a partaker of the divine nature, can unite with the apostle in saying: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In his infinite love Christ devised the plan of salvation. This plan he stands ready to fulfil in behalf of all who will co-operate with him. In their behalf he says to the Father, Do not impute their sins to them, but lay them on me. Be merciful to their unrighteousness, and their sins and their iniquities remember no more. They have accepted my merits, and made peace with me; and they shall make peace with me. My righteousness is theirs, and for my sake bless them with all spiritual blessings.

June 4, 1908

A Broader View

In carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic, and men and women are needed to enter these doors, and begin earnest work for the salvation of souls.

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training-centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility, and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations, and practise the strictest economy.

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given us the privilege of handling precious books that have been dedicated to the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they handle these books, many learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. As they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.

The student who takes up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they

familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books are the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world.

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting up for service in the Lord's vineyard.

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth, who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. In many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing."

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time, they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances.

How much better is this plan, than for students to go through school without obtaining a practical education in field work, and, at the end of the course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with the pioneer work in foreign lands! What a burden some one will have to carry until the debts incurred by students have been paid!

On the other hand, how much more might be gained, if the self-supporting plans were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields.

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons" and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions.

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. As we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

June 11, 1908

What the Word of God Is to Us

God has given us his Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation.

The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation.

The Bible is a chart, showing us the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go.

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abode of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,--the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father.

The Bible is not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

The Word of God strikes at every wrong trait of character, molding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always

to be kind and compassionate.

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden.

A Strengthener of the Intellect

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times.

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in him who is all in all. Thank God for the possibilities set before humanity.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." The time devoted to a study of God's Word and to prayer will bring a hundredfold return.

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done?--After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear.

The Spirit Necessary

It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul.

The mere reading of the Word will not accomplish the result designed of heaven; it must be studied and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand his Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord."

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in mind.

The life of Christ, that gives life to the world, is in his Word. It was by his word that Jesus healed disease and cast out demons; 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 to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power.

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 God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. We are not to obtain it merely through the medium of another mind.

Yes, the Word of God is the bread of life. Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the

strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.

June 18, 1908

Disseminating Temperance Principles

God bids his people blend harmoniously in their service for him, that they may work in Christ's lines. This last message of warning must be brought to the world, and there are continual calls for those who will go forth and carry the message to the missionary fields that are calling for help. There are some who can not themselves go to these fields, but they can help with their means in support of the work.

Many can engage in the work of selling our periodicals. Thus they can earn means for the work in foreign fields while sowing seeds of truth in the byways and hedges in the home field. Such labor will be blessed of God, and it will not be done in vain.

Wherever you are, let your light shine forth. Hand our papers and pamphlets to those with whom you associate, when you are riding on the cars, visiting, conversing with your neighbors; and improve every opportunity to speak a word in season. The Holy Spirit will make the seed productive in some hearts.

As a people we should cultivate kindliness and courtesy in our association with those whom we meet. Let us avoid any abruptness of manner, and strive always to present the truth in an easy way. This truth means life, eternal life to the receiver. Study therefore to pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. A most courteous manner characterized the work of the Saviour. Seek in the most gentle way to introduce your mission. While walking by the way, or seated by the wayside, you may drop into some heart the seed of truth.

I have words of encouragement to speak in regard to the special number of the Watchman, which the Southern Publishing House is soon to bring out. I shall rejoice to see our conferences help in this work by taking a large number of this issue for circulation. Let there be no forbiddings placed upon the effort, but let all take hold to give this temperance number a wide circulation.

There could be no better time than now for a movement of this kind, when the

temperance question is creating such wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided.

Precious light will be given in the publications you scatter through the towns and cities. Your humble prayers, your unselfish activity, will be blessed of God, and the truth as it is in Jesus will come to those who need it. The words that Christ spoke to men while he was in the world, he will speak again through his humble faithful followers. Through them he will give to men the bread of life and the waters of salvation. Brethren, take up this work in humility of heart. The simplicity of true godliness will cause you to be respected, and will lead men and women to seek the source of your power. Believe, and you will receive the things you ask for.

The Woman's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. My husband and I in our labors, united with these temperance workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath. Among them there is a strong prejudice against us, but we shall not remove this prejudice by standing aloof. God is testing us. We are to work with them when we can, and we can assuredly do this on the question of utterly closing the saloon.

As the human agent submits his will to the will of God, the Holy Spirit will make the impression upon the hearts of those to whom he ministers. I have been shown that we are not to shun the W. C. T. U. workers. By uniting with them in behalf of total abstinence, we do not change our position regarding the observance of the seventh day, and we can show our appreciation of their position regarding the subject of temperance. By opening the door, and inviting them to unite with us on the temperance question, we secure their help along temperance lines; and they, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts.

My brethren, be workers together with Christ. Make every possible effort in season and out of season to spread the light of present truth. The Lord has taught us how

safe is the cable that anchors us to the living Rock. Here is an opportunity to labor for those who have truth on some points, but who on other points are not safely anchored. Keep in touch with the people wherever you can. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Draw nigh to God, and he will draw nigh to you." "Blessed is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors." "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "In that day I cried thou answeredst me, and strengthenedst me with strength in my soul."

I entreat every soul to seek for true conversion of heart, and then labor for the salvation of precious souls.

June 25, 1908

Self-Love or Self-Sacrifice

Human beings belong to one great family,--the family of God. The Creator designed that they should respect and love one another, ever manifesting a pure, unselfish interest in one another's welfare. But Satan's aim has been to lead men to self first; and yielding themselves to his control, they have developed a selfishness that has filled the world with misery and strife, setting human beings at variance with one another. Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world today. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellow men. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy.

Selfishness has brought discord into the church, filling it with unholy ambition. If Christians are sanctified through a belief in God's Word, why do they so often speak words that would bruise the hearts of others? Why do they acknowledge no law but the law of selfishness? Under the baleful influence of selfishness, men have lost the sense of what it means to love one another with a Christlike love.

Love for Christ unites man to his fellow man in unselfish interest. This is the science of benevolence. He whose heart is filled with the love that centers in God, realizes that he must deal justly and tenderly with his fellow beings because they have been redeemed by the blood of Christ. Supreme love for God leads us to seek the highest good of humanity.

Selfishness destroys Christlikeness filling man with self-love. It leads to continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But self-love is blind to the perfection which God requires.

How great the love of God is! God made the world to enlarge heaven. He desired a larger family. And before man was created, God and Christ entered into a covenant

that if he fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left to the power of the destroyer. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To the Redeemer was given all power to impart to fallen human beings for their benefit and blessing.

While on this earth, the Saviour was sorely tried. He was tempted in all points like as we are. He poured out his soul with strong crying and tears as he looked upon the backslidden condition of the people he had brought out of bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this he must labor to overcome. He must live among them the life that God requires all his children to live. He must stand free from the slightest taint of impurity. Not in the least particular must he deviate from the principles of righteousness.

The gulf made by sin has been bridged. All may come boldly to the throne of grace, seeking help in every time of need. While we were yet sinners, Christ died for us. He took the place of the sinner, that he might present the repentant sinner to the Father, saying, "Lay his guilt on me. I have espoused his cause." Holding out his hands, bearing the marks of his crucifixion, the Saviour says, "I have graven that sinner upon the palms of my hands. No longer look upon him as guilty. Let him stand before thee guiltless; for I have borne his iniquity." At the cross, justice and mercy met together, and righteousness and peace kissed each other. God bowed his head in recognition of the completeness of the offering made for sin, and said, "It is enough."

As we contemplate the great love of God, shall not our hearts be subdued and softened, yea, broken? Shall we not be filled with patience, long-suffering, and love? Shall we not die to self?

Christ came to this world to reveal the love of God. His followers are to continue the work which he began. Let us strive to help and strengthen one another. Seeking the good of others is the way in which true happiness can be found. Man does not work against his own interest by loving God and his fellow men. The more unselfish his spirit, the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with gladness. To him life is a sacred trust, precious in his sight because given by God to be spent in ministering to others.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love.... If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loves his brother also."

July 2, 1908

Treasure Hidden

The sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the originator, and placed them before his hearers in heaven's own light. And how different was their representation! What a flood of meaning, and brightness, and spirituality was brought in by their explanation!

Christ set forth deeper and more spiritual truths than had ever before been heard from ruler, scribes, or elders. "I am the way, the truth, and the life," he declared. The rich treasures of truth opened before the people attracted and charmed them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus wrought keep constantly before his hearers the honor and glory of God. He seemed to them a messenger direct from heaven; for he spoke not to their ears only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command, a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody.

At the beginning of his ministry, Christ had declared the character of his work. "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. Had a man in the common

walks of life done the same works that Christ did, all would have declared that he was working by the power of God. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence.

The Jews were expecting an earthly prince who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thraldom, and make of them a kingdom of priests.

It was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness, shining amid the moral darkness in such distinct rays, revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity. He compared them to whitened sepulchers; deceiving the people by their pretensions to purity.

In his youth, Christ was subject to his parents,--an example of obedience to all the youth. In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. Thus he honored physical labor. It should be an encouragement and source of strength to every human being, in the performance of the commonplace duties of life, to know that Jesus toiled to provide for his own temporal wants.

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven.

After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ had foretold his humiliation, rejection, and crucifixion, the disciples

would not take in his meaning. It had been a part of their education that the Messiah would set up a temporal kingdom; and when Christ spoke of his sufferings, they did not understand his words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance.

Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings. They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ.

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of the humble-hearted seeker who will fear God, and walk with him. The truth which the mind grasps as truth is capable of constant expansion and new development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beauteous. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified.

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth.

In his habits and customs and practices, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following? Surely not the example of him who said, "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," "to preach the gospel to the poor."

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men.

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his Word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The Word of God is the mine of the unsearchable riches of Christ.

July 2, 1908

Impartiality in Education

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all the members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is great necessity of making plans that there may be a large number of competent workers; and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated to work in the interest of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our college should be far in advance in the highest kind of education.

"The fear of the Lord is the beginning of wisdom." "The entrance of thy word giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword."

July 2, 1908

Results of Christian Education

The work of teachers is an important one. They should make the Word of God their meditation. God will communicate by his own Spirit to the soul. Pray as you study, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law." When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students; the words of truth will grow in importance, and assume a breadth and fulness of meaning of which you have never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them.

Let all to whom these words may come be melted and subdued. Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, Establish schools for the children where there are churches,--those who assemble to worship God.

July 2, 1908

Home Training

It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realize their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be faultfinding, fretful, scolding, passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle and to repress every wrong thought.

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the authority of God.

Does not mother remember that she, herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do; and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame. Their whole future life depends upon the education you give them in their childhood years. Teach them that all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to his service. To some of these children the Lord gives an early intimation of his will. Parents and teachers, begin to teach the children to cultivate their God-given qualities.

July 2, 1908

For Each Church

In all our churches, and wherever there is a company of believers, church-schools should be established; and in these schools there should be teachers with a true missionary spirit, for the children are to be trained to become missionaries. It is essential that the teachers be educated to act their part in instructing children of Sabbath-keepers not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets.

I say again, Establish schools for the children wherever there are churches; where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life.

If people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they would accommodate their own children within their borders.

Therefore, in localities where there is a church, a school should be established if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the Word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming: it will be upon obedience or disobedience to the commandments of God.

There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers.

July 9, 1908

Conflict and Victory

"Unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The expression, "He that overcometh," indicates that there is something for every one of us to overcome. The overcomer is to be clothed in the white raiment of Christ's righteousness, and of him it is written: "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." O, what a privilege it is to be an overcomer, and to have our names presented before the Father by the Saviour himself! And when, as overcomers, we shall be "clothed in white raiment," the Lord will acknowledge our faithfulness as verily as in the days of the early Christian church he acknowledged the "few names even in Sardis" who had "not defiled their garments;" and we shall walk with him in white, for through his atoning sacrifice we shall be accounted worthy.

My dear friends, in view of these encouraging promises, how earnestly should we strive to perfect a character that will enable us to stand before the Son of God! Only those who are clothed in the garments of his righteousness will be able to endure the glory of his presence when he shall appear with "power and great glory."

It means much to be an overcomer. The besetments of the enemy and all his evil agencies must be firmly resisted. Every moment we must be on guard. Not for one instant are we to lose sight of Christ, and of his power to save in the hour of trial. Our hand must be placed in his, that we may be upheld by the power of his might.

We read further: "To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet; and to know that I have loved thee."

A battle is continually going on between the forces for good and the forces for evil, between the angels of God and the fallen angels. We are beset before and behind, on the right hand and on the left. The conflict that we are passing through is the last we shall have in this world. We are now in the midst of it. Two parties are striving for the supremacy. In this conflict we can not be neutral. We must stand either on one side or on the other. If we take our position on the side of Christ, if we acknowledge him before the world in word and work, we are bearing a living testimony as to whom we have chosen to serve and honor. In this important period of earth's history, we can not afford to leave any one in uncertainty as to whose side we are on.

The True Witness declares: "Behold, I have set before thee an open door." Let us thank God with heart and soul and voice; and let us learn to approach unto him as through an open door, believing that we may come freely with our petitions, and that he will hear and answer. It is by a living faith in his power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." In this scripture is brought to view the hour of temptation that is to try them that dwell upon the earth. We are now living in this trying hour. There is no escape for any from this conflict. If in your life there are defective traits of character that you are not striving to overcome, you may be assured that the enemy will endeavor to take advantage of them; for he is watching vigilantly, seeking to spoil the faith of every one. In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility. If we are self-sufficient, and think that we may go on

just as we please, and yet hope to come out on the right side finally, we shall find that we have made a terrible mistake. As those who hope to receive the overcomer's reward, we must press forward in the Christian warfare, though at every advance we meet with opposition.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Here again we are admonished to faithfulness, in view of the conflict. We must not yield any point that we have already gained. From now on till Jesus comes, the battle will wax fiercer and still fiercer. We shall have to meet and resist men who are regarded as very wise and learned, but who are not spiritually wise unto salvation. Our only hope of saving our own souls and of helping others to be saved, is to receive the righteousness of Jesus Christ. We are seeking for a crown, a crown of glory that fadeth not away. As overcomers we are to reign with Christ in the heavenly courts; and we are to overcome through the blood of the Lamb and the word of our testimony.

"Him that overcometh will I make a pillar in the temple of my God, and" he shall go no more out: and I will write upon him the name of my God, and "the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Those who profess to serve Christ, while in life they deny him, are not thoroughly converted, and are regarded by Christ as very offensive. To every such one he says. "I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

It will profit us to study carefully the book of Revelation. There are in this book many precious truths that we should bring into our daily experience.

We are not to rest quietly, with the thought that the devil will have nothing to do with us; but we can have the assurance that we shall not be left helpless, to be overcome by him. Yet if we, like many others, put forth no special efforts to resist him, he will work to lead us away from the truth. If we give him the least encouragement, he will not wait for a further invitation to come into our hearts. He will take possession of the mind, and then, although we may even think that we are being wonderfully led by the Lord, we shall be deceived. Our minds have been bought with an infinite price, and we can not afford to give them over to the control of the enemy. We have no right to follow impulse, and regard it as the guidance of heaven. We must have evidence that we are receiving the stamp of the divine character, such as will be acknowledged in the heavenly courts.

The Lord desires us to know what is our work in this world. Those who have come into right relation to God will have a living experience in carrying out his purposes. They will be enabled to help those who are tempted. Angels of God will open the way before them, and as they follow the leadings of the Holy Spirit, they will work for their neighbors and friends.

If, while professing to know the truth, we lead others away from Christ by our example, there rests upon us a terrible accountability. It is a sad truth that some are carrying out plans and methods of their own devising, believing these to be right, when in reality they are working contrary to the purposes of God. Because they fail of maintaining a living connection with God, they are led by a spirit that is at enmity with God and his work. O that these deceived souls may yet repent and be converted!

Why should we be so particular in regard to our life-conduct? O, there is a world lying in darkness, waiting for the Light of life, a world for whom Christ has given his

life! In his plans for the redemption of the fallen race, Jesus came to the earth, and was subject to the same temptations wherewith man is beset. No one will be called to pass through temptations so severe as were those our Saviour endured. Because of this, our great High Priest knows how to succor those who are tempted. He knows how to sympathize with us when in our great need we call for help. There are severe trials before every one of us, yet we need not fail. In the hour of temptation, Christ will not leave his children, but will send his angels to minister unto us. He will answer our prayers for deliverance.

July 16, 1908

Conflict and Victory

The Lord desires us to pray much, and to maintain a firm hold in his divine power. His blessings are to be sought, not merely for our own benefit, but for the benefit of our fellow men. In view of the power of our influence for good or for ill, we can not afford to deviate from the right way; for if we do wrong, we may lead some one else astray. "Make straight paths for your feet," writes the apostle Paul, "lest that which is lame be turned out of the way." If with clear, sanctified vision, we keep our eyes fixed upon Jesus, and walk by faith, we shall not stumble and fall. By beholding, we shall become changed into the likeness of the divine.

Our Saviour laid aside his royal robe and kingly crown, and left the glories of heaven to come to this world. He clothed his divinity with humanity. He designed that the fallen humanity might touch his humanity, and receive from him power to be partakers of the divine nature, and to overcome the corruption that is in the world through lust. He is our pattern, and I beseech of you, my brethren, to lay hold of the power that is ours through the union of the divine and the human in Christ. He overcame for us, and we may claim his merits. We may plead his power, his virtue. And as we co-operate with him, and live in harmony with his law, he will cleanse our natures from sin, and impart to us his righteousness.

The world is to be warned of the impending judgments of God that precede the second coming of Christ. Those who know the truth should be taught to labor earnestly for their neighbors and friends. Special efforts must be put forth in behalf of those who do not know the truth. As we ourselves learn more and more how to overcome through the blood of the Lamb, and through the word of our testimony, we shall labor to help those who are weak, and who have been unable to overcome.

There are many who have never heard from the Word the reasons for our faith; and yet some of our ministers feel a burden to hover over little companies of believers in an effort to hold them together. The best way to hold them together is to induce them to maintain a living connection with God, and to exert their influence in seeking to draw others to him. It is our work to help others to place their feet upon the right foundation,

and to understand their duty through a prayerful study of the Scriptures.

Satan knows that his time is short, and he is putting forth every effort in his power to destroy our faith in God and in his Word. His agencies are following us constantly, seeking to induce us to follow his plans, and to take a wrong course in word and deed. But if we will grasp the power that Christ offers, seeking the Lord diligently, and watching unto prayer, we shall have all power and wisdom to meet the attacks of the enemy.

Many of our people do not seem to realize that the time has come for every one to take his stand positively on the side of Jesus Christ and the heavenly angels. By their indifference, by carelessness in word and act, they leave themselves open to the molding influences of the enemy. They seem asleep as regards the issues that are now before the world.

A View of the Conflict

I wish to read to you the description of a scene that passed before me not many years ago. This is published in Testimonies for the Church 8:41-43:

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company of the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Emmanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those that are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and you shall be my sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.'

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standard-bearer fainteth.' Isaiah 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angels voices united in the song, as Christ's soldiers

planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness, as he led them to step by step, conquering and to conquer.

"At last the victory was gained. The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established.

"Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family; clothed with the garments of praise and thanksgiving,--the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will shout in proclaiming, 'There shall be no more sin, neither shall there be any more death.'

"This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is not time for the people of God to be weaklings. We can not afford to be off our guard for one moment.

"'Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not

against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.'"

As I see representations of the terrible conflict that is now waging, and realize that those who are victorious will be with their Lord forevermore, I feel as if I can not spare myself. I must do all I can to help others win the victory and the crown of life. I am now in my eighty-first year, and yet I can not lay down the burden. My pen is in my hand almost constantly, except when I am in attendance at some meeting. I am always glad when I can have the privilege of speaking to a company of people, in the hope that the words I speak will be received, and will exert an influence for good upon life and character.

Since my return from Australia, I have felt a great burden for the work in Oakland. Frequently the Lord has revealed to me, as an indication of unfaithfulness on the part of his people, the little that is being done in our large cities. In the camp-meetings and tent-meetings that have been held in Oakland, I have stood before our own people, and with most earnest entreaties have labored to persuade them to give the truth to those who know it not. But many in our churches say, "We want your labors; we want you to preach to us." Let those who believe the truth, go out and preach it. Let them practise it before their neighbors. The Lord calls upon you, my brethren, to gain a deep, living experience in the things of God. There are sacrifices that we must make. Shall we let the multitudes who know nothing of the truth, perish in their sins, unwarned? Satan is planning to hold these souls fast. He is seeking to hedge up our opportunities for reaching them. But the God of heaven is also at work in their behalf. As you seek to labor for them, his angels will go before you to prepare their hearts, and the same heavenly agencies will go with you as you visit them, to tell them of the sin-pardoning Saviour.

Who will now carry this burden? In view of the great needs all about us, who can be content to hover over our own churches, neither gaining nor imparting strength? Let those who have a living connection with God, go out and labor for unbelievers. We do not call for those who are half asleep to go in their present condition, but we beseech them to awake, to lay hold of the arm of infinite strength, and then go forth speaking the words of life.

Let us now seek God with all the heart, that we may find him. For your soul's sake, I ask you to resist the devil. The promise is that he will flee from you. Put on the whole armor of righteousness, and press the battle to the gates. Heavenly angels will be with you to minister to your needs. You can speak the words of truth, and they will make an impression upon the heart.

How many of those present will now take a position on the Lord's side, enlisting to fight the good warfare? Ask the Saviour to anoint your eyes with the heavenly eyesalve, that you may have spiritual discernment. Break with the enemy, and come into line with the soldiers of Jesus Christ, and with heavenly angels. Here is a world perishing in sin. I beg of you, for Christ's sake, to work along right lines.

Are there those who will pledge themselves to live a life of prayer, ceasing to find fault, ceasing to criticize their brethren, and striving henceforth to be colaborers with Christ Jesus? There are souls to be saved, and we can not afford to lay stumbling-blocks in one another's way. Now we ask you to seek the Lord with all thy heart. Will those who are determined to cut loose from every temptation of the enemy, and to seek for heaven above, signify such determination by rising to their feet. [Nearly all of the congregation present responded.]

We desire that every one of you shall be saved. We desire that for you the gates of the city of God shall swing back on their glittering hinges, and that you, with all the nations who have kept the truth, may enter in. There we shall give praise and thanksgiving and glory to Christ and to the Father evermore, even forever and ever. May God help us to be faithful in his service during the conflict, and overcome at last, and win the crown of life eternal.

[Praying] My Heavenly Father, I come to thee at this time, just as I am, poor and needy, and dependent upon thee. I ask thee to give me and give this people the grace that perfects Christian character. Wilt thou have compassion upon this people? Let thy light shine into the chambers of the mind, and into the soul-temple. My Saviour, thou hast given thy life to purchase thine inheritance, that, as overcomers, they may enter the kingdom of God, where they shall go no more out forever. Bless those who have signified their desire to serve thee. Put thy Spirit upon them.

I ask thee, Heavenly Father, to let thy Holy Spirit come to this people. May thy salvation be revealed. Touch their hearts, and make them very tender. Soften them by thy Holy Spirit, and help them to see the work to be done for their neighbors, and for souls that are perishing all around them. O awaken them to their responsibilities! May they wash their robes of character, and make them white in the blood of the Lamb. Wilt thou encircle them in the arms of thy mercy? Plead with them through the impressions of thy Holy Spirit, that they may try to let their light shine to those that have not known the truth. Put thy church in order, O Lord, that they may labor for souls.

My Saviour, reveal thyself to this people. Let thy love be expressed--O let it be revealed! Hold thy people, that Satan may not have his will and way with them. Help them to press through all opposition, that at last they may lay their crowns at the feet of Jesus in the city of God; and thy name shall have all the glory. Amen.

July 23, 1908

An Appeal to Ministers

The Lord has instructed me to say to his people that he demands a deeper consecration on their part, in every conference, in every church, in every household. Said the messenger: Speak to the leading men, saying, You should give to the people an example of what may be done by the human agent in holy living by coming into close relation to God. Do all in your power to send home the messages of warning that have been given. Wake up the watchmen; for their unbelief has paralyzed the efforts of many who would become workers.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" I repeat this. Many among professedly Christian teachers and pious men are not such at heart. They have not been purifying their souls by obeying the truth. And because the religious experience of many has been only a profession, meat has not been given in due season, and God has been greatly displeased. Blessed is that servant, the Lord declares, whom his Lord when he comes shall find faithful. "Verily I say unto you, That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

This lesson is being fulfilled all around us and right in our midst. In the indifference and boasting of men and women today, the words of the evil servant are being repeated, "My Lord delayeth his coming." In our large cities every kind of wickedness imaginable is being revealed, and yet among the masses, yes, even among the scoffers, there are some who are listening for the trumpet to give the signal of alarm. But they listen in vain. The appropriate warnings have not been given. Is it not high time that the messengers should awake, and give the warning message that is to prepare the world for the judgments that are right upon us?

Let there be an awakening, and heartfelt confessions of sin. Let there be a seeking after God. Let the shepherds throw off the lethargy that is upon them. Wake up, brethren, for Christ's sake wake up! Let earnest, organized efforts be made that light may go forth to those in darkness, who are eating and drinking with those who are befogged with skepticism.

Our sinful condition of lukewarmness has been coming on for years. We are far behind in following the instructions given to enter the cities, and erect memorials for the cause of present truth. For many years the instruction has been repeated to us regarding the work to be done in the cities; yet there seems to be a deathlike slumber upon many ministers and people. There are a few who have been doing all in their power, but the burden of this work has not been borne upon the hearts of our people; they are not urged to co-operate, and to set in order the things that remain, that are ready to die.

At our meetings held in the cities, and at our camp-meetings, we do not ask for great demonstrations, but we ask that the men who come before the people to present the truth shall be in earnest, and shall reveal that God is with them. There must be a special seeking after God, that the work of the meeting may be carried on under the deep movings of the Holy Spirit. There must be no mingling of the wrong with the right. In the past we have had abundant evidence that God will work through those who

place themselves wholly on his side; and this evidence will again be given. We must have at our camp-meetings Christians of the class of whom it was said, "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." Those who seek the Lord in humility of heart will be uplifted and refreshed.

Avoid the Errors of the Past

Those who take hold of the work at this time are not to repeat the mistakes that have been made in the past, when men have sought to control and rule their fellow workers. God forbids that this spirit shall come into his work. Another message than this is to be borne. Those who have felt a burden to place yokes on the necks of their brethren who desired to labor, are called upon to repent and be converted. "Seek ye the Lord while he may be found, call ye upon him while he is near." The message of the third angel is to go forth with a loud voice. Wake up the watchmen; leave them not to settle back in their death-like slumber.

By words and works some have declared, "My Lord delayeth his coming," and the thief is preparing to steal in and destroy their goods. O that our brethren would awake to the situation! Every presentation possible may be made to them, but unless the plowshare of truth shall plow up the fallow ground of the heart, there will be no thorough work done. Hearts that are hard will not be broken until there is deep and sincere repentance. Unless there is a thorough reconversion, some will fall back into the same ways that have been followed for the past eight years.

A Word to the Wavering

Of those who are constantly working to undermine faith in the message God is sending to his people, I am instructed to say, "Come out from among them, and be ye separate." Come into the light, brethren, and lead others to the Way, the Truth, and the Life. Those who in faith accept the leadings of the Spirit of God will see where their dangers lie, and will make decided moves in the right direction.

There are some who have not accepted the messages God has sent, and these have sown the seeds of unbelief until tares have sprung up and multiplied. Those who themselves have a tottering faith are constantly working to weaken the faith of those

who come within the reach of their influence. Those who have stood directly in the way of the work of God for the past fifteen years, are not to be sustained or given influence.

Now, brethren and sisters, is your time to obtain an experience that will be invaluable to you in the future. But there can be no compromise. Those who desire to be accepted as workers in the future of this cause, must advance step by step heavenward. "Faith is the substance of things hoped for, the evidence of things not seen."

July 30, 1908

Our Publications

The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses, Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that "here are they that keep the commandments of God, and the faith of Jesus." Let our literature give the message as a witness to all the world.

Our workers should now be encouraged to give their first attention to books that deal with the evidences of our faith, which teach the doctrines of the Bible, and will prepare a people to stand in the trying times before us. Having brought a people to the enlightenment of the truth by prayerful labor in Bible instruction, and through a wise use of our publications, we are to teach them to become laborers in word and doctrine. We are to encourage them to scatter the books that deal with Bible subjects, and whose teachings will prepare a people to stand, having their loins girded with truth, and their lamps burning.

We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the Word with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos. Let every human intelligence who professes the name of Christ testify, The end of all things is at hand; prepare to meet thy God.

Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher. You who believe the truth for this time, wake up. It is our duty now to bring in all the means possible to help those who understand the truth to proclaim it. Part of the money that comes in from the sale of our publications should be used to increase our facilities for the production of more literature that will open blind eyes and break up the

fallow ground of the heart.

There is danger of our brethren entering into commercialism, and becoming so engrossed in worldly business that the truths of the Word of God in their purity and power are not brought into the life. The love of trade and gain is becoming more and more prevalent. My brethren, let your souls be truly converted. If ever there was a time when we needed to understand our responsibilities, it is now, when truth is fallen in the streets, and equity can not enter. Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish; and everything that can be shaken will be shaken, and those things that can not be shaken will remain. The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. But if our life is hid with Christ in God, we shall see of his grace and salvation. Christ is coming to establish his kingdom on the earth. Let our tongues be sanctified, and used to glorify him. Let us work now as we have never worked before. We are exhorted to "be instant in season, out of season." We are to make openings for the presentation of the truth. We are to improve every opportunity of drawing souls to Christ.

As a people we are to be reconverted, our lives sanctified to declare the truth as it is in Jesus. In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart. God alone has the power to forgive sins; if we do not speak this message to the unconverted, our neglect may prove their ruin. Blessed, soul-saving, Bible truths are published in our papers. There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls. Satan is at work to deceive the very elect, and now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?

If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. It was thus the Saviour preached the gospel in the highways and byways; and as he spoke, the little group that listened to him swelled to a great company. Present-day evangelists are to be workers together with Christ. These, just as verily as the first disciples, have the assurance: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to

observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

The work to be carried on by the people of God is declared in the words of inspiration: "Behold, I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

God invites all men to the fullest investigation of the claims of his law. His Word is sacred and infinite. The cause of truth is to go forth as a lamp that burneth. Earnest study of the Word of God will reveal the truth. Sin and wrong will not be sustained, but the law of God will be vindicated. "Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth bread to the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Christians are to seek their light from the Word of God, and then in faith go forth to give that light to those who sit in darkness.

August 6, 1908

Circulate the Publications--No. 1

In the night of March 2, 1907, many things were revealed to me regarding the value of our publications on present truth, and the small effort that is being made by our brethren and sisters in the churches for their wide circulation.

I have been repeatedly shown that our presses should now be constantly employed in publishing light and truth. This is a time of spiritual darkness in the churches of the world. Ignorance of divine things has hidden God and the truth from view. The forces of evil are gathering in strength. Satan flatters his coworkers that he will do a work that will captivate the world. While partial inactivity has come upon the church, Satan and his hosts are intensely active. The professed Christian churches are not converting the world; for they are themselves corrupted with selfishness and pride, and need to feel the converting power of God in their midst before they can lead others to a purer or higher standard.

An Encouraging Experience

The afternoon of March 2 I spent in counsel with Brother and Sister S. N. Haskell, discussing the work in Oakland, and their plans to go East to spend some time in South Lancaster. After our visit I was weary, and retired early. I was suffering with rheumatism in my left side, and could get no rest because of the pain. I turned from side to side, trying to find ease from the suffering. There was a pain in my heart that portended no good for me. At last I fell asleep.

About half-past nine I attempted to turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side, and moved my hands, I experienced an extraordinary freedom and lightness that I can not describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings.

This peculiar light I have experienced in the past in times of special blessing, but this time it was more distinct, more impressive, and I felt such peace, peace so full and

abundant no words can express it. I raised myself into a sitting posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the angels. Then a Voice spoke to me, saying, "Fear not; I am your Saviour. Holy angels are all about you."

"Then this is heaven," I said, "and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now, and I shall enjoy peace and rest. O, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God's little children? and shall I always have this peace?"

The Voice replied. "Your work is not yet done."

Again I fell asleep, and when I awoke, I heard music, and I wanted to sing. Then some one passed my door, and I wondered if that person saw the light. After a time the light passed away, but the peace remained.

After a while I fell asleep again. This time I seemed to be in a council meeting where our book work was being discussed. There were a number of our brethren present, leaders in our work, and Elder Haskell and his wife were there consulting together and with the brethren about the circulation of our books, tracts, and periodicals.

Elder Haskell was presenting strong reasons why the books which contain the knowledge that has been communicated to Sister White,--the books containing the special message to come to the world at this present time,--should be more freely circulated. "Why," he inquired, "do not our people appreciate and circulate more widely the books bearing the divine credentials? Why is not a specialty made of the books containing the warnings regarding Satan's work? Why do we not give greater effort to circulating the books that point out Satan's plans to counterwork the work of God, that uncover his plans and point out his deceptions? The moral evils of his deceptions are to be removed by opening the eyes of the people so that they shall discern the situation and the dangers of our times; so that they shall make diligent effort to lay hold by faith upon Christ and his righteousness."

A messenger from heaven stood in our midst, and he spoke words of warning and instruction. He made us clearly understand that the gospel of the kingdom is the

message for which the world is perishing, and that this message, as contained in our publications already in print, and those yet to be issued, should be circulated among the people who are nigh and afar off.

Dangers in Speculative Study

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart; for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions, and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.

There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book "Living Temple" is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ.

The Father and the Son each have a personality. Christ declared, "I and my Father are one." Yet it was the Son of God who came to the world in human form. Laying aside his royal robe and kingly crown, he clothed his divinity with humanity, that humanity through his infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.

Christ was tempted in all points as man is tempted, but at no time did he bring against the tempter a railing accusation. To every temptation he presented the Word of the Lord. "It is written" was his never-failing weapon. We, as the representatives of Christ, are to meet every thrust of the enemy with the Word of the living God. Never should we allow ourselves to follow the trail of the serpent by using his scientific arguments. Satan can never gain advantage of the child of God who relies on the Word

of God as his defense.

Our Counselor impressed deeply on our minds that God's commandment-keeping people must be sanctified through the truth, and that truth must ever be given the foremost place. We must not forget that Satan still lives to exercise his deceptive power through false science.

Christ was the Majesty of heaven, the Prince of life; yet he humbled himself as a man, and became obedient to every law of God. He passed over the ground that every man must tread who takes his name, and came forth from his trial pure and untainted by sin. He was our example in all things.

The first advent of Christ and his life of ministry are not studied as they should be. His life was one of self-denial, in which truth in all its noble qualities was expressed. He lived to bless humanity by every good word and work.

August 13, 1908

Circulate the Publications--No. 2

The work of book-making is a grand and good work; but it has not always stood in the high and holy position that God designed it should occupy, because self has been interwoven with the work of some who have engaged in it. The book work should be the means of quickly giving the sacred light of present truth to the world. The publications that come forth from our presses today are to be of such a character as to strengthen every pin and pillar of the faith that was established by the Word of God and by the revelations of his Spirit.

The truth that God has given for his people in these last days should keep them firm when there come into the church those who present false theories. The truth that has stood firm against the attacks of the enemy for more than half a century must still be the confidence and comfort of God's people.

Our evidence to non-professors that we have the truth of the Word of God will be given in a life of strict self-denial. We must not make a mockery of our faith, but ever keep before us the example of him who, though he was the Prince of heaven, stooped to a life of self-denial and sacrifice to vindicate the righteousness of his Father's word. Let us each resolve to do our best, that the light of our good works may shine forth to the world.

Unity and Progress

Perfect agreement should exist in the plans laid for the publication of our books and periodicals, that the light which they contain may be quickly carried everywhere, to the nominal churches and to the world. Much more should have been accomplished in the sale of our books than we see accomplished today.

Our ministers should call upon the church-members to let the truth triumph. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come

to thy light, and kings to the brightness of thy rising." Unity and love will accomplish wonderful things for the believers. Will not our churches arouse, and give the last warning message to the world?

Our Relief Books

"Christ's Object Lessons" is a book that speaks for itself, and it has accomplished a good work. As it has been sold, and the object of its sale related, money has been received that has relieved the indebtedness of our schools. But more than this, many by reading the book have been blessed by its lessons of truth, and many more will be blessed by reading it.

The book "Ministry of Healing" may do the same work for our sanitariums and health institutions that "Christ's Object Lessons" has done for our schools. This book contains the wisdom of the Great Physician. To me it has been a great privilege to donate my work on these books to the cause of God. In the future there should be a much greater effort made to increase their sale.

Lift the Debts

God designs that we shall learn lessons from the failures of the past. It is not pleasing to him to have debts rest upon his institutions. We have reached the time when we must give character to the work by refusing to erect large and costly buildings. We are not to copy the mistakes of the past, and become more and more involved in debt. We are rather to endeavor to clear off the indebtedness that still remains on our institutions. Our churches can help in this matter if they will. Those members to whom the Lord has given means can invest their money in the cause without interest or at a low rate of interest, and by their free-will offerings they can help to support the work. The Lord asks you to return cheerfully to him a portion of the goods he has lent you, and thus become his almoners.

Another View of the Book Work

Afterward we were in camp-meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these

appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward.

Because books were being sold at low prices, some being specially reduced for the occasion, many were purchased, and some by persons not of our faith. They said, "It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends."

But dissatisfaction was expressed by some of our own people. "A stop must be put to this work," one said, "or our business will be spoiled." As one brother was carrying away an armful of books, a canvasser laid his hand upon his arm, and said, "My brother, what are you doing with so many books?" Then I heard the voice of our Counselor saying, "Forbid them not." This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven.

Some of the workers continued to appear much cast down. One was weeping, and said, "These are doing the publishing work an injustice by purchasing these books at so low a price; besides, this work is depriving us of some of the revenue by which our work is sustained." The Voice replied, "You are meeting with no loss. These workers who take the books at reduced prices could not obtain so ready sale for them except it be at this so-called sacrifice. Many are now purchasing for their friends and for themselves who otherwise would not think of buying."

A Caution

Then instruction was given to Elder Haskell that in his anxiety to supply the people with the precious truth contained in his books, in his desire that all should feel that the books are worth more than they cost, and that all should be encouraged to give them a wide circulation, he was selling his books too cheap, and thus making his own burden too heavy.

Our Counselor said, "The books should be sold in such a way that the author will not be left bare-handed, and that the publishing-house shall have a proper margin so that it will have means to carry on its work."

A Parable for Our Study

"The kingdom of heaven is like unto a man that is an householder," Christ declared, "which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny.

"But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

The value of service to God is measured by the Spirit in which it is rendered, rather than by the length of time spent in labor.

I am very desirous that the light contained in my books shall come to every soul possible; for God has sent the message for all. These books contain precious lessons in

Christian experience. I would not dare forbid that these books be sold on special occasions at a low price, lest I should hinder the reading of the book, and thus withhold the light from some soul who might be converted to the truth. I have no forbiddings to place on the work of circulation of our books. Let the light be placed on the candlestick, that it may give light to all that are in the house.

A Lesson in Commercialism

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

"And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

August 20, 1908

A Broader View

In carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely, so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic; and men and women are needed to enter these doors, and begin earnest work for the salvation of souls.

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations and practise the strictest economy.

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given them the privilege of handling precious books that have been dedicated for the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they canvass for these books, many may learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. And as they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.

The students who take up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they

familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books contain the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world.

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting-up for service in the Lord's vineyard.

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. And in many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing."

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for the hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances.

How much better is this plan than for students to go through school without obtaining a practical education in field work, and, at the end of their course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with pioneer work in foreign lands! And what a burden some one will have to carry until the debts incurred by the student have been paid!

On the other hand, how much might be gained, if the self-supporting plan were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields.

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons," and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions.

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. And as we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

August 27, 1908

Camp-Meetings and Our Publications

In connection with our camp-meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and acquaintances. Many have been taught how to labor as self-supporting missionaries in their home communities. Many have returned home from these annual gatherings, to labor with greater zeal and intelligence than hitherto.

It would be pleasing to God if far more of this practical instruction were given the church-members who attend our camp-meetings, than has usually been given in years past. Our general workers and our brethren and sisters in every conference should remember that one of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work. This phase of our camp-meetings is outlined in Testimonies for the Church 6:32, as follows:

"God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as 'the Lamb of God, which taketh away the sin of the world." John 1:29. We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all."--Pages 32, 33.

"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....

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in him who has promised to save all that come unto him."--Pages 49, 50.

In some of our conferences, the leaders have hesitated to introduce these practical methods of instruction. Some are naturally inclined to sermonize rather than to teach. But on such occasions as our annual camp-meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the place where they may live. In many instances it would be well to set apart certain men to carry the burden of different lines of educational work at these meetings. Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work. And let chosen workers take a special interest in teaching many how to handle "Christ's Object Lessons" and "Ministry of Healing."

Many have never learned how to sell the books dedicated to the advancement of our institutional work. But such should not excuse themselves. They should study diligently how they may do their part faithfully in connection with the circulation of these precious books. Our schools and sanitariums must be conducted on a high plane of efficiency, and a solemn responsibility rests upon us all to help place these institutions on vantage-ground by giving the relief books a wide circulation. God will be glorified by every one who takes an active interest in the work of placing these books in the hands of the multitudes who are in need of the saving truths of the gospel.

The opportunity we have of doing good by striving to carry out the Lord's plan for the relief of our schools and sanitariums, has been presented to me over and over

again in connection with the Southern California Conference. The conditions there are unusually favorable for a long-continued effort to push the sale of "Christ's Object Lessons" and "Ministry of Healing." Our brethren and sisters in Southern California should never weary of this plan for raising money to meet the debts that have accumulated. The students of the Fernando School, and the nurses of the three sanitariums that have been established, can ill afford to lose the precious experiences in missionary work that come to those who handle the relief books. And the conference can ill afford to lose the results, spiritual as well as financial, that would accompany a continued effort of this sort.

But years have passed, and students who should have been gaining rich experiences in actual missionary work, have not been encouraged to launch out heartily in the sale of "Christ's Object Lessons." Church-members in many places have daily met with strangers,--tourists, men and women of means and influence,--and yet such opportunities as these for circulating "Christ's Object Lessons" and "Ministry of Healing" have been allowed to pass by unimproved. Many honest-hearted persons who could have been reached by diligent, whole-hearted effort, have not been given the light of the third angel's message. And all the while, money that was needed to found new institutions and to support laborers in mission fields, has been gathered for the benefit of one of our schools.

Had the Lord's plan been followed, his name would have been glorified, and many spiritual victories would have been won. Those having means would have been more able and willing to come up to the help of the Lord when he was leading out in an extraordinary manner in the establishment of strong medical missionary centers in the vicinity of great thoroughfares of travel. Students would have received a training that would have greatly increased their efficiency as practical missionaries at home and abroad. Churches would have been revived with spiritual blessings. Many would have been won to the truth, and these would have brought into the cause their influence and their means.

In such places as Southern California, where thousands of tourists, many of them in search of health and strength, are constantly coming and going, special and continuous efforts should be put forth to scatter the bright rays of light and truth. The books, "Ministry of Healing" and "Christ's Object Lessons," are peculiarly adapted for use in tourist centers, and everything possible should be done to place copies of these

works in the hands of those who have leisure and inclination to read. Especially do those who are seeking for restoration of health, need the book. "Ministry of Healing." Every favorable opportunity for reaching this class is to be improved.

My heart has rejoiced as I have learned of a revival of the relief work in Southern California during the past few months. At Loma Linda some of the nurses have been given a special training for the work of selling "Ministry of Healing;" and as they have visited homes in the neighboring cities and villages, the blessing of heaven has rested richly upon them, and favorable impressions have been made in behalf of our people and their work.

At the Fernando School, the teachers have recently led out in reviving an interest in the sale of "Christ's Object Lessons." Bands of students, after prayerful study of the book, have visited Los Angeles in company with their teachers, and have gained a sound, solid experience which they prize above silver and gold. This kind of work is, in fact, one of the means God has ordained for giving our youth a missionary training; and those who neglect to improve such opportunities lose out of their lives a chapter of experience of the highest value. By entering heartily into this work, students can learn how to approach with tact and discretion men and women in all walks of life, how to deal with them courteously, and how to lead them to give favorable consideration to the truths contained in the books that are sold.

Our greatest burden should be, not the raising of money, but the salvation of souls; and to this end we should do all in our power to teach students how to lead souls to a knowledge of the third angel's message. When we are successful in the work of soul saving, those who are added to the faith will, in turn, use their ability in giving the truth to others. When we labor diligently for the salvation of our fellow men, God will prosper our every effort.

To the presidents of conferences, and to others in positions of leading responsibility, I would say: Let us do all in our power to impress upon the teachers connected with our educational institutions the great value of the blessings in store for those who seek diligently to make the best possible use of the gift, "Christ's Object Lessons." Let us encourage the teachers to unite with many of their students in a prayerful study of this book, preparatory to going out with them into active field work. Let us help the educators to understand their responsibility in this matter. Let us do all

we can to revive the "Christ's Object Lessons" work, and to inaugurate plans for an active campaign with "Ministry of Healing."

As teachers and students engage heartily in this line of work, they will gain an experience that will fit them to do valuable service in connection with our camp-meetings. Through the instruction that they can give to the believers in attendance, and through the sale of many books in the places where such meetings are held, those who have been in the school will be able to do their part in reaching the multitudes who need to be given the third angel's message. Let teachers and students nobly bear their share of the burden of showing our own people how to communicate the message to their friends and neighbors.

When we follow plans of the Lord's devising, we are "laborers together with God." Whatever our position,--whether presidents of conferences, ministers, teachers, students, or lay-members,--we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page. In our schools and sanitariums, in our home churches, and particularly in our annual camp-meetings, we must learn to make a wise use of this precious agency. With patient diligence, chosen workers must instruct our people how to approach unbelievers in a kindly, winning way, and how to place in their hands literature in which the truth for this time is presented with clearness and power.

My brethren and sisters, let us not become weary in well-doing. During his earthly ministry, Christ traveled on foot from place to place. Wearied, as he ofttimes was his human nature taxed to the uttermost, yet he was ever ready to heal all who came unto him, and to teach them the way of life eternal. Though often physically exhausted, he left not his work. There was a world to be saved. He made every sacrifice possible, in order that light and truth might shine forth.

The Lord God of Israel desires us to link up in holy union with himself, and exercise the living faith that works by love and purifies the soul. He desires that we shall be a working corps of laborers endowed with adaptability for his service; and to such he promises power to win a glorious victory for him.

September 3, 1908

Provision for Our Schools An Appeal to Ministers, Physicians, and Teachers in Southern California

The men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear responsibilities in the work of the gospel to be apt learners in the school of Christ. The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work.

Our brethren should not forget that the wisdom of God has made provision for our schools in a way that will bring blessing to all who participate in the enterprise. The book, "Christ's Object Lessons," was donated to the educational work, that the students and other friends of the schools might handle these books, and by their sale raise much of the means needed to lift the school indebtedness. But this plan has not been presented to our schools as it should have been; the teachers and students have not been educated to take hold of this book and courageously push its sale for the benefit of the educational work.

Long ago the teachers and students in our schools should have learned to take advantage of the opportunity to raise means by the sale of "Christ's Object Lessons." In selling these books the students will serve the cause of God, and, while doing this, by the dissemination of precious light, they will learn invaluable lessons in Christian experience. All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of the workers, for the relief of the schools, and for the winning of souls to the cause of Christ.

In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have had encouragement to do it; but there is need of means to carry the work forward successfully. It was God's purpose that by the sale of "Ministry of Healing" and "Christ's Object Lessons" much means should be raised for the work of our sanitariums and schools, and that our people would thereby be left more

free to donate of their means for the opening of the work in new missionary fields. If our people will now engage in the sale of these books as they ought, we shall have much more means to carry the work in the way the Lord designed.

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has done good. And the lessons that have been learned by those who have engaged in this work, have well repaid their efforts. And now our people should all be encouraged to take part in this special missionary effort. Light has been given me that in every possible way instruction should be given to our people as to the best methods of presenting these books to the people.

I have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more than instructing them how to sell the Signs of the Times and other periodicals. It includes thorough instruction in how to handle such books as "Christ's Object Lessons" and "Ministry of Healing." These are books which contain precious truths, and from which the reader can draw lessons of highest value.

Why was not some one appointed at your camp-meeting [in 1907] to present the interests of this line of work to our people? In your failure to do this, you lost a precious opportunity to place large blessings within the reach of the people, and you also lost an opportunity of raising means for the relief of our institutions. My brethren, let us encourage our people to take up this work without further delay.

There are some who have had experience in the sale of health foods who should now interest themselves in the sale of our precious books; for in them is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of "Christ's Object Lessons" and "Ministry of Healing." The thousands of transient residents and visitors would be benefited by the lessons they contain, and those who bear responsibilities in our sanitariums should act wisely in this matter, encouraging all, nurses, helpers, and students, to gather by this means as much as possible of the money required to meet the expenses of the different institutions.

Why are our people so slow to understand what the Lord would have them do? Our leading workers should prepare beforehand to use their opportunities at our large and small gatherings to present these books to our people, and call for volunteers who

will engage in their sale. When this work is entered into with the earnestness which our times demand, the indebtedness which now rests upon our schools will be greatly lessened. And then the people who are now being called upon to give largely of their means to support these institutions, will be free to turn a larger part of their offerings to missionary work in other needy places, where special efforts have not yet been made.

Great good will result from bringing these books to the attention of the leaders in the Woman's Christian Temperance Union. We should invite these workers to our meetings, and give them an opportunity to become acquainted with our people. Place these precious books in their hands, and tell them the story of their gift to the cause, and its results. Explain how, by the sale of "Ministry of Healing," patients may be brought to the sanitarium for healing who could never get there unaided; and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed. If our sanitariums are wisely managed by men and women who have the fear of God before them, they will be a means of bringing us in connection with workers in the Women's Christian Temperance Union, and these workers will not be slow to see the advantage of the medical branch of our work. As a result of their contact with our medical work, some of them will learn truths that they need to know for the perfection of Christian character.

One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness; and he will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When his people will come up unitedly to the help of his cause in the earth, no good thing that God has promised will be withheld from them.

In places like Los Angeles, where the population is constantly changing, wonderful opportunities are presented for the sale of our books. A great loss has been sustained because our people have not more fully embraced this opportunity. Why should not the teachers and students from the San Fernando School make Los Angeles a special field for the sale of "Object Lessons"? If with earnestness and faith they will work out the plan that has been given us for the use of this book, angels of God will attend their steps, and the blessing of heaven will be upon their efforts.

It would have been an excellent thing if the teachers of the San Fernando School

had, during the vacation, availed themselves of this opportunity to push the work with "Christ's Object Lessons." They would have found a blessing in going out with the students and teaching them how to meet the people, and how to introduce the book. The story of the gift of the book and its object would lead some to have a special interest in the book and in the school for which it is sold.

Why have not the teachers in our schools done more of this work? If our people would only realize it, there is no more acceptable work to be done in the home field than to engage in the sale of "Object Lessons;" for while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing the precious truths of the Word of God to the attention of the people.

The indifference that has been manifested by some toward this enterprise is displeasing to God. He desires that it shall be recognized by all our people as his method of relieving our schools from debt. It is because this plan has been neglected that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasury, and more money in the hands of his people to relieve the necessities of other needy departments of the cause, and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service.

I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our medical and educational workers, if they would get all the benefit that God intends shall come to them through the use of "Object Lessons" and "Ministry of Healing." I ask you, my brethren, to read these words to our people, that they may learn to show the spirit of wisdom, and of power, and of a sound mind.

September 3, 1908

Teacher, Know Thyself

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies and who does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity.

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life.

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory.

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul is stayed upon Christ will speak and act like a Christian. Such a one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day molded by the holy influences of the Spirit of

God. Then Christ can speak to the heart, and his voice, saying, "This is the way; walk ye in it," will be heard and obeyed.

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the Man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely.

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. It is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; its transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven.

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place.

In the night season these words were spoken to me: "Charge the teachers in our schools to prepare the students for what is coming upon the world." The Lord has been waiting long for our teachers to walk in the light he has sent them. There is need of a humbling of self, that Christ may restore the moral image of God in man. The character of the education given must be greatly changed before it can give the right mold to our institutions. It is only when intellectual and moral powers are combined for the attainment of education, that the standard of the Word of God is reached.

These words were clearly and forcibly spoken: "Confess your faults one to another, and pray one for another, that ye may be healed. Press together; press together, and love as brethren. Pray together." The Lord has paid the price of his own blood for the salvation of the world. He suffered every indignity that men could devise and Satan could invent, in order to carry out the plan of salvation. Let not the teacher seek to exalt self, but let him see the necessity of learning of Christ daily, and making him the

pattern. For teachers and students our Lord and Saviour Jesus Christ should be the only example.

Bear in mind that the Lord will accept as teachers only those who will be gospel teachers. A great responsibility rests upon those who attempt to teach the last gospel message. They are to be laborers together with God in the training of human minds. The teacher who fails to keep the Bible standard always before him, misses an opportunity of being a laborer together with God in giving to the mind the mold that is essential for a place in the heavenly courts.

September 10, 1908

Medical Missionary Work Among the Colored People in the South

When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. Intemperance has well-nigh filled the world with disease, and the ministers of the gospel can not spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth--young men and young women of good Christian character--be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus is our example. He came to the world as the servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching,

and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as a medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers.

The colored medical missionary worker stands on vantage ground. In the [providence] of God, a wide field of usefulness is open to him. He is permitted to enter where others are refused admission. In his consistent daily life of self-denial and self-sacrifice, he may exert a quiet yet far-reaching influence in behalf of the truth for this time. And he will not lack opportunity for testifying of the saving grace by which his life is being constantly transformed into the likeness of the great Medical Missionary.

To many of the colored people, the difficulties against which they have to contend seem almost insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be helped and encouraged. There is talent among the colored race, and this talent will be developed where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard. There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need, at times, the assistance of white workers, but their talents will tell greatly for the success of the work.

O, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South! Could the veil be removed, could we but realize the distressing condition of thousands suffering from physical and spiritual maladies, how earnestly would we plan to train suitable colored workers to go forth to minister to the needs of their own race! How gladly would we come up to the help of the Lord, by

giving freely of our means for the establishment and maintenance of training centers where colored youth could be fitted for helpful service as true medical missionary evangelists! May God enable us to discern the opportunities now afforded us to lay broad plans for carrying forward this line of work in a manner befitting its importance.

Those who are able to relieve the sick of their temporal infirmities, will often find ready access to hearts. Grateful for the loving ministry performed in their behalf, many will gladly listen to words of spiritual comfort and consolation. Their hearts will be susceptible to the influence of the Holy Spirit, as the consecrated medical missionary opens the Scriptures of truth, and brings to their attention the special warning message for this time. Many will decide to yield their all to the Lord.

Such a work as this is sadly needed in the cities of the South. Thousands of colored people have drifted into these congested centers. In many, many families, want and misery and deep spiritual poverty prevail. For such classes as these, the medical missionary evangelist is peculiarly fitted. But work of this character can not be undertaken unless the workers are first trained, and then supplied with needed facilities. Means is needed for the prosecution of such work. And in the privilege of contributing to the support of his cause in the earth, God has graciously given us opportunity to participate in the rewards of those who engage in this line of service.

Soon the work of God in the earth will close triumphantly. Soon those who have remained steadfast unto the end will be granted an abundant entrance into the kingdom of our Lord. As the opportunities for service are now presented, shall we not quickly respond, giving freely of our means for the support of the closing work? It is now our privilege to return unto the Lord his own, in free-will gifts and offerings; soon we shall receive the reward of the faithful.

Of all the joys that await the redeemed in the earth made new, one of the highest will be the privilege of mingling our voices with the voices of those whom we have helped to save, in praise and adoration to the One who put into our hearts a desire to give. As God hath prospered us, let us now do all in our power to further the interests of his kingdom. Soon "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

September 17, 1908

Lamps Without Oil

The necessities of the times demand that most earnest efforts be put forth for the advancement of the third angel's message. Evil angels are endeavoring by every ingenious method to counterwork the work of God. Heavenly agencies are laboring to make effective the message of light and truth. Yet at such a time a lack of consecration and faith is manifest among God's people that is grieving the Holy Spirit. Many of our workers seem to be sleeping.

To many the Bible is as a lamp without oil, because the knowledge of the Word is turned into channels of speculation that bring misunderstanding and confusion to minds. This has been done by some to such a degree as to give occasion for those who are watching us to make of none effect the message of truth. I am instructed to ask our leading men and ministers, Are you laborers together with God? or do you place your own interpretation upon the Word? It is the duty of every worker to ask himself the question, Whom am I serving? Beware, brethren, lest self be interwoven with your exposition of the Word. Beware lest you lead any soul to a misunderstanding of the Word. The Lord now calls for the truth to be presented in its simplicity, that all, even the most ignorant, may understand its requirements.

The psalmist writes: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies,

as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."

Let the young men and women study these words, and encourage a spirit that will desire to heed the way of the Lord.

David continues: "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law.... Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I shall keep thy law; yea, I will observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness."

Such prayers as this the Lord's servants should be continually offering to him. This prayer reveals a consecration to God of heart and mind; it is the consecration that God is asking us to make.

The Word of God brings plainly to view two classes of people, the wise and the foolish. Let those who profess to know the truth for these last days take heed that they be not found among the foolish, whose lamps are going out because they have failed to supply themselves with the holy oil, the spirit and grace of Christ. Through the agency of the two anointed ones who stand by the Lord of the whole earth, provision has been made that every soul may be abundantly supplied.

Unless there is a connection with heavenly agencies, the strong, pure influence which should be exerted by every worker in the field will be lacking. They will be no more prepared to do the work which the Lord expects them to do than were the foolish virgins prepared to answer the call, "Behold, the Bridegroom cometh; go ye out to meet him." The Holy Spirit will not be represented in their labors. They have the form of the truth; they have the lamp, but they have no oil in their vessels. The power of a godly example is lacking. There is no living experience to give power to the truth presented.

If the influence of heavenly agencies is not combined with human effort, the

word of truth presented will be ineffective. Great zeal may be manifested, but if the daily example is not a living, powerful influence for good, the zeal will be worthless. Unless the Spirit of God accompanies the worker to correct every unsanctified way, his work will be superficial and weak.

Spiritual things, the apostle Paul declares, are spiritually discerned. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

I am instructed to say to many professed believers, Unless you look upon your religious experience in an altogether different light than you have, you are going to meet with keen disappointment. The righteousness of Christ is revealed from faith to faith; that is, from your present faith to an increased understanding of the faith which works by love and purifies the soul. Those who endure trial for the truth's sake, who make sacrifices to help those in need, do so because of the presence of the love of God in the soul. When men and women give themselves unreservedly to the exercise of unselfish works, it is because the grace of Christ is in the heart, molding the life to his example. But if the heart is destitute of the Spirit of God, if it does not possess the rich grace of God, there is no oil in the vessel with the lamp, there is no treasure in the earthen vessel.

Those who are genuinely converted will not act like the worldling, but their experience will answer to the words of the apostle Paul when he declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." When Christ imparts to any the blessings of his grace, he lays the recipients under special obligation to place their capabilities and powers at the service of God. They are called

so to relate themselves to the work of the Master, that they will reveal in all their actions that they are converted. In their reverence and homage for the character of Christ, they will reproduce that character in their own, thus testifying to the attributes of the Father.

There is need that we study carefully the evidence we give in our own lives that we are Christians. On the part of some, evidence has been given of an unchristian spirit. They have revealed that they need a reconversion if they would not be disappointed in the great day of final award.

There are troublous times before us, when everything that can be shaken will be shaken. For this conflict with the powers of evil we are bidden to arm ourselves with all the armor of God, "above all," the apostle exhorts, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

We have reason for great thankfulness that we have the perfect example of the life of Christ. As he did, so day by day we are to obey the word of the Lord. Let us cultivate a grateful spirit. Let us make sure work for eternity. The humility and benevolence of Christ's life revealed in ours, is the testimony we give to the world that we are his disciples. Through a life of obedience and self-sacrifice we are to reveal the love of God for fallen man.

Those who would have the life that measures with the life of God, must be workers in this life. They must watch unto prayer. They must not fail nor be discouraged. By faith they must work out their own salvation. By faith and complete submission to the will of God, they must become partakers of God's love and doers of his will.

September 24, 1908

Build on a Sure Foundation

The story of a crucified and risen Saviour is the great central theme of the Word of God. In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race.

Christ was crucified to save the world. For his enemies, for a race in rebellion against God, our Saviour suffered the most excruciating agonies that human flesh could endure. He has made ample provision for sinners, that they need not perish. In the light of his death-agony on the cross, we may know that whosoever will truly repent and receive him as a personal Saviour will receive everlasting life.

Our highest privilege is to honor Jesus Christ. We need now, in this year 1908, a continual spirit of submission to the will and requirements of God. His Word is plain. If we will seek for a personal experience in submitting to its requirements, we may appropriate the promise, "The meek will he guide in judgment: and the meek will he teach his way." As we study the Word prayerfully, with an obedient heart, the Holy Spirit will be with us to make upon our minds the correct application.

This is a privilege that the world can not receive or understand; for they have not the "Spirit of truth, whom," Christ declared, "the world can not receive, because it seeth him not, neither knoweth him." But to his disciples he says, "Ye know him; for he dwelleth with you, and shall be in you." You have the mind of Christ.

In the parable of the marriage of the king's son, Jesus relates how, after earnest efforts, "the wedding was furnished with guests." He continues: "When the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he said unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

It has been repeatedly revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed. Many, many will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, "How camest thou in hither not having on a wedding-garment?"

Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ.

When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, but which had not taught him the lesson of humility that might have saved him. "O thou king," said the prophet, "the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will."

Then the enormity of Belshazzar's guilt was thus emphasized: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways hast thou not glorified: then was the part of the hand sent from him; and

this writing was written.

"And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it. Tekel; Thou are weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians."

The Lord does not suffer wicked practises to go on without sending reproof and warning. There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God's dealings with others who have been disobedient, yet who have not sought to correct their ways before God. They have endeavored rather to make of none effect the messages that God has sent. They have continued to exalt themselves, and to carry out their own ways in defiance of the words of God. They have not been ignorant of the right way, but they have allowed their eyes to be blinded. In pronouncing judgment upon these, God will say, as he said to the wicked king, "Thou ... hast not humbled thine heart, though thou knewest all this."

Many have continued in a wicked course of action, until the Lord Jesus can not accept their services unless there is a genuine conversion. His people today have no excuse for turning away from the counsels of his Spirit. In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God's people have not taken heed to the warnings of God.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of

the destroyer.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church.

Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past. The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them.

The angel of the Lord instructed me, "Go, stand before my people, and speak to them the words that I will give you for church-members and for unbelievers. I will give you tongue and utterance. You have been called from the needy field in Australia to bear a living testimony that, if heeded, will be the salvation of many souls. New agents must occupy the field you have left. I have a work for you among a people, many of whom have followed their own evil course, and refuse to come to the light."

Christ was the greatest missionary this world has ever known. The Word has been made flesh, and dwelt among us as a minister of healing to both soul and body. His work is to be carried forward in the earth today. The only work worthy of our attention in this world is the advancement of the kingdom of God. To those who will unite as agents of Christ in the carrying forward of his work in the earth, the promise is sure that they shall receive souls for their hire.

The salvation of fallen and sinful humanity is a grand co-operative work, in which every being from the loftiest angel to the lowliest saint has his appointed place. The innumerable company of angels are united with us, in co-operation with God and Jesus Christ, in the work of saving souls. Think of this, you who feel no burden to be

united with Christ, that his church may be revealed as a body of laborers together with God.

Let all draw together in unity, their dependence placed upon Christ Jesus. "Ye are the body of Christ, and members in particular." The truth is a sanctifying, unifying power. We are baptized into one body, and united through the sanctification of the Holy Spirit. In carrying forward the work of the Lord, there will not be one indifferent member. If one member suffers, all the others will suffer with him. If one member receives a rich blessing, all the members will rejoice with him.

The Lord of heaven and earth is the strength of his people. He is the light and life of every truly converted soul. His Spirit, working with its quickening power, will be recognized by its inspiration, and its abiding influence. Christ our Lord identifies himself with the members of his church. It is this union of the human and the divine that convicts the world. Through the blessed union of those who are sanctified body, soul, and spirit, the truth is magnified. All are to blend in keeping the unity of the Spirit in the bonds of peace.

To the principalities and powers in heavenly places is made known by the church the manifold wisdom of God. Were all who profess to be church-members truly converted, what a power for truth and holiness would be manifested. They would be laborers together with God in leading souls to Christ. There can be no repining when Christ is formed within, the hope of glory.

The message I have to bear is that a much higher standard must be reached by God's people. I entreat all to heed this warning. I dare not cease to "cry aloud," and "spare not," and show God's people "their transgression, and the house of Jacob their sins." It is time that we all understood our true position, and that we give, in righteous characters, the evidence that we possess the truth.

October 1, 1908

How to Gain Spiritual Strength

Many are spiritually weak because they look at themselves instead of at Christ. Looking at themselves, and seeing only discouragement and unworthiness, they forget that God is waiting to make them agencies for the blessing of the world, and that angels are waiting to be colaborers with them.

Christ is the great storehouse from which on every occasion we may draw strength and happiness. Why, then, do we withdraw our eyes from his sufficiency to look on and bemoan our weakness? Why do we forget that he is ready to help us in every time of need? We dishonor him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like him, more and more able to talk of him, better prepared to avail ourselves of his kindness and helpfulness, and to receive the blessings offered us. As we thus live in communion with him, we grow strong in his strength, a help and a blessing to those around us.

Christ has made every provision for us to be strong. He has given us his Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in his power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness.

If we would only do as the Lord desires us to, our hearts would become as sacred harps, every chord of which would sound forth praise and gratitude to the Redeemer sent by God to take away the sin of the world. With joy we would be able to say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

When temptations assail you, as they surely will, when care and perplexity

surround you, when, distressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasseth you will be dispelled by the bright shining of his glory. When sin struggles for the mastery in your soul, and burdens the conscience, when unbelief clouds the mind, go to the Saviour. His grace is sufficient to subdue sin. He will pardon us, making us joyful in God.

Looking at self, we see only weakness, and we forget God's purpose for us. We forget that he placed on us so high a value that he gave Christ to die for us. O, after all that has been done for us, how can we disappoint Christ by failing to live the life that he has made it possible for us to live? Let us no longer talk of our inefficiency and lack of power. Forgetting the things that are behind, let us press forward in the heavenward way. Let us neglect no opportunity that, if improved, will make us more useful in God's service. Then like threads of gold, holiness will run through our lives, and the angels, beholding our consecration, will repeat the promise, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices when weak, faulty human beings give themselves to Jesus, to live his life.

October 8, 1908

Teacher, Know Thyself

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies, and does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity.

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life.

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory.

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul the truth cleanses, refines, and ennobles, whose heart is stayed upon Christ, will speak and act like a Christian. Such an one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is

day by day being molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way, walk ye in it," will be heard and obeyed.

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely.

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. He is not only the faithful and true witness to the Word of God, but he is the searcher of the thoughts and purposes of the heart. He is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; his transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven.

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly Guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place.

October 15, 1908

Accepted in the Beloved

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

"Grace be to you." We owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Not because we first loved him, did God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, yet he has not forsaken us, leaving us to grapple with the power of the enemy. Heavenly angels fight our battles for us, and, co-operating with them, we may be victorious over the powers of evil.

We should never have learned the meaning of this word "grace," had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We ourselves did not seek after it, but it was sent out in search of us.

God rejoices to bestow this grace upon all who hunger for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift.

"And peace, from God our Father, and from the Lord Jesus Christ." Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it can not rest.... There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to control the raging storm. But he who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those

who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in his love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

Whoever consents to renounce sin, and open his heart to the love of Christ, becomes a partaker of this heavenly peace. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin, and yield his heart to God, is a peacemaker.

And "blessed are the peacemakers: for they shall be called the children of God." The spirit of peace is evidence of their connection with heaven. The sweet savor of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them, that they have been with Jesus. "Every one that loveth is born of God." "If any man have not the Spirit of Christ, he is none of his;" but "as many as are led by the Spirit of God, they are the sons of God."

"Blessed be the God and Father of our Lord Jesus Christ," the apostle continues, "who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask, that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual

things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition on which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,--the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the Spirit and the belief of the truth, that we become laborers together with God. God waits for the co-operation of his church. He does not design to add a new element of efficiency to his Word; he has done his great work in giving his inspiration to the Word. The blood of Jesus, the Holy Spirit, the divine Word, are ours. The object of all this provision of heaven is before us; and it depends upon us to lay hold of the promises God has given, and become laborers together with him.

Sanctification is the work, not of a day or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

Paul's sanctification was the result of a constant conflict with self. He said, "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature.

God leads his people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan.

Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

There is a science of Christianity to be mastered,--a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. There are hereditary and cultivated tendencies to evil that must be overcome. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny.

God has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

The word that was spoken to Jesus at the Jordan, embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,--how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, "This is my beloved child, in whom I am well pleased."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Our Redeemer has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father. All may have a home in the mansions which Jesus has gone to prepare. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; ... Behold, I have set before thee an open door, and no man can shut it."

October 22, 1908

The Inestimable Gift

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, ... that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, ... the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his prison-house at Rome, endeavored to set before his brethren that which he found language inadequate to express in its fulness,--"the unsearchable riches of Christ,"--the treasure of grace freely offered to the fallen sons of men. The plan of redemption was laid by a sacrifice, a gift. Says the apostle: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." "God so loved the world, that he gave his only begotten Son." Christ "gave himself for us, that he might redeem us from all iniquity." And as the crowning blessing of redemption, "the gift of God is eternal life through Jesus Christ our Lord."

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Christ, by his sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which man had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, "O Tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion." And Paul points

forward to the "redemption of the purchased possession." God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal home of the redeemed.

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured his disciples that he went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet "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." Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the paradise of God.

In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family! We may address him by the endearing name, "Our Father," which is a sign of our affection for him, and a pledge of his tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in

order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving his Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "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 usward who believe."

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"--"the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied." Christ looks upon his people in their purity and perfection as the reward of all his sufferings, his humiliation, and his love, and the supplement of his glory,--Christ the great center, from whom radiates all glory.

October 29, 1908

The Danger of Fostering Pride and Vanity

There are many professed Christians who know not Christ by an experimental knowledge. They are not converted; for self is the all-absorbing theme of their life. They do not sit at the feet of Jesus, as did Mary, and learn of him. They are not ready for Christ's coming. They are Christians only in name.

O, how my heart aches for these poor deceived, unprepared souls! As I stand before congregations, and see the self-sufficient, self-righteous ones, and know that they are not preparing themselves to do acceptable work for Christ, and to meet him in peace, my heart is burdened for them. What can I say to them that will arouse them to a sense of their true condition? I long to reveal Christ so plainly that they will behold him, and cease to center their attention on self.

In the night season I was in a company of people whose hearts were filled with vanity and conceit, and Christ was hid from their eyes. Suddenly, in loud, clear accents, the words were heard, "Jesus is coming to take to himself those who on this earth have loved and served him, to be with him in his kingdom forever." Many of those in the company went forth in their costly apparel to meet him. They kept looking at their dress. But when they saw his glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments.

When Christ took his chosen ones, they were left; for they were not ready. In their lives, self had been given the first place; and when the Saviour came, they were not prepared to meet him.

I awoke with the picture of their agonized countenances stamped on my mind. I can not efface the impression. I wish I could describe the scene as it was presented to me. O, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God"!

The treasure of the grace of Christ is of more value than gold or silver or costly

array. When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self, but God will be the object of their supreme regard.

My heart aches as I am shown how many there are who make self their idol. Christ has paid the redemption price for them. To him belongs the service of all their powers. But their hearts are filled with self-love, and with the desire for self-adorning. They give no thought to the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-gratification is hiding God from their view. They have no desire to walk before God in meekness and lowliness. They are not looking to Jesus, not praying that they may be changed into his likeness. Their cases are represented by the man who came to the king's banquet clothed in his common citizen-dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was speechless; for he was self-condemned.

Among those to whom bitter disappointment will come at the day of final reckoning will be some who have been outwardly religious, who apparently have lived Christian lives, but whose lives have been marked by selfishness. They pride themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth; and they think that these will win for them the commendation of Christ. "Lord," they plead, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?"

But Christ says, "I tell you, I know you not whence ye are; depart from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

There is no discussion; the time for that is past. The irrevocable sentence is pronounced. They are shut out from heaven by their own unfitness for its companionship.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken

him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

We know not what is before us, and our only safety is in walking with Christ, our hand in his, our hearts filled with perfect trust. Has he not said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me"? Let us keep close to the Saviour. Let us walk humbly with him, filled with his meekness. Let self be hid with him in God.

November 5, 1908

Filled with the Fulness of God

The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God.

Our minds are so bound about by narrow ideas that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the apostle Paul when he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, ... that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that many who profess to have faith in Christ have no strength to stand against the temptations of the enemy?--It is because they are not strengthened with might by his Spirit in the inner man. The apostle prays "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." If we had this experience, we should know something of the cross of Calvary. We would know what it means to be partakers with Christ in his sufferings. The love of Christ would constrain us, and though we would not be able to explain how the love of Christ warmed our hearts, we would manifest his love in fervent devotion to his cause.

Paul opens before the Ephesian church, in the most comprehensive language, the marvelous power and knowledge they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with all might by his Spirit in the inner man," to be "rooted and grounded in love," 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." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fulness of God."

Here are revealed the heights of attainment that we may reach through faith in the promises of our Heavenly Father, when we fulfil his requirements. Through the merits

of Christ, we have access to the throne of infinite power. "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?" The Father gave his Spirit without measure to his Son, and we also may partake of its fulness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

The Lord appeared of old to Abraham, and said, "I am thy shield, and thy exceeding great reward." This is the reward of all who follow Christ. Jehovah Emmanuel--he in whom are hid all the treasures of wisdom and knowledge--to be brought into sympathy with him, to possess him, as the heart opens more and more to receive his attributes; to know his love and power, to possess the unsearchable riches of Christ to comprehend more and more "what is the length, and breadth, 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."--this is the heritage of the servants of the Lord, and "their righteousness is of me, saith the Lord."

The heart that has once tasted of the love of Christ, cries out continually for a deeper draft; and as you impart, you will receive in richer and more abundant measure. Every revelation of God to the soul increases the capacity to know and to love. The continual cry of the heart is, More of thee, and ever the Spirit's answer is, Much more; for our God delights to do "exceeding abundantly above all that we ask or think." To Jesus, who emptied himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for his indwelling. Our Lord himself has given the command, "Be filled with the Spirit," and this command is also a promise of its fulfilment. It was the good pleasure of the Father that in Christ should "all the fulness dwell;" and "in him ye are made full."

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace and humility, love and truth. Every member of his church militant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that man esteems so great dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the

love that God bestowed upon men in the gift of his only begotten Son!

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen and say, "No, it can not be described." We can only say, with the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is the mystery of God in the flesh, God in Christ, divinity in humanity. Christ bowed down in unparalleled humility, that in his exaltation to the throne of God he might also exalt those who believe in him to a seat with him upon his throne.

To all who are willing for self to be humbled are given God's promises:

"I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee."

"Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

"Exceeding abundantly above all that we ask or think," will be given unto us "the Spirit of wisdom and revelation in the knowledge of him," that we 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 we may be "filled with all the fulness of God."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Only through his Word can a knowledge of these things be gained; and even this affords but a partial revelation. But there every power will be developed, every capability increased. The grandest enterprises will be carried forward, and the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joys and the wisdom of unfallen beings. We shall share the treasures gained through ages and ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think," will be, forever and ever, the impartation of

the gifts of God.

November 12, 1908

Till We All Come to the Unity of the Faith

Paul, urging the Ephesians to preserve unity and love, writes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The apostle exhorts his brethren to manifest in their lives the power of the truth which he had presented to them. By meekness and gentleness, forbearance and love, they were to exemplify the character of Christ and the blessings of his salvation. There is but one body, one Spirit, one Lord, one faith. As members of the body of Christ, all members are to be animated by the same spirit and the same hope.

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. Our characters must be molded in harmony with his character, our wills must be surrendered to his will.

In the first disciples was presented a marked diversity. They were to be the world's teachers, and they represented widely varied types of character. There were Levi Matthew the publican, called from a life of business activity, and subservience to Rome; the zealous Simon, the uncompromising foe of the imperial authority; the impulsive, self-sufficient, warm-hearted Peter, with Andrew his brother; Judas the Judean, polished, capable, and mean-spirited; Philip and Thomas, faithful and earnest, yet slow of heart to believe; James the less and Jude, of less prominence among the brethren, but men of force, positive both in their faults and in their virtues; Nathanael, a child in sincerity and trust; and the ambitious, loving-hearted sons of Zebedee.

In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of

life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end he sought to bring them into unity with himself. The burden of his labor for them is expressed in his prayer to the Father, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: ... that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

For these disciples the mission of Christ finally accomplished its purpose. Little by little his example and his lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in his anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step.

They knew that his personal presence was no longer to be with them, and they recognized, as they had never recognized before, the value of the opportunities that had been theirs to walk and talk with the Sent of God. Many of his lessons, when spoken, they had not appreciated or understood; now they longed to recall these lessons, to hear again his words. With what joy now came back to them his assurance:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him." "All things that I have heard of my Father I have made known unto you." And "the Comforter ... whom the Father will send in my name, he shall teach you all things, and bring all things to you remembrance, whatsoever I have said unto you." "All things that the Father hath are mine." "When he, the Spirit of truth, is come, he will guide you into all truth.... He shall receive of mine, and shall show it unto you."

The disciples had seen Christ ascend from them on the Mount of Olives. And as the heavens received him, there had come back to them his parting promise, "Lo, I am with you alway, even unto the end of the world." They knew that his sympathies were with them still. They knew that they had a representative, an advocate, at the throne of God. In the name of Jesus they presented their petitions, repeating his promise, "Whatsoever ye shall ask the Father in my name, he will give it you." Higher and higher they extended the hand of faith, with the mighty argument, "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh

intercession for us."

Faithful to his promise, the divine One, exalted in the heavenly courts, imparted of his fulness to his followers on earth. His enthronement at God's right hand was signalized by the outpouring of the Spirit upon his disciples. By the work of Christ these disciples had been led to feel their need of the Spirit; under the Spirit's teaching they received their final preparation, and went forth to their life-work.

No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," of "one mind and one soul." Christ filled their thoughts. The advancement of his kingdom was their aim. In mind and character they had become like their Master; and men "took knowledge of them, that they had been with Jesus."

Then there was such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled his name and despised his power confessed themselves disciples of the crucified. Through the co-operation of the divine Spirit the labors of the humble men whom Christ had chosen, stirred the world.

"When he ascended up on high, he led captivity captive, and gave gifts unto men.... And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Here we are shown that God gives to every man his work, and in doing this work, man is fulfilling his part of God's great plan. Every faithful worker will minister for the perfecting of the saints. All who have been benefited by the labors of God's servant, should, according to their ability, unite with him in working for the salvation of souls. This is the work of all true believers, ministers, and people. They should keep the grand object ever in view, each seeking to fill his proper position in the church, and all working together in order, harmony, and love.

There is nothing selfish or narrow in the religion of Christ. Its principles are

diffusive and aggressive. It is represented by Christ as the bright light, as the saving salt, as the transforming leaven. With zeal, earnestness, and devotion, the servants of God will seek to spread far and near the knowledge of the truth; yet they will not neglect to labor for the strength and unity of the church.

November 12, 1908

Parental Responsibility

Parents are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking.

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a life-long curse to themselves and to others. Home is made anything but happy if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul.

To many education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,--a love which has its foundation in duty faithfully performed.

November 19, 1908

Preparing for Heaven

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Zechariah 3:1-3.

Here we find a representation of the people of God of today. As Joshua stood before the angel, "clothed with filthy garments," so we stand in the presence of Christ, clothed in garments of unrighteousness. Christ, the angel before whom Joshua stood, is now interceding for us before his Father, as he is here represented as interceding for Joshua and his people who were in deep affliction; and Satan now, as then, stands by to resist his efforts.

Ever since his fall, it has been the work of Satan to oppose Christ's efforts to redeem the race. In the Bible he is called an accuser of the brethren. It is said that he accuses them before God day and night. Pointing to their sins, as he did to the filthy garments of Joshua, he says: "They profess to be thy children; but they do not obey thee. See the traces of sin upon them. They are my property."

This is the argument that he employs concerning God's people in all ages. He pleads their sinfulness as the reason why Christ's restraining power should not hold him back from exercising his cruelty upon them to its fullest extent. But to the accuser of his people the Saviour says, "The Lord rebuke thee, O Satan; ... is not this a brand plucked out of the fire? Have I not thrust my own hand into the fire to gather this brand from the burning?"

So long as the people of God preserve their fidelity to him, so long as they cling by living faith to Jesus, they are under the protection of heavenly angels, and Satan will not be permitted to exercise his hellish arts upon them to their destruction. But those who separate themselves from Christ by sin are in great peril. If they continue to disregard the requirements of God, they know not how soon he may give them over to

Satan, and permit him to do to them according to his will. There is, therefore, the greatest necessity of keeping the soul free from defilement, and the eye single to the glory of God; of thinking soberly and watching unto prayer continually.

Satan is now more earnestly engaged in playing the game of life for souls than at any previous time; and unless we are constantly on our guard, he will establish in our hearts, pride, love of self, love of the world, and many other evil traits. He will also use every possible device to unsettle our faith in God and in the truths of his Word. If we have not a deep experience in the things of God, if we have not a thorough knowledge of his Word, we shall be beguiled to our ruin by the errors and sophistries of the enemy. False doctrines will sap the foundations of many, because they have not learned to discern truth from error. Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty. The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation.

Joshua is represented as pleading with the Angel. Are we engaged in the same work? Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light, and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven?

Now is the time when we are to confess and forsake our sins, that they may go beforehand to judgment and be blotted out. Now is the time to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is dangerous to delay this work. Satan is even now seeking by disasters upon sea and land to seal the fate of as many as possible. What is the defense of the people of God at this time?--It is a living connection with heaven. If we would dwell in safety from the noisome pestilence, if we would be preserved from dangers seen and unseen, we must hide in God; we must secure the protecting care of Jesus and holy angels. In these days of peril, the Lord would have us walk before him in humility. Instead of trying to cover our sins, he would have us confess them, as Joshua confessed the sins of ancient Israel. We profess to be the depositaries of God's law. We profess to be building up "the old waste places," and to be raising up "the foundations of many generations." If this great and solemn work has indeed been committed to us, how important that we depart from

all iniquity!

The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.

As the intercession of Joshua was accepted, the command was given to those that stood by, "Take away the filthy garments from him." And unto Joshua the Angel said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.... So they set a fair miter upon his head, and clothed him with garments." Even so will all those who come to Jesus in penitence and faith receive the robe of Christ's righteousness.

As we approach the perils of the last days, the temptations of the enemy become stronger and more determined. Satan has come down in great power, knowing that his time is short; and he is working "with all deceivableness of unrighteousness in them that perish." The warning comes to us through God's Word that, if it were possible, he would deceive the very elect.

Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." By this we see the importance of having our names written in the book of life. All whose names are registered there will be delivered from Satan's power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. "And 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."

In the time of trouble, Satan stirs up the wicked, and they encircle the people of

God to destroy them. But he does not know that "pardon" has been written opposite their names in the books of heaven. He does not know that the command has been given, "Take away the filthy garments" from them, clothe them with "change of raiment," and set "a fair miter" upon their heads.

If we could only see the many dangers from which we are daily preserved by the holy angels, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. How precious in the sight of God are his people!

The exhortation of the prophet is, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

In view of what is soon to come upon the earth, I entreat you, brethren and sisters, to walk before God in all meekness and lowliness of mind, remembering the care that Jesus has for you. All the meek of the earth are exhorted to seek him. Those who have wrought his judgments are to seek him. Let self break in pieces before God. It is hard to do this; but we are warned to fall upon the rock and be broken, else it will fall upon us, and grind us to powder. It is to the humble in heart that Jesus speaks; his everlasting arms encircle them, and he will not leave them to perish by the hands of the wicked.

What is it to be a Christian?--It is to be Christlike; it is to do the works of Christ. Some fail on one point, some on another. Some are naturally impatient. Satan understands their weakness, and manages to overcome them again and again. But let none be discouraged by this. Whenever little annoyances and trials arise, ask God in silent prayer to give you strength and grace to bear them patiently. There is a power in silence; do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in.

God wants his people to cleanse their hands and purify their hearts. Will it make them unhappy to do this? Will it bring unhappiness into their families if they are kind and patient, courteous and forbearing?--Far from it. The kindness they manifest toward their families will be reflected upon themselves. This is the work that should be carried

forward in the home. If the members of a family are not prepared to dwell in peace here, they are not prepared to dwell in the family that shall gather around the great white throne. Sin always brings darkness and bondage; but right-doing will bring peace and holy joy.

The work of overcoming is a great work. Shall we take hold of it with energy and perseverance? Unless we do, our "filthy garments" will not be taken from us. We need never expect that these will be torn from us violently; we must first show a desire to rid ourselves of them. We must seek to separate sin from us, relying upon the merits of the blood of Christ; and then in the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God.

When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to him in faith, he takes our names on his lips, and presents them to his Father, saying, "I have graven them upon the palms of my hands; I know them by name." And the command goes forth to the angels to protect them. Then in the day of fierce trial he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." What are the chambers in which they are to hide?--They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself.

There has never been a time when the people of God have had greater need to claim his promises than now. Let the hand of faith pass through the darkness, and grasp the arm of infinite power. While we speak of the necessity of separating from sin, remember that Christ came to our world to save sinners, and that "he is able also to save them to the uttermost that come unto God by him." It is our privilege to believe that his blood is able to cleanse us from every spot and stain of sin. We must not limit the power of the Holy One of Israel. He wants us to come to him just as we are, sinful and polluted. His blood is efficacious. I entreat you not to grieve his Spirit by continuing in sin. If you fall under temptation, do not become discouraged. This promise comes ringing down along the line to our time: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I feel that for this one promise a continual song of thanksgiving ought to go forth from the lips of mortals. Let us gather up these precious

jewels of promise, and when Satan accuses us of our great sinfulness, and tempts us to doubt the power of God to save, let us repeat the words of Christ, "Him that cometh to me I will in no wise cast out."

November 19, 1908

Christ's Most Essential Gift to His Church

Before offering himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon his followers, a gift that would bring within their reach the boundless resources of grace. "I will pray the Father," he said, "and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you."

Before this the Spirit had been in the world; from the very beginning of the work of redemption he had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of his presence would they feel the need of the Spirit, and then he would come.

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense he would be nearer to them than if he had not ascended on high.

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus he becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus he exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues his chosen people to himself.

In describing to his disciples the office work of the Holy Spirit, Jesus sought to

inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on his church.

Of the Spirit, Jesus said, "He shall glorify me." The Saviour came to glorify the Father by the demonstration of his love; so the Spirit was to glorify Christ by revealing his grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people.

"When he [the Spirit of truth] is come, he will reprove the world of sin, and of righteousness, and of judgment." The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine."

Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given

on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive.

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God.

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.

The religion that comes from God is the only religion that will lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all his requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal himself to that soul. For such worshipers he is seeking. He waits to receive them, and to make them his sons and daughters.

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its

faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God.

The first disciples went forth preaching the Word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

So it may be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the latter rain will be more abundant.

All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence.

December 3, 1908

The Privileges and Duties of the Followers of Christ

"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 an offering and a sacrifice to God for a sweet-smelling savor."

Christ gave his life that all who would might be freed from sin, and reinstated in the favor of the Creator. It was the anticipation of the redeemed, holy universe that prompted Christ to make this great sacrifice. Are we followers of God as dear children? or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? No outward shrines may be visible, there may be no image for the eye to rest upon; yet we may be practising idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal. God is a God of truth. Justice and mercy are the attributes of his throne. He is a God of love, of pity, and tender compassion. Thus he is represented in his Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore, and whose character we are seeking to imitate, we are worshiping the true God.

If we are following Christ, his merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith.

"God so loved ... that he gave,"--"gave his only begotten Son,"--that we should not perish, but have everlasting life. "Christ ... hath loved us, and hath given himself for us." If we love, we shall give. "Not to be ministered unto, but to minister," is the great lesson which we are to learn and to teach. Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best with the powers he has given them. Life is mysterious and sacred. It is the manifestation of God

himself, the source of all life. Precious are its opportunities, and earnestly should they be improved.

"Ye were sometimes darkness," the apostle continues: "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." Those who have learned of Christ will have no fellowship with the unfruitful works of darkness. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth "was found no guile."

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts that they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, ... redeeming the time, because the days are evil."

The followers of Christ are to be co-workers with their Master; they must be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom," says Paul, "ye shine as lights in the world." We are to receive the bright beams from the Sun of Righteousness, and by our good works let them shine forth to others in clear, steady rays, never fitful, never growing dim. We can not be sure that we are doing no harm to those about us, unless we are exerting a positive influence to lead them heavenward.

This is a time when every member of the church should be waiting, watching, and working. Through faith in Christ we should be alive to God; and every man, woman, and child who has a knowledge of the truth should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may

be able to co-operate with divine intelligences. The church to whom God has imparted this endowment of heavenly truth must not remain dead in trespasses and sins.

The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed upon his people are degenerating because they are not used for seeking and saving those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but is apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the Word to the fallen children of Adam, both in the world and among the churches. We are to be waiting, watching, working. It is most inconsistent for the church, to whom has been opened the treasure of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise.

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. Paul may plant, and Apollos may water, but it is God who gives the increase. There is a great work to do; and the Spirit of the living God must enter into the living messenger, that the truth may go with power. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principles, they are not born of the incorruptible seed, which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked; they have not on the robe of righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure.

It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim the truth. But who is it that makes the burden of perishing sinners his own? Among God's people today there is a fearful lack of the sympathy that should be

felt for souls unsaved. We talk of Christian missions, the sound of our voice is heard; but do we feel Christ's tender heart-longing for those outside the fold? Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for ... souls, as they that must give account"?

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired by the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

December 10, 1908

The Mutual Obligations of Husband and Wife

Concerning the obligations resting upon husbands and wives, and the attitude they should sustain to each other, the apostle Paul writes: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives."

Like every other one of God's good gifts entrusted to the keeping of humanity, marriage has been perverted by sin: but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and his people, the redeemed ones whom he has purchased at the cost of Calvary. "Fear not," he says; "thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel." "Turn, O backsliding children, saith the Lord; for I am married unto you."

Paul, writing to the Ephesian Christians, declares that the Lord has constituted the husband the head of the wife, to be her protector, the house-band, binding the members of the family together, even as Christ is the head of the church, and the savior of the mystical body. Therefore he says: "As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church."

The grace of Christ, and this alone, can make this institution what God designed it should be,--an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven. The condition of society presents a sad comment upon heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped

for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which his Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells will be so filled, so satisfied, with his love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, his wisdom can accomplish what human wisdom fails to do. Through the revelation of his grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth,--the golden bonds of a love that will bear the test of trial.

However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after-years.

As life, with its burden of perplexity and care, meets the newly wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discover in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellences also heretofore unknown. Let all seek to discover the excellences rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love can not long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy.

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.

Let each give love, rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.

Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of him each is to ask, "What is right?" "What is wrong?" "How may I best fulfil life's purpose?" Let the wealth of your affection flow forth to him who gave his life for you. Make Christ first and last and best in everything. As your love for him becomes deeper and stronger, your love for each other will be purified and strengthened.

The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. "As Christ also hath loved us," "walk in love." "As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You can not do this and retain each other's love. Be kind, patient and forbearing, considerate and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.

Forbearance and unselfishness mark the words and acts of all who live the new life in Christ. As you seek to live his life, striving to conquer self and selfishness, and to minister to the needs of others, you will gain victory after victory. Thus your influence will bless the world.

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom can not do, his grace will accomplish for those who give themselves to him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by

the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.

December 17, 1908

The Conflict and the Victory

There are many who do not understand the conflict that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness.

When thinking on the conflict, Paul writes to his Ephesian brethren exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might?--No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The gaining of eternal life will ever involve a struggle, a conflict. We are continually to be found fighting the good fight of faith. We are soldiers of Christ; and those who enlist in his army are expected to do difficult work, work which will tax their energies to the utmost. We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials.

Victories are not gained by ceremonies or display, but by simple obedience to the highest General, the Lord God of heaven. He who trusts in this Leader will never know defeat. Obedience to God is liberty from the thraldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of the "rulers of the darkness of this world," and of "spiritual wickedness in high places."

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless

foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one, and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.

Satan assailed Christ with the fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories made it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or force the soul to sin. He may distress, but he can not contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan.

Now the church is militant, now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,--the robe of Christ's righteousness. All nature in its surpassing loveliness will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while Christ and God will unite in proclaiming, "There shall be no more sin, neither shall there be any more death."

This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

"Let your conversation be as it becometh the gospel of Christ: ... stand fast in one spirit, ... striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial?--He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a view of the future, and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of their Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.... Honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

There the redeemed ones greet those who directed them to the uplifted Saviour.

They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all the heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture?