

NODATEMS

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MANUSCRIPT RELEASES

How To Study the Bible--Let the seeker for truth who accepts the Bible as the inspired Word of God, lay aside every previous idea, and take that Word in its simplicity. He should renounce every sinful practice, and enter the holy of holies with heart softened and subdued, ready to listen to what God says. [2MR89.02] p. 1, Para. 1, [NODATEMS].

Do not carry your creed to the Bible, and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain "Thus saith the Lord,"

or to any command or prohibition He has given, give heed to the Word of God rather than to the sayings of men. Let every controversy or dispute be settled by "It is written." [2MR89.03] p. 2, Para. 1, [NODATEMS].

The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors. [2MR89.04] p. 2, Para. 2, [NODATEMS].

Let the heart be softened and subdued by the spirit of prayer before the Bible is read. Truth will triumph when the spirit of truth cooperates with the humble Bible student. How precious the thought that the Author of truth still lives and reigns. Ask Him to impress your minds with the truth. Your search of the Scriptures will then be profitable. Christ is the great Teacher of His followers, and He will not leave you to walk in darkness. [2MR89.05] p. 2, Para. 3, [NODATEMS].

The Bible is its own interpreter. With beautiful simplicity, one portion connects itself with the truth of another portion, until the whole Bible is blended in one harmonious whole. Light flashes forth from one text to illuminate some portion of the Word that has seemed more obscure. [2MR89.06] p. 2, Para. 4, [NODATEMS].

Those who with humility of heart search the Scriptures with a sincere desire to know and obey the truth, will not be left to walk in darkness. Jesus says, I am the Way, the Truth, and the Life. The whole Bible is a revelation of Christ. But you may read the Scriptures from morning till night, and unless you humbly submit your will to the will of God, you cannot receive a saving knowledge of the gospel. As you see the truth plainly stated, lay aside every false position, however dear it may be to the selfish heart. Some will take a text, wrest it from its true bearing, and force it into service to sustain some preconceived opinion. By linking together isolated passages of scripture, they may deceive others. But what appears to be Bible proof for their position is no proof whatever, for the scriptures are not used in their true setting. In this way error is often magnified and truth diminished. Those

who thus wrest the scriptures to sustain error greatly dishonor God, and in the day of judgment they will be held responsible for the disobedience of those who through their sophistries have been led to disregard the divine law. [2MR90.01] p. 2, Para. 5, [NODATEMS].

Those who desire to know the truth concerning the Sabbath of the Lord are not left to the guidance of uncertain suppositions. But let them not depend upon the teachings of the fathers, or any other human agency, but upon the words spoken by the Creator of the heavens and the earth. The Bible is the inspired Word of God. In it are to be found the laws of heaven. And from the Bible alone can we learn the truth regarding the Sabbath. God's Word is plain. The fourth commandment is definite and explicit, and reveals the divine origin of the Sabbath. And further, the Lord said to Moses: [2MR90.02] p. 2, Para. 6, [NODATEMS].

"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" (Ex. 31:13-17). [2MR91.01] p. 3, Para. 1, [NODATEMS].

May the Lord help us to seek Him with the whole heart, that we may find Him. He will not be trifled with. Those who, though having opportunity to find the true path, presumptuously depart from it, will some day, when too late, realize their terrible mistake. Eternal life is for those only who continue to obey God. For them Christ has purchased salvation. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). [2MR91.02] p. 3, Para. 2, [NODATEMS].

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). [2MR91.03] p. 3, Para. 3, [NODATEMS].

When Jesus told His followers to search the Scriptures, He referred to the Old Testament Scriptures, for the New Testament was still unwritten. The Bible is made up of many parts--history, biography, song and praise, prayer, and prophecy. But all is inspired of God, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In the term "scripture" is included the whole treasure-house of revelation and knowledge, in whatever form it is given. [2MR91.04] p. 3, Para. 4, [NODATEMS].

Let no one seek to limit the circulation of the Scriptures. God speaks through various channels, and the sacred truths are to be sought as the miner seeks for gold. God has promised that He will guide all who desire to be taught, into all truth. [2MR92.01] p. 3, Para. 5, [NODATEMS].

The Bible is the greatest educational book in the world, and should be used in every school. Whatever their previous education or conceptions, to many minds the simple reading of God's Word will bring conviction, and even though in many cases the Word may be misapplied and misinterpreted, yet in after years, many, because of what they can remember of its teachings, may be able to distinguish between truth and error. Let us not be numbered with those who seek to limit the circulation of the Scriptures.--Ms 142, no date. [2MR92.02] p. 3, Para. 6, [NODATEMS].

When the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was especially teaching, I could help the work here as others could not. I felt no inclination to go and had no light that it was my duty. The journey was a dread to me. I desired to remain at home and complete my work on the life of Christ and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I, in company with others, should visit this field, I decided to act in accordance with their light. . . . [2MR150.02] p. 3, Para. 7, [NODATEMS].

I made the long journey and attended the conference held

in Melbourne. I bore a decided testimony. The Lord gave me tongue and utterance to reprove, to entreat, and to present principles of the greatest importance to the people and to the work.--Undated Manuscript, "Experiences in Australia," p. 19. [2MR150.03] p. 4, Para. 1, [NODATEMS].

Omniscience of God.--Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of His providence, they would see that not for a moment has any transaction of any human being been unknown to the Lord.--Undated Ms 54. [3MR349.01] p. 4, Para. 2, [NODATEMS].

Satan, Imparts Scientific Knowledge.--In the synagogue of Satan, he brings under his scepter, and into his councils, those agents whom he can use to promote his worship. It is not a strange matter to find a species of refinement, and a manifestation of intellectual greatness in the lives and characters of those who are inspired by fallen angels. Satan can impart scientific Knowledge, and give men chapters upon philosophy. He is conversant with history and versed in worldly wisdom.--Undated Ms 66. [3MR354.01] p. 4, Para. 3, [NODATEMS].

We do not want more of God any more urgently than He wants all there is of us to be consecrated to His service.--Undated Ms 73. [4MR330.01] p. 4, Para. 4, [NODATEMS].

As we approach the close of this earth's history, selfishness, violence, and crime prevail, as in the days of Noah. And the cause is the same--the excessive indulgence of the appetites and passions. A reform in the habits of life is especially needed at this time, in order to fit a people for the coming of Christ. The Saviour Himself warns the church: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." [4MR385.04] p. 4, Para. 5, [NODATEMS].

Hygienic reform is a subject that we need to understand in order to be prepared for the events that are close upon us. It is a branch of the Lord's work which has not received the attention it deserves, and much has been lost through neglect. It should have a prominent place; it is not a matter to be trifled with, to be passed over as nonessential, or to be treated as a jest. If the church would manifest a greater interest in this reform, their

influence for good would be greatly increased. [4MR386.01] p. 4, Para. 6, [NODATEMS].

For those who are looking for the coming of the Lord, for those who are called to be laborers in His vineyard--for all who are fitting themselves for a place in the everlasting kingdom--how important that the brain be clear, and the body as free as possible from disease.--Undated Ms 9, pp. 2, 3. ("Hygienic Reform: Our Present Work," no date.) [4MR386.02] p. 4, Para. 7, [NODATEMS].

The excited man kneeling before Ellen said, "The Lord tells me, Sister White, that I must wash your feet." [5MR191.01] p. 4, Para. 8, [NODATEMS].

"The Lord tells me," Ellen retorted quickly, "that you have no business with my feet at all. When my feet are washed, it will be by a sister, not by any man."--Interview with E. G. White in Document File 733c, p. 4. (Portion of narrative related by Mrs. E. G. White.) [5MR191.02] p. 5, Para. 1, [NODATEMS].

At first women and men washed [each other's] feet, and we felt that was not the right thing to do. I never could do it.--Interview with E. G. White in Document File 733c. [5MR191.03] p. 5, Para. 2, [NODATEMS].

I saw we must be daily rising and keep the ascendancy above the powers of darkness. Our God is mighty. I saw singing to the glory of God often drove the enemy [away], and praising God would beat him back and give us the victory.--Ms 5, 1850, pp. 1, 2. ("A Vision the Lord Gave Me at Oswego," July 29, 1850.) [5MR192.01] p. 5, Para. 3, [NODATEMS].

We were in Paris, Maine, with the Stowell's. Here this man came and he said he had a beautiful conveyance, and he would convey me right to different places where I wanted to go, around by Vermont, and then around by Massachusetts. [5MR207.01] p. 5, Para. 4, [NODATEMS].

"No, sir. You cannot do that." [5MR207.02] p. 5, Para. 5, [NODATEMS].

He said the Lord had told him he must. [5MR207.03] p. 5, Para. 6, [NODATEMS].

"No," said I, "He has not. . . . I have had my special orders. I may trust Elder James White." I never expected to be married. . . . [5MR207.04] p. 5, Para. 7, [NODATEMS].

It was not over a year, before James White talked it over with me. He said something had come up, and he should have to go away and leave me to go with whomsoever I would, or we must be married. He said something had got to be done. So we were married, and have been married ever since. Although he is dead, I feel that he is the best man that ever trod shoe leather.--Document File 733c, pp. 8, 10, 11. (Interview with Mrs. E. G. White, regarding early experiences.) [5MR207.05] p. 5, Para. 8, [NODATEMS].

To Work as Christ Worked. A heart that feels its constant dependence on the Lord Jesus is necessary to success in the Christian life. Christ's disciples must work as He worked. As they give themselves wholly to Him for service, the similitude of His character is stamped upon their hearts by His Spirit. . . . [5MR342.02] p. 5, Para. 9, [NODATEMS].

The message that Christ bore we are to bear. There is a satisfaction of soul that all may have,--a sanctification that will reveal the outworking of the principles of truth in the daily life. It rests with us individually to place ourselves where God can give us this sanctification. We are to reveal the purity of character that Christ revealed, that we may set a right example before those who are seeking the right way. . . . [5MR342.03] p. 5, Para. 10, [NODATEMS].

They will need to cling close to the One who gave His life for them, that they might have power to become the sons of God, power to obtain the victory over sin. They are to live the Christ-life, revealing purity and holiness. Never are they to gloss over sin. Never are they to have perverted appetites and passions. These appetites and passions are to be uprooted and cast away. The children of God are not to be slaves of passion. Their lives are to show that the truth has sanctified their souls. The reason is to be sanctified and carefully guarded as a precious, heaven-sent gift. Their hearts are to be gladdened by the rich promises given them, and the bright prospects before them. Every feature of their experience is to be radiant with heaven's brightness. Their lives are to be filled with thanksgiving. . . . [5MR343.01] p. 6, Para. 1, [NODATEMS].

Complete union with Christ and with one another is absolutely necessary to the perfection of believers. Christ's presence by faith in the hearts of believers is their power, their life. It brings union with God. "Thou in me." Union with God through Christ makes the church perfect.--Manuscript 133, pp. 3-7. ("The Christian Life," undated.) [5MR343.02] p. 6, Para. 2, [NODATEMS].

Union With God through Christ. Complete union with Christ and with one another is absolutely necessary to the perfection of believers. Christ's presence by faith in the hearts of believers is their power, their life. It brings union with God. "Thou in me." Union with God through Christ makes the church perfect.--Undated Manuscript 133, p. 7. [5MR364.03] p. 6, Para. 3, [NODATEMS].

Tell What Jesus Has Done For You.--Satan will work against us by laying stumbling blocks in our way. We must remember home religion. We must have the meekness of Christ at every step. Christ must abide in us, and then when we come into the meeting, no matter where it is, how many there are or how few, we will have something to say. It is because you have Christ formed within you, and you cannot keep Him boxed up in the heart. You can't do it. You must reveal Him. You will tell what Jesus has done for you, how He has worked for you. Why He is first and He is last. You love Him--and how can you help it.-- *Undated Manuscript 70*, p. 18. ("A Talk to Parents," Undated Manuscript.) [9MR97.02] p. 6, Para. 4, [NODATEMS].

Our Service Made Acceptable by Christ's Merits--Our Saviour, during all His sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized His life. All the favors and blessings we enjoy are alone from Him. We are stewards of His grace and of His temporal gifts. The smallest talent and the humblest service may be offered to Jesus as a consecrated gift, and with the fragrance of His own merits He will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable.--Undated Manuscript 74, p. 5. ("Our Duty in Ministering to the Poor.") [11MR280.01] p. 6, Para. 5, [NODATEMS].

Preparation for the Sabbath--The Sabbath should be as sacredly observed on the campground as it is in our homes. We should not let the bustle and excitement around us

detract from its sacred dignity. No cooking should be done on that day. The instruction which God gave to Israel should not be disregarded: "Bake that which ye will bake today, and seethe that ye will seethe": "Tomorrow is the rest of the holy Sabbath unto the Lord" (Exodus 16:23). God meant what He said when He gave these directions, and shall we, who are presenting to the people the claims of the divine law, break that law ourselves, merely to please the appetite? God forbid. There has sometimes been almost as much cooking done on the Sabbath as on other days; and the blessing of God has been shut out by our failure to honor Him in keeping the Sabbath according to the commandment.-- Undated Manuscript 88. [13MR293.03] p. 6, Para. 6, [NODATEMS].

Triumphant Through Christ-- [Undated]--Never has there been a time when man has been so responsible to God as he is at the present hour. Never has there been a time when man's position has been so critical as it is now. All things in nature and in the world at large are charged with intense earnestness. Satan, in cooperation with his angels and with evil men, will put forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who have believed a lie will be defeated; for the days of apostasy will be ended. [19MR244.04] p. 7, Para. 1, [NODATEMS].

In Zechariah we read: [Zech. 3:1-10, quoted]. The garments of the church of Christ, soiled with sin, are removed, and Christ places upon His faithful, obedient children their coronation robes. "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. . . . There shall be no night there" [Rev. 21:4, 25]. [19MR245.01] p. 7, Para. 2, [NODATEMS].

These words are true and faithful, and will surely be fulfilled. [19MR245.02] p. 7, Para. 3, [NODATEMS].

Love of the Things That Are in the World-- Excessive love and devotion to that which in itself is lawful, proves the ruination of thousands upon thousands of souls. To matters of minor importance is often given the strength of intellect that should be wholly devoted to God. We need always to be guarded against carrying to excess that which,

rightly used, is lawful. Many, many souls are lost by engaging in those things which, properly managed, are harmless, but which, perverted and misapplied, become sinful and demoralizing. [19MR245.03] p. 7, Para. 4, [NODATEMS].

Christ has given a parable [see Luke 14:16-24] in regard to the manner in which men and women receive the gospel invitation. "A certain man." He said, "made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. [19MR245.04] p. 7, Para. 5, [NODATEMS].

"The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." In putting his property before service for Christ, this man exalted a matter of minor importance above that which was of far greater importance. [19MR246.01] p. 7, Para. 6, [NODATEMS].

"And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." This man represents those whose minds are so completely engrossed in caring for their earthly possessions, that they cannot appreciate the goodness and mercy of Christ in conferring upon them the honor of being invited guests at the great supper. [19MR246.02] p. 7, Para. 7, [NODATEMS].

"And another said, I have married a wife, and therefore I cannot come." The sin of this man was not in marrying, but in marrying one who divorced his mind from the higher and more important interests of life. Never should a man allow wife and home to draw his thoughts away from Christ, or to lead him to refuse to accept the gracious invitations of the gospel. [19MR246.03] p. 8, Para. 1, [NODATEMS].

As it was in the days of Noah, so shall it be also in the days when the Son of man shall be revealed [see Luke 17:26, 20]. One of the most marked features of the earth's inhabitants in the days of Noah was their intense worldliness. They made eating and drinking, buying and selling, marrying and giving in marriage, the supreme objects of life. It is not sinful, but the fulfillment of a duty, to eat and drink, if that which is lawful is not carried to excess. And in the days of Noah it was lawful to marry. God Himself instituted marriage when He gave Eve to

Adam. [19MR246.04] p. 8, Para. 2, [NODATEMS].

All God's laws are marvelously adapted to meet the nature of man. The sin of the antediluvians was in perverting that which in itself was lawful. They corrupted God's gifts by using them to minister to their selfish desires. The indulgence of appetite and base passion made their imaginations altogether corrupt. The antediluvians were slaves of Satan, led and controlled by him. They worshipped selfish indulgence--eating, drinking, merry-making--and resorted to acts of violence and crime if their desires and passions were interfered with. [19MR246.05] p. 8, Para. 3, [NODATEMS].

In the days of Noah the overwhelming majority was opposed to the truth, and enamored with a tissue of falsehoods. The land was filled with violence. War, crime, murder, was the order of the day. Just so will it be before Christ's second coming. The great multitude will be without Christ and without hope. [19MR247.01] p. 8, Para. 4, [NODATEMS].

Christ is coming soon. Satan knows that time is short, and that he has but a little while longer in which to work. He will not rest at ease, as many professed Christians are doing, but will continue to work with intensity. [19MR247.02] p. 8, Para. 5, [NODATEMS].

It cannot be said that the majority of those who claim to be Christians are truly spiritual-minded. As true today as when uttered by the lips of the great Teacher, are the words: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" [Luke 13:24]. "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" [Matt. 7:13, 14]. [19MR247.03] p. 8, Para. 6, [NODATEMS].

The Work in the Southern Field-- There is a great work to be done in the Southern field. This is one of the barren places of the earth to be worked. But inexperienced young men and young women should not be asked to go to this field as laborers. There are married men and women of experience who can settle in the large Southern cities to work for the white people, as well as the colored people. The unpromising condition of the field should not deter anyone from laboring there. [19MR247.04] p. 8, Para. 7,

[NODATEMS].

Special literature should be prepared expressly for the Southern field. Publishing is to be done in the South, to prepare the style of books essential for this field. Talent is being [developed] and will continue to be developed, that will be the means, through God, of bringing into the truth souls ready to die. It is more difficult to labor for the people in the South than it is to labor for the heathen in a foreign land, because of the prejudice existing against the colored people. [19MR248.01] p. 9, Para. 1, [NODATEMS].

Medical missions should be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. Oh, how great is the need for means to do this line of work! Gospel medical missions cannot 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. Separate sanitariums for both races should be established. [19MR248.02] p. 9, Para. 2, [NODATEMS].

Industries can be started both in and out of the cities. There should be schools for the education of the colored people, as well as schools for the whites. In all these institutions, the white people should work for the whites, and the colored people for their own race. It may be found advisable for experienced white laborers to train those of our colored brethren and sisters who desire to work for their own people. [19MR248.03] p. 9, Para. 3, [NODATEMS].

The Work of Training Medical Missionaries-- [Undated]-- There is not a proper understanding of what constitutes medical missionary work. The education of medical missionaries is a great and good work, and the Lord will bless the faithful laborers who are training our youth in this line of service. [19MR248.04] p. 9, Para. 4, [NODATEMS].

REVIEW AND HERALD

Upon opening my mail one morning, I found letters from two of our sisters making most urgent appeals for advise and assistance in regard to coming to Battle Creek. One sister stated that she wished to educate her children here, and also that she had decided to leave her present home. On

account of the cruel course of her husband, she felt that she could no longer live with him. [RH 00-00-81 para. 1] p. 9, Para. 5, [NODATEMS].

Another sister wrote that her husband had left her for Kansas some months before, and she had heard nothing from him. She had concluded that he must have died, and that she was a widow. She had four little girls whom she was very anxious to bring to Battle Creek that they might enjoy the privileges offered by the church and the school here. She asked that suitable rooms be provided for her, and that some employment be found whereby she could support herself. She also desired help to begin housekeeping, and she hoped, if prospered, sometime to be able to repay these favors. She begged for assistance, and said she was almost wild with trouble and discouragement. [RH 00-00-81 para. 2] p. 9, Para. 6, [NODATEMS].

These letters are but a sample of a large number which we are constantly receiving. Should we encourage all who desire to come to Battle Creek, it would be necessary to build an asylum for poor widows, forsaken wives, and homeless orphans. If this is the best thing to be done, and our people in the different churches will furnish means to build such an asylum, and to sustain these unfortunate and bereaved ones, then Battle Creek can open her arms to welcome all who shall come. But would it not be a better plan for every State to examine into these unfortunate cases, and then help the worthy, and counsel those who are not doing what they might do where they are? If these dependent ones are not subject to the voice of the church, they prove themselves unworthy of help from their own brethren or from Battle Creek. [RH 00-00-81 para. 3] p. 9, Para. 7, [NODATEMS].

We are ignorant of the real character and situation of many who are appealing to us for help. We have often been imposed upon. There is a right way to have these matters receive due attention. Let the unfortunate make their appeals to the president of their own Conference, and if he desires the counsel of persons of experience at Battle Creek, let him present the particulars of the case by letter. Those who will rush to Battle Creek without seeking advice, and fall as a dead weight upon the church, deserve censure for their presumption. [RH 00-00-81 para. 4] p. 10, Para. 1, [NODATEMS].

For years the widow, the fatherless, the forsaken wife, the unfortunate, the sick and the poor have been moving to Battle Creek, until she is carrying a heavy burden that her sister churches know nothing of. A duty rests upon the churches in the different States to care for their own poor, helping them, as far as possible, to help themselves. Should they do this, there would not be so many coming to Battle Creek with their families who must be cared for or suffer. [RH 00-00-81 para. 5] p. 10, Para. 2, [NODATEMS].

In the country, where fruits and vegetables can be raised in abundance, the poor can be supported at far less expense than in the city where the people must pay cash for nearly everything they live upon. Again, in a place like Battle Creek the poor feel compelled to wear better clothing than in the country. Almost any of our country churches could easily support two or three worthy families who are unable to support themselves. Said Christ, "Ye have the poor with you always, and whensoever ye will, ye may do them good." In receiving so many of the poor and unfortunate, Battle Creek has robbed other churches of blessings which they might have enjoyed. [RH 00-00-81 para. 6] p. 10, Para. 3, [NODATEMS].

Our ministers, laboring in different places, listen to the sad story of poverty and suffering told by individuals and families, and, without consideration, advice them to go to Battle Creek, where they can find work in our institutions. The persons thus advised may be the most worthy, or, as has sometimes proved to be the case, the most unworthy. Elements have thus floated into Battle Creek that have been a burden to the church. They require constant care and anxiety, and consume the finances raised by a church that are nearly all poor, and obliged to labor diligently for their daily bread. [RH 00-00-81 para. 7] p. 10, Para. 4, [NODATEMS].

Many of the poor who come here feel that they must do something for their own support. They plead for a position in our institutions. Some of these have been employed in the folding department at the publishing house, and have been paid Chicago prices for all the labor performed. In no other department are the employees paid Chicago prices. These persons are a burden to the Office as well as to the Sanitarium when sick. They are not the most profitable help. A sufficient number of efficient hands must be employed to supply their places when they are unable to

work. Thus a greater number of hands than are really needed are employed. The reliable and efficient laborers cannot be dispensed with, and out of pity the unfortunate ones are retained, who can earn but little at most, even when paid liberally for all the work they do. [RH 00-00-81 para. 8] p. 10, Para. 5, [NODATEMS].

Although poor in this world, yet if they were rich in faith, and had a genuine religious experience, and would help to bear the burdens in spiritual matters, they would be welcomed. But many of this class drifting in among us seem to feel no burden of the cause and work of God. If they do not receive especial attention, they become dissatisfied, and decide that the church have not done their duty. Some will not listen to caution or reproof. The unruly tongue is far more active than the hands. They indulge in faultfinding, and some go from Battle Creek to lay the reproach at the door of their neighbors, who unwisely take it up, and Battle Creek is made a subject of unholy complaints and jealousies. We would ask these complainers whether they went to Battle Creek to help lift the burdens or to lay their own weight as an additional load upon an already overburdened church. [RH 00-00-81 para. 9] p. 11, Para. 1, [NODATEMS].

The reliable members of the Battle Creek church have donated liberally to all our institutions, and reflections upon this church are unjust. [RH 00-00-81 para. 10] p. 11, Para. 2, [NODATEMS].

Some who move to Battle Creek are actuated by covetousness. They come here for gain, and they watch greedily for every opportunity to benefit themselves at the expense of others. These are not the men who have sacrificed for the cause of God, and have invested means in our institutions. They are men who count gain as godliness, and they must be watched, lest they take advantage of the widow and the fatherless, the poor student, and the afflicted who come to the Sanitarium. These men are responsible to God for the influence they exert, and those who sustain them are also responsible for their dishonest, selfish course. [RH 00-00-81 para. 11] p. 11, Para. 3, [NODATEMS].

We plead in behalf of the Battle Creek church. Brethren of other churches, do not allow your inefficient, irresponsible members to drift here. Give Battle Creek the

help of godly men who possess integrity of character; men who will not be swayed from duty, who will battle for the right, and maintain the honor of the cause of God. Many ask complainingly, "Why are they so worldly at Battle Creek? Why is it that they are at work almost unceasingly?" Every additional family that the sister churches allow to come to Battle Creek to receive care and financial help increases the necessity for this constant labor. If these complainers were more diligent in business and more fervent in spirit, they might be a help to us at Battle Creek. As long as there is a continual demand, not only for funds, but for anxious labor to keep this shifting, changing element from demoralizing the church, the treasury will be drained, and the faithful members overworked. [RH 00-00-81 para. 12] p. 11, Para. 4, [NODATEMS].

Battle Creek might have paid for the Tabernacle ere this, if every church had borne her own burdens of responsibility, instead of letting them fall here. You who express so much anxiety lest the church at Battle Creek become worldly, please help us by keeping your poor and unfortunate and unconsecrated ones at home. If you send them here, send with them men of Christian experience, and men who have means to help us bear these burdens. Do not, I beseech you, stifle the very life out of the heart of the body by forcing your burdens upon Battle Creek. [RH 00-00-81 para. 13] p. 11, Para. 5, [NODATEMS].

The promises of God are broad and positive to those who love their neighbor as themselves. Those who neglect the poor among them, neglect Christ in the person of his saints. How much easier for each church to care for its own poor, bearing the few burdens Providence has laid upon it, than to crowd them upon the already overburdened church at Battle Creek. Cannot our brethren and sisters see that with increased numbers there is an increase of care? There are men and women of all kinds of organization, with every peculiarity of character, to require attention and discipline; and unless there are a sufficient number of God fearing, responsible men standing at the head of the work, some must be overworked and fall at their post. [RH 00-00-81 para. 14] p. 12, Para. 1, [NODATEMS].

God is not pleased with this disposition to move without a plain indication of duty from him. Some men who are useful in their little churches, get the moving mania, and become restless and discontented. They think some other location

would be better for their families. Without seeking counsel from God, they move to Battle Creek, and then, instead of feeling, as every one ought to feel, that it is their duty in the fear of God to help the church, to be present at the prayer meeting, ready to speak and pray, bearing the responsibilities which some one must bear in the church, they take exactly the opposite course. They see that the members of the church are not all right, and the principal business of some is to seek something to find fault about, and go and tell to others. [RH 00-00-81 para. 15] p. 12, Para. 2, [NODATEMS].

There is pride and vanity and lack of sobriety in the church at Battle Creek. But the very ones who make complaint of this, choose for associates this unconsecrated class. They seem to be of the same mind and judgment. We need men and women who shall see and appreciate the good, the pure, and the steadfast, and then stand by their side to support and encourage them. Mrs. E. G. White. [RH 00-00-81 para. 16] p. 12, Para. 3, [NODATEMS].

PAULSON COLLECTION

The Loma Linda Sanitarium I wish to present before our people the blessings that the Lord has placed within our reach by enabling us to obtain possession of the beautiful sanitarium property known as Loma Linda. This property lies sixty miles east of Los Angeles, on the main line of the Southern Pacific Railway. It's name, Loma Linda, - beautiful hill - describes the place. Of the seventy-six acres comprised in the property, about thirty-five form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated. [Paulson Collection p. 192 para. 03] p. 12, Para. 4, [NODATEMS].

The main building is a well-planned structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated by steam, and lighted by electricity. It is surrounded by large pepper trees and other shade trees. [Paulson Collection p. 192 para. 04] p. 12, Para. 5, [NODATEMS].

About ten rods away and on the highest part of the hill, there is a group of five cottages. The central cottage has nine beautiful living-rooms and two bathrooms. In the basement is a heating plant for the five cottages. [Paulson

Collection p. 192 para. 05] p. 12, Para. 6, [NODATEMS].

Prettily grouped around this larger cottage are four smaller ones, having four rooms each, with bath and toilet. An interesting feature of three of these cottages is that each room has its verandah, with broad windows running to the floor, so that the beds can be wheeled right out onto the verandah, and the patients can sleep in the open air. [Paulson Collection p. 192 para. 06] p. 13, Para. 1, [NODATEMS].

Between these cottages and the main building, there is a recreation building, which can be used as a gymnasium, and for classrooms and meetings. [Paulson Collection p. 193 para. 01] p. 13, Para. 2, [NODATEMS].

In all there are ninety rooms, The buildings are furnished throughout, and are ready for use. [Paulson Collection p. 193 para. 02] p. 13, Para. 3, [NODATEMS].

There is a post office in the main building, and most of the trains stop at the railway station, about forty rods from the sanitarium. [Paulson Collection p. 193 para. 03] p. 13, Para. 4, [NODATEMS].

The seventy-six acres of hill and valley land is well cultivated and will furnish much fruit and many vegetables for the institution. Fifteen acres of the valley land is in alfalfa hay. Eight acres of the hill are in apricots, plums, and almonds. Ten acres are in good bearing orange orchard. Many acres of land round the cottages and the main building are laid out in lawns, drivesfs, and walks. [Paulson Collection p. 193 para. 04] p. 13, Para. 5, [NODATEMS].

There are horses and carriages, cows and poultry, farming implements and wagons. The buildings and grounds are abundantly supplied with excellent water. [Paulson Collection p. 193 para. 05] p. 13, Para. 6, [NODATEMS].

This property is now in our possession. It cost the company from whom we purchased it about \$140,000.00. They erected the buildings, and ran the place for a time as a sanitarium. Then they tried to operate it as a tourist hotel. But this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for

\$40,000.00, and for this amount our brethren have purchased it. [Paulson Collection p. 193 para. 06] p. 13, Para. 7, [NODATEMS].

We must now secure money with which to complete the payments. Ten thousand dollars have already been paid. Ten thousand more must be paid in September and December, and the remaining twenty thousand at the end of two years. [Paulson Collection p. 193 para. 07] p. 13, Para. 8, [NODATEMS].

Until our recent visit, I had never before seen such a place as this with my natural eyes, but four years ago just such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to work for the sick, and in which to begin our work for Redlands and Riverside. We must make decided efforts to secure helpers who will do most faithful medical missionary work. If Christ will bless the treatment given, and let His healing power be felt, a great work will be accomplished. We shall need to secure competent physicians and nurses, - men and women who are true and faithful; and who can be relied on; men and women who live in constant dependence upon the great Healer; men and women who humble their hearts before God and believe His word, keeping their eyes fixed on their Leader and Counselor, the Lord Jesus Christ. [Paulson Collection p. 193 para. 08] p. 13, Para. 9, [NODATEMS].

O, how I long to see the sick and suffering coming to this institution! It is one of the most perfect places for a sanitarium that I have ever seen, and I thank our heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward on right lines by faithful physicians and managers. [Paulson Collection p. 194 para. 01] p. 14, Para. 1, [NODATEMS].

The buildings are all ready, and work must be begun in them as soon as we can secure the necessary physicians and nurses. I am anxious to see the work started. For some time I have been looking for just such a place as this, with good buildings, all ready for occupancy, surrounded by shade-trees and orchards. When I saw Loma Linda, I said, Thank the Lord. This is the very place we have been hoping to find. [Paulson Collection p. 194 para. 02] p. 14, Para.

2, [NODATEMS].

The character of the buildings, the terraced hill, covered by graceful pepper-trees, the profusion of flowers and shrubs, the tall shade trees, and the orchards and fields, - all combine to make this place meet fully the descriptions that I have given in the past of the place presented to me as the most perfect for sanitarium work. Everything at Loma Linda is fresh and wholesome and attractive. The patients could live out of doors a large part of the time. The land will serve as a school for the education of patients. By outdoor exercise and working in the soil, men and women will regain their health. Rational methods for the cure of disease will be used in a variety of ways. Drugs will be discarded. [Paulson Collection p. 194 para. 03] p. 14, Para. 3, [NODATEMS].

Out of the cities, has been my constant advice. But it has taken years for our people to become aroused to an understanding of the situation. It has taken years for them to realize that the Lord would have them leave the cities and do their work in the quiet of the country, away from the turmoil and noise and confusion. We are thankful to God for Loma Linda. It is one of the best locations for sanitarium work that I have ever seen. At this place the sick can be given every natural advantage for regaining health and strength. [Paulson Collection p. 194 para. 04] p. 14, Para. 4, [NODATEMS].

Forty years ago the Lord began to give us instruction in regard to the establishment of sanitariums, as one of His chosen ways for proclaiming the third angel's message. Men and women bring disease upon themselves by transgressing the laws of God. The laws of nature, as truly as the precepts of the decalogue, are divine, and only in obedience to them can health be recovered or preserved. Many are suffering as the result of hurtful practices, who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practise which destroys the physical, mental or moral energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind. [Paulson Collection p. 194 para. 05] p. 14, Para. 5, [NODATEMS].

Our sanitariums are to be schools in which people of all classes shall be taught the way of salvation. In them the

sick are to be taught to overcome the appetite for tea, coffee, flesh-meat, tobacco, and intoxicating liquor of all kinds. [Paulson Collection p. 194 para. 06] p. 15, Para. 1, [NODATEMS].

In every one of our medical institutions the sick and suffering are to be pointed to the Saviour as their only hope. In the Christian life there is strength and joy and courage. Turning away from the injurious fashions of this degenerate age brings peace of mind and the assurance of the love and friendship of the heavenly Father. Receiving the Lord in simplicity places men and women where they know the meaning of the words, "As many as received Him, to them gave He power to become the sons of God." [Paulson Collection p. 195 para. 01] p. 15, Para. 2, [NODATEMS].

Out of the cities, is my message. Those who have had the light, but have neglected to follow the instruction that the Lord has given regarding the location of our health institutions and our schools, will one day see the folly of clinging to the cities. They will realize how kind the Lord was to point out the right way. [Paulson Collection p. 195 para. 02] p. 15, Para. 3, [NODATEMS].

Let your schools, the high and the lowly, be out of the cities. If you desire to live a heavenly life in this world, place yourselves in right relation to God. Let your aspirations be Christlike. Christ lived much in contact with nature. God's missionaries are to form their lives after the divine similitude. They are to have a close connection with Christ. His life is to be their example. [Paulson Collection p. 195 para. 03] p. 15, Para. 4, [NODATEMS].

For the past twenty years, the Lord has been giving the message that plants are to be made in many places. He will greatly bless us as we endeavor to carry out His will. Out of the city into the country is the word that has been given, and this word is to be obeyed. Our sanitariums are to be established in the most healthful surroundings. We have tried to follow closely the Lord's directions in this matter, and He has let light shine on our pathway, as we have endeavored to establish sanitariums where sin-sick souls may be led to the great Healer. God declared that we should find buildings suitable for our work, and that these buildings would be offered to us at a very low price. Has not our recent experience in Southern California proved

this true? [Paulson Collection p. 195 para. 04] p. 15, Para. 5, [NODATEMS].

I could not but weep for joy as I saw how plainly the providence of God had been revealed in our selection of places for sanitarium work in San Diego, Los Angeles, and the Redlands and Riverside districts. [Paulson Collection p. 195 para. 05] p. 15, Para. 6, [NODATEMS].

Money is needed with which to establish the work in places outside of the cities, from which the cities can be worked. We must have means with which to meet the payments on Loma Linda. I ask our brethren who have means to awake to the responsibilities resting on them, and to do what they can to help us. Those who have the Lord's money in trust should regard it as a privilege to give of their means to help to pay for a place so well adapted for sanitarium work. Gifts, and loans at a low rate of interest, will be gladly received. My brethren it is the Lord's money that you are handling, and you cannot invest it better than by putting it into the Lord's work. Thus you will lay up treasure in heaven. I beseech you, by the mercies of God, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [Paulson Collection p. 195 para. 06] p. 16, Para. 1, [NODATEMS].

I have had much to write in regard to the shortness of time. Our work is soon to close, and we are now to place ourselves in working order in God's way. We are not to link ourselves up with those who are not wise to discern what is the will of God. We are to come out from among them and be separate. The end of all things is at hand, and the message of warning must be given. A spirit of anger is stirring the nations, and it will soon be too late to work for the Lord. Every conceivable deception will be brought in, and the enemy will work with masterly power. Stronger and stronger will be his efforts, until in heaven it is said, "It is finished." Ellen G. White. [Paulson Collection p. 196 para. 01] p. 16, Para. 2, [NODATEMS].

Glendale, Los Angeles County, California Dr. W. B. Holden
Portland, Oregon Dear Brother And Sister Holden: I have been disappointed and sorry that you did not feel that you could unite with us in our sanitarium work. If you knew how

much we need you, I think you would change your mind. I know you have the ability to act a part in the work in more than one line of work. You can do good work as a teacher and as a surgeon. I ask you to come and help us here in Southern California. Sister Sarah Peck, who has been connected with my work for several years, has been telling me a little of your experience. We are sorry that you have been so disappointed. If you will come to Southern California, I can assure you that you will receive a hearty welcome. We are in great need of a thoroughly trained man to act as surgeon and teacher. Come, and we will treat you as the son of the Prince of life, your wife as the daughter of the King, and your little one as the Lord's child. [Paulson Collection p. 196 para. 02] p. 16, Para. 3, [NODATEMS].

I will send you a booklet describing Loma Linda, the institution with which we wish you to connect. For sanitarium work, this place is in advance of any other place that I have yet seen. [Paulson Collection p. 196 para. 03] p. 17, Para. 1, [NODATEMS].

Dr. Abbie Winegar-Simpson, with whom you were associated in Battle Creek, is here in the Glendale Sanitarium. I have been talking with her about our work at Loma Linda. She holds you and your wife in the highest esteem, and is anxious that you should come to our help here in Southern California. We need the aid of your talents. We need the help that you can give as a physician and teacher. [Paulson Collection p. 196 para. 04] p. 17, Para. 2, [NODATEMS].

I highly esteem your wife's mother, Sister Harris. She was one of our best and truest friends. [Paulson Collection p. 197 para. 01] p. 17, Para. 3, [NODATEMS].

I think that Dr. Patience Bourdeau will come to Loma Linda to act as lady physician. I am told that she is an excellent physician. [Paulson Collection p. 197 para. 02] p. 17, Para. 4, [NODATEMS].

Brother and Sister Burden, my dear and faithful friends, will be connected with the institution. Brother Burden will be general manager. He is well qualified for the position. His wife will act as accountant. We hope to carry forward the work of the institution in accordance with the will of the Lord. [Paulson Collection p. 197 para. 03] p. 17, Para. 5, [NODATEMS].

Dr. Holden, I write you to come and see Loma Linda. It is a grand place for sanitarium work. It is the Lord's doing that this place has come into our possession, and we praise His holy name. We realize that we are highly favored in having been able to obtain possession of this property. We are greatly pleased with it. [Paulson Collection p. 197 para. 04] p. 17, Para. 6, [NODATEMS].

Right around the Loma Linda Sanitarium there is a wide field for missionary effort. Redlands is only five miles from the institution, San Bernardino about the same distance, and Riverside a little farther away. These cities are all important places. Elder Simpson has done some work in Redlands and Riverside, and in each a neat little meeting house has been erected. But the Lord has a larger work to be done in these places. In the future I expect to spend a portion of my time at Loma Linda. [Paulson Collection p. 197 para. 05] p. 17, Para. 7, [NODATEMS].

By placing Loma Linda in our hands, the Lord has opened the way for us to work these places. We are to regard the district in which these towns are situated as our special field of missionary work. We are anxious to become known to the people living in these places, and especially to those whom we can help in spiritual and physical lines. Through the power of Jesus Christ our Lord, we may lift them out of suffering; and bring them to health of body and soul. You know what joy there is in taking the weak and suffering by the hand and raising them up. You have rejoiced in this work in the past, and there is much for you to do in the future. It will bring you lasting joy and satisfaction. [Paulson Collection p. 197 para. 06] p. 17, Para. 8, [NODATEMS].

A great battle must be fought. Time is short. Let us keep step with Christ. Let us by faith clasp His hand, and hold it fast. He will never repulse us. [Paulson Collection p. 197 para. 07] p. 18, Para. 1, [NODATEMS].

My brother, turn your mind away from your disappointment, and believe that the Lord is leading you. Trust in the Lord God, and let Him be your helper. Use your talents in advancing the most important interests. Let it be your one desire to please God and do His will. Then you will have courage in the Lord. We must all be determined to make a success of our life work, even though some have no

appreciation of our efforts. If any man love God, the same is known of Him. Then make the Lord Jesus your trust always. [Paulson Collection p. 197 para. 08] p. 18, Para. 2, [NODATEMS].

God sees our dangers, and knows the weight of our burdens. He remembers that we are in need of His strength, and those who make Him their trust will be enabled to resist every temptation. We shall have enemies who will plot against us because they know not the value that God places on those whom He has chosen. But the Lord God knoweth them that are His. However misrepresented and misjudged these may be, if they walk humbly before Him, He will give them help in time of need. They may be compassed with discouragements, but He who knows what is the mind of the Spirit knows all who love Him, and He will honor them. [Paulson Collection p. 198 para. 01] p. 18, Para. 3, [NODATEMS].

In the work in Southern California, we need men of earnest, determined faith, and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal. I earnestly hope that you will decide to come to our assistance. Please consider this matter carefully, because we need your help. Please respond to this letter, addressing me at Sanitarium, Napa County, California. Ellen G. White. [Paulson Collection p. 198 para. 02] p. 18, Para. 4, [NODATEMS].

Sanitarium, Napa County, California Dear Brother and Sister Haskell: I thank you for your letter telling me about your movements and plans. [Paulson Collection p. 198 para. 03] p. 18, Para. 5, [NODATEMS].

I think I have kept before you my expectation that you would spend a part of the winter in California. By unmistakable representations, the Lord has given evidence that a great work is to be done in Southern California. [Paulson Collection p. 198 para. 04] p. 18, Para. 6, [NODATEMS].

Elder Simpson has been holding tent meetings in Los Angeles with good results. Many souls have been converted to the truth. We thank the Lord that we have a good sanitarium at Paradise Valley, seven miles from San Diego; a sanitarium at Glendale, eight miles from Los Angeles; and a large and beautiful place at Loma Linda, sixty-two miles east from Los Angeles, and close to Redlands, Riverside,

and San Bernardino. The Loma Linda property is one of the most beautiful sanitarium sites I have ever seen. There has been expended on the place more than one hundred and fifty thousand dollars, and it was purchased by our people for forty thousand. Of the seventy-six acres of land comprised in the property, about one half forms a hill which stands one hundred and twenty-five feet above the valley. On this hill the buildings are situated. [Paulson Collection p. 198 para. 05] p. 18, Para. 7, [NODATEMS].

Loma Linda is about five miles from Redlands, five miles from San Bernardino, four miles from Colton, and nine miles from Riverside. [Paulson Collection p. 199 para. 01] p. 19, Para. 1, [NODATEMS].

Redlands and Riverside are places which the Lord has shown me should be thoroughly worked. Elder Simpson has done some evangelical work in these places, and in each of them a company of believers has been raised up, and a meeting house built. But more work must be done there, and a work must be done in San Bernardino. [Paulson Collection p. 199 para. 02] p. 19, Para. 2, [NODATEMS].

I have wished that you and your wife could come to Loma Linda, and carry on a work similar to that which you have done in other places. You could make your home at the sanitarium, and drive back and forth to Redlands and Riverside and other surrounding places. The roads are level and well oiled. [Paulson Collection p. 199 para. 03] p. 19, Para. 3, [NODATEMS].

By the securing of Loma Linda, the Lord has opened the way for a work to be done in the neighboring cities and towns. The securing of this property at such a price as we paid for it, is a miracle that should open the eyes of our understanding. If such manifest workings of God do not give us a new experience, what will? If we cannot read the evidence that the time has come to work in the surrounding cities, what could be done to arouse us to action? [Paulson Collection p. 199 para. 04] p. 19, Para. 4, [NODATEMS].

That you should receive an invitation to go to Battle Creek, and give Bible lessons to the nurses and medical students, is not a surprise to me. I have been instructed that an effort would be made to obtain your names as teachers to the nurses at Battle Creek, so that the managers of the sanitarium can say to our people that Elder

and Mrs. Haskell are to give a course of lessons to the Battle Creek Sanitarium nurses, and this as a means of decoying to Battle Creek those who would otherwise heed the cautions about going there for their education. [Paulson Collection p. 199 para. 05] p. 19, Para. 5, [NODATEMS].

I warn you against doing anything which would help those who are working directly contrary to the counsels of God, to carry out any of their deceptive plans. I know you would not willingly place yourself in any such position, and I warn you because I know the men and the plans better than you do. [Paulson Collection p. 199 para. 06] p. 19, Para. 6, [NODATEMS].

If you should be drawn into such a plan, it would bring much perplexity upon me, and I should have another hard battle to fight. You must take no part in healing "the hurt of the daughter of my people slightly." Should the word go forth that Elder and Mrs. Haskell were to take part in teaching the nurses in the Battle Creek Sanitarium, it would be my duty to send forth testimonies that I do not wish to be called upon to bear. [Paulson Collection p. 199 para. 07] p. 19, Para. 7, [NODATEMS].

Elder and Mrs. Farnsworth have been requested to spend some time in Battle Creek laboring for the church. I encouraged them to do so, and shall counsel them how to labor. It will be well for Elder Farnsworth and Elder A. T. Jones to stand shoulder to shoulder, preaching the word in the tabernacle for a time, and giving the trumpet a certain sound. There are in Battle Creek precious souls who need bracing up. Many will gladly hear and distinguish the note of warning. But Elder Farnsworth should not remain in Battle Creek long. I write these things to you because it is important that they should be understood. [Paulson Collection p. 199 para. 08] p. 20, Para. 1, [NODATEMS].

God would have men of talent, who will not deviate from the principles of righteousness, to stand in defence of the truth, in the Tabernacle at Battle Creek. One man should not be stationed in Battle Creek for long at a time. After he has faithfully proclaimed the truth for a time, he should leave to labor elsewhere, and some one else be appointed who will give the trumpet a certain sound. [Paulson Collection p. 200 para. 01] p. 20, Para. 2, [NODATEMS].

We should understand by experience word for word the message the Lord gave to Isaiah, and from this message there is to be no deviation. The Holy Spirit's meaning will be understood. This meaning is not to be changed a hair's breadth to harmonize with any new doctrine. [Paulson Collection p. 200 para. 02] p. 20, Para. 3, [NODATEMS].

We know that in the past the truth has been demonstrated by the Holy Spirit. Not one word of human devising is to be permitted to subvert minds or to add unto or to take from the message that God has given. [Paulson Collection p. 200 para. 03] p. 20, Para. 4, [NODATEMS].

There must be connected with our sanitariums in various places ample facilities for the training of workers and great care should be taken in the selection of young people to connect with our sanitariums. We cannot afford to accept everyone who is willing to come. Great injury is done to our medical institutions when we connect with them inexperienced youth, who do not understand what it means to do faithful service for God. [Paulson Collection p. 200 para. 04] p. 20, Para. 5, [NODATEMS].

Every soul connected with our institutions is to be tested and tried. If self is not hid with Christ in God, the workers will blindly do many things that will hinder the precious work of God. [Paulson Collection p. 200 para. 05] p. 20, Para. 6, [NODATEMS].

"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 offence to both the houses of Israel, for a gin and for a share 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." [Paulson Collection p. 200 para. 06] p. 20, Para. 7, [NODATEMS].

Those who have crowded into Battle Creek, and are being held there, see and hear many things that tend to weaken their faith and engender unbelief. They would gain a more practical knowledge in an effort to impart to others that which they receive of the word of God. They should scatter out, and be working in all our cities under the training of men who are sound in the faith. If those who teach these workers are true and loyal, a great work will be

accomplished. [Paulson Collection p. 200 para. 07] p. 21, Para. 1, [NODATEMS].

There is to be a working of our cities as they never have been worked. That which should have been done twenty, yes, more than twenty years ago, is now to be done speedily. The work will be more difficult to do now than it would have been years ago; but it will be done. [Paulson Collection p. 201 para. 01] p. 21, Para. 2, [NODATEMS].

Our work is made exceedingly hard because of many false theories that have to be met, and because of a dearth of efficient teachers and willing helpers. [Paulson Collection p. 201 para. 02] p. 21, Para. 3, [NODATEMS].

It is not the work of the Lord that so many are gathered in Battle Creek, receiving a mould which unfits them for the work of the Lord, till they are thoroughly converted. [Paulson Collection p. 201 para. 03] p. 21, Para. 4, [NODATEMS].

The Lord is to do a strange work very soon. A representation has been given me that I have not yet had strength to trace upon paper. I must know when to speak and when to keep silent. When the Lord bids me speak, I cannot keep silent. [Paulson Collection p. 201 para. 04] p. 21, Para. 5, [NODATEMS].

The Lord will work. Great facts will be revealed in the Word. There are rich experiences to be received from the great Medical Missionary. The knowledge of salvation through faith and a full trust in a personal God and a personal Saviour, will be manifest. Those who have held the beginning of their confidence firm unto the end will have the proof of the things which they have learned by personal experience. [Paulson Collection p. 201 para. 05] p. 21, Para. 6, [NODATEMS].

The gospel will be revealed and verified. The experience of the day of Pentecost will surely be repeated. Some will receive the Holy Spirit of truth; yea, some who are now in uncertainty. The Lord has given His word. For years He has been sending messages of warning, but by many they have been unheeded. Notwithstanding the repeated urgent warnings God has given, many have been turned away from their original faith, and are lost in the fog of error. They have refused to follow the light that God has given to point out

the true path. [Paulson Collection p. 201 para. 06] p. 21, Para. 7, [NODATEMS].

Christ is the same Christ that He has ever been. He is our Redeemer. Those who have been striving to quench their thirst at broken cisterns, which can hold no water, need to be born again, that Christ may be formed within, the hope of glory. [Paulson Collection p. 201 para. 07] p. 22, Para. 1, [NODATEMS].

There are those who will never receive the gospel message in its fullness; they will never see the greater light and working of the Holy Spirit. There is a depth of depravity in unbelieving human nature that will never be healed, because the true light has been misinterpreted and misapplied. The Lord has given His spirit in abundance of assurance to enable men and women to understand the fallacies and errors of Satan, and to guard against them. [Paulson Collection p. 201 para. 08] p. 22, Para. 2, [NODATEMS].

Some will soon turn from their deceptive errors and calculations. To those who will be born again, the Bible will become a new book. There is a higher elevation to reach. True faith is to take the place of unbelief. The living springs of the word of God, with all their rich treasure, are to flow into the soul. The truth of the Christian religion depends upon the divine authority of the word of God. The authority of the word is Yea and Amen. [Paulson Collection p. 201 para. 09] p. 22, Para. 3, [NODATEMS].

Jesus Christ is the way, the truth, and the life. Our great need is to have Him formed within, the hope of glory. He is to come into our individual experience, as a personal Saviour. He is the foundation of our faith, the Rock of Ages. "Blessed is the man to whom the Lord imputeth not iniquity." [Paulson Collection p. 202 para. 01] p. 22, Para. 4, [NODATEMS].

When Christ shall come in His glory and all the holy angels with Him, then will all men be convinced of the truth that God hath set apart him that is godly for Himself. But the words of Isaiah will come to many minds. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The fifty-eighth chapter of Isaiah gives

a wonderful presentation of truth. [Paulson Collection p. 202 para. 02] p. 22, Para. 5, [NODATEMS].

I wish you could make me a visit at my home. I should indeed be pleased to see you and talk with you. Do nothing that will lead others to make of no account the long, determined resistance which has been shown to the messages sent by the Lord. [Paulson Collection p. 202 para. 03] p. 22, Para. 6, [NODATEMS].

We do not want the impression left on minds that our nurses should be educated and trained at Battle Creek. You are not to remove the impression that I have been trying to make, that our people are to be drawn away from Battle Creek. [Paulson Collection p. 202 para. 04] p. 22, Para. 7, [NODATEMS].

I have light regarding the impression that your going to Battle Creek would make on our people who have had placed before them many falsehoods regarding the work and influences there. Your going to Battle Creek in answer to the call you have received, would not be in harmony with the light God has given me. [Paulson Collection p. 202 para. 05] p. 23, Para. 1, [NODATEMS].

If you cannot understand this, I can, and I will make every possible effort to save our people from being mixed up with the methods followed by some of the Battle Creek sanitarium managers. [Paulson Collection p. 202 para. 06] p. 23, Para. 2, [NODATEMS].

The Lord would have Dr. Morse leave Battle Creek, and labor where the light of truth has not been taught, and that he may break every thread of sophistry. The sophistry that there is no personal God and no personal Christ has been set forth, and still lives, to be brought forth and fastened upon human minds. I have seen satanic agencies leading and controlling minds of those who have taught these theories. Unless the snare is broken, ruin will result as surely as to the house built upon the sand. [Paulson Collection p. 202 para. 07] p. 23, Para. 3, [NODATEMS].

Great trials are right upon us, to test every soul. The end of the world is near at hand. We are not to consent to have our workers, God's workers, tied up in Battle Creek. "Out of Battle Creek" is my message. I understand perfectly

the meaning of the invitation that has been sent you. You have not a sense of what it means, but I am to tell you that God has not given you the work of teaching nurses in Battle Creek, or in any way encouraging our youth to go there for their training. [Paulson Collection p. 203 para. 01] p. 23, Para. 4, [NODATEMS].

We must soon start a nurses' training school at Loma Linda. This place will become an important educational center, and we need the efforts of yourself and your wife to give the right mould to the work in this new educational center, and in Los Angeles, where there are many converts. [Paulson Collection p. 203 para. 02] p. 23, Para. 5, [NODATEMS].

If you see your way clear to labor a portion of this winter in Southern California, I think I could be with you, and I will help you all I can to open up the work. If you will gather about you a group of workers, and do for a time in Southern California a work similar to that which you have done in New York and Nashville, praying and working and doing the will of the Lord, God will not fail to show Himself your helper; for you will be following where He has marked out the way. [Paulson Collection p. 203 para. 03] p. 23, Para. 6, [NODATEMS].

I do not propose that you divorce yourself permanently from the work in the cities of the Southern States, but I ask you to come and help us start the work of training true medical missionaries in this very fruitful field, Southern California. [Paulson Collection p. 203 para. 04] p. 23, Para. 7, [NODATEMS].

If we turn unto the Lord with full purpose of heart, teaching in the places He indicates, all things that He has commanded, we may be assured of the promise, "Lo, I am with you always, even unto the end of the world." God is able and waiting to be gracious. [Paulson Collection p. 203 para. 05] p. 24, Para. 1, [NODATEMS].

Sanitarium, Napa Co, California Dear Brother and Sister Haskell: I thank you for your letter, telling me about your movements and plans. . . . [Paulson Collection p. 108 para. 01] p. 24, Para. 2, [NODATEMS].

That you should receive an invitation to go to Battle Creek, and give Bible lessons to the nurses and medical

students, is not a surprise to me. I have been instructed that an effort would be made to obtain your names as teachers to the nurses at Battle Creek, so that the managers of the Sanitarium can say to our people that Elder and Mrs. Haskell are to give a course of lessons to the Battle Creek Sanitarium nurses, and use this as a means of decoying to Battle Creek those who otherwise would heed the cautions about going there for their education. [Paulson Collection p. 108 para. 02] p. 24, Para. 3, [NODATEMS].

I warn you against doing anything which would help those who are working directly contrary to the counsels of God, to carry out any of their deceptive plans. I know you would not willingly place yourself in any such position, and I warn you because I know the men and the plans better than you do. [Paulson Collection p. 108 para. 03] p. 24, Para. 4, [NODATEMS].

If you should be drawn into such a plan, it would bring much perplexity upon me, and I should have another hard battle to fight. You must take no part in healing "the hurt of the daughter of My people slightly." Should the word go forth that Elder and Mrs. Haskell were to take part in teaching the nurses in the Battle Creek Sanitarium, it would be my duty to send forth testimonies, that I do not wish to be called upon to bear. [Paulson Collection p. 108 para. 04] p. 24, Para. 5, [NODATEMS].

Elder and Mrs. Farnsworth have been requested to spend some time in Battle Creek, laboring for the church. I encourage them to do so, and shall counsel them how to labor. It will be well for Elder Farnsworth and Elder A. T. Jones to stand shoulder to shoulder preaching the Word in the tabernacle for a time, and giving the trumpet a certain sound. There are in Battle Creek souls who need bracing up. Many will gladly hear and distinguish the note of warning. But Elder Farnsworth should not remain in Battle Creek long. I write these things to you, because it is important that they should be understood. [Paulson Collection p. 108 para. 05] p. 24, Para. 6, [NODATEMS].

God would have men of talent who will not deviate from the principles of righteousness to stand in defense of the truth in the tabernacle at Battle Creek. One man should not be stationed in Battle Creek for a long time. After he has faithfully proclaimed the truth for a time, he should leave to labor elsewhere, and some one else be appointed who will

give the trumpet a certain sound. [Paulson Collection p. 108 para. 06] p. 24, Para. 7, [NODATEMS].

We should understand by experience word for word the message the Lord gave to Isaiah, and from this message there is to be no deviation. The Holy Spirit's meaning will be understood. This meaning is not to be changed a hair's breadth to harmonize with any new doctrine. [Paulson Collection p. 108 para. 07] p. 25, Para. 1, [NODATEMS].

We know that in the past the truth has been demonstrated by the Holy Spirit. Not one word of human devising is to be permitted to subvert minds, or to add unto or to take from the message God has given. [Paulson Collection p. 108 para. 08] p. 25, Para. 2, [NODATEMS].

There must be connected with our Sanitariums in various places ample facilities for the training of workers. And great care should be taken in the selection of young people to connect with our Sanitariums. We can not afford to accept every one who is willing to come. Great injury is done to our medical institutions when we connect with them inexperienced youth, who do not understand what it means to do faithful service for God. [Paulson Collection p. 109 para. 01] p. 25, Para. 3, [NODATEMS].

Every soul connected with our institutions is to be tested and tried. If self is not hid with Christ in God, the workers will blindly do many things that will hinder the precious work of God. [Paulson Collection p. 109 para. 02] p. 25, Para. 4, [NODATEMS].

"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." (Isa. 8:13-16) [Paulson Collection p. 109 para. 03] p. 25, Para. 5, [NODATEMS].

God has a denominated people, who are to wait on and trust in Him. They are to be true to the light He has given them, following closely the sacred landmarks. Their language is to be: [Paulson Collection p. 109 para. 04] p. 25, Para. 6, [NODATEMS].

"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 Mt. Zion. (Isa. 8:17-18) [Paulson Collection p. 109 para. 05] p. 25, Para. 7, [NODATEMS].

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony : if they speak not to this word, it is because there is no light in them." (Isa. 8:19-20) [Paulson Collection p. 109 para. 06] p. 25, Para. 8, [NODATEMS].

The things mentioned in this scripture will be worked out before us. Some of them we see even now. [Paulson Collection p. 109 para. 07] p. 26, Para. 1, [NODATEMS].

Those who have crowded into Battle Creek, and are being held there, see and hear many things that tend to weaken their faith, and engender unbelief. They would gain a more practical knowledge in an effort to impart to others that which they receive of the word of God. They should scatter out, and be working in all our cities, under the training of men who are sound in the faith. If those who teach these workers are true and loyal, a great work will be accomplished. [Paulson Collection p. 109 para. 08] p. 26, Para. 2, [NODATEMS].

There is to be a working of our cities as they never have been worked. That which should have been done twenty, yea, more than twenty years ago, is now to be done speedily. The work will be more difficult to do now than it would have been years ago, but it will be done. [Paulson Collection p. 109 para. 09] p. 26, Para. 3, [NODATEMS].

Our work is made exceedingly hard because of many false theories that have to be met, and because of the dearth of efficient teachers and willing helpers. [Paulson Collection p. 109 para. 10] p. 26, Para. 4, [NODATEMS].

It is not the work of the Lord that so many are gathered in Battle Creek, receiving a mold which unfits them for the work of the Lord till they are thoroughly converted. [Paulson Collection p. 110 para. 01] p. 26, Para. 5,

[NODATEMS].

The Lord is to do a strange work very soon. A representation has been given me, that I have not yet had strength to trace upon paper. I must know when to speak, and when to keep silent. When the Lord bids me speak, I can not keep silent. [Paulson Collection p. 110 para. 02] p. 26, Para. 6, [NODATEMS].

The Lord will work. Great facts will be revealed in the word. There are rich experiences to be received from the great Medical Missionary. The knowledge of salvation through faith, and a full trust in a personal God and a personal Saviour, will be manifest. Those who have held the beginning of their confidence firm unto the end, will have the proof of the things which they have learned by personal experience. [Paulson Collection p. 110 para. 03] p. 26, Para. 7, [NODATEMS].

The gospel will be revealed and verified. The experience of the day of Pentecost will surely be repeated. Some will receive the Holy Spirit of truth; yea, some who are now in uncertainty. The Lord has given His word. For years he has been sending messages of warnings, but by many they have been unheeded. Notwithstanding the repeated urgent warnings God has given, many have been turned away from their original faith, and are lost in the fog of error. They have refused to follow the light that God has given to point out the true path. [Paulson Collection p. 110 para. 04] p. 26, Para. 8, [NODATEMS].

Christ is the same Christ that He has ever been. He is our Redeemer. Those who have been striving to quench their thirst at broken cisterns, which can hold no water, need to be born again, that Christ may be formed within, the hope of glory. [Paulson Collection p. 110 para. 05] p. 27, Para. 1, [NODATEMS].

There are those who will never receive the gospel message in its fullness; they will never see the greater light and working of the Holy Spirit. There is a depth of depravity in unbelieving human nature, that will never be healed, because the true light has been misinterpreted, and misapplied. The Lord has given His Spirit in abundance of assurance to enable men and women to understand the fallacies and errors of Satan and to guard against them. [Paulson Collection p. 110 para. 06] p. 27, Para. 2,

[NODATEMS].

Some will soon turn from their deceptive errors and calculations. To those who will be born again, the Bible will become a new book. There is a higher elevation to reach. True faith is to take the place of unbelief. The living springs of the word of God, with all their rich treasure are the flow into the soul. The truth of the Christian religion depends upon the divine authority of the word of God. The authority of the word is yea and amen. [Paulson Collection p. 110 para. 07] p. 27, Para. 3, [NODATEMS].

Jesus Christ is the Way, the Truth and the Life. Our great need is to have Him formed within, the hope of glory. He is to come into our individual experience, as a personal Saviour. He is the foundation of our faith, the Rock of Ages. "Blessed is the man to whom the Lord imputeth not iniquity." (Ps. 32:2) [Paulson Collection p. 110 para. 08] p. 27, Para. 4, [NODATEMS].

When Christ shall come in His glory and all the holy angels with Him, then will all men be convinced of the truth that God has set apart him that is godly for Himself. But the words of Isaiah will come to many winds. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." The fifty-eight chapter of Isaiah gives a wonderful presentation of truth. [Paulson Collection p. 111 para. 01] p. 27, Para. 5, [NODATEMS].

I wish you could make a visit at my home. I should indeed be pleased to see you and talk with you. Do nothing that will lead others to make of no account the long, determined resistance which has been shown to the messages sent by the Lord. [Paulson Collection p. 111 para. 02] p. 27, Para. 6, [NODATEMS].

We do not want the impression left on minds that our nurses should be educated and trained in Battle Creek. You are not to remove the impression that I have been trying to make that our people are to be drawn away from Battle Creek. [Paulson Collection p. 111 para. 03] p. 27, Para. 7, [NODATEMS].

I have light regarding the impression that your going to Battle Creek would make on our people who have had placed

before them many falsehoods regarding the work and influences there. Your going to Battle Creek in answer to the call you have received, would not be in harmony with the light God has given me. [Paulson Collection p. 111 para. 04] p. 27, Para. 8, [NODATEMS].

If you can not understand this, I can, and I will make every possible effort possible to save our people from being mixed up with the methods followed by some of the Battle Creek Sanitarium managers. [Paulson Collection p. 111 para. 05] p. 28, Para. 1, [NODATEMS].

The Lord would have Dr. Morse leave Battle Creek, and labor where the light of truth has not been taught, and that he may break every thread of sophistry. The sophistry that there is no personal God and no personal Christ has been set forth, and still lives, to be brought forth and fastened up human minds. I have seen Satanic agencies leading and controlling the minds of those who have taught these theories. Unless the snare is broken ruin will result as surely as to the house built upon the sand. [Paulson Collection p. 111 para. 06] p. 28, Para. 2, [NODATEMS].

Great trials are right upon us, to test every soul. The end of the world is near at hand. We are not to consent to have our workers, God's workers, tied up in Battle Creek. "Out of Battle Creek" is my message. I understand perfectly the meaning of the invitation that has been sent you. You have not a sense of what it means, but I am to tell you that God has not given you the work of teaching nurses in Battle Creek, or in any encouraging our youth to go there for their training. . . . [Paulson Collection p. 111 para. 07] p. 28, Para. 3, [NODATEMS].

If we turn unto the Lord with full purpose of heart, teaching in the places He indicates, all things that He has commanded, we may be assured of the promise, "Lo, I am with you always, even unto the end of the world." God is able and waiting to be gracious. (Signed) Ellen G. White. [Paulson Collection p. 111 para. 08] p. 28, Para. 4, [NODATEMS].

The Use of Flesh Foods I have been calling to mind the light God has given me on health reform. Have you carefully and prayerfully sought to understand the will of God in this matter? [Paulson Collection p. 360 para. 02] p. 28, Para. 5, [NODATEMS].

The use of meats is entirely out of harmony with health reform principles. If we would allow reason to take the place of impulse and love of sensual indulgence, we should not taste the flesh of dead animals. What is more repulsive to the sense of smell than a shop where flesh meats are kept for sale? The smell of the raw flesh is offensive to all whose senses have not been depraved by culture of the unnatural appetites. What more unpleasant sight to a reflective mind than the beasts slain to be devoured? If the light God has given in regard to health reform is disregarded, he will not work a miracle to keep in health those who pursue a course to make themselves sick. [Paulson Collection p. 360 para. 03] p. 28, Para. 6, [NODATEMS].

You may think, you cannot work without meat. I thought so once, but I know that in his original plan, God did not provide for the flesh of dead animals to compose the diet of man. It is a grossly perverted taste that will accept such food. Then the fact that meat is largely diseased should lead us to make strenuous efforts to discontinue the use entirely. [Paulson Collection p. 360 para. 04] p. 29, Para. 1, [NODATEMS].

My position now is to let meat altogether alone. It will be hard for some to do this - as hard as for the rum-drinker to forsake his dram - but they will be better for the change. [Paulson Collection p. 360 para. 05] p. 29, Para. 2, [NODATEMS].

You know how you would answer a tobacco devotee if he urged, as a plea for the use of tobacco, the arguments some advance as a reason why they should continue the use of the flesh of dead animals as food. The weakness some experience without the use of meat is one of the strongest arguments that can be presented why they should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose they are made stronger. After one discontinues the use of meat, he may for a time feel a weakness, but when his system is cleansed from the effect of this diet, he no longer feels the weakness, and will cease to wish for that which he had pleaded for as essential to his strength. [Paulson Collection p. 360 para. 06] p. 29, Para. 3, [NODATEMS].

I have a large family which often numbers sixteen. In it there are men who work at the plow and who fell trees.

These men have vigorous exercise, but not a particle of flesh of animals is placed upon our table. [Paulson Collection p. 361 para. 01] p. 29, Para. 4, [NODATEMS].

I have felt urged by the Spirit of God to set before several the fact that their suffering ill health was caused by a disregard of the light given them upon health reform. I have shown them that their meat diet, which was supposed to be essential, was not necessary, and that, as they were composed of what they ate, brain, bone and muscle were in an unwholesome condition because they lived on the flesh of dead animals; that their blood was being corrupted by this improper diet; that the flesh which they ate was diseased, and their entire system was becoming gross and corrupted. [Paulson Collection p. 361 para. 02] p. 29, Para. 5, [NODATEMS].

There is an alarming lethargy shown on the subject of unconscious sensualism. It is customary to eat the flesh of dead animals. This stimulates the lower passions of the human organism. In the preparation of food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live. Physicians are not employed to prescribe a flesh diet for patients, for it is this kind of diet that has made them sick. Seek the Lord. When you find him, you will be meek and lowly of heart. Individually, you will not subsist upon the flesh of dead animals, neither will you put one morsel in the mouth of your children. Physicians will not prescribe flesh, tea or coffee for their patients, but will give talks showing the necessity of a simple diet. They will cut away injurious things from their bill of fare. To have the physicians of our institutions educating by precept and example those under their care to use a meat diet, after years of instruction from the Lord, disqualifies them to be superintendents of our health institutes. The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what he says, and he is to be honored in what he says. Light is to be given upon these subjects. It is the diet question that needs close investigation and prescriptions should be made in accordance with health principles. [Paulson Collection p. 361 para. 03] p. 29, Para. 6, [NODATEMS].

The Lord intends to bring his people back to live upon simple fruits, vegetables, and grains. He led the children

of Israel into the wilderness, where they could not get a fresh diet, and he gave them the bread of heaven. Men did eat angels' food, but they craved the fleshpots of Egypt, and mourned and cried for flesh, notwithstanding that the Lord had promised them if they would submit to his will, he would carry them into the land of Canaan and establish them there, a pure, holy, happy people, and there should not be a feeble one in all their tribes, for he would take away all sickness from among them. But, although they had a plain thus saith the Lord, they mourned and wept and murmured and complained until the Lord was wroth with them, and because they were so determined to have the flesh of dead animals, he gave them the very diet he had withheld from them. The Lord would at first have given them flesh if it had been essential for their health; but he created and redeemed them, and led them a long journey in the wilderness to educate and discipline and train them into correct habits. The Lord understood what the influence of flesh eating is upon the human system. He would have a people that would, in their physical appearance, bear the divine credentials notwithstanding their long journey. [Paulson Collection p. 362 para. 01] p. 30, Para. 1, [NODATEMS].

When I hear those who profess to believe the truth for this time pleading for the use of flesh meats, I am forcibly reminded of the complainings of the children of Israel because they were not favored with a meat diet. The diet of animals generally used for food is vegetables and grains. Must the vegetables be animalized before we can eat them? Must they be incorporated into the system of an animal before we can digest them? Must we obtain our vegetable diet by eating the flesh of dead creatures? God provided fruit in its natural state for our first parents. He gave Adam charge of the garden to dress it and to care for it, saying, "To you it shall be for meat." The plan was not for one animal to destroy another animal for food. After the fall, the eating of flesh was suffered in order to shorten the period of the existence of the long-lived race. It was allowed because of the hardness of the hearts of men. One of the great errors that many insist upon is, that muscular strength is dependent upon animal food. But the simple grains, fruits of the trees, and vegetables have all the nutritive properties necessary to make good blood. This a flesh diet cannot do. [Paulson Collection p. 362 para. 02] p. 30, Para. 2, [NODATEMS].

When a limb is broken, physicians recommend their patients not to eat meat, as there will be danger of inflammation setting in. Condiment and spices used in the preparation of food for the table aid in digestion in the same way that tea, coffee and liquor are supposed to help the laboring man perform his tasks. After the immediate effects are gone, they drop as correspondingly below par as they were elevated above par by these stimulating substances. The system is weakened, the blood is contaminated, and inflammation is the sure result. [Paulson Collection p. 362 para. 03] p. 30, Para. 3, [NODATEMS].

After all the light that has been given on the diet question, for the people of God to lament because they cannot exercise freedom in meat eating is very similar to the complainings, lamentations and weeping of the children of Israel in the ears of the Lord. [Paulson Collection p. 363 para. 01] p. 31, Para. 1, [NODATEMS].

Our sanitariums should never be conducted after the fashion of the hotel. A meat diet changes the disposition and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. STUDENTS would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat eating, the intellectual powers diminish proportionately. A religious life can more successfully be gained and maintained if meat is discarded, for this diet stimulates into intense activities lustful propensities, and enfeebles the moral and spiritual nature. "The flesh warreth against the spirit, and the spirit against the flesh." [Paulson Collection p. 363 para. 02] p. 31, Para. 2, [NODATEMS].

We greatly need to encourage and cultivate pure, chaste thoughts and to strengthen the moral powers rather than the lower and carnal powers. God help us to break from our self indulgent appetites! The idea of eating dead flesh is abhorrent to me; the thought of one living animal eating the flesh of another animal is shocking. There is no call for it. [Paulson Collection p. 363 para. 03] p. 31, Para. 3, [NODATEMS].

Cancers, tumors, and all inflammatory diseases are largely caused by meat eating. From the light God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh. I sincerely and prayerfully hope that

our physicians and our people will not forever be blind on this subject, for blindness is mingled with a want of moral courage to deny appetite, to lift the cross, which means, to take up the very duties which cut across the natural passions. [Paulson Collection p. 363 para. 04] p. 31, Para. 4, [NODATEMS].

The juices and fluids of what we eat pass into the circulation of the blood, and, as we are composed of what we eat, by feeding on flesh we become animalized; thus a feverish condition is created, because the animals are diseased, and by partaking of their flesh we plant the seeds of disease in our own tissue and blood. Then when exposed to the changes in a malarious or poisonous atmosphere, these are more sensibly felt; also when we are exposed to prevailing epidemics and contagious diseases the system is not in condition to resist disease. [Paulson Collection p. 363 para. 05] p. 31, Para. 5, [NODATEMS].

I have the subject presented to me in different aspects. The mortality caused by meat eating is not discerned; if it were, we would hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh. We have plenty of good things to satisfy hunger without bringing corpses upon our tables to compose our bill of fare. [Paulson Collection p. 363 para. 06] p. 31, Para. 6, [NODATEMS].

I might go to any length upon this subject, but I forbear. I do hope that our physicians will not, by precept and example, counterwork that which the Lord has given me to enlighten minds and bring in thorough reforms. I am working earnestly along these lines, and shall never cease working against the practice of meat-eating. I have had opened before me the stumbling block which this diet question has been in the spiritual advancement of some, and what a stumbling block they in turn have placed in the paths of others, and all because their own sensibilities were blunted through the selfish gratification of the appetite. For Christ's sake, look deeper, study deeper, and act in accordance with the light God has been pleased to give on this subject. [Paulson Collection p. 364 para. 01] p. 32, Para. 1, [NODATEMS].

Right Relations in the Work of God Men, fallible men, are not to think it is their prerogative to control, to mark out, or to prescribe the labors of their fellow men. When

God works upon the human instrumentality, let men be very careful how they intermeddle; for it is its process, the work of God is divine. The work of God has often been hindered by men considering that they had power to say, "Go here" or "Go there" "Do this" or "Do that," without consulting the individual himself, or respecting his convictions as a laborer together with God. God has promised his presence to every believer; and let those who are in positions of authority, presidents of conferences and board councils, and everyone who has to do with the human mind, respect the individuality of mind and conscience. These workers are in copartnership with Jesus Christ, and you may interpose yourself so as to interfere with God's plans; for the human agent is under his special authority and dictation. [Paulson Collection p. 398 para. 03] p. 32, Para. 2, [NODATEMS].

When men composing boards and councils, are themselves walking at a distance from God, of what value is their discernment and wisdom to decide in reference to the work of God's delegated servants? The human mind is open to jealousies, evil surmisings, and selfish considerations, and God's plans are often turned aside by the caprice and by the plans of unconsecrated men. If the door is not closed to the enemy, he will enter and will figure largely in human inventions. The Lord requires the men who have a directing influence in his work, to be wholly consecrated to him. He wants them to have hearts of flesh, and not of steel. [Paulson Collection p. 398 para. 04] p. 32, Para. 3, [NODATEMS].

Men who do not control their own impulses are not chosen by the Lord to deal with human minds. For this work, there is need of much prayer, much humiliation before God, much deep sensibility of the value of the human soul, for whom Christ has paid so great a price. It was to seek for the pearl of great price that he left the enjoyments of heaven. And when the pearl is found, all heaven rejoices. When this is the case, why do not men tremble when they see the pearl in danger of being lost? Why are they not working conscientiously to secure that pearl for Jesus Christ? God sees that men in official positions are lifted up by self confidence and self importance. He sees that they are speaking and acting wrongly toward those who need wise instruction, and who need to come in contact with men who have hearts of flesh and not of steel. [Paulson Collection p. 399 para. 01] p. 32, Para. 4, [NODATEMS].

Christ is our example, and everyone placed in a position of trust, needs the subduing influence of the Spirit of God upon the heart day by day. Christ wept with those that wept. In all their afflictions he was afflicted, and was touched with the feeling of their infirmities. He is a tender and faithful High Priest. He considers the cases of the tried and tempted ones as verily his own, and he ministers unto them. These weak ones of the flock are to be carefully nourished with the manna Christ has supplied. They are to be educated not to look to men and trust in men, whatever may be their calling. [Paulson Collection p. 399 para. 02] p. 33, Para. 1, [NODATEMS].

God would have all such confederacies broken to stone and remodeled upon Christlike principles. The foundation stone must be mercy. Human minds are not to be trampled, and bound and driven by human hands. The Lord Jesus must hold the reins in his own hands that were pierced to bring peace and comfort and hope to every soul who will believe on him. He gives to the purchase of his blood the guardianship of his grace; they shall move in his light, clad in the robes of his righteousness. To every man is given his work; and while souls are brought into church capacity, work is assigned them of God. They are to move as winds that are under the controlling influence of God. [Paulson Collection p. 399 para. 03] p. 33, Para. 2, [NODATEMS].

Men are educated to look to men, and to depend on men. One man, by virtue of his position, exercises authority over others as if they were to be led by lines, this way and that, as dumb animals. God has not directed in this way. God is our chief, God is our instructor, and to him we must look. We must ask the Holy Spirit's guidance, and expect to be led and controlled by it. The church organization is to be respected, but it is not to be made in any way a galling yoke. Men are not to assume the prerogative of God, and think to rule and coerce and oppress the souls of God's purchased possessions. All heaven is indignant at what men, with complacency, will do to their fellow men, claiming at the same time to be representatives of Jesus Christ. They too often represent the spirit and character of Satan. [Paulson Collection p. 399 para. 04] p. 33, Para. 3, [NODATEMS].

Christ has found his pearl of great price in lost, perishing souls. He sold all that he had to come into

possession, even engaged to do the work, and run the risk of losing his own life in the conflict. How then should man regard his fellow man? Christ has demonstrated the way. He says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." [Paulson Collection p. 400 para. 01] p. 33, Para. 4, [NODATEMS].

When these words are heeded and obeyed in the spirit and in the letter, we will be doers of the word, and not hearers only. When these words are practised by those who claim to have wisdom to guide the sheep of the Lord's pasture, there will be far less selfishness, far less boasting, far less putting forth the finger and speaking vanity. Jesus is to superintend all events in the present and future of his church. John was instructed to write the things which he had seen "and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." [Paulson Collection p. 400 para. 02] p. 33, Para. 5, [NODATEMS].

Oh, that men would revere the great Head of the Church, and would manufacture less human methods, bringing down spirituality to the very dust with human inventions. God has been left out, and the church is not prepared to advance to the conflict under the banner of Jesus Christ. It is not doing the work for suffering souls, which Christ owns as if done to himself. But the church, defective as it is, and enfeebled with so much chaff, is the only object on the church in heaven and the church on earth are identical. He has promised to come personally into the midst of his church. He says to everyone holding a position of trust, "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." [Paulson Collection p. 400 para. 03] p. 34, Para. 1, [NODATEMS].

Men in official position must realize that their position gives them no license to be unkind or uncourteous, no license to be oppressive, and to let their tongues, which should be sanctified, speak words which will open a door of temptation, and help the great adversary in his work of discouraging souls. God has given us a work to do in saving souls from the companionship of Satan. (Signed) Ellen G.

White. [Paulson Collection p. 400 para. 04] p. 34, Para. 2, [NODATEMS].

NOTEBOOK LEAFLETS
VOLUME ONE.

The Ministry of Trials--In Christian experience, the Lord permits trials of various kinds to call men and women to a higher order of living and to a more sanctified service. Without these trials there would be a continual falling away from the likeness of Christ, and men would become imbued with a spirit of scientific, fanciful, human philosophy, which would lead them to unite with Satan's followers. [Notebook Leaflets, Volume 1 p. 22 para. 04] p. 34, Para. 3, [NODATEMS].

In the providence of God, every good and great enterprise is subjected to trials, to test the purity and the strength of the principles of those who are standing in positions of responsibility, and to mold and substantiate the individual human character after God's model. This is the highest order of education. [Notebook Leaflets, Volume 1 p. 22 para. 05] p. 34, Para. 4, [NODATEMS].

Perfection of character is attained through exercise of the faculties of the mind, in times of supreme test, by obedience to every requirement of God's law. Men in positions of trust are to be instrumentalities in the hands of God for promoting His glory, and in performing their duties with the utmost faithfulness, they may attain perfection of character. [Notebook Leaflets, Volume 1 p. 22 para. 06] p. 34, Para. 5, [NODATEMS].

In the lives of those who are true to right principles, there will be a continual growth in knowledge. They will have the privilege of being acknowledged as colaborers with the great Master Worker in behalf of the human family, and will act a glorious part in carrying out the purposes of God. Thus, by precept and example, as laborers together with God, they will glorify their Creator.-- *Undated MS. 150.* [Notebook Leaflets, Volume 1 p. 22 para. 07] p. 34, Para. 6, [NODATEMS].

In Hard Places--Often God's soldiers find themselves brought into hard and difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they cannot see

their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They cannot perish, neither can they lose their way if they will follow His guidance, and strive to uphold His law.-- *Undated MS. 145*. [Notebook Leaflets, Volume 1 p. 36 para. 03] p. 35, Para. 1, [NODATEMS].

A Caution Regarding Extreme Positions--There were some who had capabilities to help the church, but who needed first to set their own hearts in order. Some had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others. Thus a spirit of criticism, faultfinding, and dissension had come in, which had been a great injury to the church. And the impression was given to unbelievers that Sabbath-keeping Adventists were a set of fanatics and extremists, and that their peculiar faith rendered them unkind, uncourteous, and really unchristian in character. Thus the course of a few extremists prevented the influence of the truth from reaching the people. [Notebook Leaflets, Volume 1 p. 37 para. 05] p. 35, Para. 2, [NODATEMS].

Some were making the matter of dress of first importance, criticizing articles of dress worn by others, and standing ready to condemn everyone who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed. [Notebook Leaflets, Volume 1 p. 38 para. 01] p. 35, Para. 3, [NODATEMS].

One-Idea Men--These one-idea men can see nothing except to press the one thing that presents itself to their minds. Years ago we had to meet this same spirit and work. Men arose claiming to have been sent with a message condemning pictures, and urging that every likeness of anything should be destroyed. They went to such lengths as even to condemn clocks which had figures, or "pictures," upon them. [Notebook Leaflets, Volume 1 p. 38 para. 02] p. 35, Para. 4, [NODATEMS].

Now we read in the Bible of a good conscience; and there are not only good but bad consciences. There is a conscientiousness that will carry everything to extremes, and make Christian duties as burdensome as the Jews made the observance of the Sabbath. The rebuke which Jesus gave to the scribes and Pharisees applies to this class as well:

"Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." One fanatic, with his strong spirit and radical ideas, who will oppress the conscience of those who want to be right, will do great harm. The church needs to be purified from all such influences. [Notebook Leaflets, Volume 1 p. 38 para. 03] p. 35, Para. 5, [NODATEMS].

Pictures Used by God--The second commandment prohibits image worship; but God Himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who read might understand. [Notebook Leaflets, Volume 1 p. 38 para. 04] p. 35, Para. 6, [NODATEMS].

It is true that altogether too much money is expended upon pictures; not a little means which should flow into the treasury of God is paid to the artist. But the evil that will result to the church from the course of these extremists is far greater than that which they are trying to correct. It is sometimes a difficult matter to tell just where the line is, where picturemaking becomes a sin. But those who love God and desire with all their hearts to keep His commandments, will be directed by Him. God would not have them depend on any man to be conscience for them. He who accepts all the ideas and impressions of unbalanced minds will become confused and bewildered. It is Satan's object to divert the attention from the third angel's message to side issues, that minds and hearts that should be growing in grace and in the knowledge of the truth, may be dwarfed and enfeebled, so that God may not be glorified by them.-- *Historical Sketches of S.D.A. Foreign Missions*, pp. 211, 212. [Undated] [Notebook Leaflets, Volume 1 p. 38 para. 05] p. 36, Para. 1, [NODATEMS].

Prayer Never Inappropriate--There is no time or place in which it is inappropriate to offer up a petition to God. . . . In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes.-- *SC 103*. [Notebook Leaflets, Volume 1 p. 122 para. 05] p. 36, Para. 2, [NODATEMS].

We may speak with Jesus as we walk by the way, and He says, I am at thy right hand. We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard.-- *GW 258*. [Notebook Leaflets, Volume 1 p. 122 para. 06] p. 36, Para. 3, [NODATEMS].

It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor.-- *MH 510, 511*. [Notebook Leaflets, Volume 1 p. 122 para. 07] p. 36, Para. 4, [NODATEMS].

Never was there a time when it is more plainly the duty of the people of God to understand that actions are determined by motives. Those in positions of responsibility are very apt to judge others by themselves. Doing many things that are not in harmony with their profession, they judge others according to their own deviation from righteousness. But as they pronounce judgment upon others, they condemn themselves. [Notebook Leaflets, Volume 1 p. 123 para. 01] p. 36, Para. 5, [NODATEMS].

We need now to repent before God. Those who show a repentance that means reconversion will not be left to beat about in the fog of uncertainty and discouragement. He who knocks at the door of mercy and asks forgiveness will receive that for which he asks. The Lord understands the voice of petition. Ask, then; in everything by prayer and supplication let your requests be made known unto God. [Notebook Leaflets, Volume 1 p. 123 para. 02] p. 36, Para. 6, [NODATEMS].

"Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Continue to present your requests to God; continue to ask for the blessings which you must receive from His never-failing goodness. Knock at the door of mercy and grace with a sincerity and earnestness which shows that you will continue to knock and seek until your efforts are rewarded

by the bestowal of the gifts that are needed by all who perfect a Christian character. Read John 16:32, 33; 15:16,18-21. [Notebook Leaflets, Volume 1 p. 123 para. 03] p. 37, Para. 1, [NODATEMS].

The Conflict of Two Leaders--Here are two opposing elements, with two different leaders. One party is under the control of Satan. He is their captain. Jesus Christ, the only-begotten Son of God, is the leader of the other party. He laid off His royal robe and kingly crown, and clothed Himself with the garment of humanity, that He might stand at the head of the human race, bearing the trials that we must bear, and meeting the temptations that we must meet. The power of the temptations brought against Him was as much greater as He is higher and purer than we are, and yet not for an instant during His sojourn in this earth did He swerve from His loyalty to God. He lived a life pure and undefiled, unmarred by spot or stain of sin. It was in His right to place one hand upon the throne of God in heaven, while with the other He laid hold of fallen human beings, and has raised them from their degradation. To all who receive Him He gives power to become the sons of God. [Notebook Leaflets, Volume 1 p. 123 para. 04] p. 37, Para. 2, [NODATEMS].

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Notebook Leaflets, Volume 1 p. 123 para. 05] p. 37, Para. 3, [NODATEMS].

Fanciful Theories Regarding God--Be careful what you teach. Those who are learners of Christ will teach the same things that He taught. [Notebook Leaflets, Volume 1 p. 123 para. 06] p. 37, Para. 4, [NODATEMS].

The religious bodies all over Christendom will become more and more closely united in sentiment. They will make of God a peculiar something in order to escape from loyalty to Him who is pure, holy, and undefiled, and who denounces all sin as a production of the apostate. Christ came to counterwork the theories of the great deceiver. In His life, no sin appeared. He could say to His enemies, Which of you convinceth Me of sin? He was in a world of sinful human beings, yet He "did no sin, neither was guile found in His mouth." [Notebook Leaflets, Volume 1 p. 123 para. 07] p.

37, Para. 5, [NODATEMS].

No requirement is laid upon man that Christ has not obeyed. We can overcome as He overcame, if we will avail ourselves of the help of the three great powers of heaven, who are waiting to answer the demand made upon them by God's people for power to defeat satanic agencies. [Notebook Leaflets, Volume 1 p. 124 para. 01] p. 37, Para. 6, [NODATEMS].

"Sanctify them through Thy truth; Thy Word is truth." Christ's teachings are truth. Those who surrender their wills to the divine guidance will be protected from Satan's snares. Draw nigh to God in your helplessness, and He will draw nigh to you. He will lift up for you a standard against the enemy. [Notebook Leaflets, Volume 1 p. 124 para. 02] p. 37, Para. 7, [NODATEMS].

"As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." [Notebook Leaflets, Volume 1 p. 124 para. 03] p. 38, Para. 1, [NODATEMS].

Let not the theory be presented that God would dwell in the soul-temple of a wicked man. No greater falsehood could be presented. [Notebook Leaflets, Volume 1 p. 124 para. 04] p. 38, Para. 2, [NODATEMS].

"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." [Notebook Leaflets, Volume 1 p. 124 para. 05] p. 38, Para. 3, [NODATEMS].

Distinct Personalities--These words present God and Christ as two distinct personalities. [Notebook Leaflets, Volume 1 p. 124 para. 06] p. 38, Para. 4, [NODATEMS].

Christ prays that a pure, holy love may bind His followers to Himself, and to the Father, that this close fellowship may be a sign that God loves as His own Son those who believe in Him. [Notebook Leaflets, Volume 1 p. 124 para. 07] p. 38, Para. 5, [NODATEMS].

Still the Son of God urges His petition to His Father, Read John 17:24-26. [Notebook Leaflets, Volume 1 p. 124

para. 08] p. 38, Para. 6, [NODATEMS].

Let no man claim that the subjects of the enemy are the temples of God. Read 1 Cor. 6:9-20. [Notebook Leaflets, Volume 1 p. 124 para. 09] p. 38, Para. 7, [NODATEMS].

The Lord is speaking through His apostle to those who claim to be Christians. He is not speaking to those who have made no profession of righteousness. We are to make no concessions to the enemy. We are not to change one principle of the truth that we have received from God. We cannot hold converse with those who are in league with evil angels. Christ never purchased peace by compromise.-- *Undated MS. 131.* [Notebook Leaflets, Volume 1 p. 124 para. 10] p. 38, Para. 8, [NODATEMS].

Denying Christ--We may deny Christ in our life by indulging love of ease or love of self, by jesting and joking, and by seeking the honor of the world. We may deny Him in our outward appearance, by conformity to the world, by a proud look or costly apparel. Only by constant watchfulness and persevering and almost unceasing prayer, shall we be able to exhibit in our life the character of Christ or the sanctifying influence of the truth.-- *1T 304.* [Undated] [Notebook Leaflets, Volume 1 p. 60 para. 06] p. 38, Para. 9, [NODATEMS].

Instruction Given the Redeemed--Some among the redeemed will have laid hold of Christ in the last hours of life, and in heaven instruction will be given to those who, when they died, did not understand perfectly the plan of salvation. Christ will lead the redeemed ones beside the river of life, and will open to them that which while on this earth they could not understand.-- *Undated MS. 150.* [Notebook Leaflets, Volume 1 p. 62 para. 03] p. 38, Para. 10, [NODATEMS].

Why Men are Condemned--The wrath of God is not declared against men merely because of the sins which they have committed, but for choosing to continue in a state of resistance, and, although they have light and knowledge, repeating their sins of the past. If they would submit, they would be pardoned; but they are determined not to yield. They defy God by their obstinacy. These souls have given themselves to Satan, and he controls them according to his will.-- *TM 74, 75.* [No Date] [Notebook Leaflets, Volume 1 p. 96 para. 06] p. 39, Para. 1, [NODATEMS].

UNPUBLISHED MANUSCRIPTS

Jesus had hardly passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and laid upon His bruised and bleeding shoulders. He had borne His burden but a few rods, when, from loss of blood and excessive weariness and pain, He fell fainting to the ground. When He revived, the cross was again placed upon His shoulders, and He was forced forward. He staggered on for a few steps, bearing His heavy load, and then fell as one lifeless, to the ground. The priests and rulers felt no compassion for their suffering victim, but they saw that it was impossible for Him to carry the instrument of torture farther. They were puzzled to find anyone who would humiliate himself to bear the cross to the place of execution.--*Undated Manuscript 127*, p. 4. [Unpublished Manuscripts, Volume 1 p. 107 para. 2] p. 39, Para. 2, [NODATEMS].

When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him. He would not have us depend for help on those who do not obey His requirements. Those who trust in such counselors show that they have not faith in God. By their lack of faith the Lord is greatly dishonored, and their course works great injury to themselves. In appealing to unbelievers to settle difficulties in the church they are biting and devouring on another, "to be consumed one of another." (Gal. 5:15.) [Unpublished Manuscripts, Volume 3 p. 7 para. 1] p. 39, Para. 3, [NODATEMS].

These men cast aside the counsel God has given, and do the very things He has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name, and He will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin. [Unpublished Manuscripts, Volume 3 p. 7 para. 2] p. 39, Para. 4, [NODATEMS].

Matters connected with the church are to be kept within its own borders. If a Christian is abused, he is to take it patiently; if defrauded, he is not to appeal to courts of

justice. Rather let him suffer loss and wrong. God will deal with the unworthy church member who defrauds his brother or the cause of God; the Christian need not contend for his rights. God will deal with the one who violates these rights. "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19.) An account is kept of all these matters, and for all the Lord declares that He will avenge. He will bring every work into judgment. [Unpublished Manuscripts, Volume 3 p. 7 para. 2] p. 39, Para. 5, [NODATEMS].

The interests of the cause of God are not to be committed to men who have no connection with heaven. The interests of those who are disloyal to God cannot be safe counselors. They have not that wisdom which comes from above. They are not to be trusted to pass judgment in matters connected with God's cause, matters upon which such great results depend. If we follow their judgment we shall surely be brought into very difficult places, and shall retard the work of God. Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can. [Unpublished Manuscripts, Volume 3 p. 8 para. 1] p. 40, Para. 1, [NODATEMS].

Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. Under the ancient economy it was a sin to offer sacrifice upon the wrong altar. It was a sin to offer incense kindled by the wrong fire. [Unpublished Manuscripts, Volume 3 p. 8 para. 2] p. 40, Para. 2, [NODATEMS].

We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. The true altar is Christ; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works. [Unpublished Manuscripts, Volume 3 p. 8 para. 2] p. 40, Para. 3, [NODATEMS].

Let us show perfect trust in our Leader. Let us seek wisdom from the Fountain of wisdom. In every perplexing or trying situation, let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, and persevere in asking for the help they need. We are to acknowledge God in all our counsel, and when we ask of Him, we are to believe that we receive the very blessings sought.--(Undated Ms 112.) [Unpublished Manuscripts, Volume 3 p. 9 para. 1] p. 40, Para. 4, [NODATEMS].

PAMPHLETS

Choice Thoughts on Dress. From the Writings of Mrs. E. G. White. -- The correct model for physical development is to be found, not in figures displayed by French modistes, but in the human form as developed according to the laws of God in nature. God is the author of all beauty; and only as we conform to His ideal shall we approach the standard of true beauty. [Pamphlet 022 p. 1 para. 01] p. 40, Para. 5, [NODATEMS].

By the things of nature Christ illustrates the beauty that Heaven values,--the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him. [Pamphlet 022 p. 1 para. 02] p. 40, Para. 6, [NODATEMS].

"Above all things," God desires us to "be in health,"--health of body and soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress. [Pamphlet 022 p. 1 para. 03] p. 41, Para. 1, [NODATEMS].

Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. [Pamphlet 022 p. 1 para. 04] p. 41, Para. 2, [NODATEMS].

Every article of dress should fit easily, obstructing neither the circulation of the blood, nor a free, full, natural respiration. [Pamphlet 022 p. 1 para. 05] p. 41, Para. 3, [NODATEMS].

The devices of fashion weaken the body, as well as enfeeble the mind and belittle the soul. [Pamphlet 022 p. 1

para. 06] p. 41, Para. 4, [NODATEMS].

True dress reform regulates every article of clothing worn upon the person. [Pamphlet 022 p. 2 para. 01] p. 41, Para. 5, [NODATEMS].

Our Creator made no mistake in fashioning the human form. [Pamphlet 022 p. 2 para. 02] p. 41, Para. 6, [NODATEMS].

Many a woman, forced to prepare for herself or her children the stylish costumes demanded by fashion, is doomed to ceaseless drudgery. Many a mother with throbbing nerves and trembling fingers toils far into the night to add to her children's clothing ornamentation that contributes nothing to healthfulness, comfort, or real beauty. For the sake of fashion she sacrifices health, and that calmness of spirit so essential to the right guidance of her children. The culture of mind and heart is neglected. The soul is dwarfed. [Pamphlet 022 p. 2 para. 03] p. 41, Para. 7, [NODATEMS].

Children hear more of dress than of their Saviour. They see their mothers consulting the fashion plates more earnestly than the Bible. The display of dress is treated as of greater importance than the development of character. [Pamphlet 022 p. 2 para. 04] p. 41, Para. 8, [NODATEMS].

If women make the customs of the world their criterion, they will become unfitted, both mentally and physically, for the duties of life. [Pamphlet 022 p. 2 para. 05] p. 41, Para. 9, [NODATEMS].

Let women have *courage* to dress healthfully and simply. [Pamphlet 022 p. 2 para. 06] p. 42, Para. 1, [NODATEMS].

Simplicity of dress will make a sensible woman appear to the best advantage. [Pamphlet 022 p. 2 para. 07] p. 42, Para. 2, [NODATEMS].

Here is the secret of contentment and peace and happiness: Obedience to the laws of nature and of God. [Pamphlet 022 p. 2 para. 08] p. 42, Para. 3, [NODATEMS].

Do You Eat Flesh? Extracts from a letter written to a physician from Stanmore, Sydney, N. S. W., July 26, 1896. The perfection of Christian character is attainable. As we approach the close of this earth's history, we will find

that the whole world is becoming a lazar house of disease. The transgression of the law of God is bringing the sure result. [Pamphlet 026 p. 1 para. 01] p. 42, Para. 4, [NODATEMS].

I present the word of Lord God of Israel. Because of transgression, the curse of God has come upon the earth itself, upon the cattle and upon all flesh. Human beings are suffering the result of their own course of action in departing from the commandments of God. The beasts also suffer from under the curse. [Pamphlet 026 p. 1 para. 02] p. 42, Para. 5, [NODATEMS].

Meat-eating should not come into the prescriptions for any invalids from any physician from among those who understand these things. Disease in cattle is making meat-eating a dangerous matter. The Lord's curse upon the earth, upon man, upon beasts, upon the fish of the sea; and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market places, and disease among men is the sure result. [Pamphlet 026 p. 1 para. 03] p. 42, Para. 6, [NODATEMS].

A Change Must Come. The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. Then let none of these things be prescribed by any physician who has a knowledge of the truth for this time. There is no safety in the eating of the flesh of the dead animals. . . . Those who take God at His word, and obey His commands with their whole heart, will be blessed. He will be their shield and protection. But the Lord will not be trifled with. Distrust, disobedience and alienation from God's will and way will place the sinner in a position where the Lord cannot give him His divine favor. [Pamphlet 026 p. 1 para. 04] p. 42, Para. 7, [NODATEMS].

Let Meat Entirely Alone. Again I refer to the diet question. We cannot now do as we have ventured to do in the past in regard to meat-eating. It has always been a curse to the human family, but now it is made particularly so in the curse which God has pronounced upon the herds of the field, because of man's transgression and sins. The disease upon animals is becoming more and more common, and our only safety now is in leaving meat entirely alone. The most aggravated diseases are now prevalent, and the very last

thing that physicians who are enlightened should do, is to advise patients to eat meat. It is in eating meat so largely in the country that men and women are becoming demoralized, their blood corrupted. and disease planted in their systems. Because of meat-eating, many die, and they do not understand the cause. If the truth were known, it would bear the testimony it was the flesh of animals that passed through death. The thought of feeding upon dead flesh is repulsive, but there is something in meat-eating: we partake of diseased, dead flesh, and this sows it seeds of corruption in the human organism. (Signed) Ellen G. White. [Pamphlet 026 p. 2 para. 01] p. 43, Para. 1, [NODATEMS].

Disregarding Light. If things were as they should be in the households that make up our churches, we might do double service for the Lord. The light given me is that a most decided message must be borne in regard to health reform. Those who use flesh meat strengthen the lower propensities, and prepare the way for disease to fasten upon them. There are those among Seventh-day Adventists who will not heed the light given them in regard to this matter. They make flesh a part of their diet. Disease comes upon them. Sick and suffering as a result of their wrong course, they ask for prayers of the servants of God. But how can the Lord work in their behalf when they are not willing to do His will, when they refuse to heed His instruction in regard to health reform?--From a discourse by Mrs. E. G. White, General Conference of 1903, at Oakland, California. [Pamphlet 026 p. 2 para. 02] p. 43, Para. 2, [NODATEMS].

Extracts from Unpublished Testimonies in Regard to Flesh Foods. -- Many thoughts crowd into my mind, and I wish to express some of them to you. I have been calling to mind the light God has given me on health reform. [Pamphlet 031 p. 1 para. 01] p. 43, Para. 3, [NODATEMS].

Have you carefully and prayerfully sought to understand the will of God in these matters? The excuse has been that the outsiders would have a meat diet. I know that with care and skill, dishes could be prepared to take the place of meat in a large degree; but if one whose main dependence is meat performs the cooking, she can encourage meat-eating, and the depraved appetite will frame every kind of excuse for this kind of diet. [Pamphlet 031 p. 1 para. 02] p. 44, Para. 1, [NODATEMS].

Meat seldom appears on my table. For weeks at a time I would not taste it, and after my appetite had been trained, I grew stronger and could do better work. When I came to --- I determined not to taste meat, but I could get scarcely anything else to eat; I therefore ate a little meat. It caused an unnatural action of the heart; I knew it was not the right kind of food. . . . The use of meat while at ----- awakened the old appetite, and after I returned home, it clamored for indulgence. Then I resolved to change entirely, and not to eat meat under any circumstances and thus encourage this appetite. Not a morsel of meat or butter has been on my table since I returned. We have milk, fruit, grains, and vegetables. For a time I lost all desire for food. Like the children of Israel I hankered after flesh meats, but I firmly refused to have meat bought or cooked. I was weak and trembling as every one who subsists on meat will be when deprived of the stimulus. But now my appetite has returned. I enjoy bread and fruit. My head is generally clear, and my strength firmer. I have none of the goneness so common with meat-eaters. I have had my lesson, and, I hope, learned it well. [Pamphlet 031 p. 1 para. 03] p. 44, Para. 2, [NODATEMS].

Hot biscuits and flesh meats are entirely out of harmony with health-reform principles. If we would allow reason to take the place of impulse and love of sensual indulgence, we should not taste of the flesh of dead animals. What is more repulsive to the sense or smell than a shop where flesh meats are kept for sale? The smell of the raw flesh is offensive to all whose senses have not been depraved by culture of the unnatural appetites. What more unpleasant sight to a reflective mind than the beasts slain to be devoured? If the light God has given in regard to health reform is disregarded, he will not work a miracle to keep in health those who pursue a course to make themselves sick. [Pamphlet 031 p. 2 para. 01] p. 44, Para. 3, [NODATEMS].

You may think you cannot work without meat. I thought so once, but I know that in his original plan, God did not provide for the flesh of dead animals to compose the diet of man. It is a grossly perverted taste that will accept such food. To think of dead flesh rotting in the stomach is revolting. Then the fact that meat is largely diseased should lead us to make strenuous efforts to discontinue its use entirely. [Pamphlet 031 p. 2 para. 02] p. 45, Para. 1,

[NODATEMS].

My position now is to let meat altogether alone. It will be hard for some to do this--as hard as for the rum-drinker to forsake his dram,--but they will be better for the change. [Pamphlet 031 p. 2 para. 03] p. 45, Para. 2, [NODATEMS].

Aug. 30, 1896.--I was somewhat surprised at your argument as to why a meat-eating diet kept you in strength, for, if you put yourself out of the question, your reason will teach you that a meat diet is not of as much advantage as you suppose. You know how you would answer a tobacco devotee if he urged, as a plea for the use of tobacco, the arguments you have advanced as a reason why you should continue the use of the flesh of dead animals as food. [Pamphlet 031 p. 3 para. 01] p. 45, Para. 3, [NODATEMS].

The weakness you experience without the use of meat is one of the strongest arguments I could present to you as a reason why you should discontinue its use. Those who eat meat feel stimulated after eating this food, and they suppose they are made stronger. After one discontinues the use of meat, he may for a time feel a weakness, but when his system is cleansed from the effect of this diet, he no longer feels the weakness, and will cease to wish for that which he has pleaded for as essential to his strength. [Pamphlet 031 p. 3 para. 02] p. 45, Para. 4, [NODATEMS].

I have a large family which often numbers sixteen. In it there are men who work at the plow and who fell trees. These men have vigorous exercise, but not a particle of flesh of animals is placed upon our table. Meat has not been used by us since the Brighton camp-meeting. It was not my purpose to have it on my table at any time, but urgent pleas were made that such an one was unable to eat this or that, and that his stomach could take care of meat better than it could of anything else; then I was enticed to place it on my table. The use of cheese also began to creep in, because some liked cheese. But I soon controlled that. But when the selfishness of taking the lives of animals, to gratify a perverted appetite, was presented to me by a Catholic woman kneeling at my feet. I felt ashamed and distressed; I saw it in a new light, and I said, "I will no longer patronize the butcher: I will not have the flesh of corpses on my table." [Pamphlet 031 p. 3 para. 03] p. 45, Para. 5, [NODATEMS].

I have felt urged by the Spirit of God to set before several the fact that their suffering ill health was caused by a disregard of the light given them upon health reform. I have shown them that their meat diet, which was supposed to be essential, was not necessary, and that, as they were composed of what they ate, brain, bone, and muscle were in an unwholesome condition, because they lived on the flesh of dead animals; that their blood was being corrupted by this improper diet; that the flesh which they ate was diseased, and their entire system was becoming gross and corrupted. [Pamphlet 031 p. 4 para. 01] p. 46, Para. 1, [NODATEMS].

There is an alarming lethargy shown on the subject of unconscious sensualism. It is customary to eat the flesh of dead animals. This stimulates the lower passions of the human organism. In the preparation of food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live. Physicians are not employed to prescribe a flesh diet for patients, for it is this kind of diet that has made them sick. Seek the Lord. When you find him, you will be meek and lowly of heart. Individually, you will not subsist upon the flesh of dead animals, neither will you put one morsel in the mouth of your children. You will not prescribe flesh, tea, or coffee for your patients, but will give talks in the parlor showing the necessity of a simple diet. You will cut away injurious things from your bill of fare. To have the physicians of our institutions educating, by precept and example, those under their care to use a meat diet, after years of instruction from the Lord, disqualifies them to be superintendents of our health institutes. The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means just what he says, and he is to be honored in what he says. Light is to be given upon these subjects. It is the diet question that needs close investigation, and prescriptions should be made in accordance with health principles. [Pamphlet 031 p. 4 para. 02] p. 46, Para. 2, [NODATEMS].

Nov. 5, 1890.--The Lord intends to bring his people back to live upon simple fruits, vegetables, and grains. He led the children of Israel into the wilderness, where they could not get a flesh diet, and he gave them the bread of heaven. Men did eat angel's food, but they craved the flesh-pots of Egypt, and mourned and cried for flesh,

notwithstanding that the Lord had promised them if they would submit to his will, he would carry them into the land of Canaan and establish them there a pure, holy, happy people, and there should not be a feeble one in all their tribes, for he would take away all sickness from among them. But, although they had a plain thus saith the Lord, they mourned and wept and murmured and complained until the Lord was wroth with them, and because they were so determined to have the flesh of dead animals, he gave them the very diet he had withheld from them. The Lord would have given them flesh if it had been essential for their health; but he created and redeemed them, and led them a long journey in the wilderness to educate and discipline and train them into correct habits. The Lord understood what the influence of flesh-eating is upon the human system. He would have a people that would, in their physical appearance, bear the divine credentials notwithstanding their long journey. [Pamphlet 031 p. 5 para. 01] p. 46, Para. 3, [NODATEMS].

When I read your letter, I was forcibly reminded of the complainings of the children of Israel because they were not favored with a meat diet. The diet of animals is vegetables and grains; must the vegetables be animalized? Must they be incorporated into the system before you can get them? Must we obtain our vegetable diet by eating the flesh of dead creatures? God provided fruit in its natural state for our first parents. He gave Adam charge of the garden to dress it and to care for it, saying, "To you it shall be for meat;" one animal shall not destroy another animal for food. After the fall, the eating of flesh was suffered in order to shorten the period of the existence of the long-lived race. It was allowed because of the hardness of the hearts of men. One of the great errors that many insist upon is, that muscular strength is dependent upon animal food. But the simple grains, fruits of the trees, and vegetables have all the nutritive properties necessary to make good blood. This a flesh diet cannot do. [Pamphlet 031 p. 6 para. 01] p. 47, Para. 1, [NODATEMS].

When a limb is broken, physicians recommend their patients not to eat meat, as there will be danger of inflammation setting in. Condiments and spices used in the preparation of food for the table aid in digestion in the same way that tea, coffee, and liquor are supposed to help the laboring man perform his tasks. After the immediate effects are gone, they drop as correspondingly below par as they were

elevated above par by these stimulating substances. The system is weakened, the blood is contaminated, and inflammation is the sure result. [Pamphlet 031 p. 6 para. 02] p. 47, Para. 2, [NODATEMS].

My brother, after all the light that has been given on the diet question, your lamentations because you cannot exercise freedom in meat-eating is apparently similar to the complainings, lamentations, and weeping of the children of Israel in the ears of the Lord. [Pamphlet 031 p. 6 para. 03] p. 47, Para. 3, [NODATEMS].

Our sanitariums should never be conducted after the fashion of the hotel. A meat diet changes the disposition and strengthens animalism. We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat-eating, the intellectual powers diminish proportionately. A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activities lustful propensities, and enfeebles the moral and spiritual nature. "The flesh warreth against the spirit, and the spirit against the flesh." [Pamphlet 031 p. 7 para. 01] p. 47, Para. 4, [NODATEMS].

We greatly need to encourage and cultivate pure, chaste thoughts, and to strengthen the moral powers rather than the lower and carnal powers. God help us to break from our self-indulgent appetites! The idea of eating dead flesh is abhorrent to me; the thought of one living animal eating the flesh of another animal is shocking. There is no call for it. All your excuses made in regard to faintness is an argument why you should eat no more meat. [Pamphlet 031 p. 7 para. 02] p. 48, Para. 1, [NODATEMS].

Cancers, tumors, and all inflammatory diseases are largely caused by meat-eating. [Pamphlet 031 p. 7 para. 03] p. 48, Para. 2, [NODATEMS].

From the light God has given me, the prevalence of cancers and tumors is largely due to gross living on dead flesh. I sincerely and prayerfully hope that, as a physician, you will not forever be blind on this subject, for blindness is mingled with a want of moral courage to deny our appetite, to lift the cross, which means, take up the very duties

which cut across the natural passions. [Pamphlet 031 p. 7 para. 04] p. 48, Para. 3, [NODATEMS].

Feeding on flesh, the juices and fluids of what you eat pass into the circulation of your blood, and, as we are composed of what we eat, we become animalized; thus a feverish condition is created, because the animals are diseased, and by partaking of their flesh we plant the seeds of disease in our own tissue and blood. Then when exposed to the changes in a malarious atmosphere, these are more sensibly felt, also when we are exposed to prevailing epidemics and contagious diseases the system is not in condition to resist the disease. [Pamphlet 031 p. 8 para. 01] p. 48, Para. 4, [NODATEMS].

I have the subjects presented to me in different aspects. The mortality caused by meat-eating is not discerned; if it were, we would hear no more arguments and excuses in favor of the indulgence of the appetite for dead flesh. We have plenty of good things to satisfy hunger without bringing corpses upon our table to compose our bill of fare. [Pamphlet 031 p. 8 para. 02] p. 48, Para. 5, [NODATEMS].

I might go to any length upon this subject, but I forbear. I do hope that you, as a physician, will not by precept and example counterwork that which the Lord has given me to enlighten minds and bring in thorough reforms. I am working earnestly along these lines, and shall never cease working against the practise of meat-eating. I have had opened before me the stumbling-block which this diet question has been in your own spiritual advancement, and what a stumbling block you have placed in the paths of others, and all because your own sensibilities were blunted through the selfish gratification of the appetite. For Christ's sake look deeper, study deeper, and act in accordance with the light God has been pleased to give you and others on this subject. Mrs. E. G. White [Pamphlet 031 p. 8 para. 03] p. 48, Para. 6, [NODATEMS].

Guiding Principles for the Young. Number One. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12. [Pamphlet 036 p. 2 para. 01] p. 49, Para. 1, [NODATEMS].

Let the youth take the Bible as their guide, and stand like a rock for principle, and they can aspire to any

height of attainment. --Signs, No. 9, 1889. [Pamphlet 036 p. 2 para. 02] p. 49, Para. 2, [NODATEMS].

The Bible teaches men to act from principle, and whenever we successfully resist evil influences we are strengthening that principle which has been assailed. The mere possession of talent is no guarantee of usefulness or happiness in life. Right principles are the only basis of true success.--Review and Herald, No. 29, 1883. [Pamphlet 036 p. 2 para. 03] p. 49, Para. 3, [NODATEMS].

Every act of life is great for good or evil and it is only by acting upon principle in the test of daily life that we acquire power to stand firm and faithful in the most dangerous and difficult positions.--Health Reformer. [Pamphlet 036 p. 2 para. 04] p. 49, Para. 4, [NODATEMS].

Pursue a straightforward course.--Life Sketches, p. 335. [Pamphlet 036 p. 2 para. 05] p. 49, Para. 5, [NODATEMS].

The young must be taught to think and to act from conscientious principle.--Christian Education, p. 34. [Pamphlet 036 p. 2 para. 06] p. 49, Para. 6, [NODATEMS].

Men and women who come upon the stage of action with firm principles will be fitted to stand unsullied amid the moral pollutions of this corrupt age.--Testimonies, Vol. III, p. 563. [Pamphlet 036 p. 2 para. 07] p. 49, Para. 7, [NODATEMS].

Nothing with which we have to do is really small. Every action is of some account either on the side of right, or on the side of wrong. It is only by exercising principle in the small transactions of ordinary life that we are tested and our characters formed. . . . The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure.--Testimonies, Vol. III, p. 22. [Pamphlet 036 p. 2 para. 08] p. 49, Para. 8, [NODATEMS].

Teachers and students are constantly at work weaving the web of their eternal destiny. Every time the shuttle passes it draws after it a thread which is fastened to right principles and holy actions, or the opposite. Students may have fastened to their threads that which is not profitable for their future life.--Unpublished Testimony. [Pamphlet 036 p. 3 para. 01] p. 50, Para. 1, [NODATEMS].

Every heart will be tested, every character developed. It is principle that God's people must act upon. The living principle must be carried out in the life.--Testimonies, Vol. I, p. 222. [Pamphlet 036 p. 3 para. 02] p. 50, Para. 2, [NODATEMS].

Selfish, cheap ideas, little mean advantages, should not be allowed to steal in and mar the nobility of the principles that should control all the proceedings in temporal matters.--Unpublished Testimony. [Pamphlet 036 p. 3 para. 03] p. 50, Para. 3, [NODATEMS].

The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance.--Testimonies, Vol. III, p. 472. [Pamphlet 036 p. 3 para. 04] p. 50, Para. 4, [NODATEMS].

What is the principle that is to characterize the life? Therefore glorify God in your body, and in your spirit, which are God's.--Unpublished Testimony. [Pamphlet 036 p. 3 para. 05] p. 50, Para. 5, [NODATEMS].

By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world.--Testimonies, Vol. VI, p. 146. [Pamphlet 036 p. 3 para. 06] p. 50, Para. 6, [NODATEMS].

When those who confess the name of Christ shall practice the principles of the golden rule, the same power will attend the gospel as in apostolic times.--Mount of Blessing, p. 181. [Pamphlet 036 p. 3 para. 07] p. 50, Para. 7, [NODATEMS].

Love must be the principle of action.--Christ's Object Lessons, p. 49. [Pamphlet 036 p. 4 para. 01] p. 50, Para. 8, [NODATEMS].

Joseph bore alike the test of adversity and prosperity.--Education, p. 52. [Pamphlet 036 p. 4 para. 02] p. 50, Para. 9, [NODATEMS].

Let every one who claims to be a child of the heavenly King seek constantly to represent the principles of the kingdom of God.--Testimonies, Vol. VI, p. 189. [Pamphlet 036 p. 4 para. 03] p. 51, Para. 1, [NODATEMS].

Many of the youth of this generation, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction.--Testimonies, Vol. VI, p. 254. [Pamphlet 036 p. 4 para. 04] p. 51, Para. 2, [NODATEMS].

Purposefulness. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Dan. 1:8. [Pamphlet 036 p. 4 para. 05] p. 51, Para. 3, [NODATEMS].

A man's gift maketh room for him, and bringeth him before great men. Prov. 18:16. [Pamphlet 036 p. 4 para. 06] p. 51, Para. 4, [NODATEMS].

High and holy must be the purpose of everyone who obtains the character all must obtain who win the crown of everlasting life.--Signs, Vol. 25, No. 25. [Pamphlet 036 p. 4 para. 07] p. 51, Para. 5, [NODATEMS].

Many desire the good, they make some effort to obtain it; but they do not choose it; they have not a settled purpose to secure it at the cost of all things.--Mount of Blessing, p. 191. [Pamphlet 036 p. 4 para. 08] p. 51, Para. 6, [NODATEMS].

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.--Christ's Object Lessons, pp. 331, 332. [Pamphlet 036 p. 4 para. 09] p. 51, Para. 7, [NODATEMS].

Only let the truth of this time be cordially received, and become the basis of character, and it will produce steadfastness of purpose which the allurements of pleasure, the fickleness of custom, the contempt of the world-loving, and the heart's clamors for self-indulgence are powerless to influence.--Testimonies, Vol. V, p. 13. [Pamphlet 036 p.

5 para. 01] p. 52, Para. 1, [NODATEMS].

Trust in God, and seek to move from principle, strengthened and ennobled by high resolves and a determination of purpose found only in God.--Testimonies, Vol. II, p. 313. [Pamphlet 036 p. 5 para. 02] p. 52, Para. 2, [NODATEMS].

It is purity of heart, singleness of purpose, that constitutes the true value of human beings.--Review and Herald, Oct. 6, 1891. [Pamphlet 036 p. 5 para. 03] p. 52, Para. 3, [NODATEMS].

He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher.--Youth's Instructor, Dec. 11, 1902. [Pamphlet 036 p. 5 para. 04] p. 52, Para. 4, [NODATEMS].

From Jesus' earliest years he was possessed of one purpose. He lived to bless others.--Desire of Ages, p. 70. [Pamphlet 036 p. 5 para. 05] p. 52, Para. 5, [NODATEMS].

The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. . . . The whole world is opening to the gospel.--Education, p. 262. [Pamphlet 036 p. 5 para. 06] p. 52, Para. 6, [NODATEMS].

You may cultivate your powers to do the very best of service, and then you will find yourself in demand anywhere. You will be appreciated for what you are worth.--Special Testimony. [Pamphlet 036 p. 5 para. 07] p. 52, Para. 7, [NODATEMS].

Reading. 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. Rev. 1:3. [Pamphlet 036 p. 6 para. 01] p. 52, Para. 8, [NODATEMS].

But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer. 1 Pet. 4:7. R. V. [Pamphlet 036 p. 6 para. 02] p. 53, Para. 1, [NODATEMS].

In God's word is found wisdom unquestionable, inexhaustible,--wisdom that originated, not in the finite, but in the infinite mind.--Testimonies, Vol. VI, p. 132.

[Pamphlet 036 p. 6 para. 03] p. 53, Para. 2, [NODATEMS].

There is nothing more calculated to strengthen the intellect than the study of the Scriptures. 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, and a stability of purpose that is rarely seen in these times.--Steps to Christ, p. 113. [Pamphlet 036 p. 6 para. 04] p. 53, Para. 3, [NODATEMS].

The mind occupied by common-place matters only becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth. . . . As a means of intellectual training, the Bible is more effective than any other book, or all other books combined.--Education, p. 124. [Pamphlet 036 p. 6 para. 05] p. 53, Para. 4, [NODATEMS].

The special effort of ministers, and of workers all through our ranks, for this time should be to turn away the attention of the youth from all exciting stories, to the sure word of prophecy. The attention of every soul striving for eternal life should center in the Bible.--Testimonies, Vol. V, p. 519. [Pamphlet 036 p. 6 para. 06] p. 53, Para. 5, [NODATEMS].

If you should read with the one object in view to improve the mind, and should read only as much as the mind could comprehend and digest, and should patiently persevere in such a course of reading, good results would be accomplished.--Testimonies, Vol. III, p. 465. [Pamphlet 036 p. 6 para. 07] p. 53, Para. 6, [NODATEMS].

Chasing through books superficially, clogs the mind, and causes you to become a mental dyspeptic.--Testimonies, Vol. III, p. 465. [Pamphlet 036 p. 7 para. 01] p. 53, Para. 7, [NODATEMS].

Those who have indulged the habit of racing through exciting stories, are crippling their mental strength, and disqualifying themselves for vigorous thought and research. There are men and women now in the decline of life who have never recovered from the effects of intemperate reading. . . . Nor is the physical effect less disastrous. The nervous system is unnecessarily taxed by this passion for reading.

In some cases, youth, and even those of mature age, have been afflicted with paralysis from no other cause than excess in reading. The mind was kept under constant excitement, until the delicate machinery of the brain became so weakened that it could not act, and paralysis was the result.--Christian Education, pp. 186, 187. [Pamphlet 036 p. 7 para. 02] p. 54, Para. 1, [NODATEMS].

Intemperate habits of reading exert a pernicious influence upon the brain as surely as does intemperance in eating and drinking.-Christian Education, p. 188. [Pamphlet 036 p. 7 para. 03] p. 54, Para. 2, [NODATEMS].

There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story-reading. They have as much difficulty to control the appetite for such superficial reading, as the drunkard has to control his appetite for intoxicating drink. These might today be connected with our publishing houses, and be efficient workers to keep books, prepare copy for the press, or to read proof; but their talents have been perverted until they are mental dyspeptics; and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life, and that which is the most sad and discouraging is they have lost all relish for solid reading.--Test., Vol. V, p. 518. [Pamphlet 036 p. 7 para. 04] p. 54, Para. 3, [NODATEMS].

One of the greatest reasons why you have so little disposition to draw nearer to God by prayer is you have unfitted yourselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions.--Testimonies, Vol. I, p. 504. [Pamphlet 036 p. 8 para. 01] p. 54, Para. 4, [NODATEMS].

You are indulging in evil which threatens to destroy your spirituality. It will eclipse all the beauty and interest of the sacred pages. It is love for story books, tales, and other reading which does not have an influence for good upon the mind that is in any way dedicated to the service of God. It produces a false, unhealthy excitement, fevers

the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. . . . The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish will you have for light reading.--Testimonies, Vol. I, pp. 241, 242. [Pamphlet 036 p. 8 para. 02] p. 55, Para. 1, [NODATEMS].

I am troubled to see in Christian families, periodicals and newspapers containing continued stories that leave no impress of good upon the mind. I have watched those whose tastes for fiction has been thus cultivated. They have had the privilege of listening to the truths of God's word, of becoming acquainted with the reasons of our faith; but they have grown to mature years destitute of true piety. . . . The mind is feasted upon sensational stories. They live in an unreal world, and are fitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are either restless or dreamy, and are unable to converse save upon the most common-place subjects. The nobler faculties, those adapted to higher pursuits, have been degraded to the contemplation of trivial, or worse than trivial subjects, until their possessor has become satisfied with such topics and scarcely has power to reach anything higher.--Christian Education, pp. 185, 186. [Pamphlet 036 p. 8 para. 03] p. 55, Para. 2, [NODATEMS].

The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low and vulgar; others are clothed with more refinement; but all are pernicious in their influence, Oh that the young would reflect upon the influence which exciting stories have upon the mind. Can you, after such reading, open the Word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.--

Testimonies, Vol. II, p. 236. [Pamphlet 036 p. 9 para. 01] p. 55, Para. 3, [NODATEMS].

Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers. Let not these noble powers become enfeebled and perverted by much reading of even story books. I know of strong minds that have been unbalanced and partially benumbed, or paralyzed, by intemperance in reading. --Testimonies, Vol. II, p. 410. [Pamphlet 036 p. 9 para. 02] p. 56, Para. 1, [NODATEMS].

Many of the young are eager for books. They read everything they can obtain. Exciting love stories and impure pictures have a corrupting influence. Novels are eagerly perused by many, and as a result, the imaginations become defiled.--Testimonies, Vol. II, p. 410. [Pamphlet 036 p. 10 para. 01] p. 56, Para. 2, [NODATEMS].

Music. Sing unto the Lord, all the earth; shew forth from day to day His salvation. I Chron. 16:23. [Pamphlet 036 p. 10 para. 02] p. 56, Para. 3, [NODATEMS].

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Eph. 5:19. [Pamphlet 036 p. 10 para. 03] p. 56, Para. 4, [NODATEMS].

God is glorified by songs of praise from a pure heart filled with love and devotion to Him.--Testimonies, Vol. I, p. 509. [Pamphlet 036 p. 10 para. 04] p. 56, Para. 5, [NODATEMS].

Music should have beauty, pathos and power. . . . Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.--Gospel Workers, p. 325. [Pamphlet 036 p. 10 para. 05] p. 56, Para. 6, [NODATEMS].

Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble and elevating, and to awaken in the soul devotion and gratitude to God. What a contrast between the ancient custom and the uses to which music is now too often devoted. How many employ this gift to exalt self, instead of using it to glorify God? A love for music leads the unwary to unite with world-lovers in

pleasure-gatherings where God has forbidden his children to go. Thus that which is a great blessing when rightly used, becomes one of the most successful agencies by which Satan allures the mind from duty and from the contemplation of eternal things. Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education, and should not be neglected. Singing, as a part of religious service, is as much an act of worship as is prayer.--Christian Education, pp. 62, 63. [Pamphlet 036 p. 10 para. 06] p. 56, Para. 7, [NODATEMS].

Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.--Education, p. 167. [Pamphlet 036 p. 11 para. 01] p. 57, Para. 1, [NODATEMS].

Pray more than you sing.--Testimonies, Vol. I, p. 513. [Pamphlet 036 p. 11 para. 02] p. 57, Para. 2, [NODATEMS].

Angels are hovering around yonder dwelling. The young are there assembled; there is the sound of vocal and instrumental music. Christians are gathered there, but what is that you hear? It is a song, a frivolous ditty, fit for the dance-hall. Behold the pure angels gather their light closer around them, and darkness envelops those in the dwelling. The angels are moving from the scene. Sadness is upon their countenances. Behold, they are weeping. . . . When turned to good account, music is a blessing, but it is often one of Satan's most attractive agencies to ensnare souls. When abused, it leads the unconverted to pride, vanity, and folly. When allowed to take the place of devotion and prayer, it is a terrible curse.--Testimonies, Vol. I, p. 506. [Pamphlet 036 p. 11 para. 03] p. 57, Para. 3, [NODATEMS].

Satan has put vile songs in your mouths, and these you have sung, making your lips utter his praise.--Special Testimonies. [Pamphlet 036 p. 12 para. 01] p. 57, Para. 4, [NODATEMS].

Mothers, instead of seeking to give your daughters a

musical education, instruct them in these useful branches which have the closest connection with life and health. Testimonies, Vol. II, p. 538. [Pamphlet 036 p. 12 para. 02] p. 57, Para. 5, [NODATEMS].

No one who has an in-dwelling Saviour will dishonor him before others by producing strains from a musical instrument which call the mind from God and Heaven to light and trifling things.--Testimonies, Vol. I, p. 510. [Pamphlet 036 p. 12 para. 03] p. 57, Para. 6, [NODATEMS].

Loma Linda's Work--There are many ways of practicing the healing art, but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying; yet these remedies are going out-of-date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and the effect upon the system. --E.G.W. [Pamphlet 049 p. 1 para. 01] p. 57, Para. 7, [NODATEMS].

College of Medical Evangelists-- [Quotations from Special Testimonies to Loma Linda] God's Object and Purpose in Loma Linda The Character of the School-- "Loma Linda is to be not only a sanitarium but an educational center. [Pamphlet 049 p. 2 para. 01] p. 58, Para. 1, [NODATEMS].

"With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. [Pamphlet 049 p. 2 para. 02] p. 58, Para. 2, [NODATEMS].

"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. [Pamphlet 049 p. 2 para. 03] p. 58, Para. 3, [NODATEMS].

"It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the line of true reform, the Holy Spirit will lead us and guide us, if we are willing to be guided. [Pamphlet 049 p. 2

para. 04] p. 58, Para. 4, [NODATEMS].

For the Training of Physicians-- "In regard to the school, I would say, Make it especially strong in the education of nurses and physicians." [Pamphlet 049 p. 2 para. 05] p. 58, Para. 5, [NODATEMS].

In answer to a question, "Is this school that you have spoken of simply to qualify nurses? or is it to embrace also the qualification of physicians?" Sister White replied: [Pamphlet 049 p. 2 para. 06] p. 58, Para. 6, [NODATEMS].

"Physicians are to receive their education here. Here they are to receive such a mould that when they go out to labor, they will not seek to grasp the very highest wages, or else do nothing. [Pamphlet 049 p. 2 para. 07] p. 58, Para. 7, [NODATEMS].

"We want a school of the highest order,--a school where the word of God will be regarded as essential, and where obedience to its teachings will be taught. For the carrying forward of such a school, we must have carefully selected educators. [Pamphlet 049 p. 2 para. 08] p. 58, Para. 8, [NODATEMS].

Medical Evangelistic Physicians-- "In medical missionary schools many workers are to be qualified with the ability of physicians to labor as medical missionary evangelists. This training the Lord has specified is in harmony with the principles underlying true higher education. [Pamphlet 049 p. 3 para. 01] p. 58, Para. 9, [NODATEMS].

"Some of the students are to be educated as nurses, some as physicians. [Pamphlet 049 p. 3 para. 02] p. 58, Para. 10, [NODATEMS].

"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 has been thought necessary in the past. [Pamphlet 049 p. 3 para. 03] p. 58, Para. 11, [NODATEMS].

"They may obtain at our schools all that is essential to perform the work for this time. [Pamphlet 049 p. 3 para.

04] p. 59, Para. 1, [NODATEMS].

To be Separate from the World-- "We want none of that kind of higher education that will put us in a position where the credit must be given, not to the Lord God of Israel, but to the god of Ekron. [Pamphlet 049 p. 3 para. 05] p. 59, Para. 2, [NODATEMS].

"I felt a heavy burden this morning when I read over a letter that I found in my room, in which a plan was outlined for having medical students take some work at Loma Linda, but to get the finishing touches of their education from some worldly institution. As God's peculiar people, we should not feel that we must acknowledge our dependence upon the transgressors of God's law to give us influence in the world. It is God that gives us influence. He will give us advantages that are far above all the advantages we can receive from worldlings. . . . [Pamphlet 049 p. 3 para. 06] p. 59, Para. 3, [NODATEMS].

"Shall we by our course seem to acknowledge that there is a stronger power with the unbelievers than there is with God's own people?" [Pamphlet 049 p. 4 para. 01] p. 59, Para. 4, [NODATEMS].

"We need not tie to men in order to secure influence. We need not think that we must have their experience and their knowledge. Our God is stronger than any human influence. If we will accept him as our educator, if we will make him our strength and righteousness, he will work in our behalf. [Pamphlet 049 p. 4 para. 02] p. 59, Para. 5, [NODATEMS].

"Shall we unite ourselves with those that are full of error, who have no respect for God's commandments, and shall our students go forth to obtain the finishing touches of their education from them?" [Pamphlet 049 p. 4 para. 03] p. 59, Para. 6, [NODATEMS].

W. C. White: "What is to be the final outcome? Will all our medical missionaries be simply nurses? Shall we have no more physicians? or shall we have a school in which we can ourselves give the finishing touches?" [Pamphlet 049 p. 4 para. 04] p. 59, Para. 7, [NODATEMS].

E. G. White: "We shall have a school of our own. But we are not to be dependent upon the world. We must place our dependence upon a power that is higher than all human

power. If we honor God, he will honor us. [Pamphlet 049 p. 4 para. 05] p. 59, Para. 8, [NODATEMS].

"Our influence is dependent upon our carrying out the word of the living God. We weaken our powers by not placing our dependence upon God, and taking hold of his strength." [Pamphlet 049 p. 4 para. 06] p. 59, Para. 9, [NODATEMS].

Physicians to Pass State Boards--Question: "Are we to understand from what you have written concerning the school at Loma Linda, that we are to establish a thoroughly equipped medical school, the graduates from which shall be able to take state board examinations, and become registered qualified physicians?" [Pamphlet 049 p. 4 para. 07] p. 59, Para. 10, [NODATEMS].

In response to this question, Sister White wrote: [Pamphlet 049 p. 5 para. 01] p. 60, Para. 1, [NODATEMS].

"The light given me is: We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations essential to prove their efficiency as physicians. They are to be prepared to stand the essential tests required by law, and to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to fear that we are not giving in our school the instruction essential for the proper qualification of a physician. [Pamphlet 049 p. 5 para. 02] p. 60, Para. 2, [NODATEMS].

A Medical School of the Highest Order-- "The medical school at Loma Linda is to be of the highest order, because we have a living connection with the Wisest of all physicians, from whom there is communicated knowledge of a superior order. And whatever subjects are required as essential in the schools conducted by those not of our faith, we are to supply, so that our youth need not go to these worldly schools. Thus we shall close the door that the enemy would be pleased to have left open; and our young men and young women, whom the Lord would have us guard religiously, will not need to connect with worldly medical schools conducted by unbelievers. [Pamphlet 049 p. 5 para. 03] p. 60, Para. 3, [NODATEMS].

"Let the students be given a practical education. And the less dependent you are upon worldly methods of education,

the better it will be for the students. [Pamphlet 049 p. 6 para. 01] p. 60, Para. 4, [NODATEMS].

"The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. [Pamphlet 049 p. 6 para. 02] p. 60, Para. 5, [NODATEMS].

Christ the Chief Instructor-- "I wish to express to you some thoughts that should be kept before the sanitarium workers. That which will make them a power for good is the knowledge that the great medical Missionary has chosen them to this work, that he is their chief instructor, and that it is ever their duty to recognize him as their teacher. [Pamphlet 049 p. 6 para. 03] p. 60, Para. 6, [NODATEMS].

"He would have us understand that it is a mistake to regard as most essential the education given by physicians who reject the authority of Christ, the greatest physician who ever lived upon the earth. We are not to accept and follow the view of men who refuse to recognize God as their teacher, but who learn of men, and are guided by man-made laws and restrictions. [Pamphlet 049 p. 6 para. 04] p. 60, Para. 7, [NODATEMS].

Our People now being Tested-- "I am instructed to say that in our educational work, there is to be no compromise in order to meet the world's standards. God's commandment-keeping people are not to unite with the world to carry various lines of work according to worldly plans and worldly wisdom. [Pamphlet 049 p. 6 para. 05] p. 60, Para. 8, [NODATEMS].

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew or look to the god of Ekron. Let us determine that we shall not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to his commandments. [Pamphlet 049 p. 6 para. 06] p. 61, Para. 1, [NODATEMS].

The Question that Tests our Faith-- "Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? That is the question that is now testing the faith of some of our brethren. [Pamphlet 049 p.

7 para. 01] p. 61, Para. 2, [NODATEMS].

"Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord. [Pamphlet 049 p. 7 para. 02] p. 61, Para. 3, [NODATEMS].

"The representation of the great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths. [Pamphlet 049 p. 7 para. 03] p. 61, Para. 4, [NODATEMS].

Facilities Should be Provided at Loma Linda-- "Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. [Pamphlet 049 p. 7 para. 04] p. 61, Para. 5, [NODATEMS].

"Facilities should be provided at Loma Linda that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick. [Pamphlet 049 p. 7 para. 05] p. 61, Para. 6, [NODATEMS].

Attending Worldly Medical Colleges-- "Those fitting themselves for medical missionary work should fear to place themselves under the direction of worldly doctors, to imbibe their sentiments and peculiar prejudices, and to learn to express their ideas and views. [Pamphlet 049 p. 8 para. 01] p. 61, Para. 7, [NODATEMS].

"There is danger in their attaching themselves to worldly institutions, and working under the ministrations of worldly physicians. Satan is giving his orders to those whom he has led to depart from the faith. I would now advise that none of our young people attach themselves to worldly medical institutions in the hope of gaining better success, or stronger influence as physicians. [Pamphlet 049 p. 8 para. 02] p. 61, Para. 8, [NODATEMS].

Christian Simplicity in our Education-- "The Lord has instructed us that in our institutions of education, we should ever be striving for the perfection of character to be found in the life of Christ, and his instructions to his disciples. Having received our commission from the highest

authority, we are to educate, educate, educate in the simplicity of Christ. [Pamphlet 049 p. 8 para. 03] p. 61, Para. 9, [NODATEMS].

"Efforts should be made to secure teachers who will instruct after Christ's manner of teaching, regarding this of more value than any human methods. [Pamphlet 049 p. 8 para. 04] p. 62, Para. 1, [NODATEMS].

"Teachers who are not particular to harmonize with the teachings of Christ, and who follow the customs and practices of worldly physicians, are out of line with the charge that the Saviour has given us. [Pamphlet 049 p. 8 para. 05] p. 62, Para. 2, [NODATEMS].

Danger of Imbibing the Spirit of the World-- "Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men and by pursuing a course that is sanctioned by worldly men, I would now say, Put away such ideas. That is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; the popularity which such a course invites will bring into the work a spirit which the word of God can not sanction. [Pamphlet 049 p. 8 para. 06] p. 62, Para. 3, [NODATEMS].

A New Understanding of the Medical Work-- "At Loma Linda there is to come to the physicians and to the teachers new ideas, a new understanding of the principles that must govern the medical work. An education is to be given that is altogether in harmony with the teachings of the word of God. [Pamphlet 049 p. 9 para. 01] p. 62, Para. 4, [NODATEMS].

"It is a lack of faith in the power of God that leads our physicians to lean so much upon the arm of the law, and to trust so much to the influence of worldly powers. [Pamphlet 049 p. 9 para. 02] p. 62, Para. 5, [NODATEMS].

"Loma Linda has been specified to me as a very important place, and one which demands the best Bible teacher we can supply. There are promising youth who are to be qualified to fill important positions in the work. They should have the best class of instructors, and capable Bible teachers who understand the truths of the word. The truth and

righteousness revealed in the word of God is to be the stronghold of our workers. [Pamphlet 049 p. 9 para. 03] p. 62, Para. 6, [NODATEMS].

Outline of the School-- "There has been given to us an outline of the work that must be done at Loma Linda, and I know that we must give to that place our best labors. The Lord wants the wisest talent there, for by means of our very best educational talent we are to train our ministerial laborers. The work is to be carried after the Lord's order, and not according to the suppositions of men. [Pamphlet 049 p. 9 para. 04] p. 62, Para. 7, [NODATEMS].

Not Large Salaries-- "The Lord calls for the best talent to be united at this center for the carrying on of the work as he has directed, not the talent that will demand the largest salary, but the talent that will place itself on the side of Christ to work in his lines. [Pamphlet 049 p. 10 para. 01] p. 62, Para. 8, [NODATEMS].

"We must have medical instructors who will teach the science of healing without the use of drugs. If physicians refuse to give their services unless they can be paid the highest wage, we shall not bribe them. We are to prepare a company of workers who will follow Christ's methods. [Pamphlet 049 p. 10 para. 02] p. 63, Para. 1, [NODATEMS].

"A time will come when medical missionaries of other denominations will become jealous and envious of the influence exerted by Seventh-day Adventists who are working in these lines. They will feel that influence is being secured by our workers which they ought to have. [Pamphlet 049 p. 10 para. 03] p. 63, Para. 2, [NODATEMS].

The Constant Danger-- "There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. We shall make grave mistakes unless we give special attention to the searching of the word. [Pamphlet 049 p. 10 para. 04] p. 63, Para. 3, [NODATEMS].

"Strong temptations will come to many who place their children in our schools because they desire the youth to secure what the world regards as the most essential

education. [Pamphlet 049 p. 10 para. 05] p. 63, Para. 4, [NODATEMS].

"Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the word of God, and they will be safe. We are going to be greatly scattered before long and what we do must be done quickly. [Pamphlet 049 p. 10 para. 06] p. 63, Para. 5, [NODATEMS].

Educated Worldlings-- "The light has been given me that tremendous pressure will be brought upon every Seventh-day Adventist with whom the world can get into close connection. We need to understand these things. Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through his ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools, but let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches I speak to you definitely; this must not be done. [Pamphlet 049 p. 11 para. 01] p. 63, Para. 6, [NODATEMS].

Not Deficient in Scientific Knowledge-- "The light that God has given in medical missionary lines will not cause his people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence. God would have them stand as a wise and understanding people because of his presence with them. In the strength of him who is the source of all wisdom, all grace, defects and ignorance may be overcome. [Pamphlet 049 p. 11 para. 02] p. 64, Para. 1, [NODATEMS].

"Let every medical student aim to reach a high standard. Under the discipline of the Greatest of all teachers, our course must ever tend upward to perfection. All who are connected with the medical missionary work must be

learners. Let no one stop to say, 'I can not do this'. Let him say instead, 'God requires me to be perfect, he expects me to work away from all commonness and cheapness, and to strive after that which is of the highest order'. [Pamphlet 049 p. 12 para. 01] p. 64, Para. 2, [NODATEMS].

"There is only one power that can make medical students what they ought to be, and keep them steadfast,--the grace of God and the power of the truth exerting a saving influence upon life and character. These students who intend to minister to suffering humanity, will find no graduating place this side of heaven. That knowledge which is termed science should be acquired, while the seeker daily acknowledges that the fear of God is the beginning of wisdom. Everything that will strengthen the mind should be cultivated to the utmost of their power, while at the same time they should seek God for wisdom; for unless they are guided by the wisdom from above, they will become an easy prey to the deceptive power of Satan. They will become large in their own eyes, pompous and self-sufficient. [Pamphlet 049 p. 12 para. 02] p. 64, Para. 3, [NODATEMS].

God-Fearing Physicians Speak Modestly-- "God-fearing physicians speak modestly of their work; but novices with limited experience in dealing with the bodies and souls of men will often speak boastingly of their knowledge and attainments. These need better understanding of themselves; then they would become more intelligent in regard to their duties, and would realize that in every department where they have to labor, they must possess a willing mind and earnest spirit and a hearty unselfish zeal in trying to do others good. They will not study how best to preserve their dignity, but by thoughtfulness and caretaking will earn a reputation for thoroughness and exactitude, and by sympathetic ministry will gain the hearts of those whom they serve. [Pamphlet 049 p. 12 para. 03] p. 64, Para. 4, [NODATEMS].

"In the medical profession there are many skeptics and atheists who exalt the works of God above the God of science. Comparatively few of those who enter worldly medical colleges come out from them pure and unspotted. They have failed to become elevated, ennobled, sanctified. Material things eclipse the heavenly and eternal. With many, religious faith and principles are mingled with worldly customs and practices, and pure and undefiled religion is rare. . . . [Pamphlet 049 p. 13 para. 01] p.

64, Para. 5, [NODATEMS].

"Let not medical students be deceived by the wiles of the devil or by any of his cunning pretexts which so many adopt to beguile and ensnare. Stand firm to principle. At every step inquire, What saith the Lord? Say firmly, I will follow the light. I will respect and honor the Majesty of truth. . . . [Pamphlet 049 p. 13 para. 02] p. 65, Para. 1, [NODATEMS].

Reasons for Establishing a Medical School-- "It is because of these peculiar temptations that our youth must meet in worldly medical schools, that provision should be made for preparatory and advanced medical training in our own schools under Christian teachers. Our larger union conference training schools in various parts of the field should be placed in the most favorable position for qualifying our youth to meet the entrance requirements specified by state laws regarding medical students. The very best teaching talent should be secured that our schools may be brought up to the proper standard. 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 for entrance into a medical college. [Pamphlet 049 p. 13 para. 03] p. 65, Para. 2, [NODATEMS].

"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 inasmuch as there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, our colleges should arrange to carry their students to the point of literary and scientific training that is necessary. [Pamphlet 049 p. 14 para. 01] p. 65, Para. 3, [NODATEMS].

Loma Linda to Provide All that is Essential-- "And not only should our larger training schools give this preparatory instruction to those who contemplate taking a medical course, but we must also do all that is essential for the perfecting of the courses of study offered by our Loma Linda College of Medical Evangelists. As pointed out about the time this school was founded, we must provide that which is essential to qualify our youth who desire to

be physicians so that they may intelligently fit themselves to stand the examinations required to prove their efficiency as physicians. They should be taught to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to imagine that we are not giving in our school the instruction necessary for properly qualifying young men and young women to do the work of a physician. Continually the students who are graduated are to advance in knowledge, for practice makes perfect. [Pamphlet 049 p. 14 para. 02] p. 65, Para. 4, [NODATEMS].

A Medical School of the Highest Order-- "The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining a living connection with the Wisest of all physicians, from whom there is communicated knowledge of a superior order. And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law of all who practice as regularly qualified physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith. Thus we shall close a door that the enemy would be pleased to have left open; and our young men and young women whose spiritual interests the Lord desires us to safeguard, will not feel compelled to connect with unbelievers in order to obtain a thorough training along medical lines. [Pamphlet 049 p. 15 para. 01] p. 65, Para. 5, [NODATEMS].

Teachers to Encourage a High Standard-- "The teachers in our medical college should encourage the students to gain all the knowledge they can in every department. If they find the students deficient in care-taking, in a comprehension of their responsibilities, they should lay the matter frankly before such ones, giving them an opportunity to correct their habits and to reach a higher standard. [Pamphlet 049 p. 15 para. 02] p. 66, Para. 1, [NODATEMS].

"The teachers should not become discouraged because some are slow to learn. Neither should they discourage the students when mistakes are made. As errors and defects are kindly pointed out, the students in turn should feel grateful for any instruction given. A haughty spirit on the part of the students should be discouraged. All should be

willing to learn, and the teachers should be willing to instruct, training the students to be self-reliant, competent, careful, painstaking. As the students study under wise instructors and unite with them in sharing responsibilities, they may, by the aid of the teachers, climb to the topmost round of the ladder. [Pamphlet 049 p. 15 para. 03] p. 66, Para. 2, [NODATEMS].

No Carelessness in Work or Study -- "Students should go as far as possible in thought, training and intelligent enterprise; but they should never infringe upon a rule, never disregard one principle that has been interwoven into the upbuilding of the institution. The dropping down is easy enough; the disregard of regulations is natural to the heart inclined to selfish ease and gratification. It is much easier to tear down than to build up. One student with careless ideas may do more to let down the standard than ten men with all their efforts can do to counteract the demoralizing influence. [Pamphlet 049 p. 16 para. 01] p. 66, Para. 3, [NODATEMS].

"Failure of success will be read in the course the students pursue. If they stand ready to question rules and regulations and order, if they indulge self, and by their example encourage a spirit of rebellion, give them no place. The institution might better close its doors than to suffer this spirit to leaven the helpers and break down the barriers that it has cost thought, effort and prayer to establish. [Pamphlet 049 p. 16 para. 02] p. 66, Para. 4, [NODATEMS].

"In training workers to care for the sick, let the student be impressed with the thought that his highest aim should always be to look after the spiritual welfare of his patients. He could learn to repeat the promises of God's word, and to offer fervent prayers daily while preparing for service. Help him to realize that he is always to keep the sweetening, sanctifying influence of the great medical Missionary before his patients. If those who are suffering can be impressed with the fact that Christ is their sympathizing compassionate Saviour, they will have rest of mind, which is so essential to recovery of health." [Pamphlet 049 p. 16 para. 03] p. 66, Para. 5, [NODATEMS].

Messages to Young People. We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We

want them to be blessed of God. We want them to act a part in well organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor. *General Conference Bulletin. Vol. 5, No. 2, p. 24. Jan. 29, 30, 1893.* [Pamphlet 050 p. 2 para. 01] p. 66, Para. 6, [NODATEMS].

Walk In The Light. The whole earth is to be lightened with the glory of God. But how difficult for some to see and acknowledge the light and be converted, that I, Christ says, should heal them. The atmosphere of selfishness, pride, formality, and self-righteousness surrounds their souls, and it is very difficult for them to discern light as light and appreciate it. Some walk away from the light into darkness, and how much greater is the darkness that enshrouds their souls because they have had the light. Refusing to walk in the light, they stumble at most precious things. Refusing to see the truth, they stumble and know not at what they stumble. The light that has been graciously given has not been appreciated and brought into practical life, and many are not doers of the word. Every true believer should have a realization of his solemn responsibility before God, to be a missionary seeking to save those that are lost. We should see armies of consecrated workers seeking to do, not their own will or pleasure, but the will of God. They should be laborers together with God. They should work, pray, and continually look unto Jesus, who is the author and finisher of their faith. Those who surrender wholly to God will put thought and prayer and earnest, consecrated tact into their labor. [Pamphlet 050 p. 2 para. 02] p. 67, Para. 1, [NODATEMS].

Young men and young women, if you are true disciples of Christ, you will consecrate every talent, and be able to reach out for the unconverted, by ways and methods, that will be effective. You will be active working agencies for Christ. In every church there should be devoted workers. All should realize that they are to seek counsel of God, that by well-directed personal efforts they may save souls for whom Christ died. No sinner should come within the sphere of a Christian's influence and feel that his interest has not been enlisted on the side of Jesus, the Lamb of God, who taketh away the sin of the world. Those who profess to believe the truth should walk in the light of the precious beams of the Sun of Righteousness.

[Pamphlet 050 p. 3 para. 01] p. 67, Para. 2, [NODATEMS].

Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth? Who will put their talent out to the exchangers? Who will feel their sacred accountability and put to use every ability given them of God to win souls? Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. It is stated that when the householder left his servants, "he gave to every man his work." Not one was to be idle. [Pamphlet 050 p. 3 para. 02] p. 67, Para. 3, [NODATEMS].

I appeal to both young and old, and ask, is Jesus your personal Saviour? If you do not realize that He is yours, by all means make Him yours. Then without delay teach others what you have experienced in the Christian life. Instead of being as frail reeds blowing in the wind, show yourselves as those who have root in themselves--that you believe and that you practice the truth, and its sanctifying power is upon your life and character. Then you will be walking in the light while you have the light. Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith; for there is no respect of persons with God? All souls are precious; they are the purchase of the blood of the Son of God. Why has there been so little interest and soul burden for sinners? Many outside of the ranks of Sabbath keepers, who have not had the light, give more promise of becoming children of God, joint heirs with Jesus, than do those who have had the light of truth, and who have not appreciated it, but have walked in the sparks of their own kindling. No one can labor successfully for souls, without true, earnest, unselfish interest. Those who do so labor will see souls converted and will themselves grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They will not have a dwarfed experience in the things of God. They will be learners in the school of Christ, and educators as well, making known to others the things which they have learned of Jesus. *Signs of the Times, May 29, 1893.* [Pamphlet 050 p. 3 para. 03] p. 68, Para. 1, [NODATEMS].

Students Required to be Workers With God. The Lord has greatly honored men, by giving Jesus Christ to recover them from Satan's claims. Will you be recovered? Will you have the precious gift of Christ? or will you refuse His service? Jesus has said, "He that gathereth not with me scattereth abroad." He has said, "Without me ye can do nothing," and, "My grace is sufficient for thee." Every one who seeks to do well in his own finite strength, will find his efforts a failure; but those who accept Christ by faith, will find Him a personal Saviour. They will enlist in His army, they will become His soldiers, and fight the good fight of faith. If they are students in the school, they will feel that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will put every jot of their influence on the side of God, on the side of Christ, and on the side of heavenly intelligences. They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. They will draw with Christ, and do their utmost to perfect Christian character. They will take upon themselves the work of leading the lame and the weak into the safe and upward path. They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be. They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world. [Pamphlet 050 p. 4 para. 01] p. 68, Para. 2, [NODATEMS].

Students should have their own seasons of prayer, where they may offer fervent, simple petitions that God shall bless the president of the school with physical strength, mental clearness, moral power, and spiritual discernment, and that every teacher shall be qualified by the grace of Christ to do his work with fidelity and with fervent love. They should pray that teachers may be the agents through whom God shall work to make good prevail over evil, through a knowledge of Jesus Christ whom He hath sent. May God give the students who attend our institutions of learning, grace and courage to act up to the principles revealed in the law of God, which is an expression of His character. Never be found disparaging the schools which God has established. If you have failed at any time, falling under temptation, it is because you did not make God your strength, because you

did not have the faith that works by love and purifies the soul. *Review and Herald, Jan. 16, 1894.* [Pamphlet 050 p. 5 para. 01] p. 69, Para. 1, [NODATEMS].

Work For The Lord. "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Pamphlet 050 p. 6 para. 01] p. 69, Para. 2, [NODATEMS].

The work of all believers is to co-operate with Christ in seeking those who are lost. Christ has given this work to His followers, and the members of the church stand arraigned before God as unfaithful, unless they shall undertake this work disinterestedly and thoroughly. Many will urge that there are other duties that keep them from doing the work, and so excuse themselves from being missionaries for God. [Pamphlet 050 p. 6 para. 02] p. 69, Para. 3, [NODATEMS].

"And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. The lesson of Christ in this scripture is to be received and believed and acted upon in living faith. Let young men and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God intrusted

capabilities to His name's glory. [Pamphlet 050 p. 6 para. 03] p. 69, Para. 4, [NODATEMS].

Will our young men and young women who believe the truth, become living missionaries? Take the promises of God, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Ask blessings for today; hour by hour, moment by moment, live your prayers for today. You are not called upon to resist temptation for tomorrow; but we may consider the saying as significant, "In today walks to-morrow." As you pray for strength to resist temptations today, watch unto prayer today. Ask the Holy Spirit's guidance, and abiding with Christ, watching and praying, and resisting temptation, you will become strong for the duties of tomorrow. This is the assurance that is given, "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." God has made this promise, and He has illustrated His willingness to fulfill it, by presenting the willingness of earthly parents to give good gifts unto their children. He 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?" [Pamphlet 050 p. 7 para. 01] p. 70, Para. 1, [NODATEMS].

Will those who shall read these words consider that they are to undertake good works, trusting wholly in Jesus Christ for His grace and sufficiency? You have the pledged word of God that He will be a present help in every time of need. Place all your moral and physical powers under the control of the Holy Spirit. The Lord Jesus, who gave His own life for you, will quicken your perceptions, as He has promised, in giving you the Comforter. The light will shine into your hearts, and you will be true soldiers in the army of the Lord. [Pamphlet 050 p. 8 para. 01] p. 70, Para. 2, [NODATEMS].

As you labor for others, the divine power of the Spirit will work upon their souls; for they have been purchased by the blood of the only begotten Son of God. We can be successful in winning souls for whom Christ has died, only as we shall depend on the grace and power of God to do the work of convicting and converting the heart. While you are presenting to them the truth of God, unbelief and uncertainty will strive to hold the mind; but let the pledged word of God expel doubt from your hearts. Take God

at His word, and work in faith. Satan will come with his suggestions to make you distrust the word of your heavenly Father; but consider, "Whatsoever is not of faith is sin." Press your faith through the dark shadow of Satan, and lodge it upon the mercy seat, and let not one doubt be entertained. This is the only way in which you will gain an experience, and find the evidence so essential for your peace and confidence. As your experience grows, you will have increased ardor of soul, and warmer love for the service of God, because you have oneness of purpose with Jesus Christ. Your sympathies are begotten of the Holy Spirit. You wear the yoke with Christ, and are laborers together with God. [Pamphlet 050 p. 8 para. 02] p. 70, Para. 3, [NODATEMS].

The soul that is imbued with the love of Jesus will never lose interest for perishing souls. Such a person loves to contemplate Jesus, and by beholding Him, will become changed into His likeness. Christ is formed within, the hope of glory. His confidence increases that he is loved of God, and his love deepens and widens, as he has the assurance that he is abiding in Christ and Christ in him. [Pamphlet 050 p. 8 para. 03] p. 71, Para. 1, [NODATEMS].

Temptations will come to the newly converted soul. Old habits and practices will seek for the mastery; but in the name of Jesus, resist every temptation. Christ knows your trials, and will not suffer you to be tempted above that you are able to resist. Jesus partook of our human nature, and was tempted in all points like as we are. And we may look to Jesus for His tenderest sympathy and be encouraged to persevere, putting our whole trust in Him who has said, "Be of good cheer: I have overcome the world." [Pamphlet 050 p. 9 para. 01] p. 71, Para. 2, [NODATEMS].

Will you not open your heart to receive such a Saviour, and praise Him with soul and voice? We offer too little thanksgiving to God. Consider the words of Christ: "Without me ye can do nothing;" and wherever you are, and whatever you are doing, look continually to Jesus, and let the love of God dwell in you richly as you co-operate with the Holy Spirit and divine intelligences in representing Jesus Christ. *Youth's Instructor, August 9, 1894.* [Pamphlet 050 p. 9 para. 02] p. 71, Para. 3, [NODATEMS].

Whole Hearted Reformers. Let the young men and young women determine to love God supremely and to do His commandments.

Under circumstances the most trying, let them remain faithful to duty--especially in their attitude toward the principles of health reform. Instead of being half-hearted reformers, let them make a whole hearted reformation, in all things practicing chastity and temperance. Let none begin to reform, and then stop. Resolve to overcome the wicked one. True victory is gained only when the repentant sinner pledges himself to unconditional obedience to God,-- only when he pledges himself to honor God in every word, every business transaction, every act of his life. Those who do this may be like the youth whom John addressed in the words: "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." It is possible for every youth to gain spiritual strength. Those who endeavor to increase their strength will pass through severe struggles, which will test their sincerity of purpose; but by remaining faithful, they prove that their determination to do God's will is prompted by high and holy motives. In every sense of the word such youth are able to be overcomers; for Christ overcame in their behalf. Having overcome, they are brought into alliance with divine, unfailing resources. [Pamphlet 050 p. 9 para. 03] p. 71, Para. 4, [NODATEMS].

Young men, young women, you are a spectacle to the world, to angels, and to men. By your determined efforts to be true and righteous, laying your foundation secure in faith, you may be able to provoke the older and more experienced brethren and sisters to love and good works. [Pamphlet 050 p. 10 para. 01] p. 72, Para. 1, [NODATEMS].

Why should not the younger men and women form a Christian endeavor society for the purpose of encouraging one another to make an unqualified, instantaneous renunciation of every unchristlike, questionable habit, and take a firm stand to be true to their obligations to God? "Behold, now is the accepted time; behold, now is the day of salvation." MS. May 4, 1902. [Pamphlet 050 p. 10 para. 02] p. 72, Para. 2, [NODATEMS].

Perils Increase Till Jesus Comes. A Solemn Warning.
Impenitence has taken hold upon some who once acted a prominent part in the work of God. There is on their part a settling down to a fatal hardness of heart, a confirmed resistance of the Spirit's pleading. Should death overtake them as they are now, the dreadful words would be spoken, "Weighed in the balance, and found wanting." [Pamphlet 058

p. 1 para. 01] p. 72, Para. 3, [NODATEMS].

It is possible for men to offer the Saviour outward homage, to be Christians in profession, to have a form of godliness, while the heart whose loyalty he prizes above all else, is estranged from him. Such ones have a name to live, but they are dead. [Pamphlet 058 p. 1 para. 02] p. 72, Para. 4, [NODATEMS].

I am in great distress and agony as I see how determined are some who have often been warned in their refusal to hear the words of entreaty. They have linked their arms in the arm of the deceiver, and are led captive by him at his will. I heard the words spoken, "So long have they been impregnated with the life and customs of the enemy that they have no desire to break away from his companionship." [Pamphlet 058 p. 1 para. 03] p. 72, Para. 5, [NODATEMS].

To the marriage supper of the Lamb will come many who have not on the wedding garment,--the robe purchased for them with His life-blood. From lips that never make a mistake come the words, "Friend, how camest thou in hither not having on the wedding garment?" Those addressed are speechless. They know that words would be useless. The truth, with its sanctifying power, has not been brought into the soul, and the tongue that once spoke so readily of the truth is now silent. The words are spoken, "Take them out of My presence. They are not worthy to taste of My supper." [Pamphlet 058 p. 1 para. 04] p. 72, Para. 6, [NODATEMS].

As they are separated from the loyal ones, Christ looks upon them with deep sorrow. They occupied high positions of trust in God's work, but they have not the life insurance policy that would have entitled them to eternal life. From the quivering lips of Christ come the mournful words of regret, "I loved them; I gave My life for them; but they persisted in rejecting My pleadings, and continued in sin. O that thou hadst known, even thou, in this thy day, the things which belong to thy peace! But now they are hid from thine eyes." [Pamphlet 058 p. 2 para. 01] p. 73, Para. 1, [NODATEMS].

Today Christ is looking with sadness upon those whose characters He must at last refuse to acknowledge. Inflated with self-sufficiency, they hope that it will be well with their souls. But at the last great day the mirror of

detection reveals to them the evil that their hearts have practised, and shows to them at the same time the impossibility of reform. Every effort was made to bring them to repentance. But they refused to humble their hearts. Now the bitter lamentation is heard, "The harvest is past, the summer is ended, and my soul is not saved." [Pamphlet 058 p. 2 para. 02] p. 73, Para. 2, [NODATEMS].

Satan and his angels will appear on this earth as men, and will mingle with those of whom God's word declares, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." The world is full of men and women whom Satan uses as his agencies. Christ has bought them with a price,--even His life-blood. But they have given themselves into Satan's control. They are blind, and have forgotten that they were purged from their sins. [Pamphlet 058 p. 2 para. 03] p. 73, Para. 3, [NODATEMS].

In his sermon on the mount, the Son of God mourns over lost souls. Before His eyes pass the millions of souls yet unborn who would multiply their evil works, reject His pleadings, and rob Him of the glory that He would have received had they allowed Him to impart to them the divine nature. [Pamphlet 058 p. 3 para. 01] p. 73, Para. 4, [NODATEMS].

Christ tells us how in the last great day ministers, elders, evangelists, physicians, teachers, will confront Him with their claims. They will plead how they have led the singers in their songs of praise, how they have waved the palm branches, how they have spoken of Him before thousands. "Lord, Lord, have we not prophesied in Thy name," they say, "and in Thy name done many wonderful works?" [Pamphlet 058 p. 3 para. 02] p. 73, Para. 5, [NODATEMS].

But Christ says, "Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity. O that you had known, even in the day of your visitation, when like sweetest music, mercy's voice fell upon your ears, the things that belonged unto your peace. But you were not ready. If you had been faithful to the warnings of the word; if you had dismissed Satan, instead of linking your arm in his; if you had preserved untarnished the principles of right; if you had obeyed My commandments, broken with ungodly advisers, scorned their impious bribes, which tempted you to worldly honor; if you had lifted the cross,

and followed Jesus in self-denial, I could have welcomed you into My presence. But you have not cared for My society, and now you have no power to go from the snare. [Pamphlet 058 p. 3 para. 03] p. 74, Para. 1, [NODATEMS].

"I offered you My saving grace, but you refused it, and chose the side of the enemy, even as the priests and rulers did. You refused to be touched by My dying agony on the cross, and mocked at My humiliation. So will I refuse to acknowledge you. I weep for your future, but you have not cared to weep for yourselves. I was pledged to bear you and care for you, even as a father beareth and loveth his own son that serveth him. But you would not harmonize with Me. [Pamphlet 058 p. 3 para. 04] p. 74, Para. 2, [NODATEMS].

"The precious invitation was often given, 'Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.' But you would none of My counsel. You have caused many to follow your sinful ways, and now your punishment has come. You will receive as your works have been. You must lose everlasting life. You have chosen your own ways, and with such ways, such sentiments, such characters, you could not enter the gates of the Holy city." [Pamphlet 058 p. 4 para. 01] p. 74, Para. 3, [NODATEMS].

What a scene is this! I pass over the ground again and again, bowed down in an agony that no tongue can express, as I see the end of the many, many who have refused to receive their Saviour. Justice will take the throne, and the arm strong to save will show itself strong to smite and destroy the enemies of the kingdom of God. Christ will lay bare the motives and deeds of every one. Every hidden action will stand out as clearly before the doer as if proclaimed before the universe. Ellen G. White. Sanitarium, Cal., Oct. 1, 1903. M. H. R.--12--S--4. [Pamphlet 058 p. 4 para. 02] p. 74, Para. 4, [NODATEMS].

Testimonies on Fair Dealing and Book Royalties. (A Compilation from Manuscripts and Published Articles) *Worldly Policy*. Portion of a testimony entitled "Our Institutions in Battle Creek," published in "Testimonies for the Church," No. 33, and copied from Vol. V, pp. 561-566. [Pamphlet 102 p. 2 para. 01] p. 75, Para. 1, [NODATEMS].

The policy which worldly business men adopt is not the

policy to be chosen and carried out by the men who are connected with our institutions. Selfish policy is not heaven-born, it is earthly. In this world, the leading maxim is, "The end justifies the means;" and this may be traced in every department of business. It has a controlling influence in every class of society, in the grand councils of nations, and wherever the Spirit of Christ is not the ruling principle. Prudence and caution, tact and skill, should be cultivated by every one who is connected with the office of publication, and by those who serve in our college and sanitarium. But the laws of justice and righteousness must not be set aside, and the principle must not prevail that each one is to make his particular branch of the work a success, regardless of other branches. The interests of all should be closely guarded, to see that no one's rights are invaded. In the world, the god of traffic is too often the god of fraud; but it must not be thus with those who are dealing with the Lord's work. The worldly standard is not to be the standard of those who are connected with sacred things. [Pamphlet 102 p. 2 para. 02] p. 75, Para. 2, [NODATEMS].

When the scenes of the Judgment were brought before me, the books in which are registered the deeds of men, revealed the fact that the dealings of some of those professing godliness in our institutions were after the worldling's standard, not in strict accordance with God's great standard of righteousness. The relation of men in their deal with one another, especially those connected with the work of God, was opened to me quite fully. I saw that there should be no close, sharp deal between brethren who represent important institutions, different, perhaps, in character, but branches of the same work. A noble, generous, Christlike spirit should ever be maintained by them. The spirit of avarice should have no place in their transactions. God's cause could not be advanced by any action on their part contrary to the spirit and character of Christ. A selfish manner of dealing in one will provoke the same disposition in others; but the manifestation of liberality and true courtesy will awaken the same spirit in return, and would please our heavenly Father. [Pamphlet 102 p. 3 para. 01] p. 75, Para. 3, [NODATEMS].

Worldly policy is not to be classed with sound discretion, although it is too often mistaken for it. It is a species of selfishness, in whatever cause it is exercised. Discretion and sound judgment are never narrow in their

workings. The mind that is guided by them has comprehensive ideas, and does not become narrowed down to one object. It looks at things from every point of view. But worldly policy has a short range of vision. It can see the object nearest at hand, but fails to discover those at a distance. It is ever watching for opportunities to gain advantage. Those who follow a course of worldly policy, are building themselves up by pulling out the foundation from another man's building. Every structure must be built upon a right foundation, in order to stand. [Pamphlet 102 p. 3 para. 02] p. 76, Para. 1, [NODATEMS].

Royalties on Books. Brain workers have a God-given capital. The result of their study belongs to God, not to man. If the worker faithfully gives to his employer the time for which he receives his pay, then his employer has no further claim upon him. And if by diligent and close economy of moments, he prepares other matter valuable for publication, it is his to use as he thinks will best serve the cause of God. If he gives up all but a small royalty, he has done a good work for those who handle the book, and he should not be asked to do more. God has not placed upon the publishing board the responsibility of being conscience for others. They should not persistently seek to force men to their terms. [Pamphlet 102 p. 4 para. 01] p. 76, Para. 2, [NODATEMS].

The authors are responsible to God for the use which they make of their means. There will be many calls for money. Mission fields will have to be entered, and this requires much outlay. Those to whom God has entrusted talents, are to trade upon these talents according to their ability; for they are to act their part in carrying forward these interests. When the members of the board take it upon themselves to urge that all the profits from our denominational books shall go to the Publishing Association and the agents, and that the authors, after being paid for the time and expense of writing a book, should relinquish their claim to a share in the profits, they are undertaking a work which they can not carry out. These book-writers have as much interest in the cause of God as do those who compose the board of trustees. Some of them have had a connection with the work almost from its infancy. [Pamphlet 102 p. 4 para. 02] p. 76, Para. 3, [NODATEMS].

It was presented before me that there were poor men whose only means of obtaining a livelihood was their brain-work;

also, that there are business men connected with our institutions, who have not grown up with them, and have not had the benefit of all the instruction that God has given from time to time relative to their management. They have not incorporated true religion, the spirit of Christ, into their business. The Publishing Association should not, therefore, be made an all-controlling power. Individual talent and individual rights must be respected. Should arrangements be made to invest all the results of personal talent in the Publishing Association, other important interests would be crippled. [Pamphlet 102 p. 5 para. 01] p. 77, Para. 1, [NODATEMS].

To every man God has given his work. To some He has given talents of means and influence; and those who have the interests of God's cause at heart will understand His voice telling them what to do. They will have a burden to push the work where it needs pushing. [Pamphlet 102 p. 6 para. 01] p. 77, Para. 2, [NODATEMS].

Several times it has been pointed out to me that there has been a close, ungenerous spirit exercised toward Brother H from the very first of his labors in Battle Creek. It makes me sad to state the reason. It was because he went there a stranger and in poverty. Because he was a poor man, he has been placed in unpleasant positions, and made to feel his poverty. Men connected with our institutions have thought that they could bring him to their terms, and he has had a very unpleasant time. There are sad chapters in his experience, which would not have passed into history if his brethren had been kind, and had dealt with him in a Christlike manner. The Lord's cause should always be free from the slightest injustice; and no act connected with it should savor in the smallest degree of penuriousness or oppression. [Pamphlet 102 p. 6 para. 02] p. 77, Para. 3, [NODATEMS].

The Lord guards every man's interest. He was always the poor man's friend. There is a most wonderful dearth of Christlike love in the hearts of nearly all who are handling sacred things. I would say to my brethren everywhere. Cultivate the love of Christ! It should well up from the soul of the Christian like streams in the desert, refreshing and beautifying, bringing gladness, peace, and joy into his own life, and into the lives of others. "None of us liveth to himself." If there is shown the least oppression of the poor, or unjust dealing with them in

either small or great things, God will hold the oppressor accountable. [Pamphlet 102 p. 6 para. 03] p. 77, Para. 4, [NODATEMS].

Do not seek to make terms which are not just and fair with either Elder J or Professor H, or with any other brain-worker. Do not urge or force them to accept the terms of those who do not know what it is to make books. These men have a conscience, and are accountable to God for their entrusted capital and the use they make of it; you are not to be conscience for them. They want the privilege of investing the means which they may acquire by hard labor, when and where the Spirit of God shall indicate. [Pamphlet 102 p. 7 para. 01] p. 78, Para. 1, [NODATEMS].

My brethren must remember that the cause of God covers more than the publishing house at Battle Creek and the other institutions there established. No one knows better than Brother J how that office came into existence. He has been connected with the publishing work from its very commencement,--when it was oppressed by poverty; when the food upon our tables was hardly sufficient to meet the wants of nature, because self-denial had to be practised in eating and in dressing and in our wages, in order that the paper might live. This was positively necessary then, and those who passed through that experience would be ready, under similar circumstances, to do the same again. [Pamphlet 102 p. 7 para. 02] p. 78, Para. 2, [NODATEMS].

It is not becoming for those who have had no experience in these trials, but have become connected with the work in its present prosperity, to urge the early workers to submit to terms in which they can see no justice. Brother J loves the cause of God, and will invest his means to advance it wherever he sees it is necessary. Then leave this burden of receiving and dispensing this means where it belongs,-- on the men to whom God has entrusted talents of influence and of ability. They are responsible to God for these. Neither the Publishing Association nor its chief workers should assume the stewardship of these authors. [Pamphlet 102 p. 8 para. 01] p. 78, Para. 3, [NODATEMS].

If the board should be able to bring Brethren H and J to their terms, would not these writers feel that they had been dealt with unjustly? Would not a door of temptation be opened before them, which would interfere with sympathy and harmony of action? Should the managers grasp all the

profits, it would not be well for the cause, but would produce a train of evils, disastrous to the Publishing Association. It would encourage the spirit of intolerance which is already manifest to some degree in their councils. Satan longs to have a narrow, conceited spirit, which God can not approve, take possession of the men who are connected with the sacred message of truth. [Pamphlet 102 p. 8 para. 02] p. 78, Para. 4, [NODATEMS].

The Author. Published in "Testimonies for the Church." Vol. VII. pp. 176-181. [Pamphlet 102 p. 9 para. 01] p. 79, Para. 1, [NODATEMS].

God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence, and to impress the need of personal guidance. His gifts are committed to men as individuals. Every man has been made a steward of sacred trusts; each is to discharge his trust according to the direction of the Giver; and by each an account of his stewardship must be rendered to God. [Pamphlet 102 p. 9 para. 02] p. 79, Para. 2, [NODATEMS].

In all this, God is seeking to bring the human into association with the divine, that through this connection man may become transformed into the divine likeness. Then the principle of love and goodness will be a part of his nature. Satan, seeking to thwart this purpose, constantly works to encourage dependence upon man, to make men the slaves of men. When he thus succeeds in turning minds away from God, he insinuates his own principles of selfishness, hatred, and strife. [Pamphlet 102 p. 9 para. 03] p. 79, Para. 3, [NODATEMS].

In all our dealing with one another, God desires us carefully to guard the principle of personal responsibility to and dependence upon Him. It is a principle that should be especially kept in view by our publishing houses in their dealing with authors. [Pamphlet 102 p. 9 para. 04] p. 79, Para. 4, [NODATEMS].

It has been urged by some that authors have no right to hold the stewardship of their own works; that they should give their works over to the control of the publishing house or of the conference; and that, beyond the expense involved in the production of the manuscript, they should

claim no share of the profit; that this should be left with the conference or the publishing house, to be appropriated, as their judgment shall direct, to the various needs of the work. Thus the author's stewardship of his work would be wholly transferred from himself to others. [Pamphlet 102 p. 10 para. 01] p. 79, Para. 5, [NODATEMS].

But not so does God regard the matter. The ability to write a book is, like every other talent, a gift from Him, for the improvement of which the possessor is accountable to God; and he is to invest the returns under His direction. Let it be borne in mind that it is not our own property which is entrusted to us for investment. If it were, we might claim discretionary power; we might shift our responsibility upon others, and leave our stewardship with them. But this can not be, because the Lord has made us individually His stewards. We are responsible to invest this means ourselves. Our own hearts are to be sanctified; our hands are to have something to impart, as occasion demands, of the income that God entrusts to us. [Pamphlet 102 p. 10 para. 02] p. 80, Para. 1, [NODATEMS].

It would be just as reasonable for the conference or the publishing house to assume control of the income which a brother receives from his houses or lands as to appropriate that which comes from the working of his brain. [Pamphlet 102 p. 11 para. 01] p. 80, Para. 2, [NODATEMS].

Nor is there justice in the claim that, because a worker in the publishing house receives wages for his labor, his powers of body, mind, and soul belong wholly to the institution, and it has a right to all the productions of his pen. Outside the period of labor in the institution, the worker's time is under his own control, to use as he sees fit, so long as this use does not conflict with his duty to the institution. For that which he may produce in these hours, he is responsible to his own conscience and to God. [Pamphlet 102 p. 11 para. 02] p. 80, Para. 3, [NODATEMS].

No greater dishonor can be shown to God than for one man to bring another man's talents under his absolute control. The evil is not obviated by the fact that the profits of the transaction are to be devoted to the cause of God. In such arrangements the man who allows his mind to be ruled by the mind of another is thus separated from God and exposed to temptation. In shifting the responsibility of

his stewardship upon other men, and depending on their wisdom, he is placing man where God should be. Those who are seeking to bring about this shifting of responsibility are blinded as to the result of their action; but God has plainly set it before us. He says, "Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17:5. [Pamphlet 102 p. 11 para. 03] p. 80, Para. 4, [NODATEMS].

Let not authors be urged either to give away or to sell their right to the books they have written. Let them receive a just share of the profits of their work; then let them regard their means as a trust from God, to be administered according to the wisdom that He shall impart. [Pamphlet 102 p. 12 para. 01] p. 81, Para. 1, [NODATEMS].

Those who possess the ability to write books should realize that they possess ability to invest the profits they receive. While it is right for them to place a portion in the treasury, to supply the general needs of the cause, they should feel it their duty to acquaint themselves with the necessities of the work, and with prayer to God for wisdom they should personally dispense their means where the need is greatest. Let them lead out in some line of benevolence. If their minds are under the direction of the Holy Spirit, they will have wisdom to perceive where means are needed, and in relieving this need they will be greatly blessed. [Pamphlet 102 p. 12 para. 02] p. 81, Para. 2, [NODATEMS].

If the Lord's plan had been followed, a different state of things would now exist. So much means would not have been expended in a few localities, leaving so little for investment in the many, many places where the banner of truth has not yet been lifted. [Pamphlet 102 p. 12 para. 03] p. 81, Para. 3, [NODATEMS].

Let our publishing houses beware lest in their dealing with God's workers, wrong principles be allowed to control. If connected with the institution there are men whose hearts are not under the direction of the Holy Spirit, they will be sure to sway the work into wrong lines. Some who profess to be Christians regard the business connected with the Lord's work as something wholly apart from religious service. They say: "Religion is religion, business is business. We are determined to make that which we handle a success, and we will grasp every possible advantage to promote this special line of work." Thus plans contrary to

truth and righteousness are introduced, with the plea that this or that must be done, because it is a good work, and for the advancement of the cause of God. [Pamphlet 102 p. 12 para. 04] p. 81, Para. 4, [NODATEMS].

Men who through selfishness have become narrow and short-sighted, feel it their privilege to crowd down the very ones whom God is using to diffuse the light He has given them. Through oppressive plans, workers who should stand free in God have been trammelled with restrictions by those who were only their fellow-laborers. All this bears the stamp of the human, and not of the divine. It is the devising of men that leads to injustice and oppression. The cause of God is free from every taint of injustice. It seeks to gain no advantage by depriving the members of His family of their individuality or of their rights. The Lord does not sanction arbitrary authority, nor will He serve with the least selfishness or overreaching. To Him all such practises are abhorrent. [Pamphlet 102 p. 13 para. 01] p. 82, Para. 1, [NODATEMS].

He declares: "I hate robbery for burnt-offering." "Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: . . . for all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Isa. 61:8; Deut. 25:14-16. [Pamphlet 102 p. 14 para. 01] p. 82, Para. 2, [NODATEMS].

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!" Micah 6:8. [Pamphlet 102 p. 14 para. 02] p. 82, Para. 3, [NODATEMS].

One of the very highest applications of these principles is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his talents, the right to receive and to impart the fruit of his own labor. Strength and power will be in our institutions only as in all their connection with their fellow-men they recognize these principles,--only as in their dealing they give heed to the instruction of the word of God. [Pamphlet 102 p. 14 para. 03] p. 82, Para. 4, [NODATEMS].

Satan's skill is exercised in devising plans and methods

without number to accomplish his purposes. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God. Whatever in our practise is not as open as the day belongs to the methods of the prince of evil. [Pamphlet 102 p. 14 para. 04] p. 82, Para. 5, [NODATEMS].

Men fall into error by starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with error; but it leads to no just action; and this is why men are misled. They desire to reign and become a power, and, in the effort to justify their principles, they adopt the methods of Satan. [Pamphlet 102 p. 15 para. 01] p. 83, Para. 1, [NODATEMS].

Justice to be Maintained. From a letter to Elder G. I. Butler, written from Basel, Switzerland, March 1, 1886. [Pamphlet 102 p. 15 para. 02] p. 83, Para. 2, [NODATEMS].

There is a subject that I wish to mention to you. It is the matter of royalties on books. Since W. C. White returned from America, he has received from A. R. Henry letters of a very decided character on this point. W. C. White has stated the positions taken by your board in Battle Creek. I am sorry that they are not far-seeing in judgment. They give evidence that they are narrowing their views and comprehensions. They will arouse much unpleasantness of feeling in the bookmakers, and will not accomplish that which they have undertaken. This movement will create a want of harmony. God will not sanction such things as they have in view, because they are not just. . . . [Pamphlet 102 p. 15 para. 03] p. 83, Para. 3, [NODATEMS].

The policy plan is a snare. While the members of the council may pride themselves on the thought that they are doing a very nice thing, they show a short-sighted wisdom that will cripple their own efforts for success. In order to stand, the structure must be built upon a right foundation. When the board of the Publishing Association takes it upon them to urge that all the profits of books shall go to the Publishing Association, they are seeking to

control matters which do not come under their jurisdiction. They are taking upon themselves a work which they can not carry out. . . . [Pamphlet 102 p. 16 para. 01] p. 83, Para. 4, [NODATEMS].

Some years ago the matter of the publication of books came up, and plans were laid which I can not now call to mind. It was something like this,--that no one individual was to be benefited by the publication of his books. . . . A proposition was then made to us which my husband, without ability to consider fully, assented to, that the Publishing Association should have the benefit of the books. I was considering the matter, and thought like this: I wish the testimonies to go to as many as possible. They contain messages from God to His people, and I wish no benefits personally for this work. Thus we stated the matter. [Pamphlet 102 p. 16 para. 02] p. 83, Para. 5, [NODATEMS].

But shortly afterward, I was shown that it was not wisdom to relinquish our right to manage and control our own writings; that we would know better how to handle the profits from these books than those who had far less experience; that publications were to be multiplied, and the profits that we would receive would enable us to lead out in the advancing work, to build up the interests of the cause, and to carry others with us in the work; that there was a principle to be maintained in guarding the interests of true workers. We ourselves were not the only ones that this decision would affect. I was instructed that justice must be maintained; that the cause of God would be continually widening; it would embrace the whole world as its field; that the wants of the cause of God should not be determined by one man's mind and one man's obscured vision; that there would be important work done in God's moral vineyard, and that no man should feel that the part of the work over which he presides is to be all-absorbing. [Pamphlet 102 p. 16 para. 03] p. 84, Para. 1, [NODATEMS].

This settled our minds upon this point, and we have no reason to change them. [Pamphlet 102 p. 17 para. 01] p. 84, Para. 2, [NODATEMS].

A Principle Involved. From a letter to A. R. Henry, written from Basel, March 26, 1886. [Pamphlet 102 p. 17 para. 02] p. 84, Para. 3, [NODATEMS].

My much respected brother, I wish to say that I have no

selfish motives in claiming the royalty on my books, but I consider that there is a principle involved which affects not only my own rights, but the individual rights of others, which the Lord would have me guard. I have a duty to do in this matter, which my brethren do not comprehend or take in, because of a lack of far-seeing judgment. [Pamphlet 102 p. 17 para. 03] p. 84, Para. 4, [NODATEMS].

All that I receive in royalty on foreign books is dedicated to foreign missions. When I see how difficult it is for my good brethren to outgrow narrow plans and narrow ideas in some things connected with our work, I feel that I can understand, through the light God has given me, where means is really needed; and I do not mean to pass my stewardship on to my brethren, even if it is their judgment that I should do this. I dare not leave it to their judgment to apply this means. [Pamphlet 102 p. 18 para. 01] p. 84, Para. 5, [NODATEMS].

I do not mean that the means that should justly come to me shall be under control of any board of directors. I might see necessities, and often do, that some minds composing your board would not see. . . . I know perfectly well what I am about, and I know that I should control the means God has made me steward of. All is the Lord's. [Pamphlet 102 p. 18 para. 02] p. 85, Para. 1, [NODATEMS].

Danger of Unjust Propositions. From a letter written to Elder A. O. Tait, from Granville, N. S. W., June 10, 1895. [Pamphlet 102 p. 18 para. 03] p. 85, Para. 2, [NODATEMS].

I have received your letter in regard to royalty on books. You seem to be perplexed over this question. Will you counsel with Elder Olsen? I have written to him fully, I think, in regard to the matter. And in Testimony 33, you will find the subject plainly presented. What more can you have? The great burden which some of our brethren have in regard to the matter of royalty is not inspired of God. The Holy Spirit does not move upon men in this way. If those who are so zealous in regard to their selfish acceptance of means which they no more earned than did many others, who were receiving limited wages--had they, in all its bearings, heeded the light which the Lord has given in regard to the practise of self-denial and the maintaining of the principles that characterized the work and the workmen in the establishment of the Review office, their attitude would appear more consistent. [Pamphlet 102 p. 18

para. 04] p. 85, Para. 3, [NODATEMS].

The policy that dictated the payment of large wages is not inspired of God, and has not His sanction or favor. It was born in selfishness, and lives in selfishness. The great burden over royalties proceeds largely from the selfishness of the human heart, from the spirit of avarice, which should have no place in your business transactions. The representations made in regard to the matter of royalty may confuse minds. This has been done already; but the Lord, who deals justly, who loves mercy, whose ways are equal, will not sanction the devising of men whose discernment is not clear, whose ways are not equal, who would selfishly grasp for themselves all that it is possible in the line of wages, while they would oppress others. These things will one day be seen in their true bearings. . . . [Pamphlet 102 p. 19 para. 01] p. 85, Para. 4, [NODATEMS].

I think I need not again present the subject of royalty before your councils. I shall ever stand where I now stand, because it is in the counsel of God. Men may haggle over this business, and bring it to the front, but their man-made laws will be of little use. They may oppress; those who have authority may continue the work of seeking to bring men to their terms or cut off every resource; by their representations and the power of their will they may make it hard and hopeless for others to stand in their God-given sense of right; but bear in mind that God will judge for these things, and that day is not far distant. The fear of the Lord is the beginning of wisdom. I shall bear my testimony as long as God shall spare my life; and should I fall by death, I shall leave my testimony clear and decided against every approach to oppression. . . . [Pamphlet 102 p. 20 para. 01] p. 86, Para. 1, [NODATEMS].

Before my husband died I was warned that I must not put confidence in a friend or trust in a brother. Men with whom I would have to deal would not, because of their business education, have power to resist the temptation to overreach and to take advantage. They make God altogether such an one as themselves, and think that their sharp conniving and dealing is after God's order. They make every effort possible to take advantage where they can, for they do not daily experience conversion to God. They enter into plans and go according to methods that they suppose will succeed, but they are far from fair or just or righteous. They spare themselves, but how hard they press others! They work to

destroy the power of their fellow-men. . . . [Pamphlet 102 p. 20 para. 02] p. 86, Para. 2, [NODATEMS].

God gave me counsel that I must be guarded about accepting the propositions of men who proposed that I should do certain things, alleging that in so doing, I would be helping the cause of God. But should I make the contract that they designed to have me, I would be bound, and could not move, independent of men or councils, to do things that were necessary to be done to advance the cause and work of God. If I should do as they desired me to, then I would be unable to speak to correct evil principles when they should be brought to bear against others. [Pamphlet 102 p. 21 para. 01] p. 86, Para. 3, [NODATEMS].

It was needful that there should be those who would speak out against that which was wrong; for God would cleanse the publishing house from plans of injustice and fraudulent dealings, even as the Saviour cleansed the temple from its moral pollution. I was shown that schemes would be made to deprive men of their rights; but such plans were not after Christ's order, but after the order of Satan. My Guide said: "I have warned you. Speak My word fearlessly, whether men will hear, or whether they will forbear." [Pamphlet 102 p. 21 para. 02] p. 87, Para. 1, [NODATEMS].

Individual Accountability. From a letter written to Elder O. A. Olsen, from Granville, N. S. W., June 20, 1895. [Pamphlet 102 p. 22 para. 01] p. 87, Para. 2, [NODATEMS].

I have had this matter presented before me: If one is moved by the Spirit of God to publish a book which is adapted to supply a need, to advance the truth, and the selfish spirit which has been manifested for years by responsible men in the publishing house shall work until the book is brought under their control, and they manage to absorb all the profits themselves, the one who prepares the book is deprived of the very thing the Lord designed he should have in order to do a certain work in His vineyard. This will not be the last of such devising. The beginning is not the end. [Pamphlet 102 p. 22 para. 02] p. 87, Para. 3, [NODATEMS].

That God who gave His life for the world, has instrumentalities which He will use, that you and your colaborers little suspect. When the Lord puts His hand to the work, let men keep their hands off from the ark. I have

been made to suffer keenly in more ways than one from the spirit that prevailed during my stay in Battle Creek. Night after night the Lord presented to me what would be. The council meetings were not of a character to inspire confidence in some of the leading men; they seemed to be so determined and so zealous. The Lord Jesus was looking upon some of these meetings with grieved disapproval. [Pamphlet 102 p. 22 para. 03] p. 87, Para. 4, [NODATEMS].

The same spirit that led to the course of action which was pursued toward me, has lived, and has been revealed toward others. We know that God is not pleased with your taking so great liberties to bring individuals to the terms you have decided upon in your councils. God is not working with the men who are laying their plans to gain control of everything. The Lord would have His institutions in different parts of the world stand in union with other institutions. But one is not to swallow up the others. Each is to maintain its own individuality, and the weakest are to receive help from the institutions that have the largest revenue. The men who conduct matters in Battle Creek have much to learn on this point. God says, "I will have mercy, and not sacrifice." [Pamphlet 102 p. 22 para. 04] p. 87, Para. 5, [NODATEMS].

There is a disposition to grasp everything, and to destroy individuality and ignore individual accountability; yet no compunction has thus far been aroused. A state of things is coming in after the mould of men, and not after the Lord's order. When the truth becomes an abiding principle in the soul, then we shall see the words of the prophet fulfilled: instead of the thorn the fir-tree will spring up, instead of the briar the myrtle, and life's desert will blossom as the rose. [Pamphlet 102 p. 23 para. 01] p. 88, Para. 1, [NODATEMS].

We have had an experience in the work of God. There were times when the enemy came in great power to destroy; from hour to hour the men of faith had to depend on the blessings that came from God. The great topic of interest was how to save the souls of those that were ready to perish. The great plan of salvation drew men close together in unity and love. The social intercourse was profitable. The love of the Redeemer, and the ways and means of saving perishing souls, was the burden of our hearts. Holiness, and the Author and Finisher of our faith, were the interesting subjects. [Pamphlet 102 p. 23 para. 02] p. 88,

Para. 2, [NODATEMS].

Authors' Responsibilities. From a letter written to O. A. Olsen, Sept. 19, 1895. Published in tract, "Special Instruction Relating to the Review and Herald Office, and the Work in Battle Creek." pp. 29-51. [Pamphlet 102 p. 24 para. 01] p. 88, Para. 3, [NODATEMS].

Let no plans or methods be brought into any of our institutions that will place mind or talent under the control of human judgment; for this is not in God's order. God has given to man talents of influence which belong to him alone, and no greater dishonor can be done to God than for one finite agent to purchase from men their God-given talents, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agent is separated from God, and exposed to temptations. Satan's methods tend to one end--to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. . . [Pamphlet 102 p. 24 para. 02] p. 88, Para. 4, [NODATEMS].

Principles Underlying Our Stewardship. I have borne abundant testimony, setting forth the fact that the ability to write a book is, like every other talent, a gift from God for which the possessor is accountable to Him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing houses or the conference, know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled. [Pamphlet 102 p. 25 para. 01] p. 89, Para. 1, [NODATEMS].

The efforts that have been made to turn all the profits derived from the talents of writers, into the hands of the conference or the publishing house, will not prove a success; for the plan is not just and equal. From the light given me by God, the efforts made in this direction by those at the heart of the work are not Heaven-inspired. It is a very narrow, conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's

special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business make decisions and transact business as they have done and propose to do at Battle Creek, they give evidence that changes should be made as soon as possible; for God is not in any such plan. [Pamphlet 102 p. 25 para. 02] p. 89, Para. 2, [NODATEMS].

Those who write books are not to be left under the control of men who have no experimental knowledge of authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent, to whom God has given a certain work to do. They belittle men to whom God has given talents to use to His glory. He never designed that any man should sell his stewardship as if he were not capable of managing the talents given him. The ideas which prevail, that, in order to give to the cause of God, a writer must place all the profits of his work, beyond a mere pittance, where other men shall control them for him, or invest as shall suit their ideas, are an error. [Pamphlet 102 p. 26 para. 01] p. 89, Para. 3, [NODATEMS].

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men took into their own hands responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for their own appropriation. But the very persons whom God has entrusted with His goods, are held responsible to trade upon them, and thus develop talent. [Pamphlet 102 p. 26 para. 02] p. 90, Para. 1, [NODATEMS].

Every soul who has become the servant of God through the grace of Jesus Christ, has his own peculiar sphere of labor. He is not to be bought or sold, but he is to understand that "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto

unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Who have greater need to be doers of this inspired injunction than have those who are living at the very close of this earth's history? . . . [Pamphlet 102 p. 26 para. 03] p. 90, Para. 2, [NODATEMS].

Individual Responsibility. Some men or councils may say, . . . The conference committee will take your capital, and will appropriate it. . . . But the Lord has made us individually His stewards. We each hold a solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God; ask Him for yourself, and then work with an eye single to His glory. [Pamphlet 102 p. 27 para. 01] p. 90, Para. 3, [NODATEMS].

By exercising your judgment, by giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act in building a humble house for the worship of God. Have an interest in the work in all parts of the field. [Pamphlet 102 p. 28 para. 01] p. 91, Para. 1, [NODATEMS].

While it is not your own property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council of men whether you shall use you means as you see fit to advance the work of God in destitute towns and cities and impoverished localities. If the right plan had been followed, so much means would not have been used in some localities and so little in other places where the banner of truth had not been raised. We are not to merge our individuality of judgment into any institution in our world. We are to look to God for wisdom, as did Daniel. . . . [Pamphlet 102 p. 28 para. 02] p. 91, Para. 2, [NODATEMS].

Do we individually realize our true position? that as God's hired servants we are not to bargain away our stewardship, but that before the heavenly universe we are to administer the truth committed to us by God? Our own hearts are to be sanctified, our hands are to have something to impart, as occasion demands, of the income that God entrusts to us. The humblest of us have been entrusted with talents, and made agents for God, using our gifts for His name's glory. It is the duty of every one to realize his own responsibility, and to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it. He who improves his talents to the best of his ability, may present his offering to God as a consecrated gift, that will be as fragrant incense before Him, a savor of life unto life. [Pamphlet 102 p. 28 para. 03] p. 91, Para. 3, [NODATEMS].

Business Integrity. From a letter addressed "To the men who occupy responsible positions in the work," written from Cooranbong, July 1, 1898. [Pamphlet 102 p. 29 para. 01] p. 91, Para. 4, [NODATEMS].

The president of the conference should learn whether the business transactions are carried on with the strictest integrity; he should know whether they are presided over by men who have pure, clean hands. His indignation should be aroused against the slightest approach of a mean, selfish action. Let one wrong deed be practised and approved, and the second and third will follow in the same line of fraudulent deception. [Pamphlet 102 p. 29 para. 02] p. 92, Para. 1, [NODATEMS].

"Hear ye now what the Lord saith; arise, contend thou before the mountains, and let the hills hear thy voice." "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them

pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." [Pamphlet 102 p. 29 para. 03] p. 92, Para. 2, [NODATEMS].

This scripture (Micah 6:6-12) is applicable to those who, unwilling that any besides themselves shall have a chance, have been devising and planning to make merchandise of their fellow-men. [Pamphlet 102 p. 30 para. 01] p. 92, Para. 3, [NODATEMS].

I have been shown that some men worked with Elder Smith in an underhanded manner, in order to lead him to place the lowest possible royalties on his book. Elder Smith was deceived in the object of these men; he thought that they were really trying to advance the cause of God; and they obtained their desire. Then they came to me and to others, telling us that Brother Smith only received so much for his books, and urging that the canvassers would rather handle books that would sell rapidly. [Pamphlet 102 p. 30 para. 02] p. 92, Para. 4, [NODATEMS].

But the night after this plea was made, the matter was opened before me. I saw that they had visited Brother Smith, and obtained his consent to a low royalty, in order that they might present this as that which I and others should do. This was obtaining terms of royalty by fraud. I was shown the spirit that prompted these men to action. [Pamphlet 102 p. 31 para. 01] p. 93, Para. 1, [NODATEMS].

A Caution to Institutional Leaders. The men who are placed in charge of our institutions occupy important and responsible positions. . . . These men should endeavor to work in harmony. If he fills his position honorably, each must guard the financial interests of the institution committed to his care. But these men should be exceedingly cautious that they look not alone on their own branch of the work, and labor for their own department, to the injury of other branches of equal importance. [Pamphlet 102 p. 31 para. 02] p. 93, Para. 2, [NODATEMS].

Brethren, you are in danger of making grave mistakes in your business transactions. God warns you to be on your guard, lest you indulge a spirit of crowding one another. Be careful not to cultivate the sharper's tact; for this will not stand the test in the day of God. Shrewdness and

close calculation are needed, for you have all classes to deal with; you must guard the interests of our institutions, or thousands of dollars will go into the hands of dishonest men. But let not these traits become a ruling power. Under proper control, they are essential elements in the character; and if you keep the fear of God before you, and His love in the heart, you will be safe.-- "*Testimonies to the Church*," Vol. IV, p. 540. [Pamphlet 102 p. 31 para. 03] p. 93, Para. 3, [NODATEMS].

Selections From The Testimonies. The Work Among the Jews.
"In this letter (Romans) Paul gave free expression of his burden in behalf of the Jews. Ever since his conversion, he had longed to help his Jewish brethren to gain a clear understanding of the gospel message. 'My heart's desire and prayer to God for Israel is,' he declared, 'that they might be saved.' [Pamphlet 114 p. 1 para. 01] p. 93, Para. 4, [NODATEMS].

"It was no ordinary desire that the apostle felt. Constantly he was petitioning God to work in behalf of the Israelites who had failed to recognize Jesus of Nazareth as the promised Messiah. 'I say the truth in Christ, 'he assured the believers at Rome, 'my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. [Pamphlet 114 p. 1 para. 02] p. 94, Para. 1, [NODATEMS].

"The Jews were God's chosen people, through whom He had purposed to bless the entire race. From among them God had raised up many prophets. These had foretold the advent of a Redeemer who was to be rejected and slain by those who should have been the first to recognize Him as the Promised One." [Pamphlet 114 p. 2 para. 01] p. 94, Para. 2, [NODATEMS].

"Even though Israel rejected His Son, God did not reject them. Listen to Paul as he continues the argument: 'I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias? how

he maketh intercession to God against Israel saying Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.' [Pamphlet 114 p. 2 para. 02] p. 94, Para. 3, [NODATEMS].

"Israel had stumbled and fallen, but this did not make it impossible for them to rise again. In answer to the question, 'Have they stumbled that they should fall? the apostle replies: 'God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead.'" [Pamphlet 114 p. 2 para. 03] p. 94, Para. 4, [NODATEMS].

"Notwithstanding Israel's failure as a nation, there remained among them a goodly remnant of such as should be saved. At the time of the Saviour's advent there were faithful men and women who had received with gladness the message of John the Baptist, and had thus been led to study anew the prophecies concerning the Messiah. When the early Christian church was founded, it was composed of these faithful Jews who recognized Jesus of Nazareth as the one for whose advent they had been longing. It is to this remnant that Paul refers when he writes, 'if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.'" [Pamphlet 114 p. 3 para. 01] p. 95, Para. 1, [NODATEMS].

"Through unbelief and the rejection of Heaven's purpose for her, Israel as a nation had lost her connection with God. But the branches that had been separated from the parent stock God was able to reunite with the true stock of Israel - the remnant who had remained true to the God of their fathers. 'They also,' the apostle declares of these broken branches, 'if they abide not still in unbelief, shall be grafted in: for God is able to graft them in

again.' If thou,' he writes to the Gentiles, 'wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." [Pamphlet 114 p. 4 para. 01] p. 95, Para. 2, [NODATEMS].

"Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction, and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His word. Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour." [Pamphlet 114 p. 4 para. 02] p. 95, Para. 3, [NODATEMS].

"When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come. [Pamphlet 114 p. 5 para. 01] p. 96, Para. 1, [NODATEMS].

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties

will be aroused and they will recognize Christ as the Saviour of the world. . . . To them will be fulfilled the word, 'As many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name.' (John 1:12) [Pamphlet 114 p. 6 para. 01] p. 96, Para. 2, [NODATEMS].

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it can not save. As His servants labor in faith for those who have been long neglected and despised, His salvation will be revealed."--*The Acts of the Apostles, Chapter 35.* [Pamphlet 114 p. 6 para. 02] p. 96, Para. 3, [NODATEMS].

"In a most remarkable manner, the Lord wrought upon the heart of Marcus Lichtenstein, and directed the course of this young man to Battle Creek, that he might there be brought under the influence of the truth, and be converted;.... His education in the Jewish religion would have qualified him to prepare publications. His knowledge of Hebrew would have been a help to the office in the preparation of publications through which access could be gained to a *class that otherwise could not be reached.* It was no inferior gift that God gave to the Office in Marcus."--*Testimonies for the Church, Vol. III, page 206.* [Pamphlet 114 p. 7 para. 01] p. 96, Para. 4, [NODATEMS].

"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. [Pamphlet 114 p. 7 para. 02] p. 97, Para. 1, [NODATEMS].

"The Jews are to be a power to labor for the Jews; and we are to see the salvation of God."--*From a sermon delivered at the General Conference, at Washington, D.C., in 1905.* [Pamphlet 114 p. 8 para. 01] p. 97, Para. 2, [NODATEMS].

"There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and

not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and we shall see the salvation of God going forth as a lamp that burneth. [Pamphlet 114 p. 8 para. 02] p. 97, Para. 3, [NODATEMS].

"There are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness. [Pamphlet 114 p. 8 para. 03] p. 97, Para. 4, [NODATEMS].

"Let not those who have not engaged in personal, evangelistic work feel that every one should look at things as they do. Let God work in His own way, and keep your hands off those whom He is using in the cities. [Pamphlet 114 p. 8 para. 04] p. 97, Para. 5, [NODATEMS].

"We must get away from our smallness and make larger plans. There must be a wider reaching forth. We must work for those who are near, and those who are far off."--*From a sermon given at the General Conference, Washington, D. C., 1905.* [Pamphlet 114 p. 9 para. 01] p. 97, Para. 6, [NODATEMS].

"It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. Christ will be with you as you strive to strengthen your perceptive faculties, that you may more clearly behold the Lamb of God, which taketh away the sin of the world. The slumbering faculties of the Jewish people are to be aroused. The Old Testament Scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. To them the words will be fulfilled, 'As many as received Him to them gave He power to become the sons of God, even to them that believe on His name.' They will be changed into the same image from glory to glory, even as by the Spirit of the Lord. They will be partakers of the divine nature. The

image of divinity will be stamped upon their souls. If they will continue to learn of Christ, they will attain to the measure of the stature of the fullness of Christ. [Pamphlet 114 p. 9 para. 02] p. 98, Para. 1, [NODATEMS].

"Oh that many of the Jewish people may open the chambers of the mind. . . I am so glad that you are so successful in your work. Let us gain strength by exercising increased faith, moving onward and upward step by step, from victory to victory. [Pamphlet 114 p. 10 para. 01] p. 98, Para. 2, [NODATEMS].

"Be of good courage in the Lord. May He continue to bless you, as He has blessed you in the past, is my prayer. . . . --From a Personal Testimony, March 28, 1903. [Pamphlet 114 p. 10 para. 02] p. 98, Para. 3, [NODATEMS].

"Concerning the work in behalf of the Jewish people being done by Brother -----, I am instructed to say, Give him all the encouragement that is possible. Do not bind about his work by many forbiddings. Help him, so that through his efforts, and the efforts of his fellow-laborers, many of the seed of Israel may be grafted to the true stock, Christ Jesus. . . . [Pamphlet 114 p. 10 para. 03] p. 98, Para. 4, [NODATEMS].

"To Brother ----- I would say, You must be guarded. Do not tax your powers so severely. Hitherto the Lord has been with you, and He will continue to bless your efforts, and will lead others to unite with you in your work. But you are in danger from more sources than one. Your enemies will be incensed against you because this truth is being carried to the Jews. My brother, the Jewish people are not the only ones who are being helped by your work. Our own people need the example set before them. [Pamphlet 114 p. 11 para. 01] p. 99, Para. 1, [NODATEMS].

"I bid you be of good courage. In your labors do not wait for some great and wonderful opening, but seize the opportunities as they come. The power of truth will be vindicated as the servants of God make faithful use of the opportunities that present themselves for labor." [Pamphlet 114 p. 11 para. 02] p. 99, Para. 2, [NODATEMS].

"We can see a much more decided work is being done in our cities than in the past. We are to preach the gospel to the Jews as well as to the Gentiles. The glorious message of

the power of God unto salvation is to be made known unto all men. We are to bring far more of simplicity and Bible godliness into our work for the Lord. There is to be no erecting of barriers, no depending on human agencies for wisdom. Our work is to be given as freely to the Jews as to the Gentiles."--*From a Personal Testimony, January, 1908.* [Pamphlet 114 p. 11 para. 03] p. 99, Para. 3, [NODATEMS].

What Shall We Teach? Proper School Age. -- "It has been the custom to encourage sending children to school, when they were mere babies, needing a mother's care."--*"Christian Education," p. 182.* [Pamphlet 124 p. 1 para. 01] p. 99, Para. 4, [NODATEMS].

"Parents should be the only teachers of their children until they have reached eight or ten years of age."--*C. Ed., p. 8.* [Pamphlet 124 p. 1 para. 02] p. 99, Para. 5, [NODATEMS].

"Do not send your little ones away to school too early. The mother should be careful how she trusts the molding of the infant mind to other hands. Parents ought to be the best teachers of their children until they have reached eight or ten years of age. Their schoolroom should be the open air, amid the flowers and birds, and their textbook the treasure of nature,"--*C. Ed., p. 170.* (See also *"Christian Temperance," p. 60-72.*) [Pamphlet 124 p. 1 para. 03] p. 99, Para. 6, [NODATEMS].

"The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature."--*"Testimonies," Vol. III, p. 137.* [Pamphlet 124 p. 2 para. 01] p. 100, Para. 1, [NODATEMS].

"It is in the home school that our boys and girls are to be prepared to attend the church school. . . . Wise parents will help their children to understand that in the school life, as in the home, they are to strive to please God, to be an honor to Him."--*"Counsels to Teachers," p. 150.* [Pamphlet 124 p. 2 para. 02] p. 100, Para. 2, [NODATEMS].

Home School. 1. Bible.--"The Bible should be the child's first textbook. From this book parents are to give wise instruction. . . . From it the children are to learn that God is their Father; and from the beautiful lessons of His

Word they are to gain a knowledge of His character. Through the inculcation of its principles, they are to learn to do justice and judgment. . . . Parents, let the instruction you give your children be simple, and be sure that it is clearly understood. The lessons that you learn from the Word you are to present to their young minds so plainly that they cannot fail to understand. By simple lessons drawn from the Word of God and their own experience, you may teach them how to conform their lives to the highest standard."--*CT*, pp. 108, 109. [Pamphlet 124 p. 2 para. 03] p. 100, Para. 3, [NODATEMS].

"Our heavenly Father, in giving His Word, did not overlook the children. In all that men have written, where can be found anything that has such a hold upon the heart, anything so well adapted to awaken the interest of the little ones, as the stories of the Bible? [Pamphlet 124 p. 2 para. 04] p. 100, Para. 4, [NODATEMS].

"In these simple stories may be made plain the great principles of the law of God. Thus by illustrations best suited to the child's comprehension, parents and teachers may begin very early to fulfil the Lord's injunction concerning His precepts: '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.' [Pamphlet 124 p. 3 para. 01] p. 100, Para. 5, [NODATEMS].

"The use of object lessons, blackboards, maps, and pictures will be an aid in explaining these lessons, and fixing them in the memory. Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort."--"*Education*," pp. 185, 186. [Pamphlet 124 p. 3 para. 02] p. 101, Para. 1, [NODATEMS].

2. *Nature*.--"As fast as their minds can comprehend it, the parents should open before them [their children] God's great book of nature. The mother . . . should find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers. By calling the attention of her children to their different colors and variety of forms, she can make them acquainted with God, who made all the beautiful things which attract and delight them. . . . These lessons, imprinted upon the minds of young children amid the pleasant, attractive scenes of

nature, will not be soon forgotten."--*Test.*, Vol. III, p. 137. (See also *C. Ed.*, pp. 8, 9.) [Pamphlet 124 p. 3 para. 03] p. 101, Para. 2, [NODATEMS].

"Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in His beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added."--*CT*, p. 146. [Pamphlet 124 p. 3 para. 04] p. 101, Para. 3, [NODATEMS].

"To the little child not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances. . . . In no other way can the foundation of a true education be so firmly and surely laid."--*Ed.*, pp. 100, 101. [Pamphlet 124 p. 3 para. 05] p. 101, Para. 4, [NODATEMS].

3. *Physiology and Hygiene.*--"From the first dawn of reason the human mind should become intelligent in regard to the physical structure. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. It is therefore of the highest importance that among the studies selected for children, physiology occupy an important place. All children should study it. And then parents should see to it that practical hygiene is added."--*CT*, p. 125. [Pamphlet 124 p. 4 para. 01] p. 101, Para. 5, [NODATEMS].

"Every mother should see that her children understand their own bodies, and how to care for them. She should explain the construction and use of the muscles given us by our kind heavenly Father."--"*Special Testimonies on Education*," p. 33. [Pamphlet 124 p. 4 para. 02] p. 102, Para. 1, [NODATEMS].

"Parents should seek to awaken in their children an interest in the study of physiology. . . . Continue to teach them in regard to their own bodies, and how to take care of them. Recklessness in regard to bodily health tends to recklessness in morals."--*Christian Education*, pp. 173,

174. [Pamphlet 124 p. 4 para. 03] p. 102, Para. 2, [NODATEMS].

"Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home."--*Ed.*, p. 196. [Pamphlet 124 p. 4 para. 04] p. 102, Para. 3, [NODATEMS].

4. *Voice Culture and Singing.*--"The very best school for voice culture is the home. Study in every way not to annoy, but to cultivate a soft voice, distinct and plain. Thus mothers may become teachers in the home. Mothers should themselves act like Christ, speaking tender, loving words in the home; then opposite their names in the book of heaven will be written, 'Ye are laborers together with God.' . . . Avoid everything that will be rasping to your children."--*MS.*, Sept. 24, 1898. [Pamphlet 124 p. 4 para. 05] p. 102, Para. 4, [NODATEMS].

"Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy."--*Ed.*, p. 168. [Pamphlet 124 p. 5 para. 01] p. 102, Para. 5, [NODATEMS].

5. *Reading.*--"Parents should endeavor to keep out of the home every influence that is not productive of good. . . . To those who feel free to read story magazines and novels I would say: You are sowing seed the harvest of which you will not care to garner. . . . [Pamphlet 124 p. 5 para. 02] p. 102, Para. 6, [NODATEMS].

"The susceptible, expanding mind of the child longs for knowledge. Parents should keep themselves well informed, that they may give the minds of their children proper food."--*CT*, pp. 120, 121. [Pamphlet 124 p. 5 para. 03] p. 102, Para. 7, [NODATEMS].

6. *Use of Money and Systematic Giving.*--"Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money. [Pamphlet 124 p. 5 para. 04] p. 103, Para. 1, [NODATEMS].

"This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the

other. Rightly directed, it will encourage habits of benevolence. It will aid the youth in learning to give, not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically."--*Ed.*, p. 239. [Pamphlet 124 p. 5 para. 05] p. 103, Para. 2, [NODATEMS].

7. *Home Duties.*--"The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry. . . . Let them also learn, even in their earliest years, to be useful. Train them to think that, as members of the household, they are to act an interested, helpful part in sharing the domestic burdens, and to seek healthful exercise in the performance of necessary home duties. [Pamphlet 124 p. 5 para. 06] p. 103, Para. 3, [NODATEMS].

"It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them. The active hands and brains must be employed from the earliest years. If parents neglect to turn their children's energies into useful channels, they do them great injury; for Satan is ready to find them something to do."--*Sp. Test.*, pp. 37, 38. (See also *CT*, p. 146.) [Pamphlet 124 p. 6 para. 01] p. 103, Para. 4, [NODATEMS].

"When a little girl is nine or ten years old, she should be required to take her regular share in household duties, as she is able, and should be held responsible for the manner in which she does her work. That was a wise father, who, when asked what he intended to do with his daughters, replied, 'I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become wives and mothers, heads of families, and useful members of society.'"--*Signs of the Times*, June 29, 1882. [Pamphlet 124 p. 6 para. 02] p. 103, Para. 5, [NODATEMS].

"In the home school the children should be taught how to perform the practical duties of everyday life. While they are still young, the mother should give them some simple task to do each day. . . . Let her remember that the home is a school in which she is the head teacher. It is hers to teach her children how to perform the duties of the household quickly and skilfully. As early in life as

possible they should be trained to share the burdens of the home. From childhood boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm."--CT, p. 122. [Pamphlet 124 p. 6 para. 03] p. 104, Para. 1, [NODATEMS].

8. *Gardening.*--"If possible, the home should be out of the city, where the children can have ground to cultivate. Let them each have a piece of ground of their own; and as you teach them how to make a garden, how to prepare the soil for seed, and the importance of keeping all the weeds pulled out, teach them also how important it is to keep unsightly, injurious practices out of the life. Teach them to keep down wrong habits as they keep down the weeds in their gardens."--CT, p. 124. [Pamphlet 124 p. 6 para. 04] p. 104, Para. 2, [NODATEMS].

9. *Cooking.*--"Do not neglect to teach your children how to prepare wholesome food. In giving them these lessons . . . you are . . . inculcating principles which are needful elements in their religious life."--CT, p. 127. (See also *C. Ed.*, p. 174; *Chr. Temp.*, pp. 60-72.) [Pamphlet 124 p. 7 para. 01] p. 104, Para. 3, [NODATEMS].

10. *Use of Tools.*--"When children reach a suitable age, they should be provided with tools. They will be found to be apt pupils. If the father is a carpenter, he should give his boys lessons in carpentry."--CT, p. 122. [Pamphlet 124 p. 7 para. 02] p. 104, Para. 4, [NODATEMS].

11. *Sewing.*--"Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life."--*C. Ed.*, p. 19. [Pamphlet 124 p. 7 para. 03] p. 104, Para. 5, [NODATEMS].

12. *Missionary Work.*--"Upon parents rests the responsibility of developing in their children those capabilities which will enable them to do good service for God. . . . Parents, help your children to fulfill God's purpose for them. In the home they are to be trained to do missionary work that will prepare them for wider spheres of usefulness."--CT, p. 130. [Pamphlet 124 p. 7 para. 04] p. 104, Para. 6, [NODATEMS].

13. *Right Habits.*--"Parents, guard the principles and habits of your children as the apple of the eye."--CT, p.

120. [Pamphlet 124 p. 7 para. 05] p. 105, Para. 1, [NODATEMS].

"God designs that the perversities natural to childhood shall be rooted out before they become habits."--CT, p. 123. [Pamphlet 124 p. 7 para. 06] p. 105, Para. 2, [NODATEMS].

"Parents and teachers should work for . . . the formation of right character."--CT, p. 148. [Pamphlet 124 p. 7 para. 07] p. 105, Para. 3, [NODATEMS].

"In His law God has given us a pattern. Our character building is to be 'after the pattern showed to thee in the mount.' The law [of God] is the great standard of righteousness."--Sp. Test., p. 73. [Pamphlet 124 p. 8 para. 01] p. 105, Para. 4, [NODATEMS].

"*Regularity* should be the rule in all the habits of children."--C. Ed., p. 163. [Pamphlet 124 p. 8 para. 02] p. 105, Para. 5, [NODATEMS].

"The Lord has been pleased to present before me the evils which result from spendthrift habits, that I might admonish parents to teach their children *strict economy*."--C. Ed., p. 165. [Pamphlet 124 p. 8 para. 03] p. 105, Para. 6, [NODATEMS].

"From the mother the children are to learn habits of *neatness, thoroughness, and dispatch*."--CT, p. 122. [Pamphlet 124 p. 8 para. 04] p. 105, Para. 7, [NODATEMS].

"Children should be trained to amuse themselves, to exercise their own *ingenuity* and *skill*. Thus they will learn to be *content* with simple pleasures. They should be taught to *bear bravely their little disappointments and trials*. . . . [Pamphlet 124 p. 8 para. 05] p. 105, Para. 8, [NODATEMS].

"Study how to teach the children to be *thoughtful of others*. The youth should be early accustomed to *submission, self-denial*, and a regard for others' happiness. They should be taught to *subdue the hasty temper*, to withhold the passionate word, to manifest unvarying *kindness, courtesy, and self-control*."--CT, pp. 123, 124. [Pamphlet 124 p. 8 para. 06] p. 105, Para. 9, [NODATEMS].

"At home and in the school, by precept and example, the children and youth should be taught to be *truthful, unselfish, industrious.*"--CT, p. 148. (See also *Sp. Test.*, p. 42.) [Pamphlet 124 p. 8 para. 07] p. 105, Para. 10, [NODATEMS].

"Those children are most attractive who are *natural, unaffected.* . . . Vanity should not be encouraged by praising their looks, their words, or their actions. Nor should they be dressed in, an expensive or showy manner. This encourages pride in them, and awakens envy in the hearts of their companions. Teach the children that the *true adorning* is not outward. . . . [Pamphlet 124 p. 8 para. 08] p. 106, Para. 1, [NODATEMS].

"The eye needs to be educated, or the child will find pleasure in beholding evil. The tongue needs to be educated. . . . If children are not taught to *love, respect,* and *obey their parents* in the fear of the Lord, how can they be led to love God? [Pamphlet 124 p. 8 para. 09] p. 106, Para. 2, [NODATEMS].

"The little ones should be educated in childhood in childlike *simplicity.* They should be trained to be *obedient, upright,* and *practical.*"--*Sp. Test.*, pp. 69, 70. [Pamphlet 124 p. 9 para. 01] p. 106, Para. 3, [NODATEMS].

"Their minds should be trained to think, their *memories taxed to remember,* their appointed work."--*Sp. Test.*, p. 223. [Pamphlet 124 p. 9 para. 02] p. 106, Para. 4, [NODATEMS].

"Parents should require their children to *respect* and *obey rightful authority.*"--*C. Ed.*, p. 244. [Pamphlet 124 p. 9 para. 03] p. 106, Para. 5, [NODATEMS].

"Children should be trained and educated so that they may expect to meet with difficulties, as well as with temptations and dangers. They should be taught to have *control over themselves,* and to *overcome difficulties nobly;* . . . then . . . they will have strength of character to stand for the right and preserve principle."--*C. Ed.*, p. 14. [Pamphlet 124 p. 9 para. 04] p. 106, Para. 6, [NODATEMS].

"Many children, for want of words of encouragement, and a little assistance in their efforts in childhood and youth,

become disheartened, and change from one thing to another. And they carry this sad defect with them in mature life. They cannot make a success of anything they engage in; for they have not been taught to *persevere under discouraging circumstances.*--*C. Ed.*, p. 15. [Pamphlet 124 p. 9 para. 05] p. 106, Para. 7, [NODATEMS].

14. *Children to Be Christians.*--"The little children may be Christians, having an experience in accordance with their years. . . . They need to be educated in spiritual things; and parents are to give them every advantage, that they may form characters after the similitude of Christ's lovely character."--*Sp. Test.*, p. 71. [Pamphlet 124 p. 9 para. 06] p. 106, Para. 8, [NODATEMS].

"Children should be . . . taught that Christ is their personal Saviour, and that by the simple process of giving their hearts and minds to Him they become His disciples."--*Sp. Test.*, p. 223. [Pamphlet 124 p. 9 para. 07] p. 107, Para. 1, [NODATEMS].

Promises to the Faithful Parent. "'Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.' Jesus loves the little ones, and He is watching to see how parents are doing their work. . . . In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our life-work can never be called a failure."--*C. Ed.*, pp. 174, 175. (See also *Chr. Temp.*, pp. 60-72.) [Pamphlet 124 p. 9 para. 08] p. 107, Para. 2, [NODATEMS].

"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 I will save thy children." Isa. 49: 24, 25. [Pamphlet 124 p. 10 para. 01] p. 107, Para. 3, [NODATEMS].

1. *Bible.*--"Our heavenly Father, in giving His Word, did not overlook the children. In all that men have written, where can be found anything that has such a hold upon the heart, anything so well adapted to awaken the interest of the little ones, as the stories of the Bible? In these simple stories may be made plain the great principles of

the law of God."--*Ed.*, p. 185. [Pamphlet 124 p. 10 para. 02] p. 107, Para. 4, [NODATEMS].

"Establish church schools. Give your children the Word of God as the foundation of all their education."--*Test.*, Vol. VI, p. 195. [Pamphlet 124 p. 11 para. 01] p. 107, Para. 5, [NODATEMS].

"Above all other books, the Word of God must be our study, the great textbook, the basis of all education."--*Test.*, Vol. VI, p. 131. [Pamphlet 124 p. 11 para. 02] p. 107, Para. 6, [NODATEMS].

"God's word must be made the groundwork and subject matter of education."--*CT*, p. 16. [Pamphlet 124 p. 11 para. 03] p. 107, Para. 7, [NODATEMS].

"The Old Testament no less than the New should receive attention. . . . The book of Revelation, in connection with the book of Daniel, especially demands study. Let every God-fearing teacher consider how most clearly to comprehend and to present the gospel that our Saviour came in person to make known to His servant John."--*Ed.*, p. 191. [Pamphlet 124 p. 11 para. 04] p. 107, Para. 8, [NODATEMS].

"Do not think the Bible will become a tiresome book to the children. Under a wise instructor the work will become more and more desirable. It will be to them as the bread of life, and will never grow old."--*MS.*, Dec. 15, 1897. [Pamphlet 124 p. 11 para. 05] p. 108, Para. 1, [NODATEMS].

2. Nature.--"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."--*Sp. Test.*, p. 58. [Pamphlet 124 p. 11 para. 06] p. 108, Para. 2, [NODATEMS].

"Day by day He [Jesus] gained knowledge from the great library of animate and inanimate nature. . . . He studied the lessons which His own hand had written in earth and sea and sky. The parables by which, during His ministry, He loved to teach His lessons of truth, show how open His spirit was to the influences of nature, and how, in His youth, He had delighted to gather the spiritual teaching from the surroundings of His daily life. To Jesus the significance of the Word and the works of God unfolded gradually, as He was seeking to understand the reason of things. . . . Every child may gain knowledge as Jesus did,

from the works of nature and the pages of God's Holy Word."--*Sp. Test.*, pp. 158, 159. [Pamphlet 124 p. 11 para. 07] p. 108, Para. 3, [NODATEMS].

"So far as possible, let the child from his earliest years be placed where this wonderful lesson book [nature] shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, . . . and in all His works learn of the Creator. In no other way can the foundation of a true education be so firmly and surely laid."--*Ed.*, pp. 100, 101. [Pamphlet 124 p. 12 para. 01] p. 108, Para. 4, [NODATEMS].

"The whole natural world is designed to be an interpreter of the things of God."--*Sp. Test.*, p. 59. [Pamphlet 124 p. 12 para. 02] p. 108, Para. 5, [NODATEMS].

"The little children should come especially close to nature. . . . Educate the children and youth to consider the works of the great Master Artist, and to imitate the attractive graces of nature in their character building."--*Sp. Test.*, p. 62. [Pamphlet 124 p. 12 para. 03] p. 108, Para. 6, [NODATEMS].

3. *Physiology and Hygiene.*--"Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home, and should be faithfully carried forward in the school. . . . Every school should give instruction in both physiology and hygiene. . . . [Pamphlet 124 p. 12 para. 04] p. 108, Para. 7, [NODATEMS].

"As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God,--as truly divine as are the precepts of the decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or wilful violation of these laws is a sin against our Creator."--*Ed.*, pp. 196, 197. [Pamphlet 124 p. 12 para. 05] p. 109, Para. 1, [NODATEMS].

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among studies

selected for childhood, physiology should occupy the first place."--*Health Reformer, in "Healthful Living," p. 13.* [Pamphlet 124 p. 12 para. 06] p. 109, Para. 2, [NODATEMS].

"It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit."--*Health Reformer, in "Healthful Living," p. 13.* [Pamphlet 124 p. 13 para. 01] p. 109, Para. 3, [NODATEMS].

"The great requisite in teaching these principles [the principles of hygiene and physiology] is to impress the pupil with their importance, so that he will conscientiously put them in practice. . . . [Pamphlet 124 p. 13 para. 02] p. 109, Para. 4, [NODATEMS].

"As in the study of physiology they see that they are indeed 'fearfully and wonderfully made,' they will be inspired with reverence. Instead of marring God's handiwork, they will have an ambition to make all that is possible of themselves, in order to fulfil the Creator's glorious plan."--*Ed., pp. 200, 201.* [Pamphlet 124 p. 13 para. 03] p. 109, Para. 5, [NODATEMS].

4. *Physical Culture.*--"Physical culture is an essential part of all right methods of education."--*Sp. Test., p. 32.* [Pamphlet 124 p. 13 para. 04] p. 109, Para. 6, [NODATEMS].

"The work of physical training, begun in the home, should be carried on in the school."--*Sp. Test., p. 34.* [Pamphlet 124 p. 13 para. 05] p. 109, Para. 7, [NODATEMS].

"The harmonious action of all the parts--brain, bone, and muscle--is necessary to the full and healthful development of the entire human organism."--*Sp. Test., p. 33.* [Pamphlet 124 p. 13 para. 06] p. 109, Para. 8, [NODATEMS].

"As the interest of the student is thus awakened [in the mechanism of the body], and he is led to see the importance of physical culture, much can be done by the teacher to secure proper development and right habits. [Pamphlet 124 p. 13 para. 07] p. 110, Para. 1, [NODATEMS].

"Among the first things to be aimed at should be a correct

position, both in sitting and in standing. . . . [Pamphlet 124 p. 13 para. 08] p. 110, Para. 2, [NODATEMS].

"Next in importance to right position are respiration and vocal culture. . . . Let exercises be given which will promote this [deep breathing], and see that the *habit* becomes established. [Pamphlet 124 p. 13 para. 09] p. 110, Para. 3, [NODATEMS].

"The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease."--*Ed.*, pp. 198, 199. [Pamphlet 124 p. 14 para. 01] p. 110, Para. 4, [NODATEMS].

5. Manual Training and Practical Duties.--"When the child is old enough to be sent to school, the teacher should cooperate with the parents, and manual training should be continued as a part of his school duties."--*Sp. Test.*, p. 38. [Pamphlet 124 p. 14 para. 02] p. 110, Para. 5, [NODATEMS].

"Many think that these things [the practical duties of life] are no part of school work; but this is a mistake. The lessons necessary to fit one for practical usefulness should be taught to every child in the home and to every student in the schools."--*Sp. Test.*, p. 32. [Pamphlet 124 p. 14 para. 03] p. 110, Para. 6, [NODATEMS].

"Manual Training is deserving of far more attention than it has received. . . . Multitudes of our boys would thus be kept from the street corner and the groggery. . . . And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor,--who can estimate their value to society and to the nation?"--*Ed.*, pp. 218, 219. [Pamphlet 124 p. 14 para. 04] p. 110, Para. 7, [NODATEMS].

"Manual training . . . should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time, and to make every move count. They should . . . be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it."--*Ed.*, p. 222. [Pamphlet 124 p. 14 para. 05] p. 110, Para. 8, [NODATEMS].

"In His earth-life, Christ was an example to all the human family. . . . He learned the carpenter's trade, and worked with His own hands in the little shop at Nazareth. . . . As He worked in childhood and youth, mind and body were developed. . . . In the children and youth an ambition should be awakened to take their exercise in doing something that will be beneficial to themselves and helpful to others."--*CT*, p. 147. [Pamphlet 124 p. 14 para. 06] p. 111, Para. 1, [NODATEMS].

"He [Christ] was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character."--*Sp. Test.*, p. 39. [Pamphlet 124 p. 15 para. 01] p. 111, Para. 2, [NODATEMS].

6. *Gardening and Nature*.--"No line of manual training is of more value than agriculture. . . . Let the teacher call attention to what the Bible says about agriculture. . . . In the study of agriculture, let pupils be given not only theory, but practice."--*Ed.*, p. 219. [Pamphlet 124 p. 15 para. 02] p. 111, Para. 3, [NODATEMS].

"A return to simple methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons."--*Test.*, Vol. VI, p. 179. [Pamphlet 124 p. 15 para. 03] p. 111, Para. 4, [NODATEMS].

"In planning for the culture of plants, let the teacher seek to awaken an interest in beautifying the school grounds and the schoolroom. A double benefit will result. That which the pupils seek to beautify they will be unwilling to have marred or defaced. A refined taste, a love of order, and a habit of care-taking will be encouraged; and the spirit of fellowship and co-operation developed will prove to the pupils a lifelong blessing. [Pamphlet 124 p. 15 para. 04] p. 111, Para. 5, [NODATEMS].

"So also a new interest may be given to the work of the garden, . . . as the pupils are encouraged to remember those shut in."--*Ed.*, pp. 212, 213. [Pamphlet 124 p. 15 para. 05] p. 111, Para. 6, [NODATEMS].

"Of the almost innumerable lessons taught in the varied processes of growth, some of the most precious are conveyed in the Saviour's parable of the growing seed." "As parents and teachers try to teach these lessons, the work should be

made practical. Let the children themselves prepare the soil and sow the seed."--*Ed.*, pp. 104, 111. [Pamphlet 124 p. 15 para. 06] p. 111, Para. 7, [NODATEMS].

"There is a simplicity and purity in these lessons directly from nature that make them of the highest value. . . . The children and youth, all classes of students, need the lessons to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. For this reason the cultivation of the soil is good work for children and youth. It brings them into direct contact with nature and nature's God."--*Sp. Test.*, p. 60. [Pamphlet 124 p. 15 para. 07] p. 112, Para. 1, [NODATEMS].

"The great Teacher brought His hearers in contact with nature, that they might listen to the voice which speaks in all created things; and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teaching of the scenes upon which their eyes rested. . . . So we should teach."--*Ed.*, p. 102. [Pamphlet 124 p. 16 para. 01] p. 112, Para. 2, [NODATEMS].

7. *Cooking.*--"Do not neglect to teach your children how to prepare wholesome food. In giving them these lessons in physiology and in good cooking, you are teaching them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in their religious life."--*CT*, p. 127. [Pamphlet 124 p. 16 para. 02] p. 112, Para. 3, [NODATEMS].

"If girls were taught how to cook, especially how to bake good bread, their education would be of far greater value."--*C. Ed.*, p. 44. (See also p. 245.) [Pamphlet 124 p. 16 para. 03] p. 112, Para. 4, [NODATEMS].

8. *Sewing.*--"Let girls be taught that the art of dressing well includes the ability to make their own clothing. This is an ambition that every girl should cherish. It will be a means of usefulness and independence that she cannot afford to miss. . . . [Pamphlet 124 p. 16 para. 04] p. 112, Para. 5, [NODATEMS].

"Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven's loom,--the 'fine linen, clean and white,' which all the holy ones of earth will wear. . . . Let the children be taught that as

they open their minds to pure, loving thoughts and do loving, helpful deeds, they are clothing themselves with His beautiful garment of character."--*Ed.*, pp. 248, 249. [Pamphlet 124 p. 16 para. 05] p. 112, Para. 6, [NODATEMS].

"Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life."--*C. Ed.*, p. 19. [Pamphlet 124 p. 16 para. 06] p. 113, Para. 1, [NODATEMS].

"Because time is short . . . our children may never enter college, but they can obtain an education in those essential branches which they can turn to a practical use, and which will give culture to the mind, and call its powers into exercise."--*CT*, p. 293. [Pamphlet 124 p. 17 para. 01] p. 113, Para. 2, [NODATEMS].

9. *Common Branches.*--"Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study."--*Test.*, Vol. VI, p. 198. [Pamphlet 124 p. 17 para. 02] p. 113, Para. 3, [NODATEMS].

"In education the work of climbing must begin at the lowest round of the ladder. The common branches should be fully and prayerfully taught."--*CT*, p. 215. [Pamphlet 124 p. 17 para. 03] p. 113, Para. 4, [NODATEMS].

"If teachers were receiving light and wisdom from the divine Teacher, . . . the common, essential branches of education would be more thoroughly taught, and the Word of God would be honored and esteemed as the bread sent down from heaven, which sustains all spiritual life, binding the human agent with Christ in God."--*Sp. Test.*, p. 165. [Pamphlet 124 p. 17 para. 04] p. 113, Para. 5, [NODATEMS].

"A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement."--*Ed.*, p. 234. [Pamphlet 124 p. 17 para. 05] p. 113, Para. 6, [NODATEMS].

10. *Language.*--"One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too

much cannot be said in regard to the importance of thoroughness in these lines."--CT, p. 216. [Pamphlet 124 p. 17 para. 06] p. 113, Para. 7, [NODATEMS].

"The chief requisite of language is that it be pure and kind and true,--'the outward expression of an inward grace.'"--Ed., p. 235. [Pamphlet 124 p. 17 para. 07] p. 113, Para. 8, [NODATEMS].

11. *Reading and Voice Culture*.--"Voice culture should be taught in the reading class; and in other classes the teachers should insist that the students speak distinctly."--CT, p. 216. [Pamphlet 124 p. 17 para. 08] p. 114, Para. 1, [NODATEMS].

12. *Spelling, Writing, Keeping Accounts*.--"To spell correctly, to write a clear, fair hand, and to keep accounts, are necessary accomplishments."--CT, p. 218. [Pamphlet 124 p. 18 para. 01] p. 114, Para. 2, [NODATEMS].

"Children should be educated to read, write, to understand figures, to keep their own accounts, when very young."--MS., Dec. 15, 1879. [Pamphlet 124 p. 18 para. 02] p. 114, Para. 3, [NODATEMS].

13. *Arithmetic and Accounts*.--"In the study of figures the work should be made practical. Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it."--Ed., pp. 238, 239. [Pamphlet 124 p. 18 para. 03] p. 114, Para. 4, [NODATEMS].

14. *History and Prophecy*.--"Prophecy and history should form a part of the studies in our schools."--C. Ed., p. 212. [Pamphlet 124 p. 18 para. 04] p. 114, Para. 5, [NODATEMS].

"As with language, so with every other study; it may be so conducted that it will tend to the strengthening and upbuilding of character. Of no study is this true to a greater degree than of history. Let it be considered from the divine point of view."--Ed., p. 238. [Pamphlet 124 p. 18 para. 05] p. 114, Para. 6, [NODATEMS].

15. *Geography and Missions*.--"It is acquaintance that awakens sympathy, and sympathy is the spring of effective

ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. . . . Instead of burdening their memories with an array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom, they rarely give a thought, let them study all lands in the light of missionary effort, and become acquainted with the peoples and their needs."--*Ed.*, p. 269. [Pamphlet 124 p. 18 para. 06] p. 114, Para. 7, [NODATEMS].

16. *Singing*.--"The value of song as a means of education should never be lost sight of. . . . Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another."--*Ed.*, p. 168. [Pamphlet 124 p. 18 para. 07] p. 115, Para. 1, [NODATEMS].

17. *Missionary Work*.--"Teachers are needed, especially for the children who . . . have the true missionary spirit; for the children are to be trained to become missionaries."--*Test.*, Vol. VI, p. 201. [Pamphlet 124 p. 19 para. 01] p. 115, Para. 2, [NODATEMS].

"Here [in our church schools] children are to be instructed in . . . practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth."--*Test.*, Vol. VI, p. 203. [Pamphlet 124 p. 19 para. 02] p. 115, Para. 3, [NODATEMS].

"Our schools are the Lord's special instrumentality to fit up the children and youth for missionary work."--*Sp. Test.*, p. 222. [Pamphlet 124 p. 19 para. 03] p. 115, Para. 4, [NODATEMS].

"Children are a heritage of the Lord, and are to be trained for His service. This is the work that rests upon parents and teachers with solemn, sacred force, which they cannot evade or ignore."--*Sp. Test.*, p. 72. [Pamphlet 124 p. 19 para. 04] p. 115, Para. 5, [NODATEMS].

Summary. "The whole line of study in our schools should be

to prepare a people for the future, immortal life."--*Sp. Test.*, p. 232. [Pamphlet 124 p. 19 para. 05] p. 115, Para. 6, [NODATEMS].

Purpose of Church School Work. "When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up. [Pamphlet 124 p. 19 para. 06] p. 115, Para. 7, [NODATEMS].

"Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time. . . . By them God's message will be made known, and His saving health to all nations."--*Test.*, Vol. VI, pp. 202, 203. [Pamphlet 124 p. 20 para. 01] p. 116, Para. 1, [NODATEMS].

1. *The Bible.*--"The Word of God is the most perfect educational book in our world."--*Sp. Test.*, page 19. [Pamphlet 124 p. 20 para. 02] p. 116, Para. 2, [NODATEMS].

"The word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe."--*Sp. Test.*, p. 233. [Pamphlet 124 p. 21 para. 01] p. 116, Para. 3, [NODATEMS].

"If used as a textbook in our schools, it will be found far more effective than any other book in the world."--*C. Ed.*, p. 108. [Pamphlet 124 p. 21 para. 02] p. 116, Para. 4, [NODATEMS].

"It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be

the chief study in our schools."--*Review and Herald*, Nov. 11, 1909, art. "Counsel to Teachers." [Pamphlet 124 p. 21 para. 03] p. 116, Para. 5, [NODATEMS].

"The Bible should not be brought into our schools to be sandwiched between infidelity. God's Word must be made the groundwork and subject-matter of education."--*CT*, p. 16. [Pamphlet 124 p. 21 para. 04] p. 116, Para. 6, [NODATEMS].

"Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study."--*Test.*, Vol. VI, p. 198. [Pamphlet 124 p. 21 para. 05] p. 116, Para. 7, [NODATEMS].

"The cross of Christ,--how many believe it to be what it is? How many bring it into their studies, and know its true significance? There could not be a Christian in our world without the cross of Christ. Then keep it before the schools as the foundation of all true education. Turn from the examples of the world, cease to extol the professedly great men; turn the mind from the glory of everything save the cross of Christ. Said Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'"--*Youth's Instructor*, July 7, 1898, art. "God's Word our Study Book." [Pamphlet 124 p. 21 para. 06] p. 116, Para. 8, [NODATEMS].

The Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational system; for the foundation of all right education is a knowledge of God. Used as a textbook in our schools, the Bible will do for mind and morals what cannot be done by books of science and philosophy. As a book to discipline and strengthen the intellect, to ennoble, purify, and refine the character, it is without a rival."--*CT*, p. 422. [Pamphlet 124 p. 21 para. 07] p. 117, Para. 1, [NODATEMS].

"The Bible has not received the close attention it deserves. It has not been honored above every other book in the education of children and youth. Students devote years to acquiring an education. They study different authors, and become acquainted with science and philosophy through books containing the results of human research; but the Book that comes from the divine Teacher has, to a great extent, been neglected. Its value is not discerned; its

treasures remain hidden. [Pamphlet 124 p. 22 para. 01] p. 117, Para. 2, [NODATEMS].

"An education of this character is defective. Who and what are these men of learning, that the minds and characters of the young should be molded by their ideas? They may publish with pen and voice the best results of their reasoning; but they grasp only an item of the work of God, and in their shortsightedness, calling it science, they exalt it above the God of science."--*CT*, p. 423. [Pamphlet 124 p. 22 para. 02] p. 117, Para. 3, [NODATEMS].

2. *Philosophy*.--"The Bible contains a simple and complete system of theology and philosophy."--*CT*, p. 442. [Pamphlet 124 p. 22 para. 03] p. 117, Para. 4, [NODATEMS].

"Here in the Word is . . . the most profound philosophy."--*Sp. Test.*, p. 25. [Pamphlet 124 p. 22 para. 04] p. 117, Para. 5, [NODATEMS].

"Cold, philosophical speculations and scientific research in which God is not acknowledged, are a positive injury,"--*CT*, pp. 423, 424. [Pamphlet 124 p. 22 para. 05] p. 117, Para. 6, [NODATEMS].

"God's word is true philosophy, true science."--*CT*, p. 433. [Pamphlet 124 p. 22 para. 06] p. 117, Para. 7, [NODATEMS].

"The cross of Calvary, rightly regarded, is true philosophy, pure and undefiled religion."--*Youth's Instructor, July 7, 1898, art. "God's Word Our Study Book."* [Pamphlet 124 p. 22 para. 07] p. 117, Para. 8, [NODATEMS].

Domestic Science. 3. Home-Making.--"By the Israelites, industrial training was regarded as a duty. . . . A knowledge of the duties pertaining to housewifery was considered essential for every woman; and skill in these duties was regarded as an honor to women of the highest station."--*CT*, p. 276. [Pamphlet 124 p. 22 para. 08] p. 118, Para. 1, [NODATEMS].

"Exercise in household labor is of the greatest advantage to young girls. Physical labor will not prevent the cultivation of the intellect: far from it. The advantages gained by physical labor will balance a person, and prevent the mind from being overworked. . . . Physical soundness

and a practical knowledge of all the necessary household duties, will never be a hindrance to a well-developed intellect; both are highly important."--*CT*, pp. 287, 288. [Pamphlet 124 p. 22 para. 09] p. 118, Para. 2, [NODATEMS].

"There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been taught how to cut, make, and mend garments, and thus become educated for the practical duties of life. . . . [Pamphlet 124 p. 23 para. 01] p. 118, Para. 3, [NODATEMS].

"There are very many girls who are married and have families who have but little practical knowledge of the duties devolving upon a wife and mother. They can read, and play upon an instrument of music; but they cannot cook. They cannot make good bread, which is very essential to the health of the family. They cannot cut and make garments, for they have never learned how. . . . It is this inexcusable ignorance in regard to the most needful duties of life which makes very many unhappy families."--*CT*, pp. 289, 290. [Pamphlet 124 p. 23 para. 02] p. 118, Para. 4, [NODATEMS].

"Since both men and women have a part in home-making, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to prepare a meal, to wash and repair his own clothing, is a training that need not make any boy less manly; it will make him happier and more useful. And if girls, in turn, could learn to harness and drive a horse, and to use the saw and the hammer, as well as the rake and the hoe, they would be better fitted to meet the emergencies of life."--*Ed.*, pp. 216, 217. [Pamphlet 124 p. 23 para. 03] p. 118, Para. 5, [NODATEMS].

"In institutions of learning, experienced teachers should be employed to instruct young ladies in the mysteries of the kitchen. A knowledge of domestic duties is beyond price to every woman."--*Signs of the Times*, June 29, 1882, art. "Importance of Physical Training." [Pamphlet 124 p. 23 para. 04] p. 119, Para. 1, [NODATEMS].

4. *Dressmaking*.--"No education can be complete that does not teach right principles in regard to dress. Without such teaching, the work of education is too often retarded and perverted. Love of dress, and devotion to fashion, are

among the teacher's most formidable rivals, and most effective hindrances."--*Ed.*, p. 246. [Pamphlet 124 p. 24 para. 01] p. 119, Para. 2, [NODATEMS].

"Lead youth to see that in dress, as in diet, plain living is indispensable to high thinking. . . . [Pamphlet 124 p. 24 para. 02] p. 119, Para. 3, [NODATEMS].

"Let the girls be taught that the art of dressing well includes the ability to make their own clothing. This is an ambition that every girl should cherish. It will be a means of usefulness and independence that she cannot afford to miss."--*Ed.*, pp. 248, 249. [Pamphlet 124 p. 24 para. 03] p. 119, Para. 4, [NODATEMS].

5. *Cooking.*--"In all our schools there should be those who are fitted to teach cooking. Classes for instruction in this subject should be held. Those who are receiving a training for service suffer a great loss when they do not gain a knowledge of how to prepare food so that it is both wholesome and palatable. [Pamphlet 124 p. 24 para. 04] p. 119, Para. 5, [NODATEMS].

"The science of cooking is not a small matter. The skilful preparation of food is one of the most essential arts. It should be regarded as among the most valuable of all the arts, because it is so closely connected with the life. . . . [Pamphlet 124 p. 24 para. 05] p. 119, Para. 6, [NODATEMS].

"Both young men and young women should be taught how to cook economically, and to dispense with everything in the line of flesh food. . . . [Pamphlet 124 p. 24 para. 06] p. 119, Para. 7, [NODATEMS].

"Women especially should learn how to cook. What part of the education of a girl is so important as this?"--*CT*, pp. 312, 313. [Pamphlet 124 p. 24 para. 07] p. 119, Para. 8, [NODATEMS].

6. *Science.*--"In the study of the sciences also, we are to obtain a knowledge of the Creator. All true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidence of the wisdom and power of God. Rightly understood, both the book of nature and the written Word make us acquainted with God by teaching us something of the wise and

beneficent laws through which He works. [Pamphlet 124 p. 24 para. 08] p. 120, Para. 1, [NODATEMS].

"The student should be led to see God in all the works of creation. Teachers should copy the example of the Great Teacher, who from the familiar scenes of nature drew illustrations that simplified His teachings, and impressed them more deeply upon the minds of His hearers."--*"Patriarchs and Prophets,"* p. 599. [Pamphlet 124 p. 25 para. 01] p. 120, Para. 2, [NODATEMS].

"A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history."--*Review and Herald, Dec. 1, 1891.* [Pamphlet 124 p. 25 para. 02] p. 120, Para. 3, [NODATEMS].

"The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard. Yet the study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard."--*Sp. Test., pp. 56, 57.* [Pamphlet 124 p. 25 para. 03] p. 120, Para. 4, [NODATEMS].

"God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. . . . While they need no less of piety, they also need a thorough knowledge of the sciences."--*C. Ed., p. 51.* [Pamphlet 124 p. 25 para. 04] p. 120, Para. 5, [NODATEMS].

"In the instruction given in our schools, the natural and the spiritual are to be combined. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world. Divorce God from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the saving qualities that give true power to man. The Author of nature is the Author of the Bible. Creation and Christianity have one God."--*CT, p. 395.* [Pamphlet 124 p. 25 para. 05] p. 120, Para. 6, [NODATEMS].

7. *Geology*.--"Apart from Bible history, geology can prove nothing. . . . Relics found in the earth do give evidence of conditions differing in many respects from the present; but the time when these conditions existed can be learned only from the Inspired Record. In the history of the flood, inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history."--*Patriarchs*, p. 112. [Pamphlet 124 p. 26 para. 01] p. 121, Para. 1, [NODATEMS].

"At the flood the surface of the earth was broken up, marked changes took place, and in the re-formation of the earth's crust were preserved many evidences of the life previously existing. The vast forests buried in the earth at the time of the flood, and since changed to coal, form the extensive coal fields, and yield the supplies of oil, that minister to our comfort and convenience today. These things, as they are brought to light, are so many witnesses mutely testifying to the truth of the Word of God."--*Ed.*, p. 129. [Pamphlet 124 p. 26 para. 02] p. 121, Para. 2, [NODATEMS].

8. *Manual Training*.--"A much larger number of young people need to have the advantages of our schools. They need the manual training course, which will teach them how to live an active, energetic life. Under wise, judicious, God-fearing directors, the students are to be taught different kinds of labor. Every branch of the work is to be conducted in the most thorough, systematic way that long experience and wisdom can enable us to plan and execute."--*CT*, p. 315. [Pamphlet 124 p. 26 para. 03] p. 121, Para. 3, [NODATEMS].

"Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,--covering as many as possible of the most useful trades,--also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment-rooms should be provided, and the work in every line should be under the direction of skilled

instructors."--*Ed.*, p. 218. [Pamphlet 124 p. 26 para. 04] p. 121, Para. 4, [NODATEMS].

"Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth well equipped for the duties of practical life."--*CT*, p. 310. [Pamphlet 124 p. 27 para. 01] p. 122, Para. 1, [NODATEMS].

"For the lady students there are many employments which should be provided, that they may have a comprehensive and practical education. They should be taught dressmaking and gardening. Flowers should be cultivated and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise. [Pamphlet 124 p. 27 para. 02] p. 122, Para. 2, [NODATEMS].

"Bookbinding and a variety of other trades should be taught, which will not only furnish physical exercise, but will impart valuable knowledge."--*CT*, p. 312. [Pamphlet 124 p. 27 para. 03] p. 122, Para. 3, [NODATEMS].

"The work should have a definite aim, and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood. [Pamphlet 124 p. 27 para. 04] p. 122, Para. 4, [NODATEMS].

"The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent. [Pamphlet 124 p. 28 para. 01] p. 122, Para. 5, [NODATEMS].

"Even from the viewpoint of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street corner and the groggery; the expenditure for

gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor,--who can estimate their value to society and to the nation?-- *Ed., pp. 218, 219.* [Pamphlet 124 p. 28 para. 02] p. 122, Para. 6, [NODATEMS].

"In many minds the question will arise, Can industrial work in our schools be made to pay? and if it cannot, should it be carried forward? [Pamphlet 124 p. 28 para. 03] p. 123, Para. 1, [NODATEMS].

"It would be surprising if industries could be made to pay immediately on being started. Sometimes God permits losses to come to teach us lessons that will keep us from making mistakes that would involve much larger losses. Let those who have had financial losses in their industrial work, search carefully to find out the cause, and endeavor to manage in such a way that in the future there will be no loss. . . . [Pamphlet 124 p. 28 para. 04] p. 123, Para. 2, [NODATEMS].

"There will be apparent drawbacks in the work, but this should not discourage us. The account books may show that the school has suffered some financial loss in carrying on industrial work; but if in these lines of work the students have learned lessons that will strengthen their character building, the books of heaven will show a gain far exceeding the financial loss. How many souls this work has helped to save will never be known till the day of judgment. Satan finds mischief for idle hands to do; but when students are kept busy in useful labor, the Lord has opportunity to work for them. [Pamphlet 124 p. 28 para. 05] p. 123, Para. 3, [NODATEMS].

"If, after carrying on manual training for one year, the managers of the school find that there has been a loss, let them seek to discover the reason for this, and guard against it in the future. But let not the spirit of censure prevail; for the Spirit of Christ is grieved when words of unkind criticism are spoken to those who have done their best. In the Word of God there is encouragement as well as caution. God forbid that the hands of those who are trying to carry forward this line of work should be weakened."-- *CT, pp. 315, 316.* [Pamphlet 124 p. 29 para. 01] p. 123, Para. 4, [NODATEMS].

"The benefit of manual training is needed also by professional men. A man may have a brilliant mind; he may be quick to catch ideas; his knowledge and skill may secure for him admission to his chosen calling; yet he may still be far from possessing a fitness for its duties. An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill."--*Ed.*, p. 220. [Pamphlet 124 p. 29 para. 02] p. 123, Para. 5, [NODATEMS].

"There should be opened to the youth means whereby many may, while attending school, learn the trade of carpentry. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the youth should be taught how to build substantially and economically. Cottages and other buildings essential to the various lines of school work, are to be erected by the students themselves. These buildings should not be crowded close together, or built near the school buildings proper. In the management of the school work, small companies should be formed, who should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we can begin to work in faith."--*CT*, p. 311. [Pamphlet 124 p. 29 para. 03] p. 124, Para. 1, [NODATEMS].

9. *History*.--"Many who are seeking a preparation for the Lord's work think it essential to accumulate large volumes of historical and theological writings. They suppose that the study of these works will be a great advantage to them in learning how to reach the people. This is an error. As I see shelves piled with these books, some of them rarely looked into, I think, Why spend money for that which is not bread? The sixth chapter of John tells us more than can be found in such works. Christ says, 'I am the bread of life.' 'The words that I speak unto you, they are spirit, and they are life.' [Pamphlet 124 p. 30 para. 01] p. 124, Para. 2, [NODATEMS].

"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to

consider the dealings of God with the nations of the earth. We are to see in history the fulfilment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy."--*Test.*, Vol. VIII, p. 307. [Pamphlet 124 p. 30 para. 02] p. 124, Para. 3, [NODATEMS].

"As with language, so with every other study; it may be so conducted that it will tend to the strengthening and upbuilding of character. Of no study is this true to a greater degree than of history. Let it be considered from the divine point of view."--*Ed.*, p. 238. [Pamphlet 124 p. 30 para. 03] p. 124, Para. 4, [NODATEMS].

10. *Voice Culture.*--"Students who expect to become workers in the cause of God should be trained to speak in a clear, straightforward manner, else they will be shorn of half their influence for good. The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers. Those who are planning to enter these lines of work should be taught to use the voice in such a way that when they speak to people about the truth, a decided impression for good will be made. The truth must not be marred by being communicated through defective utterance."--*Test.*, Vol. VI, p. 380. [Pamphlet 124 p. 30 para. 04] p. 125, Para. 1, [NODATEMS].

"Voice culture is presented to me as of the greatest importance. Students should receive a training that will prepare them to impart the knowledge they receive. Unless they are taught to read and speak slowly and distinctly, with clearness and force, placing the emphasis where it belongs, how can they teach with any good effect? They should not be allowed to speak so fast that they cannot be clearly understood. Every word, every syllable, should be plainly spoken. [Pamphlet 124 p. 31 para. 01] p. 125, Para. 2, [NODATEMS].

"Students should be taught not to speak from the throat, but to bring the abdominal muscles into action. The throat is only the channel through which the voice is to pass. If public speakers would learn to use the voice properly, there would not be so much throat trouble among them. [Pamphlet 124 p. 31 para. 02] p. 125, Para. 3, [NODATEMS].

"Those who are to go into the field as teachers and ministers, should be trained to speak in a way that will arouse an interest in the precious truths which they present. A man may not have so much knowledge, yet he can accomplish much if he has a voice so well trained that he can impart clearly that which he knows."--*Church School Manual*, p. 74, ed. 1906. [Pamphlet 124 p. 31 para. 03] p. 125, Para. 4, [NODATEMS].

"In all our work, more attention should be given to the culture of the voice. We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little advantage to us unless we cultivate the talent of speech; but it is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention."--*Test.*, Vol. VI, p. 380. [Pamphlet 124 p. 31 para. 04] p. 125, Para. 5, [NODATEMS].

11. *Music*.--"Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. . . . [Pamphlet 124 p. 32 para. 01] p. 126, Para. 1, [NODATEMS].

"The value of song as a means of education should never be lost sight of. . . . As a part of religious service, singing is as much an act of worship as is prayer."--*Ed.*, pp. 167, 168. [Pamphlet 124 p. 32 para. 02] p. 126, Para. 2, [NODATEMS].

"The chief subjects of study in these schools [schools of the prophets] were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry. . . . Sanctified intellect brought forth from the treasure-house of God things new and old, and the Spirit of God was manifested in prophecy and sacred song."--*Ed.*, page 47. [Pamphlet 124 p. 32 para. 03] p. 126, Para. 3, [NODATEMS].

12. *Modern Languages*.--"Young men should be qualifying themselves for service by becoming familiar with other languages, that God may use them as mediums through which to communicate His saving truth to those of other

nations."--CT, p. 508. [Pamphlet 124 p. 32 para. 04] p. 126, Para. 4, [NODATEMS].

"It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, at the same time devoting a portion of each day to studying the language. This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who, with proper training, can become workers. It is essential that those be urged into the service who can speak in their mother tongue to the people of different nations."--CT, p. 516. [Pamphlet 124 p. 32 para. 05] p. 126, Para. 5, [NODATEMS].

"It is not necessary that all know several languages; but it is necessary that all have an experience in the things of God. I do not say that there should be no study of the languages. The languages should be studied. Before long there will be a positive necessity for many to leave their homes, and go to work among people of other tongues; and those who have some knowledge of these languages will be able to communicate with those who do not know the truth."--CT, p. 497. [Pamphlet 124 p. 32 para. 06] p. 126, Para. 6, [NODATEMS].

13. *Ancient Languages*.--"There are callings in which a knowledge of Greek and Latin is needed. Some must study these languages. But the knowledge of them essential for practical uses might be gained without a study of literature that is corrupt and corrupting. [Pamphlet 124 p. 33 para. 01] p. 127, Para. 1, [NODATEMS].

"A knowledge of Greek and Latin is not needed by many. The study of dead languages should be made secondary to a study of those subjects that teach the right use of all the powers of body and mind."--CT, p. 382. [Pamphlet 124 p. 33 para. 02] p. 127, Para. 2, [NODATEMS].

"There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off."--*Review and Herald*, Aug. 17, 1897. [Pamphlet 124 p. 33 para. 03] p. 127, Para. 3, [NODATEMS].

"The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of the various branches of usefulness in practical life. Never can one who is ignorant of the house we live in, have an all-around life."--*Youth's Instructor*, April 7, 1898, art. "The True Object of Education." [Pamphlet 124 p. 33 para. 04] p. 127, Para. 4, [NODATEMS].

"I do not say that it is wrong to study Latin and Greek, but I do say that it is wrong to neglect the subjects that lie at the foundation of education in order to tax the mind with the study of these higher branches."--*CT*, p. 218. [Pamphlet 124 p. 33 para. 05] p. 127, Para. 5, [NODATEMS].

14. *Culture of Manners*.--"Students should not be so pressed with studies as to neglect the culture of the manners; and above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Christ. In no case should they deprive themselves of religious privileges."--*CT*, p. 318. [Pamphlet 124 p. 34 para. 01] p. 127, Para. 6, [NODATEMS].

"Human nature is worth working upon. It is to be elevated, refined, sanctified, and fitted with the inward adorning. Through the grace of God in Jesus Christ, which reveals salvation and immortality and life, His heritage are to be educated, not in the minutiae of etiquette, the world's fashions and forms, but in the science of godliness."--*CT*, p. 236. [Pamphlet 124 p. 34 para. 02] p. 127, Para. 7, [NODATEMS].

15. *Missionary Nursing*.--"In our schools missionary nurses should receive lessons from well-qualified physicians, and as a part of their education should learn how to battle with disease and to show the value of nature's remedies. This work is greatly needed. Cities and towns are steeped in sin and moral corruption, yet there are Lots in every Sodom. The poison of sin is at work at the heart of society, and God calls for reformers to stand in defense of the law which He has established to govern the physical system. They should at the same time maintain an elevated standard in the training of the mind and the culture of the heart, that the Great Physician may co-operate with the human helping hand in doing a work of mercy and necessity in the relief of suffering."--*Test.*, Vol. VI, p. 136.

[Pamphlet 124 p. 34 para. 03] p. 128, Para. 1, [NODATEMS].

16. *Sabbath School Work.*--"It is also the Lord's design that our schools shall give young people a training which will prepare them to teach in any department of the Sabbath school, or to discharge the duties in any of its offices. We should see a different state of affairs, if a number of consecrated young persons would devote themselves to the Sabbath school work, taking pains to educate themselves, and then to instruct others as to the best methods to be employed in leading souls to Christ. This is a line of work that brings returns."--*Test., Vol. VI, p. 136.* [Pamphlet 124 p. 34 para. 04] p. 128, Para. 2, [NODATEMS].

17. *Commercial Studies.*--"The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The common branches of education should be fully and thoroughly taught. Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important of use in practical life; but few leave our schools with a knowledge of how to keep books correctly."--*MS., Dec. 20, 1896.* [Pamphlet 124 p. 35 para. 01] p. 128, Para. 3, [NODATEMS].

"There is no branch of legitimate business for which the Bible does not afford an essential preparation. Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success. These principles, as set forth in the book of Proverbs, constitute a treasury of practical wisdom."--*Ed., p. 135.* [Pamphlet 124 p. 35 para. 02] p. 128, Para. 4, [NODATEMS].

"All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men."--*Review and Herald, Oct. 15, 1903.* [Pamphlet 124 p. 35 para. 03] p. 128, Para. 5, [NODATEMS].

18. *Preparatory Medical Subjects.*--"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."--*Review and Herald, Oct. 15, 1903.* [Pamphlet 124 p. 35

para. 04] p. 129, Para. 1, [NODATEMS].

19. *Physical Culture*.--"Physical culture is an essential part of all right methods of education. The young need to be taught how to develop their physical powers, how to preserve these powers in the best condition, and how to make them useful in the practical duties of life. Many think that these things are no part of school work, but this is a mistake."--*Sp. Test.*, p. 32. [Pamphlet 124 p. 35 para. 05] p. 129, Para. 2, [NODATEMS].

"The question of suitable recreation for their pupils is one that teachers often find perplexing. Gymnastic exercises fill a useful place in many schools, but without careful supervision they are often carried to excess. . . . [Pamphlet 124 p. 36 para. 01] p. 129, Para. 3, [NODATEMS].

"Exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air, and for this our schools should afford better opportunity. Vigorous exercise the pupils must have."--*Ed.*, p. 210. [Pamphlet 124 p. 36 para. 02] p. 129, Para. 4, [NODATEMS].

"For every child the first industrial school should be the home. And so far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline."--*Ed.*, p. 217. [Pamphlet 124 p. 36 para. 03] p. 129, Para. 5, [NODATEMS].

"Those who combine useful labor with study have no need of gymnastic exercises. And work performed in the open air is tenfold more beneficial to health than indoor labor. . . . Nothing short of nature's invigorating air and sunshine will fully meet the demands of the system. The tiller of the soil finds in his labor all the movements that were ever practised in the gymnasium. His movement room is the open fields. The canopy of heaven is its roof, the solid earth its floor. Here he plows and hoes, sows and reaps. Watch him as in haying time he mows and rakes, pitches and tumbles, lifts and loads, throws off, treads down, and stows away. These various movements call into action the bones, joints, muscles, sinews, and nerves of the body. His vigorous exercise causes full, deep, strong inspirations and exhalations, which expand the lungs and purify the blood, sending the warm current of life bounding through

arteries and veins. A farmer who is temperate in all his habits, usually enjoys health. His work is pleasant to him. He has a good appetite. He sleeps well, and may be happy."--*Signs of the Times, June 29, 1882, art. "Importance of Physical Training."* [Pamphlet 124 p. 36 para. 04] p. 129, Para. 6, [NODATEMS].

20. *English Language.*--"A thorough training in the use of the English language is of far more value to a youth than a superficial study of foreign languages, to the neglect of his mother tongue."--*CT, p. 208.* [Pamphlet 124 p. 37 para. 01] p. 130, Para. 1, [NODATEMS].

"If your students, besides studying God's Word, learn no more than how to use correctly the English language in reading, writing, and speaking, a great work will have been accomplished."--*CT, p. 207.* [Pamphlet 124 p. 37 para. 02] p. 130, Para. 2, [NODATEMS].

21. *Agriculture.*--"Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health."--*Test., Vol. VI, p. 179.* [Pamphlet 124 p. 37 para. 03] p. 130, Para. 3, [NODATEMS].

"Students should be given a practical education in agriculture. This will be of inestimable value to many in their future work. The training to be obtained in felling trees and in tilling the soil, as well as in literary lines, is the education that our youth should seek to obtain. Agriculture will open resources for self-support. Other lines of work, adapted to different students, may also be carried on. But the cultivation of the land will bring a special blessing to the workers. We should so train the youth that they will love to engage in the cultivation of the soil."--*CT, p. 311.* [Pamphlet 124 p. 37 para. 04] p. 130, Para. 4, [NODATEMS].

"In the study of agriculture, let pupils be given not only the theory, but practice. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use. Let teachers share the work with the students, and show what results can be achieved through skilful, intelligent

effort."--*Ed.*, p. 219. [Pamphlet 124 p. 37 para. 05] p. 130, Para. 5, [NODATEMS].

"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 and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands."--*CT*, p. 534. [Pamphlet 124 p. 38 para. 01] p. 130, Para. 6, [NODATEMS].

22. *Literature.*--"As an educating power, the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every interest. . . . There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity."--*CT*, pp. 428, 429. [Pamphlet 124 p. 38 para. 02] p. 131, Para. 1, [NODATEMS].

"The Great Teacher who came down from heaven has not directed teachers to study any of the reputedly great authors. [Pamphlet 124 p. 38 para. 03] p. 131, Para. 2, [NODATEMS].

"Teachers must understand what lessons to impart, or they cannot prepare students to be transferred to the higher grade. . . . In the place of bringing into our schools books containing the suppositions of the world's great authors, they will say, Tempt me not to disregard the greatest Author and the greatest Teacher, through whom I have everlasting life. He never mistakes. He is the great Fountainhead whence all wisdom flows. Then let every teacher sow the seed of truth in the minds of students. Christ is the standard Teacher."--*Test.*, Vol. VI, p. 160. [Pamphlet 124 p. 38 para. 04] p. 131, Para. 3, [NODATEMS].

"Man's words, if of any value, echo the words of God. In the education of youth, they should never take the place of the divine Word."--CT, p. 423. [Pamphlet 124 p. 39 para. 01] p. 131, Para. 4, [NODATEMS].

Courses of Study. 1. Courses in the World.--"It is because Christ's words are disregarded, because the Word of God is given a second place in education, that infidelity is riot and iniquity is rife. Things of minor consequence occupy the minds of many of the teachers of today. A mass of tradition, containing merely a semblance of truth, is brought into the courses of study given in the schools of the world. The force of much human teaching is found in assertion, not in truth."--CT, p. 439. [Pamphlet 124 p. 39 para. 02] p. 131, Para. 5, [NODATEMS].

2. Education More Than Course of Study.--"There is an education which is essentially worldly. Its aim is success in the world, the gratification of selfish ambition. To secure this education many students spend time and money in crowding their minds with unnecessary knowledge. The world accounts them learned; but God is not in their thoughts. They eat of the tree of worldly knowledge, which nourishes and strengthens pride. In their hearts they become disobedient and estranged from God; and their intrusted gifts are placed on the enemy's side. Much of the education at the present time is of this character. The world may regard it as highly desirable; but it increases the peril of the student."--CT, p. 64. [Pamphlet 124 p. 39 para. 03] p. 131, Para. 6, [NODATEMS].

3. Weed Out Unnecessary Matters.--"Today young men and women spend years in acquiring an education which is as wood and stubble, to be consumed in the last great conflagration. Upon such an education God places no value. Many students leave school unable to receive the Word of God with the reverence and respect which they gave it before they entered. Their faith has been eclipsed in their effort to excel in the various studies. The Bible has not been made a vital matter in their education, but books tainted with infidelity and propagating unsound theories have been placed before them. [Pamphlet 124 p. 39 para. 04] p. 132, Para. 1, [NODATEMS].

"All unnecessary matters should be weeded from the courses of study, and only such studies placed before the student

as will be of real value to him. With these alone he needs to become familiar, that he may secure the life which measures with the life of God. As the mind is summoned to the consideration of the great themes of salvation, it will rise higher and higher in the comprehension of these subjects, leaving cheap and insignificant matters behind."--*CT*, pp. 444, 445. [Pamphlet 124 p. 40 para. 01] p. 132, Para. 2, [NODATEMS].

4. *Waste No Time on Theories of Popular Education.*--"Let no more time be lost in dwelling on the many things that are not essential, and which have no bearing upon the present necessities of God's people. Let no more time be lost in exalting men who know not the truth; 'for the time is at hand.' There is no time now to fill the mind with theories of what is popularly called 'higher education.' The time devoted to that which does not tend to assimilate the soul to the likeness of Christ, is so much time lost for eternity. This we cannot afford, for every moment is freighted with eternal interests. Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart, and lead us to neglect the education required to meet the needs in this day of peril?"--*Test.*, Vol. VI, p. 130. [Pamphlet 124 p. 40 para. 02] p. 132, Para. 3, [NODATEMS].

5. *Unbalanced Course.*--"The course of study which is not dictated by the Holy Spirit, which does not embrace the high, holy principles of God's Word, will open before the student a course unmarked by the approval of Heaven. It will leave gaps, and mistakes, and misunderstandings all along the road he travels. Those who will not give themselves to a deep, earnest, prayerful study of the Scriptures will hold ideas contrary to the principles that should control the life. . . . [Pamphlet 124 p. 40 para. 03] p. 132, Para. 4, [NODATEMS].

6. *Course Not Too Long or Rigid.*--"If the Lord's will is done, students will not be encouraged to remain in school continuously for years. This is the devising of man, not the plan of God. The student is not to feel that he must take a classical course before he can enter the ministry. A large number who have done this have disqualified themselves for the labor which it was essential for them to do. The long study of those books which should not be made study books, unfits the youth for the work to be done in this important period of the world's history. These years

of study cultivate habits and methods that cripple their usefulness. They have to unlearn many things which disqualify them for efficiency in any line of the work to be done for this time."--*The Youth's Instructor, March 31, 1898, art. "The True Object of Education."* [Pamphlet 124 p. 41 para. 01] p. 133, Para. 1, [NODATEMS].

7. *Provide for Alternation of School and Labor.*--"The student should place himself in school, if he can, through his own exertions, pay his way as he goes. He should study one year, and then work out for himself the problem of what constitutes true education. He should set himself to work. The learning heaped up by years of continued study is deleterious to spiritual interests. Let teachers be prepared to give good counsel to the student who enters school. Let them not advise him to give years exclusively to the study of books. Let the youth learn, and then impart to others, the benefits he has received. If the student will humbly seek Him, the Lord of heaven will open his understanding. The student should take time to review what he has gained in book knowledge; he should critically examine the advancement he has made in the schoolroom, and he should combine physical exercise with study. Thus he will acquire an education that will enable him to come out with solid principles, an all-round man."--*The Youth's Instructor, March 31, 1898, art. "The True Object of Education."* [Pamphlet 124 p. 41 para. 02] p. 133, Para. 2, [NODATEMS].

Sequence and Value of Subjects. 1. The Bible First.--"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."--*Sp. Test., p. 58.* [Pamphlet 124 p. 42 para. 01] p. 133, Para. 3, [NODATEMS].

2. *Nature Next.*--"Next to the Bible, nature is to be our great lesson book."--*MS.* [Pamphlet 124 p. 42 para. 02] p. 133, Para. 4, [NODATEMS].

3. *Thorough Foundation Work.*--"So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them master the lower. This is too often neglected. Even among students in the higher schools and the colleges, there is great deficiency in knowledge of the common branches of education. Many students devote their

time to higher mathematics, when they are incapable of keeping simple accounts. Many study elocution with a view to acquiring the graces of oratory, when they are unable to read in an intelligible and impressive manner. Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter."--*Ed.*, p. 234. [Pamphlet 124 p. 42 para. 03] p. 134, Para. 1, [NODATEMS].

Before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar, and have learned to read and write and spell correctly. Climb the lower rounds of the ladder before reaching for the higher rounds."--*CT*, p. 219. [Pamphlet 124 p. 42 para. 04] p. 134, Para. 2, [NODATEMS].

4. *Test for Advancement.*--"A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement."--*Ed.*, p. 234. [Pamphlet 124 p. 42 para. 05] p. 134, Para. 3, [NODATEMS].

5. *Emphasize the Essential and Useful.*--"Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to home-making."--*Ed.*, p. 216. [Pamphlet 124 p. 42 para. 06] p. 134, Para. 4, [NODATEMS].

"In every branch of education there are objects to be gained more important than those secured by mere technical knowledge. Take language, for example. More important than the acquirement of foreign languages, living or dead, is the ability to write and speak one's mother tongue with ease and accuracy; but no training gained through a knowledge of grammatical rules can compare in importance with the study of language from a higher point of view. . . . The chief requisite of language is that it be pure and kind and true,--'the outward expression of an inward grace,'"--*Ed.*, pp. 234, 235. [Pamphlet 124 p. 43 para. 01] p. 134, Para. 5, [NODATEMS].

"A thorough training in the use of the English language is of far more value to a youth than a superficial study of foreign languages, to the neglect of his mother tongue."--CT, p. 208. [Pamphlet 124 p. 43 para. 02] p. 135, Para. 1, [NODATEMS].

"When voice culture, reading, writing, and spelling take their rightful place in our schools, there will be seen a great change for the better. These subjects have been neglected because teachers have not recognized their value. But they are more important than Latin and Greek. I do not say that it is wrong to study Latin and Greek, but I do say that it is wrong to neglect the subjects that lie at the foundation of education in order to tax the mind with the study of these higher branches. . . . [Pamphlet 124 p. 43 para. 03] p. 135, Para. 2, [NODATEMS].

"The common branches must be thoroughly mastered, and a knowledge of bookkeeping should be considered as important as a knowledge of grammar. . . . [Pamphlet 124 p. 43 para. 04] p. 135, Para. 3, [NODATEMS].

"To spell correctly, to write a clear, fair hand, and to keep accounts, are necessary accomplishments. Bookkeeping has strangely dropped out of school work in many places, but this should be regarded as a subject of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust."--CT, p. 218. [Pamphlet 124 p. 44 para. 01] p. 135, Para. 4, [NODATEMS].

"Do not spend time in learning that which will be of little use to you in your after-life. Instead of reaching out for a knowledge of the classics, learn first to speak the English language correctly. Learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are."--CT, p. 219. [Pamphlet 124 p. 44 para. 02] p. 135, Para. 5, [NODATEMS].

6. *Dead Languages Secondary.*--"A knowledge of Greek and Latin is not needed by many. The study of dead languages should be made secondary to a study of those subjects that teach the right use of all the powers of body and mind. It is folly for students to devote their time to the acquirement of dead languages, or of book knowledge in any line, to the neglect of a training for life's practical duties."--CT, p. 382. [Pamphlet 124 p. 44 para. 03] p. 135, Para. 6, [NODATEMS].

7. *Knowledge of Labor Above Book Study.*--"If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life; or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books."-- *CT*, p. 289. [Pamphlet 124 p. 44 para. 04] p. 136, Para. 1, [NODATEMS].

8. *True Object of Education Practical.*--"Most students fail to understand the true object of education, and hence fail to take such a course as to secure this object. They apply themselves to the study of mathematics or the languages, while they neglect a study far more essential to the happiness and success of life. Many who explore the depths of the earth with the geologist, or traverse the heavens with the astronomer, show not the slightest interest in the wonderful mechanism of their own bodies. Others can tell just how many bones there are in the human frame, and correctly describe every organ of the body, and yet they are as ignorant of the laws of health and the cure of disease as though life were controlled by blind fate, instead of by definite and unvarying law.-- *The Signs of the Times*, June 29, 1882, art. "Importance of Physical Training." [Pamphlet 124 p. 44 para. 05] p. 136, Para. 2, [NODATEMS].

"There are families without number whose happiness is wrecked by the inefficiency of the wife and mother. It is not so important that our daughters learn painting, fancywork, music, or even 'cube root,' or the figures of rhetoric, as that they learn how to cut, make, and mend their own clothing, or to prepare food in a wholesome and palatable manner. . . . [Pamphlet 124 p. 45 para. 01] p. 136, Para. 3, [NODATEMS].

"Washing clothes upon the old-fashioned rubbing board, sweeping, dusting, and a variety of other duties in the kitchen and the garden, will be valuable exercise for young ladies. Such useful labor will supply the place of croquet, archery, dancing, and other amusements which benefit no one. [Pamphlet 124 p. 45 para. 02] p. 136, Para. 4, [NODATEMS].

"Many ladies, accounted well educated, having graduated with honors at some institution of learning, are shamefully

ignorant of the practical duties of life. . . . It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children and to direct her servants, or if need be, to minister with her own hands to the wants of her household. It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians."--*The Signs of the Times, June 29, 1882, art. "Importance of Physical Training."* [Pamphlet 124 p. 45 para. 03] p. 136, Para. 5, [NODATEMS].

Books. 1. Cleansing Needed.--"Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places would be filled by others that would inculcate substantial knowledge, and abound in sentiments which might be treasured in the heart, in precepts that might govern the conduct."--*C. Ed., p. 71.* [Pamphlet 124 p. 46 para. 01] p. 137, Para. 1, [NODATEMS].

2. Word of Man.--"Man's words, if of any value, echo the words of God. In the education of youth, they should never take the place of the divine Word."--*Sp. Test., p. 54.* [Pamphlet 124 p. 46 para. 02] p. 137, Para. 2, [NODATEMS].

"The words of men who give evidence that they have not a practical knowledge of Christ, should find no place in our schools. They will be hindrances to proper education."--*Test., Vol. VI, page 163.* [Pamphlet 124 p. 46 para. 03] p. 137, Para. 3, [NODATEMS].

3. Infidel Authors.--"Cold, philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury. And the evil is aggravated when, as is often the case, books placed in the hands of the young,

accepted as authority, and depended upon in their education, are from authors avowedly infidel. Throughout all the thoughts presented by these men, their poisonous sentiments are interwoven. The study of such books is like handling black coals; a student cannot be undefiled in mind who thinks along the line of skepticism."--*Sp. Test.*, p. 55. [Pamphlet 124 p. 46 para. 04] p. 137, Para. 4, [NODATEMS].

4. *Bible the Test.*--"The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard. [Pamphlet 124 p. 47 para. 01] p. 137, Para. 5, [NODATEMS].

"Yet the study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard. Books of this character should take the place of many of those now in the hands of students."--*Sp. Test.*, pp. 56-57. [Pamphlet 124 p. 47 para. 02] p. 137, Para. 6, [NODATEMS].

5. *Many Books Unnecessary.*--"I am given words of caution for the teachers in our schools. The work of our schools should bear a different stamp from that borne by some of the most popular of our institutions of learning. Many of the textbooks used in these schools are unnecessary for the work of preparing students for the school above. As a result, the youth are not receiving the most perfect Christian education."--*CT*, p. 389. [Pamphlet 124 p. 47 para. 03] p. 137, Para. 7, [NODATEMS].

6. *Eliminate Books Containing Error.*--"The Lord requires our teachers to put away from our schools those books teaching sentiments which are not in accordance with His Word, and to give place to those books that are of the highest value. He will be honored when they show to the world that a wisdom more than human is theirs, because the Master Teacher is standing as their instructor. [Pamphlet 124 p. 47 para. 04] p. 138, Para. 1, [NODATEMS].

"There is need of separating from our educational work an erroneous, polluted literature, so that ideas which are the seeds of sin will not be received and cherished as the truth. . . . A pure education for the youth in our schools, unmixed with heathen philosophy, is a positive necessity."--*CT*, pp. 389, 390. [Pamphlet 124 p. 47 para. 05] p. 138, Para. 2, [NODATEMS].

7. *Sift Out Every Trace of Infidelity.*--"We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestion. . . . [Pamphlet 124 p. 47 para. 06] p. 138, Para. 3, [NODATEMS].

8. *Avoid Books That Confuse.*--"It is a mistake to put into the hands of the youth books that perplex and confuse them."--CT, p. 390. [Pamphlet 124 p. 48 para. 01] p. 138, Para. 4, [NODATEMS].

"Never should books containing a perversion of truth be placed in the hands of children or youth. Let not our children, in the very process of obtaining an education, receive ideas that will prove to be seeds of sin."--CT, p. 385. [Pamphlet 124 p. 48 para. 02] p. 138, Para. 5, [NODATEMS].

9. *Books to Be Prepared.*--"Books should have been prepared to place in the hands of students that would educate them to have a sincere, reverent love for truth and steadfast integrity. The class of studies which are positively essential in the formation of character, to give them a preparation for the future life, should be kept ever before them."--Sp. Test., p. 230. [Pamphlet 124 p. 48 para. 03] p. 138, Para. 6, [NODATEMS].

10. *Compile Books.*--"In a night vision given me some years ago I was in an assembly where our school problems were being discussed, and the question was asked, 'Why has not appropriate matter for reading books and other lesson books been selected and compiled? Why has not the Word of God been extolled above every human production? Have you thought that a better knowledge of what the Lord hath said would have a deleterious effect on teachers and students?'"--CT, p. 458. [Pamphlet 124 p. 48 para. 04] p. 138, Para. 7, [NODATEMS].

"The mass of books which have been thought essential for school education contain erroneous principles, which, if carried into practical life, will lead the students into false paths, away from consecration to God, away from that knowledge which will live through endless ages."--*The Youth's Instructor*, Oct. 27, 1898, art. "Search the

Scriptures." [Pamphlet 124 p. 48 para. 05] p. 139, Para. 1, [NODATEMS].

The Curse of the Liquor Traffic. Mrs. E. G. White. "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high. . . . Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken." "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign because thou closest thyself in cedar? . . . Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." Hab. 2:9-15; Jer. 22:13-17. [Pamphlet 132 p. 1 para. 01] p. 139, Para. 2, [NODATEMS].

In every phase of the liquor-selling business, there is dishonesty and violence. The houses of liquor-dealers are built with the wages of unrighteousness, and upheld by violence and oppression. Those who deal in liquor, and those who sustain the traffic, are working in co-partnership with Satan. Through this business they are doing a greater work to perpetuate human woe than are men through any other business in the world. Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. [Pamphlet 132 p. 1 para. 02] p. 139, Para. 3, [NODATEMS].

The rum-seller takes the same position as did Cain, and says, "Am I my brother's keeper?" And God says to him, as He said to Cain, "The voice of thy brother's blood crieth unto Me from the ground." Gen. 4:9, 10. Liquor-dealers will be held accountable for the wretchedness and misery brought into the homes of those who are weak in moral power, and who fall through temptation to drink. They will be charged with the misery, the suffering, the hopelessness brought into the world through the liquor traffic. They will have to answer for the want and woe of the mothers and children who have suffered for food, and clothing, and shelter, who have buried all hope and joy. He who has a care for the sparrow, and notes its fall to the ground, who "clothes the grass of the field, which today is, and tomorrow is cast into the oven," will not pass by those who have been formed

in his own image, purchased with his own blood, and pay no heed to their suffering cries. God marks this wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul. [Pamphlet 132 p. 2 para. 01] p. 139, Para. 4, [NODATEMS].

There are men who have accepted high positions of trust, who have placed themselves under solemn vows to work for the good of the people, but who are untrue to these vows, who are not acting the part of their brother's keeper. They are violating the principles of God's law, and failing to love their neighbour as themselves. Law-makers are permitting breweries to be planted all over the land, thus defiling the earth, and supplying to public houses that which they know to be a deadly evil. Drinking houses are scattered all over the cities and towns, inviting the traveller to stop and water his horses at the troughs, which are so convenient, and also to come in, and spend his money for a glass of some intoxicating drink. The water in the trough is a blessing to the thirsty horses, but what a curse is the liquor to the man who enters and drinks. The traveller enters the public house with his reason, with ability to walk upright; but look at him as he leaves. The lustre is gone from his eye. The power to walk upright is gone; he reels to and fro like a ship at sea. His reasoning power is paralysed; the image of God is destroyed. The poisonous, maddening draught has left a brand upon him so evil that nature rebels, and refuses to own him. He is the slave of depraved appetite, and instead of coming to his help, to break every yoke, and to let the oppressed go free, his brethren bind him the tighter in his chains. They rob his wife and children of his money, and take away from them a kind and sensible husband and father, by dealing out to him a potion that makes him a madman. He is in slavery, body and soul, and he cannot distinguish between right and wrong. The liquor-dealer has put the bottle to his neighbour's lips, and under its influence he is full of cruelty and murder, and in his madness actually commits murder. [Pamphlet 132 p. 2 para. 02] p. 140, Para. 1, [NODATEMS].

He is brought before an earthly tribunal, and those who legalized the traffic are forced to deal with the results of their own work. They authorized by law the giving to this man of a draught that would turn him from a sane man into a madman, and now it is necessary for them to send him

prison and to the gallows for his crime. His wife and children are left in destitution and poverty, to become the charge of the community in which they live. Soul and body the man is lost, cut off from earth, and with no title to heaven. [Pamphlet 132 p. 3 para. 01] p. 140, Para. 2, [NODATEMS].

But there is a higher tribunal than that of earth, and in that tribunal the effect is traced to the cause, and the man who put the bottle to his neighbour's lips is charged with the sins of him who committed murder through the influence of the draught that robbed him of his reason. [Pamphlet 132 p. 4 para. 01] p. 140, Para. 3, [NODATEMS].

And are not the rulers of the land largely responsible for the aggravated crimes, the current of deadly evil, that is the result of this liquor traffic? Is it not their duty and in their power to remove this evil?--Yes, it is; and unless they do it, the blood of souls will be found upon their garments. [Pamphlet 132 p. 4 para. 02] p. 141, Para. 1, [NODATEMS].

When a ship is wrecked in sight of the shore, and the people look on, powerless to save, they are shocked and pained beyond measure. They talk of every possible means whereby to save those who are perishing; and even after the ship has gone down, and the lives of all are lost, they still try to think of some means that might have been successful in saving the perishing. But there is a deadly evil in our very land, which is sanctioned by law. Day after day, month after month, year after year, Satan's death-traps are set in our communities, at our doors, at the street corners, everywhere that it is possible to catch souls, that their moral power may be destroyed, and the image of God obliterated, and that they may be sunken in degradation far below the level of the brute. Souls are imperilled and perishing, and where is the active energy, the determined effort on the part of Christians to raise a warning signal, to enlighten their fellow-men, to save their perishing brothers? We are not talking of methods to save those who are dead and lost, but we desire to move upon those who are not yet beyond the reach of sympathy and help. We would present to these souls, who are guilty and polluted, the truth that the blood of Jesus Christ cleanseth from all sin. [Pamphlet 132 p. 4 para. 03] p. 141, Para. 2, [NODATEMS].

Shall souls always have to struggle for the victory, with the dens of temptation open before their very faces? Shall Satan always find agents to tempt those who are weak in moral power? Drawn into these dens of evil, shall he who has resolved to quit drink, be led to seize the glass again, and in the first sip of the intoxicant, put to his lips by the liquor-dealer, find every good resolution overpowered and gone? One taste of the maddening draught, and all thought of the suffering, heart-crushed wife has vanished. The debauched father cares no more that his children are hungry and naked. The law, by legalizing the liquor traffic, gives its sanction to the downfall of the soul, and refuses to stop the traffic that floods the land with evil. Let law-makers consider whether or not all this imperilling of human life, of physical power and mental vigour, is unavoidable. [Pamphlet 132 p. 5 para. 01] p. 141, Para. 3, [NODATEMS].

How many frightful accidents occur through the influence of drink. Some one at an important post fails to give the right signal, or sends an incorrect message, and on come the trains. There is a collision, and hundreds of lives are lost. When the matter is investigated, it is found that the man at the post was drunk. A steamer at sea meets with disaster, and when the matter is traced to its source, it is found that the engineer was drunk, or that the captain had taken too much liquor at supper. What is the portion of this terrible intoxicant that any man in responsible position can afford to take, and be safe with the lives of human beings? He can be safe only as he totally abstains from drink. He should not have his mind confused with drink. No intoxicant should pass the lips; then if disaster comes, men in responsible places can do their best, and meet their record with satisfaction, whatever may be the issue. [Pamphlet 132 p. 5 para. 02] p. 141, Para. 4, [NODATEMS].

Let every soul remember that he is under sacred obligation to God to do his best for his fellow-creatures. How careful should every one be not to create a desire for stimulants by advising friends or neighbours to take brandy or other intoxicants for the sake of their health. Many instances have come to our notice in which through some such advice, men and women have become the slaves of drink. Physicians are responsible for making many a man or woman a drunkard. Knowing what drink will do for its lovers, they have taken upon themselves the responsibility of prescribing it for

their patients. What excuse can these doctors render for the influence they have exerted in making fathers and mothers drunkards? These fathers and mothers transmit this appetite to their children, and thus the evil is perpetuated, and crime and misery increased. Thus it is that degradation, poverty, and woe are filling our world. Thus it is that ignorance and evil are wide-spread, and that the records show increasing hunger, nakedness, wretchedness, and transgression. [Pamphlet 132 p. 6 para. 01] p. 142, Para. 1, [NODATEMS].

There is a lesson for us in the instruction God gave to Israel, directing them what to do in the case of a vicious ox that caused the death of any person. He said, "If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a man-servant or a maid-servant; he shall give unto their master thirty pieces of silver, and the ox shall be stoned." Ex. 21:28-32. [Pamphlet 132 p. 7 para. 01] p. 142, Para. 2, [NODATEMS].

Remember this instruction in regard to the vicious ox, and apply the principle involved to the man who deals out the poisonous alcoholic drinks, and to those who license the liquor traffic. This is the kind of compensation that should be granted to the liquor-dealer. Those who engage in the liquor business are not ignorant of the numberless ways in which it results in degradation, misery, poverty, cruelty, and death. The liquor traffic is a terrible scourge to our land, and yet it is sustained and legalized by those who profess to be Christians. In thus doing, the churches make themselves responsible for the results of this death-dealing traffic. The liquor traffic has its root in hell itself, and it leads to perdition. These are solemn considerations. [Pamphlet 132 p. 7 para. 02] p. 142, Para. 3, [NODATEMS].

The man who has formed the habit of drinking intoxicating liquor is in a desperate situation. He cannot be reasoned

with, or persuaded to deny himself the indulgence. His stomach and brain are diseased, his will power is weakened, and his appetite uncontrolled. The prince of the hosts of darkness holds him in bondage that he has no power to break. For the aid of such victims the liquor traffic should be prohibited. [Pamphlet 132 p. 8 para. 01] p. 143, Para. 1, [NODATEMS].

The world is becoming like Sodom and Gomorrah, like the world before the flood, and terrible scenes are before us. What will be the record that law-makers and liquor-dealers will have to meet? They may wash their hands as did Pilate, but they will not be clean from the blood of souls. The ceremony of washing their hands will not cleanse them if they have by their influence or agency helped to make men drunkards. [Pamphlet 132 p. 8 para. 02] p. 143, Para. 2, [NODATEMS].

No one can blind himself to the terrible results of the drink traffic. The daily papers show that the wretchedness, the poverty, the crime, resulting from this traffic, are not cunningly devised fables, and that hundreds of men are growing rich off the pittance of the men they are sending to perdition by their drink business. The accounts that fill the daily papers are enough to move a heart of stone, and if the senses of our rulers were not perverted, they would see the necessity of doing away with this death-dealing traffic. O that a public sentiment might be created that would put an end to the drink business, close the public houses, and give their maddened victims an opportunity to reflect on eternal realities! [Pamphlet 132 p. 8 para. 03] p. 143, Para. 3, [NODATEMS].

An Appeal to Seventh-day Adventists. Their Duty in Temperance Work By Mrs. E. G. White In the Front Ranks. Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. For many years a flood of light concerning the principles of true reform has been shining on our pathway, and we are accountable before God to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today.--"Gospel Workers," p. 384. [Pamphlet 136 p. 3 para. 01] p. 143, Para. 4, [NODATEMS].

A Revival of Temperance Work. 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 intrusted 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?--"Counsels on Health," p. 432. [Pamphlet 136 p. 3 para. 02] p. 143, Para. 5, [NODATEMS].

Called to the Front. While intemperance has its open avowed supporters, shall not we who claim to honor temperance come to the front and show ourselves firm on the side of temperance, striving for a crown of immortal life, and not giving the least influence to this terrible evil, intemperance, which is carrying both men and women from one degree to another of self-indulgence, and preparing their souls for perdition?--"Review and Herald," April 19, 1887. [Pamphlet 136 p. 3 para. 03] p. 144, Para. 1, [NODATEMS].

A Call to Action. As the time draws near that is to decide the destiny of every soul, Satan will make strenuous efforts to corrupt the race. But Christ gave His life to save human beings. He pledged His divine word to work in behalf of humanity. . . . [Pamphlet 136 p. 3 para. 04] p. 144, Para. 2, [NODATEMS].

Yes, Christ gave His life for the life of the world. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He gave His Son to be the propitiation for the sins of men and women. How many appreciate this sacrifice sufficiently to touch not, taste not, handle not, accursed, intoxicating beverages? Who are co-operating with Christ by practicing temperance in their lives, by keeping their tables free from all that will intoxicate? [Pamphlet 136 p. 4 para. 01] p. 144, Para. 3, [NODATEMS].

The Lord calls for workers who are partakers of the divine nature, who have escaped the corruption that is in the world through lust. He would have every man to step forth in his God-given manhood, every woman in her God-given womanhood. He desires them to stand forth like faithful

sentinels to keep back the tide of moral woe, to break the fetters that are binding human beings in slavery. God calls upon His ministers to do faithful work in presenting the great curse that man himself is manufacturing. From every pulpit the message should be heard, "Abstain from fleshly lusts, which war against the soul."--"Review and Herald," May 1, 1900. [Pamphlet 136 p. 4 para. 02] p. 144, Para. 4, [NODATEMS].

Called to the Rescue. As we see men going where the liquid poison is dealt out to destroy their reason, as we see their souls imperiled, what are we doing to rescue them? Our work for the tempted and fallen will achieve real success only as the grace of Christ reshapes the character, and the man is brought into living connection with the infinite God. This is the purpose of all true temperance effort.--"Testimonies," Vol. 6, p. 111. [Pamphlet 136 p. 4 para. 03] p. 144, Para. 5, [NODATEMS].

The Waiting Harvest. In every place the temperance question is to be made more prominent. Drunkenness, and the crime that always follows drunkenness, calls for the voice to be raised to combat this evil. Christ sees a plentiful harvest waiting to be gathered in. Souls are hungering for the truth, thirsting for the water of life. Many are on the very verge of the kingdom, waiting only to be gathered in.--K-10-1899. [Pamphlet 136 p. 4 para. 04] p. 144, Para. 6, [NODATEMS].

The Christian to be Temperate. 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 cannot discern the deep spiritual things of the word of God. [Pamphlet 136 p. 4 para. 05] p. 145, Para. 1, [NODATEMS].

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." 1 Cor. 9:25. 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.--"Counsels on Health," p. 432. [Pamphlet 136 p. 4 para. 06] p. 145, Para. 2, [NODATEMS].

A Living Issue. Every true reform has its place in the work of the gospel and tends to the uplifting of the soul to a new and nobler life. Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers to the temperance pledge. Earnest effort should be made in behalf of those who are in bondage to evil habits.--"*Ministry of Healing*," p. 171. [Pamphlet 136 p. 5 para. 01] p. 145, Para. 3, [NODATEMS].

To Work For All Classes. Everywhere there is a work to be done for all classes of society. We are to come close to the poor and the depraved, those who have fallen through intemperance. And, at the same time, we are not to forget the higher classes,--the lawyers, ministers, senators, and judges, many of whom are slaves to intemperate habits. We are to leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for.--"*Testimonies*," Vol. 7, p. 58. [Pamphlet 136 p. 5 para. 02] p. 145, Para. 4, [NODATEMS].

Working Among the Higher Classes. Among the victims of want and sin are found those 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 the indulgence of lust, and have fallen under temptation. While these fallen ones demand pity and help, should not some attention be given to those who have not yet descended to these depths, but who are setting their feet in the same path? [Pamphlet 136 p. 5 para. 03] p. 145, Para. 5, [NODATEMS].

Thousands in positions of trust and honor are indulging habits that mean ruin to soul and body. 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 self-control 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. [Pamphlet 136 p. 5 para. 04] p. 145, Para. 6, [NODATEMS].

We should show these persons the result of harmful indulgences in lessening physical, mental, and moral power. Help them to realize their responsibility as stewards of God's gifts. Show them the good they could do with the money they now spend for that which does them only harm. Present the total abstinence pledge, asking that the money they would otherwise spend for liquor, tobacco, or like indulgences, be devoted to the relief of the sick poor, or for the training of children and youth for usefulness in the world. To such an appeal not many would refuse to listen.--"*Ministry of Healing*," pp. 210-11. [Pamphlet 136 p. 6 para. 01] p. 146, Para. 1, [NODATEMS].

Educate in Self-Denial and Temperance. We must educate, educate, educate, pleasantly and intelligently. We must preach the truth, pray the truth, and live the truth, bringing it, with its gracious, health-giving influences, within the reach of those who know it not. As the sick are brought into touch with the Lifegiver, their faculties of mind and body will be renewed. But in order for this to be, they must practice self-denial, and be temperate in all things. Thus only can they be saved from physical and spiritual death, and restored to health.--"*Medical Ministry*," p. 262. [Pamphlet 136 p. 6 para. 02] p. 146, Para. 2, [NODATEMS].

Present before the people the need of resisting the temptation to indulge appetite. This is where many are failing. Explain how closely body and mind are related and show the need of keeping both in the very best condition.--"*Medical Ministry*," p. 263. [Pamphlet 136 p. 6 para. 03] p. 146, Para. 3, [NODATEMS].

Education to Precede Reform. It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation. [Pamphlet 136 p. 6 para. 04] p. 146, Para. 4, [NODATEMS].

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.--"Ministry of Healing," p. 335. [Pamphlet 136 p. 6 para. 05] p. 146, Para. 5, [NODATEMS].

Arouse Intellect and Conscience. God requires that His people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth. [Pamphlet 136 p. 6 para. 06] p. 146, Para. 6, [NODATEMS].

Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. "Educate, educate, educate," is the message that has been impressed upon me.--"Counsels on Health," p. 449. [Pamphlet 136 p. 7 para. 01] p. 146, Para. 7, [NODATEMS].

Our Sisters Can Do Much. If the moral sensibilities of Christians were aroused upon the subject of temperance *in all things*, they could, by their example, commencing at their tables, help those who are weak in self-control, who are almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interests, that our eternal destiny depends upon strictly temperate habits, we would work to the point of strict temperance in eating and drinking. By our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death. Our sisters can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, in forming habits of temperance in all things and in encouraging self-denial and benevolence for the good of others.--"Testimonies," Vol. 3, p. 489. [Pamphlet 136 p. 7 para. 02] p. 147, Para. 1, [NODATEMS].

Fatal Results of Indulgence. We should be at the head in the temperance reform. . . . The reason why many of us will fall in the time of trouble is because of laxity in temperance and indulgence of appetite. [Pamphlet 136 p. 7 para. 03] p. 147, Para. 2, [NODATEMS].

Moses preached a great deal on this subject, and the reason the people did not go through to the promised land was because of repeated indulgence of appetite. Nine tenths of the wickedness among the children of today is caused by intemperance in eating and drinking. Adam and Eve lost Eden through the indulgence of appetite, and we can only regain it by the denial of the same.--"Review and Herald," October 21, 1884. [Pamphlet 136 p. 7 para. 04] p. 147, Para. 3, [NODATEMS].

Importance of Temperance Publications. The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and that this may be done, every Sabbath-keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors.--"Review and Herald," June 23, 1903. [Pamphlet 136 p. 7 para. 05] p. 147, Para. 4, [NODATEMS].

An Untold Influence. The people are in sad need of the light shining from the pages of our health books and journals. God desires to use these books and journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light that the inhabitants of the world must have in this day of God's preparation. They wield an untold influence, in the interests of health and temperance and social-purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.--"Testimonies," Vol. 7, p. 136. [Pamphlet 136 p. 8 para. 01] p. 147, Para. 5, [NODATEMS].

Training the Child for Right Living. The giant evil of intemperance is doing its baleful work in our land. Satan has his agents everywhere, who are instruments in his hands, to allure and ruin our youth. Shall not the voice of warning be heard at our own fireside? Shall we not, by precept and example, lead our youth to desire to reach high attainments, to have noble aims and holy purposes? This work is not a light, or a small work; but it is a work that will pay. One youth who has been instructed by right home-training, will bring solid timbers into his character-building, and by his example and life, if his powers are rightly employed, he will become a power in our world to lead others upward and onward in the path of righteousness. The salvation of one soul is the salvation of many souls.-- "Review and Herald," July 10, 1888. [Pamphlet 136 p. 8 para. 02] p. 148, Para. 1, [NODATEMS].

Youth to Press to the Front. As Christians, we should stand firmly in defense of temperance. There is no class of persons capable of accomplishing more in the cause of temperance, than our God-fearing youth. If the young men who live in our cities would unite in a firm, decided army, and set their faces as a flint against every form of selfish, health-destroying indulgence, what a power they might be for good! How many they might save from becoming demoralized by visiting the halls and gardens that are fitted up with music and every attraction to allure the youth! Intemperance, Licentiousness, and Profanity are sisters. [Pamphlet 136 p. 8 para. 03] p. 148, Para. 2, [NODATEMS].

Let every God-fearing youth gird on the armor, and press to the front. Let no excuse be offered when you are asked to put your name to the temperance pledge, but sign every pledge presented, and induce others to sign with you. Work for the good of your own souls, and the good of others. Never let an opportunity pass to cast your influence on the side of strict temperance.--"Counsels on Health," p. 441. [Pamphlet 136 p. 9 para. 01] p. 148, Para. 3, [NODATEMS].

Light-Bearers to the World. Will young men now humble their hearts before God, and give themselves to His service? Will they not accept the holy trust, and become light-bearers to a world ready to be consumed by the wrath of an offended God. [Pamphlet 136 p. 9 para. 02] p. 148, Para. 4, [NODATEMS].

The use of intoxicating drink, which dethrones reason, and tobacco, which clouds the brain and poisons the life current, is increasing. Are our young men prepared to lift their voices in the cause of temperance and show its bearing upon Christianity? Will they engage in the holy war against appetite and lust?--MS-134-1898. [Pamphlet 136 p. 9 para. 03] p. 148, Para. 5, [NODATEMS].

Steadfastly True to Principle. Daniel, the Hebrew captive, was exposed in his youth to the allurements of the king's court; yet he remained true to the principles taught him by his fathers. He purposed in his heart that he would not eat of the luxuries of the king's table, or drink of his wines. This purpose was not formed without due reflection and earnest prayer, and when once his position was taken, he was not to be moved from it. Though surrounded by temptations to self-indulgence and dissipation, he would not consent to violate his conscience. He made God his strength; his mind was not enervated by habits of indulgence, which crush out true, godlike manhood; and he was prepared to attain both moral and intellectual greatness. [Pamphlet 136 p. 9 para. 04] p. 148, Para. 6, [NODATEMS].

Daniel's companions, also, resolutely denied selfish desires, and put away hurtful gratifications. As a result, their minds became strong and vigorous. They chose the real, the true, and the useful, rather than the momentary indulgence of appetite and pride. They did all in their power to place themselves in right relation to God, and the Lord was not unmindful of their firm, persevering, earnest effort. [Pamphlet 136 p. 9 para. 05] p. 149, Para. 1, [NODATEMS].

The Scriptures declare of Daniel and his fellows: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." [Pamphlet 136 p. 9 para. 06] p. 149, Para. 2, [NODATEMS].

These youth had placed themselves in connection with the Source of all wisdom. They learned of Christ, the world's greatest teacher. While improving their opportunities to obtain a knowledge of the sciences, they were obtaining, also, the highest education which it is possible for mortals to receive. They received light directly from the throne of Heaven, and read the mysteries of God for future

ages. [Pamphlet 136 p. 9 para. 07] p. 149, Para. 3, [NODATEMS].

"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." These youth determined that the talents intrusted to them of God should not be perverted and enfeebled by selfish indulgence. They revered their own manhood. They kept their eyes fixed steadfastly on the good which they wished to accomplish. They honored God, and God honored them. . . . [Pamphlet 136 p. 10 para. 01] p. 149, Para. 4, [NODATEMS].

Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. [Pamphlet 136 p. 10 para. 02] p. 149, Para. 5, [NODATEMS].

Temptations assail the young on every hand. Fathers and mothers should give thought and study and persevering effort to the training of their children that they may stand unsullied by the prevailing evil, as did those Hebrew youth in the court of Babylon.--"Review and Herald," Nov. 6, 1883. [Pamphlet 136 p. 10 para. 03] p. 149, Para. 6, [NODATEMS].

Standing on Higher Ground. As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words but by our practice. Precept and practice combined have a telling influence.--"Testimonies," Vol. 6, p. 112. [Pamphlet 136 p. 10 para. 04] p. 149, Para. 7, [NODATEMS].

Should be Leaders. Seventh-day Adventists are handling momentous truths. On the subject of temperance they should be in advance of all other people. The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, both for our physical health and for our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgement, in order to move wisely in this matter. Nature's

laws are not to be resisted, but obeyed.--"Medical Ministry," p. 273. [Pamphlet 136 p. 10 para. 05] p. 149, Para. 8, [NODATEMS].

Co-Operating with the W. C. T. U. We need at this time to show a decided interest in the workers of the Women's Christian Temperance Union. None who claim to have a part in the work of God, should lose interest in the grand object of this organization in temperance lines. It would be a good thing if at our camp meetings we should invite the members of the W.C.T.U. to take part in our exercises. This would help them to become acquainted with the reasons of our faith, and open the way for us to unite with them in the temperance work. If we will do this, we shall come to see that the temperance question means more than many of us have supposed. [Pamphlet 136 p. 10 para. 06] p. 150, Para. 1, [NODATEMS].

In some matters, the workers of the W.C.T.U. are far in advance of our leaders. The Lord has in that organization precious souls, who can be a great help to us in our efforts to advance the temperance movement. And the education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, will enable our sisters to impart to these noble temperance advocates that which will be for their spiritual welfare. Thus a union and sympathy will be created where in the past there has sometimes existed prejudice and misunderstanding. I have been surprised as I have seen the indifference of some of our leaders to this organization. We cannot do a better work than to unite, so far as we can do so without compromise, with the W.C.T.U. workers. [Pamphlet 136 p. 11 para. 01] p. 150, Para. 2, [NODATEMS].

We have a work to do along temperance lines besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before Him and proclaimed the temperance truth in clear, straight lines-- "Gospel Workers," pp. 384-85. [Pamphlet 136 p. 11 para. 02] p. 150, Para. 3, [NODATEMS].

Early Experiences in Co-Operation. In our labors together, my husband and I always felt that it was our duty to demonstrate in every place where we held meetings that we were fully in harmony with the workers in the temperance cause. We always laid this question before the people in plain lines. Invitations would come to us to speak in different places on the temperance question, and I always accepted these invitations if it was possible.--S-278-1907. [Pamphlet 136 p. 11 para. 03] p. 150, Para. 4, [NODATEMS].

Should be at Head in Temperance Work. I feel distressed as I look upon our people and know that they are holding very loosely the temperance question. . . . [Pamphlet 136 p. 11 para. 04] p. 150, Para. 5, [NODATEMS].

We should unite with other people just as far as we can and not sacrifice principle. This does not mean that we should join their lodges and societies, but that we should let them know that we are most heartily in sympathy with the temperance question. [Pamphlet 136 p. 11 para. 05] p. 150, Para. 6, [NODATEMS].

We should not work solely for our own people, but should bestow labor also upon noble minds outside of our ranks. We should be at the head in the temperance reform.--"Review and Herald," Oct. 21, 1884. [Pamphlet 136 p. 12 para. 01] p. 151, Para. 1, [NODATEMS].

Our Efforts to be Multiplied. In the advocacy of the cause of temperance, our efforts are to be multiplied. The subject of Christian Temperance should find a place in our sermons in every city where we labor. Health reform in all its bearings is to be presented before the people, and special efforts made to instruct the youth, the middle-aged, and the aged in the principles of Christian living. Let this phase of the message be revived, and let the truth go forth as a lamp that burneth.--MS-61-1909. [Pamphlet 136 p. 12 para. 02] p. 151, Para. 2, [NODATEMS].

Present the Pledge. Ask those who attend the meetings to help you in the work that you are trying to do. Show them how evil habits result in diseased bodies and diseased minds,--in wretchedness, that no pen can describe. The use of intoxicating liquor is robbing thousands of their reason. And yet the sale of this liquor is legalized by law. [Written in 1905.] Tell them that they have a heaven to win and a hell to shun. Ask them to sign the pledge. The

commission of the great I AM is to be your authority. Have the pledges prepared, and present them at the close of the meeting.--MS-42-1905. [Pamphlet 136 p. 12 para. 03] p. 151, Para. 3, [NODATEMS].

As Part of the Gospel. When temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors, and that total abstinence is the only platform on which God's people can conscientiously stand. As this instruction is given, the people will become interested in other lines of Bible study.--"Testimonies," Vol. 7, p. 75. [Pamphlet 136 p. 12 para. 04] p. 151, Para. 4, [NODATEMS].

Temperance Lectures and Restaurant Work. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food and on other important subjects. In these meetings there should be prayer and singing and talks, not only on health and temperance topics, but also on other appropriate Bible subjects. As the people are taught how to preserve physical health, many opportunities will be found to sow the seeds of the gospel of the kingdom.--"Testimonies," Vol. 7, p. 115. [Pamphlet 136 p. 12 para. 05] p. 151, Para. 5, [NODATEMS].

Instruction in the Schools. The practice of giving instruction on temperance topics in the schools is a move in the right direction. Instruction in this line should be given in every school and every home. The youth and children should understand the effect of alcohol, tobacco, and other like poisons, in breaking down the body, beclouding the mind, and sensualizing the soul. It should be made plain that no one who uses these things can long possess the full strength of his physical, mental, or moral faculties.--"Education," p. 202. [Pamphlet 136 p. 13 para. 01] p. 151, Para. 6, [NODATEMS].

Our Golden Opportunity. Oh, 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 co-laborers with God, we must bear a clear, decided testimony on the temperance question. . . . [Pamphlet 136 p. 13 para. 02] p. 152, Para. 1, [NODATEMS].

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.-- "Review and Herald," Oct. 25, 1906. [Pamphlet 136 p. 13 para. 03] p. 152, Para. 2, [NODATEMS].

Our Duty in Opposing the Liquor Traffic. How can Christian men and women tolerate this evil? . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . . [Pamphlet 136 p. 13 para. 04] p. 152, Para. 3, [NODATEMS].

We may call upon the friends of the temperance cause to rally to the conflict, and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor-selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? [Pamphlet 136 p. 13 para. 05] p. 152, Para. 4, [NODATEMS].

We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example--by voice and pen and vote--in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained. . . . [Pamphlet 136 p. 13 para. 06] p. 152, Para. 5, [NODATEMS].

What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale is at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society. [Pamphlet 136 p. 14 para. 01] p. 152, Para. 6, [NODATEMS].

The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepared the way for their downfall. It remains to be seen whether our own republic will be admonished by their example, and avoid their fate.--"Review and Herald," Nov. 8, 1881. [Pamphlet 136 p. 14 para. 02] p. 153, Para. 1, [NODATEMS].

Join other Christian Workers. In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost. [Pamphlet 136 p. 14 para. 03] p. 153, Para. 2, [NODATEMS].

If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evils of liquor-drinking; if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion of the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea thousands, from

ruin.--"Counsels on Health." pp. 433-34. [Pamphlet 136 p. 14 para. 04] p. 153, Para. 3, [NODATEMS].

Selections From the Manuscripts. 1. God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival on this subject; for God purposes to accomplish much through this agency. MS-6a-1890. [Pamphlet 137 p. 4 para. 01] p. 153, Para. 4, [NODATEMS].

2. The Holy Spirit never has, and never will in the future, divorce the medical missionary work from the gospel ministry. They cannot be divorced. Bound up with Jesus Christ, the ministry of the word and the healing of the sick are one. Series B, No. 7, page 64. [Pamphlet 137 p. 4 para. 02] p. 153, Para. 5, [NODATEMS].

3. Seventh-day Adventists are to be represented to the world by the advanced principles of health reform which God has given us. [Pamphlet 137 p. 4 para. 03] p. 153, Para. 6, [NODATEMS].

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. D.F. [Pamphlet 137 p. 4 para. 04] p. 153, Para. 7, [NODATEMS].

4. If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body. C.H. 505. [Pamphlet 137 p. 4 para. 05] p. 153, Para. 8, [NODATEMS].

5. 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. C.H. 528. [Pamphlet 137 p. 4 para. 06] p. 153, Para. 9, [NODATEMS].

An Effective Instrument. 6. 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 cannot spend all their time and strength in ministering to the physical needs of the people. 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. R & H., Sept. 10, 1908. [Pamphlet 137 p. 4 para. 07] p. 154, Para. 1, [NODATEMS].

Section Six. No Compromise. -- 7. To those who engage in the medical missionary work, the temptation will come to exalt themselves, to put on an appearance for the sake of effect. Cut away everything of this character from your work. Let the whole burden of soul be to be just what Christ was in His work. We are to make no compromise with the habits and practices of the world. We are to stand upon the platform of eternal truth, pure, unadulterated truth. In this we may be considered singular, but this is the lot of all who make Christ their portion. Every worker in medical missionary lines is to make that work a success by living in connection with the Great Worker. MS-96-1898. [Pamphlet 137 p. 5 para. 01] p. 154, Para. 2, [NODATEMS].

Section Seven. Will Revive the Churches. -- 8. Get the young men and women in the churches to work. Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work. God's people must realize their great need and peril, and take up the work that lies nearest them. 6T 267. [Pamphlet 137 p. 5 para. 02] p. 154, Para. 3, [NODATEMS].

Section Eight. A Heaven-Ordained Means of Entrance to Hearts. -- 9. Medical missionary work must have its representatives in our cities. Centers must be made and missions established on right lines. Ministers of the gospel are to unite with the medical missionary work which has ever been presented to me as the work which is to break down the prejudice which exists in our world against the

truth. MS-33-1901. [Pamphlet 137 p. 6 para. 01] p. 154, Para. 4, [NODATEMS].

Section Nine. A Thousand Streams. -- 10. We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea. MS-32-1901. [Pamphlet 137 p. 6 para. 02] p. 155, Para. 1, [NODATEMS].

11. In every large city there should be a representation of true medical missionary work. The principles of genuine health reform are to be brought out in clear lines, in our health publications, and in lectures delivered to the patients in our sanitariums. In every city there are men and women who would go to a sanitarium were it near at hand, who would not be able to go to one a long way off. There are many who will be convicted and converted, who now appear indifferent. I look at this matter in a very decided light. K-203-1905. [Pamphlet 137 p. 6 para. 03] p. 155, Para. 2, [NODATEMS].

Employment of the Redeemed. 12. There will be employment in heaven. The redeemed state is not one of idle repose. There remaineth therefore a rest to the people of God, but it is a rest found in loving service. Some among the redeemed will have laid hold of Christ in the last hours of life, and in heaven instruction will be given to these, who, when they died, did not understand perfectly the plan of salvation. Christ will lead the redeemed ones beside the river of life, and will open to them that which, while on this earth, they could not understand. K-203-1905. [Pamphlet 137 p. 6 para. 04] p. 155, Para. 3, [NODATEMS].

Section Eleven. Like the Manna. -- 13. The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it, and prepare it to be eaten. So in the different countries of the world, light will be given to the Lord's people, and health foods suited to these countries will be prepared. MS-78-1902. [Pamphlet 137 p. 7 para. 01] p. 155, Para. 4, [NODATEMS].

Section Twelve. Instruction for Missionaries. -- 14. Those who desire to become missionaries are to hear instruction from competent physicians, who will teach them how to care

for the sick without the use of drugs. Such lessons will be of the highest value to those who go out to labor in foreign countries. And the simple remedies used will save many lives. MS-83-1908. [Pamphlet 137 p. 7 para. 02] p. 155, Para. 5, [NODATEMS].

Section Thirteen. Do Not Counterwork Reform. -- 15. The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message you are not to make this prominent. In counterworking the efforts of your fellow laborers, who are teaching health reform, you are out of order, working on the wrong side. F-48-1902. [Pamphlet 137 p. 7 para. 03] p. 155, Para. 6, [NODATEMS].

Section Fifteen. A Contagious Example. -- 16. God will test the sincerity of men. Those who will deny self, take up the cross, and follow Christ will have a continual work to do in the line of restoring the fallen human order. Those who sacrifice for truth make a great impression on the world. Their example is contagious and convincing. Men see that there is in the church that faith which works by love and purifies the soul. But when those who profess to be working for God seek to benefit themselves, they greatly retard the work, and cast a reproach upon it. C-38-1901. [Pamphlet 137 p. 7 para. 04] p. 156, Para. 1, [NODATEMS].

Section Sixteen. Extremists. -- 17. It is the desire and plan of Satan to bring in among us those who will go to great extremes,--people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law,--judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath keepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice. R. & H., May 29, 1888. [Pamphlet 137 p. 8 para. 01] p. 156, Para. 2, [NODATEMS].

The Sin of the Age. 18. Sensuality is the sin of the age. But the religion of Jesus Christ will hold the lines of control over every species of unlawful liberty; the moral powers will hold the lines of control over every thought, word, and action. Guile will not be found in the lips of

the true Christian. Not an impure thought will be indulged in, nor any careless movements, not a word spoken that is approaching to sensuality, not an action that has the least appearance of evil. MS-4a-1885. [Pamphlet 137 p. 8 para. 02] p. 156, Para. 3, [NODATEMS].

The Liquor Traffic Working Counter to Christ.-- Mrs. E. G. White. Jesus came to our world to dispute the authority of Satan, who claimed supremacy over the earth. He came to restore in man the defaced image of God, to impart to the repentant soul divine power by which he might be raised from corruption and degradation, and be elevated and ennobled, and made fit for companionship with the angels of heaven. But men have failed to co-operate with Jesus in his divine mission, and have placed themselves under the black banner of the prince of darkness, giving themselves up to be the agents through which the powers of darkness work for the destruction of humanity. It is Satan's purpose to counteract the work of Christ, and in his counsels he lays plans by which to convert every soul into a channel of darkness. The earth is the field of battle in which the powers of light and darkness are in controversy over the human soul for whom Christ died. [Pamphlet 141 p. 1 para. 1] p. 156, Para. 4, [NODATEMS].

When Jesus was upon earth, He announced his mission and the character of his work. He said, "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." Luke 4:18, 19. [Pamphlet 141 p. 1 para. 2] p. 156, Para. 5, [NODATEMS].

Thus is pictured the mission and work of Christ and his co-labourers, but how different is the work of the prince of darkness, and the work of those who labour on his side of the controversy. Those who are united with the prince of darkness in degrading the souls of their fellow-men, often cloak their iniquity under the garb of religion, but of them the Lord says, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood" Isa. 1:15. Those who sell strong drink to their fellow-men come under this reproof. They receive the earnings of the drunkard, and give him no equivalent for his money. Instead

of this, they give him that which maddens him, and turns him into a demon of cruelty. He exchanges his reason at the bar of the liquor-dealer for a glass of rum or brandy, and under its influence he may treat his wife and children with cruel abuse, and may even kill them outright, or do so by degrees, through neglect, through failure to supply them with the necessities of life. The heart-broken women who have inebriate husbands, if they do not die of abuse or of outright and horrible murder, do die from the effects of starvation, insufficient clothing, and a continual sense of degradation and shame through the poverty, want, and suffering that are consequent upon the drink habit. These poor women see their children suffering, despised, abused, debased They see them hooted at because of their relation to their drunken fathers, and even the liquor-seller is not careful to refrain from adding insult to injury. Everything,--clothing, food, comfort, home self-respect, happiness, and peace, is swallowed up, and at last life itself is practically laid down, a sacrifice to the liquor-dealer. [Pamphlet 141 p. 2 para. 1] p. 157, Para. 1, [NODATEMS].

But angels of God have witnessed every step in the downward path, and have traced every consequence that resulted from a man's placing the bottle to his neighbour's lips. The liquor-dealer is written in the records among those whose hands are full of blood. He is condemned for keeping on sale the poisonous draught by which his neighbour is tempted to ruin, and by which homes are filled with wretchedness and degradation. The Lord holds the liquor-dealer responsible for every penny and shilling that comes to his till out of the earnings of the poor drunkard, who has lost all moral power, who has sunk his manhood in drink. [Pamphlet 141 p. 3 para. 1] p. 157, Para. 2, [NODATEMS].

Christ came to our world and suffered reproach, mockery, and insult. He was maligned and maltreated, and at last put to the shameful death of the cross. He suffered all this that He might rescue man from moral degradation, and restore to the soul the lost image of God. But the liquor-dealer, under the prince of the power of darkness, is working in exactly opposite lines, counter to the work of Christ, and is obliterating every trace of the image which Christ would restore. Look at the drunkard. See what liquor has done for him. His eyes are bleared and bloodshot. His countenance is bloated and besotted. His gait is

staggering. The sign of Satan's working upon him is written all over him. Nature herself protests that she knows him not; for he has perverted his God-given powers, and prostituted his manhood by indulgence in drink. [Pamphlet 141 p. 3 para. 2] p. 157, Para. 3, [NODATEMS].

If a man has a vicious beast, and he allows it freedom, knowing that it will work injury to men, women, and children, he is brought before the law to answer for his carelessness or malignity. But how much better would it be to let such a beast loose, than to license men to deal out poisonous drinks, to rob men of reason and manhood? What common sense is there in licensing men to sell that which destroys men body and soul, claiming that this infamous business brings into the treasury a revenue by which the orphan children of the drunkard can be cared for? The world knows that intoxicating liquor robs men of the brain-nerve power, and sends them into society bereft of reason. The world knows that most horrible crimes have been committed under its influence, and that drunken men have been led by Satan to do as he dictated, and stain their hands in the blood of their neighbours. The law authorises the sale of liquor, and then has to build prisons for its victims; for nine-tenths of those who are taken to prison are those who have learned to drink. They are those who have spent their earnings in the bar-room. What revenue from this traffic can pay for the loss of human reason, for the loss of the image of God in men, for families reduced to suffering and degradation, for children made paupers, who grow up in ignorance and vice, to perpetuate in their posterity the inherited evil tendencies of their drunken fathers? This is the outworking of this dreadful liquor traffic, and thus it perpetuates misery and crime until the sum of wretchedness cannot be told by human voice or portrayed by human pen. [Pamphlet 141 p. 4 para. 1] p. 158, Para. 1, [NODATEMS].

The drunkard has no knowledge of what he is doing when under the influence of the maddening draught, and yet he who sells him that which makes him irresponsible, is protected by the law in his work of destruction. It is legal for him to rob the widow of the food she requires to sustain life. It is legal for him to entail starvation upon the family of his victim, to send helpless children into the streets to beg for a penny or to beseech for a morsel of bread. Day by day, month by month, year by year, these shameful scenes are re-enacted, until the conscience of the liquor-dealer is seared as with a red-hot iron. The tears

of suffering children, the agonised cry of the mother, only serve to exasperate the rumseller. He knows not, nor cares, that the Lord has an account to settle with him. And when his victim is dead, his heart of stone is unmoved. He does not hesitate to collect the debts of the drunkard from his suffering family, and will take the very necessaries from the home to pay the drink bill of the deceased husband and father. What is it to him if the children of the dead starve? He looks upon them as debased and ignorant creatures, who have been abused, kicked about, and degraded, and he has no care for their welfare. [Pamphlet 141 p. 5 para. 1] p. 158, Para. 2, [NODATEMS].

All over the land are the houses of the publican, the places of the liquor vendors,--death-traps, where not only men but youth and children are taken captive by the enemy of souls. The law profess to restrict the work of the liquor-seller by providing that when a man reaches a certain state of inebriety, he is to be denied drink. But who is to judge as to when one has reached the stage where it is unsafe for him to drink more? This is left to the man who is making gain by the weakness of his wretched victim. And there is no law against making our youth into drunkards. The law permits the liquor-vendors to lead them down step by step, until the liquor habit is established, and the young men are drunkards. Better, far better, would it be to give the liquor to the poor, confirmed drunkard who has already been ruined, than to take the very flower of the country and city, and educate our youth in these dreadful habits. Do not the law-makers understand what they will become,--poor inebriates, ruined in body and soul? O, what a terrible condition our world is in! [Pamphlet 141 p. 5 para. 2] p. 158, Para. 3, [NODATEMS].

The drunkard is capable of better things. God has intrusted to him talents with which he was to glorify God; but his fellow-men have laid a snare for his soul, and built themselves up out of his ruin. They have lived in luxury, while their poor brethren whom they have robbed, lived in poverty and degradation. O, how many pleasure-lovers there are, who spend their thousands of pounds to please and amuse themselves, and to gratify their fancies, while the world is full of distress and poverty! The prophet describes these co-labourers with Satan, who are degrading those whom God is seeking to uplift. He says, "They lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their

houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge." Jer. 5:26. [Pamphlet 141 p. 6 para. 1] p. 159, Para. 1, [NODATEMS].

Rulers and law-makers are not ignorant of the misery and degradation, the horrible and unceasing crime, that pollute the world through the influence of the liquor traffic. But though they are not ignorant, they do not take measures to stop the terrible traffic; but shall they escape judgment? "Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" God will require for all this at the hand of him who has helped to speed the drunkard on the way to ruin. "The destruction of the transgressors and of the sinners shall be together." Those who legalise the liquor traffic, and those who make gain by it, and those who are defiled through strong drink, shall be destroyed together. Let not the man who indulges in drink think that he will be able to cover his defilement by casting the blame upon the liquor-dealer; for his own sin for the degradation of his wife and children, he will have to answer. "They that forsake the Lord shall be consumed." Isa. 1:28. [Pamphlet 141 p. 7 para. 1] p. 159, Para. 2, [NODATEMS].

The evil consequent upon the indulgence of depraved appetite is wide-spread, and the earth is corrupted under the inhabitants thereof. The earth withereth under the curse of its sin. What is the trouble? Why is this?--It is because the people have forsaken the law of God, and the earth is cursed under its transgression. Notwithstanding the warnings of God's Word, transgression has increased since the days of Adam, and more and more heavily has the curse pressed upon the human family, on the beasts of the earth, and on the earth itself. Continual transgression of the law of God has brought its sure results. With all his hellish arts Satan has sought to lead men into practices that would destroy and debase, and destruction is sure to him who does not repent and turn to God for his healing grace. [Pamphlet 141 p. 7 para. 2] p. 159, Para. 3, [NODATEMS].

The hands of the liquor-dealers and liquor-drinkers are full of blood; yet the word of God comes to them, "Wash you, make you clean; put away the evil of your doings from

before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." And He adds this gracious invitation: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 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; for the mouth of the Lord hath spoken it." Isa. 1:16-20. [Pamphlet 141 p. 8 para. 1] p. 159, Para. 4, [NODATEMS].

Notes on Health and Temperance Topics.-- "A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women, who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go." [Pamphlet 142 p. 1 para. 1] p. 160, Para. 1, [NODATEMS].

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter; for God purposes to accomplish much through this agency. Present temperance with all its advantages in reference to health. Educate people in regard to the laws of life, so that they may know how to preserve health. The efforts put forth at the present time are not meeting the mind of God. . . . It will require earnest, patient, protracted effort to establish the work and to carry it forward upon hygienic principles. But let fervent prayer and faith be combined with your efforts, and you will succeed."-- Extracts from recent testimonies not yet published. [Pamphlet 142 p. 1 para. 2] p. 160, Para. 2, [NODATEMS].

The Place of Herbs in Rational Therapy--Statements Written By Mrs. E. G. White With Notations and Supplement. [Pamphlet 144 p. 4 para. 1] p. 160, Para. 3, [NODATEMS].

Prayer, Faith and Remedies -- (1) "In regard to the matter of prayer for the sick, many confusing ideas are advanced. One says, He who has been prayed for must walk out in faith, giving God the glory, and making use of no remedies. If he is at a health institute, he should leave it at once. I know that these ideas are wrong, and that if accepted, they would lead to many evils. [Pamphlet 144 p. 4 para. 2] p. 160, Para. 4, [NODATEMS].

"On the other hand, I do not wish to say anything that might be interpreted to mean a lack of belief in the efficacy of prayer. The path of faith lies close beside the path of presumption. [Pamphlet 144 p. 4 para. 3] p. 160, Para. 5, [NODATEMS].

"It is no denial of faith to use rational remedies judiciously. Water, air, and sunshine, these are God's healing agencies. [Pamphlet 144 p. 4 para. 4] p. 160, Para. 6, [NODATEMS].

"The use of certain herbs that the Lord has made to grow for the good of man, is in harmony with the exercise of faith," --MS 31, 1911 (written June 3, 1888) [Pamphlet 144 p. 4 para. 5] p. 160, Para. 7, [NODATEMS].

Learn To (Do for Yourself) (2) "Now in regard to that which we can do for ourselves: There is a point that requires careful, thoughtful consideration. I must become acquainted with myself. I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. [Pamphlet 144 p. 5 para. 1] p. 161, Para. 1, [NODATEMS].

"I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room when in a perspiration; I should show myself an unwise steward to allow myself to sit in a draught, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather. [Pamphlet 144 p. 5

para. 2] p. 161, Para. 2, [NODATEMS].

"I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. [Pamphlet 144 p. 5 para. 3] p. 161, Para. 3, [NODATEMS].

"And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable condition under the doctors God has provided, --pure air, pure water, and the healing, precious sunlight. Water can be used in many ways to relieve suffering. Draughts of clear, hot water taken before eating (half a quart more or less), will never do any harm, but will rather be productive of good. A cup of tea made from catnip herb will quiet the nerves. [Pamphlet 144 p. 6 para. 1] p. 161, Para. 4, [NODATEMS].

Useful Remedies -- "Hop tea will induce sleep. Hop poultices over the stomach will relieve pain. [Pamphlet 144 p. 6 para. 2] p. 161, Para. 5, [NODATEMS].

"If the eyes are weak, if there is pain in the eyes, or inflammation, soft flannel cloths wet in hot water and salt, will bring relief quickly. [Pamphlet 144 p. 6 para. 3] p. 161, Para. 6, [NODATEMS].

"When the head is congested, if the feet and limbs are put in a bath with a little mustard, relief will be obtained. [Pamphlet 144 p. 6 para. 4] p. 161, Para. 7, [NODATEMS].

"There are many more simple remedies, which will do much to restore healthful action to the body. All these simple preparations the Lord expects us to use for ourselves; but man's extremities are God's opportunities. [Pamphlet 144 p. 6 para. 5] p. 161, Para. 8, [NODATEMS].

"If we neglect to do that which is within the reach of nearly ever family, and ask the Lord to relieve pain, when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that we may obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works, and man cooperates with God. Then there is seed time and harvest. [Pamphlet 144 p.

7 para. 1] p. 162, Para. 1, [NODATEMS].

"God has caused to grow out of the ground herbs for the use of man and if we understand the nature of these roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor so frequently, and people would be in much better health than they are today. [Pamphlet 144 p. 7 para. 2] p. 162, Para. 2, [NODATEMS].

"I believe in calling upon the Great Physician when we have used the remedies I have mentioned. In regard to manner of labor we certainly need to be wise as serpents and harmless as doves. We might be very zealous, but it might be an unwise zeal, and serve to hedge up our way. Then there is danger of being so circumscribed in our work as to do very little good."--Letter 35, (Feb. 6, 1890). [Pamphlet 144 p. 7 para. 3] p. 162, Para. 3, [NODATEMS].

(3) "The simpler remedies are less harmful (than drug poisons) in proportion to their simplicity, but in very many cases these are used when not at all necessary. [Pamphlet 144 p. 8 para. 1] p. 162, Para. 4, [NODATEMS].

Every Family to Use Herbs -- "There are simple herbs and roots that every family may use for themselves, and need not call in a physician any sooner than they would call a lawyer. [Pamphlet 144 p. 8 para. 2] p. 162, Para. 5, [NODATEMS].

"I do not think that I can give you any definite line of medicines compounded and dealt out by doctors that are perfectly harmless. And yet it would not be wisdom to engage in controversy over this subject. The practitioners are very much in earnest in using their dangerous concoctions; and I am decidedly opposed to resorting to such things. They never cure; they may change the difficulty to create a worse one. Many of those who practice the prescribing of drugs, would not take the same, or give them to their children. If they have an intelligent knowledge of the human body . . . they must know that we are fearfully and wonderfully made, and that not a particle of these strong drugs should be introduced into this human living organism. [Pamphlet 144 p. 8 para. 3] p. 162, Para. 6, [NODATEMS].

"As the matter was laid open before me, and the sad burden of the result of drug medication, the light was given me

that Seventh-day Adventists should establish health institutions, discarding all these health-destroying inventions, and physicians should treat the sick upon hygienic principles." --Letter 17a, 1893 (written Oct. 2, 1893) [Pamphlet 144 p. 8 para. 4] p. 162, Para. 7, [NODATEMS].

(4) "The intricate names given the medicines are used to cover up the matter, so that none will know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names. [Pamphlet 144 p. 9 para. 1] p. 163, Para. 1, [NODATEMS].

"The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old-fashioned, simple herbs, used intelligently, would have recovered many sick, who have died under drug medication." --Letter 82, 1897 (written Feb. 10, 1897) [Pamphlet 144 p. 9 para. 2] p. 163, Para. 2, [NODATEMS].

Herbs Harmless, Drugs Harmful -- (5) "Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. I would not touch their nostrums to which they give Latin names. I am determined to know, in straight English, the name of everything that I introduce into my system. [Pamphlet 144 p. 9 para. 3] p. 163, Para. 3, [NODATEMS].

"Those who make a practice of taking drugs, sin against their intelligence and endanger their whole after life. [Pamphlet 144 p. 10 para. 1] p. 163, Para. 4, [NODATEMS].

"There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. [Pamphlet 144 p. 10 para. 2] p. 163, Para. 5, [NODATEMS].

"But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure." --MS 86, 1897 (written Aug. 25, 1897) [Pamphlet 144 p. 10 para. 3] p. 163, Para. 6, [NODATEMS].

(6) "Drug medication is to be discarded. On this point the conscience of the physician must ever be kept tender, and true, and clean. The inclination to use poisonous drugs,

which kill, if they do not cure, needs to be guarded against. Matters have been laid open before me in reference to the use of drugs. Many have been treated with drugs, and the result has been death. Our physicians, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sick-room. [Pamphlet 144 p. 10 para. 4] p. 163, Para. 7, [NODATEMS].

Drugs Kill -- "Fever cases have been lost, when had the physicians left off entirely their drug treatment, had they put their wits to work, and wisely and persistently used the Lord's own remedies, plenty of air and water, the patients would have recovered. The reckless use of these things that should be discarded has decided the case of the sick. [Pamphlet 144 p. 10 para. 5] p. 163, Para. 8, [NODATEMS].

"Experimenting in drugs is a very expensive business. Paralysis of the brain and tongue is often the result, and the victims die an unnatural death, when, if they had been treated perseveringly with unwearied, unrelaxed diligence, with hot and cold water, hot compresses, packs and dripping sheets, they would be alive today. [Pamphlet 144 p. 11 para. 1] p. 163, Para. 9, [NODATEMS].

Learn God's Methods -- "Nothing should be put into the human system that will leave a baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, is the reason which has been given me for establishing sanitariums in various localities. . . . [Pamphlet 144 p. 11 para. 2] p. 164, Para. 1, [NODATEMS].

"We must become enlightened on these subjects. The intricate names given medicine are used to cover up the matter, so that none will know what is given them as remedies unless they consult a dictionary. [Pamphlet 144 p. 11 para. 3] p. 164, Para. 2, [NODATEMS].

(7) "As to drugs being used in our institutions, it is contrary to the light which the Lord has been pleased to give. The drugging business has done more harm to our world and killed more than it has helped or cured. The light was first given to me why institutions should be established, that is sanitariums were to reform the medical practices of physicians. [Pamphlet 144 p. 12 para. 1] p. 164, Para. 3, [NODATEMS].

"This is God's method. The herbs that grow for the benefit of man, and the little handful of herbs kept and steeped and used for sudden ailments, have served tenfold, yes, one hundred fold better purposes, than all the drugs hidden under mysterious names and dealt out to the sick. [Pamphlet 144 p. 12 para. 2] p. 164, Para. 4, [NODATEMS].

"It is a delusion and a farce, and the Lord has revealed to me that this practice would not preserve life, but would introduce into the system those things which should never be there, for they would do a deleterious work on the human organism." --Letter 59, 1898 (written Aug. 29, 1898) [Pamphlet 144 p. 12 para. 3] p. 164, Para. 5, [NODATEMS].

(8) "The drug science has been exalted, but if every bottle that comes from every such institution were done away with, there would be fewer invalids in the world today. Drug medication should never have been introduced into our institutions. There was no need of this being so, and for this very reason the Lord would have us establish an institution where He can come in and where His grace and power can be revealed. 'I am the Resurrection and the Life,' He declares. [Pamphlet 144 p. 12 para. 4] p. 164, Para. 6, [NODATEMS].

Learn to Treat Yourself -- "The true method for healing the sick is to tell them of the herbs that grow for the benefit of man. Scientists have attached large names to these simplest preparations, but true education will lead us to teach the sick that they need not call in a doctor any more than they would call in a lawyer. They can themselves administer the simple herbs if necessary. [Pamphlet 144 p. 13 para. 1] p. 164, Para. 7, [NODATEMS].

"To educate the human family that the doctor alone knows all the ills of infants and persons of every age is false teaching, and the sooner we as a people stand on the principles of health reform, the greater will be the blessing that will come to those who would do true medical work. There is a work to be done in treating the sick with water and teaching them to make the most of the sunshine and physical exercise. Thus in simple language, we may teach the people how to preserve health, how to avoid sickness. This is the work of our sanitariums are called upon to do. This is true science."--M.S. 105, (written Aug. 26, 1898) [Pamphlet 144 p. 13 para. 2] p. 164, Para. 8, [NODATEMS].

Discard Human Concoctions -- (9) "Shall physicians continue to resort to drugs, which leave a deadly evil in the system, destroying that life which Christ came to restore? Christ's remedies cleanse the system. But Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying the fine, beautiful arrangements of God. The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest. [Pamphlet 144 p. 14 para. 1] p. 165, Para. 1, [NODATEMS].

"Our Saviour is the restorer of the moral image of God in man. He has supplied in the natural world remedies for the ills of man, that His followers may have life, and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past. The Lord has provided antidotes for disease in simple plants, and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him. We can use water and sunshine and the herbs which He has caused to grow for healing maladies brought on by indiscretion or accident." --MS 65, 1899 (written April 25, 1899) [Pamphlet 144 p. 14 para. 2] p. 165, Para. 2, [NODATEMS].

(10) "It would have been better if from the first all drugs had been kept out of our sanitariums, and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field. These would be just as efficacious as the drugs used under mysterious names, and concocted by human science, and they would leave no injurious effects in the system. [Pamphlet 144 p. 15 para. 1] p. 165, Para. 3, [NODATEMS].

"Thousands who are afflicted might recover their health if, instead of depending upon the drug store for their life, they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach, and leave it weak, unable to digest even simple food without stimulation." --MS 115, 1903 (written Sept. 4, 1902) [Pamphlet 144 p. 15 para. 2] p. 165, Para. 4, [NODATEMS].

(11) "We have been instructed that in our treatment of the

sick we should discard the use of drugs. [Pamphlet 144 p. 15 para. 3] p. 165, Para. 5, [NODATEMS].

"There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life." --MS 73, 1908. [Pamphlet 144 p. 15 para. 4] p. 165, Para. 6, [NODATEMS].

(12) "I have been shown that we should have many more women who can deal especially with the diseases of women, many more lady nurses who will treat the sick in a simple way and without the use of drugs. [Pamphlet 144 p. 16 para. 1] p. 165, Para. 7, [NODATEMS].

Nurses Learn to Use Herbs -- "There are many simple herbs which, if our nurses would learn the value of, they could use in the place of drugs, and find very effective." -- Letter 90, 1908. [Pamphlet 144 p. 16 para. 2] p. 165, Para. 8, [NODATEMS].

"By His own working agencies He has created material which will restore the sick to health. If men would use aright the wisdom God has given them, this world would be a place resembling heaven."--MS 63, 1899. [Pamphlet 144 p. 16 para. 3] p. 166, Para. 1, [NODATEMS].

"We should make decided efforts to heed the directions the Lord has given in regard to the care of the sick. They should be given every advantage possible. All the restorative agencies that the Lord has provided should be made use of in our sanitarium work."--MS 19, 1911. [Pamphlet 144 p. 16 para. 4] p. 166, Para. 2, [NODATEMS].

Figs Used on Malignant Sore -- "When the Lord told Hezekiah that He would spare his life for fifteen years, and as a sign that He would fulfill His promise, caused the sun to go back ten degrees, why did He not put His direct, restoring power upon the King? He told him to apply a bunch of figs to his sore, and that natural remedy, blessed by God, healed him. The God of nature directs the human agent to use natural remedies now." --Letter 182, 1899. [Pamphlet 144 p. 16 para. 5] p. 166, Para. 3, [NODATEMS].

Continue Health Reform -- "Special instruction should be given in the art of treating the sick, without the use of poisonous drugs, and in harmony with the light that God has

given. Students should come forth from the school without having sacrificed the principles of health reform."-- Letter 90, 1908. [Pamphlet 144 p. 17 para. 1] p. 166, Para. 4, [NODATEMS].

Physicians to Teach Laity -- "Those who desire to become missionaries are to hear instruction from competent physicians, who will teach them how to care for the sick, without the use of drugs. Such lessons will be of the highest value to those who go out to labor in foreign countries. And the simple remedies used will save many lives." --MS 83, 1908. [Pamphlet 144 p. 17 para. 2] p. 166, Para. 5, [NODATEMS].

"The Lord will be the Helper of every physician who will work together with Him in the effort to restore suffering humanity to health, not with drugs, but with nature's remedies. Christ is the great physician, the wonderful Healer. He gives success to those who work in partnership with Him."--Letter 142, 1902. [Pamphlet 144 p. 17 para. 3] p. 166, Para. 6, [NODATEMS].

"While the physician uses nature's remedies for physical disease, he should point his patients to Him who can relieve the maladies of both the soul and the body."-- "Ministry of Healing," p. 111. [Pamphlet 144 p. 18 para. 1] p. 166, Para. 7, [NODATEMS].

"In case of sickness, the cause should be ascertained, unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to reestablish right conditions in the system." -- "Ministry of Healing," p. 127 [Pamphlet 144 p. 18 para. 2] p. 166, Para. 8, [NODATEMS].

Other Simple Remedies -- "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,--these are the true remedies." -- "Ministry of Healing," p. 127. [Pamphlet 144 p. 18 para. 3] p. 166, Para. 9, [NODATEMS].

"There are many ways of practising the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of

which thousands are dying. . . . Fresh air, exercise, pure water, and clean sweet premises, are within the reach of all."--5 T 443. [Pamphlet 144 p. 18 para. 4] p. 167, Para. 1, [NODATEMS].

"The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of the mind and heart with which he is called to deal. If he is ignorant of the power of divine grace, he cannot help the afflicted one, but will aggravate the difficulty; but if he has a firm hold upon God, he will be able to help the diseased, distracted mind." --5 T 444. [Pamphlet 144 p. 19 para. 1] p. 167, Para. 2, [NODATEMS].

Rational Treatment for Pneumonia -- (13) "In the winter of 1864, my Willie was suddenly and violently brought down with lung fever. We had just buried our oldest son with this disease, and were very anxious in regard to Willie, fearing that he, too, might die. We decided that we would not send for a physician, but do the best we could with him ourselves by the use of water, and entreat the Lord in behalf of the child. We called in a few, who had faith to unite their prayers with ours. We had a sweet assurance of God's presence and blessing. [Pamphlet 144 p. 19 para. 2] p. 167, Para. 3, [NODATEMS].

"The next day Willie was very sick. He was wandering. He did not seem to see or hear me when I spoke to him. His heart had no regular beat, but was in a constant agitated flutter. We continued to look to God in his behalf, and to use water freely upon his head, and a compress constantly upon his lungs, and soon he seemed as rational as ever. He suffered severe pain in his right side, and could not lie upon it for a moment. This pain we subdued with cold water compresses, varying the temperature of the water according to the degree of the fever. We were very careful to keep his hands and feet warm. [Pamphlet 144 p. 20 para. 1] p. 167, Para. 4, [NODATEMS].

"We expected the crisis would come the seventh day. We had but little rest during his sickness, and were obliged to give him up into other's care the fourth and fifth nights. My husband and myself the fifth day felt very anxious. The child raised fresh blood and coughed considerably. My husband spent much time in prayer. We left our child in careful hands that night. Before retiring my husband prayed long and earnestly. Suddenly his burden of prayer left him,

and it seemed as though a voice spoke to him, and said, Go lie down, I will take care of the child. [Pamphlet 144 p. 20 para. 2] p. 167, Para. 5, [NODATEMS].

"I had retired sick, and could not sleep for anxiety for several hours. I felt pressed for breath, Although sleeping in a large chamber, I arose and opened the door into a large hall, and was at once relieved, and soon slept. I dreamed that an experienced physician was standing by my child, watching every breath, with one hand over his heart, and with the other feeling his pulse. He turned to us and said, 'The crisis has passed. He has seen his worst night. He will now come up speedily, for he has not the injurious influence of drugs to recover from. Nature has nobly done her work to rid the system of impurities.' I related to him my worn-out condition, my pressure for breath, and the relief obtained by opening the door. [Pamphlet 144 p. 21 para. 1] p. 167, Para. 6, [NODATEMS].

Fresh Air -- "Said he, 'That which gave you relief will also receive your child. He needs air. You have kept him too warm. The heated air coming from a stove is injurious, and were it not for the air coming in at the crevices of the windows, would be poisonous and destroy life. (Sic.) Stove heat destroys the vitality of the air, and weakens the lungs. The child's lungs have been weakened by the room being kept too warm. Sick persons are debilitated by disease, and need all the invigorating air that they can bear to strengthen the vital organs to resist disease. And yet in most cases, air and light are excluded from the sick room at the very time when most needed, as though dangerous enemies.' [Pamphlet 144 p. 21 para. 2] p. 168, Para. 1, [NODATEMS].

"This dream and my husband's experience were a consolation to us both. We found in the morning that our boy had passed a restless night. He seemed to be in a high fever until noon. Then the fever left him, and he appeared quite well, except weak. He had eaten but one small cracker through his five days sickness. He came up rapidly, and has had better health than he has had for several days before. This experience is valuable to us."--"Facts of Faith." pages 151-153. [Pamphlet 144 p. 22 para. 1] p. 168, Para. 2, [NODATEMS].

Experience With Charcoal. (14) "A brother was taken sick, with inflammation of the bowels and bloody dysentery. The

man was not a careful health reformer, but indulged his appetite. We were just preparing to leave Texas, where we had been laboring for several months, and we had carriages prepared to take away his brother and his family, and several others who were suffering from malarial fever. My husband and I thought we would stand this expense rather than have the heads of several families die and leave their wives and children unprovided for. Two or three were taken in a large spring wagon on spring mattresses. [Pamphlet 144 p. 22 para. 2] p. 168, Para. 3, [NODATEMS].

"But this man who was suffering from inflammation of the bowels, sent for me to come to him. My husband and I decided that it would not do to move him. Fears were entertained that mortification had set in. Then the thought came to me like a communication from the Lord, to take pulverized charcoal, put water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. We were about one mile from the city of Dennison, but the sick man's son went to a blacksmith's shop, secured the charcoal, and pulverized it, and then used it according to the directions given. The result was that in half an hour there was a change for the better. We had to go on our journey and leave the family behind, but what was our surprise the following day to see their wagon overtake us. The sick man was lying in a bed in the wagon. The blessing of God had worked with the simple means used."--Letter 182,1899. [Pamphlet 144 p. 23 para. 1] p. 168, Para. 4, [NODATEMS].

Charcoal and Smartweed -- "One of the most beneficial remedies is pulverized charcoal in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed, boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient has slept, the turning point came, and recovery was the result. To students, when injured with bruised hands, and suffering with inflammation, I have prescribed this simple remedy with perfect success. The poison of inflammation is overcome, the pain removed, and healing goes on rapidly. The more severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag and dipped in hot or cold water as will best suit the case. This works, like a charm. [Pamphlet 144 p. 24 para. 1] p. 168, Para. 5,

[NODATEMS].

"I expect you will laugh at this; but if I could give this remedy some outlandish name, that no one knew but myself, it would have greater influence."--Letter 82, 1897.
[Pamphlet 144 p. 24 para. 2] p. 169, Para. 1, [NODATEMS].

Charcoal and Olive Oil -- "I will tell you a little about my experience with charcoal as a remedy. For some forms of indigestion, it is more efficacious than drugs. A little olive oil into which some of this powder has been stirred, tends to cleanse and heal. I find it is excellent. . . .
[Pamphlet 144 p. 24 para. 3] p. 169, Para. 2, [NODATEMS].

"Always study and teach the use of the simplest remedies, and the special blessing of the Lord may be expected to follow the use of these means which are within the reach of the common people."--Letter 100, 1903. [Pamphlet 144 p. 25 para. 1] p. 169, Para. 3, [NODATEMS].

Pine, Cedar, and Fir -- (15) "Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health programming."--Letter 95, 1902 (Written June 26, 1902) [Pamphlet 144 p. 25 para. 2] p. 169, Para. 4, [NODATEMS].

The Use of Charcoal for Inflammation Insect Bites, etc.
"On one occasion a physician came to me in great distress. He had been called to attend a young woman who was dangerously ill. She had contracted fever while on the campground and was taken to our school-building, near Melbourne, Australia. But she became so much worse that it was feared she could not live. The physician, Dr. Merritt Kellogg, came to me and said, 'Sister White, have you any light for me on this case? If relief cannot be given our sister, she can live but a few hours.' I replied, 'Send to a blacksmith's shop and get some pulverized charcoal; make a poultice of it, and lay it over her stomach and sides.' The doctor hastened away to follow out my instructions. Soon he returned, saying, 'Relief came in less than half an hour after the application of the poultices. She is now having the first natural sleep she has had for days.'
[Pamphlet 144 p. 25 para. 3] p. 169, Para. 5, [NODATEMS].

"I have ordered the same treatment for others who were suffering great pain, and it has brought relief, and been

the means of saving life. My mother had told me that snake bites and the sting of reptiles and poisonous insects could often be rendered harmless by the use of charcoal poultices. When working on the land at Avondale, Australia, the workmen would often bruise their hands and limbs, and this in many cases resulted in such severe inflammation that the worker would have to leave his work for some time. One came to me one day in this condition, with his hand tied in a sling. He was much troubled over the circumstances; for his help was needed in clearing the land. I said to him, 'Go to the place where you have been burning the timber, and get me some charcoal from the eucalyptus tree, and pulverize it, and I will dress your hand.' This was done, and the next morning he reported that the pain was gone. Soon he was ready to return to his work. [Pamphlet 144 p. 26 para. 1] p. 169, Para. 6, [NODATEMS].

"I write these things that you may know that the Lord has not left us without the use of simple remedies which when used will not leave the system in the weakened condition in which the use of drugs so often leave it. We need well trained nurses who can understand how to use the simple remedies that nature provides for restoration to health, and who can teach those who are ignorant of the laws of health how to use these simple but effective cures."-- Letter 90, 1908. [Pamphlet 144 p. 27 para. 1] p. 170, Para. 1, [NODATEMS].

"Soon there will be no work done in ministerial lines except medical missionary work." C. H. 533. [Pamphlet 144 p. 27 para. 2] p. 170, Para. 2, [NODATEMS].

Drugs Not Recommended : "You are not justified in advocating one school above the others as if it were the only one worthy of respect. Those who vindicate one school of medicine and bitterly condemn another, are actuated by a zeal that is not according to knowledge. With Pharisaic pride some men look down upon others who have received a diploma from the so-called standard school. ... The use of drugs has resulted in far more harm than good, and should our physicians who claim to believe the truth, almost entirely dispense with medicine, and faithfully practice along the line of hygiene , using nature's remedies , far greater success would attend their efforts. There is no need whatever to exalt the method whereby drugs are administered. I know whereof I speak. Brethren of the medical profession, I entreat you to think candidly and put

away childish things. . . . They resort to drugs when greater skill and knowledge would teach them the more excellent way ." Extracts on Medical Work, pages 19-23. Also Loma Linda Messages, page 62, it says: [Pamphlet 144 p. 29 para. 1] p. 170, Para. 3, [NODATEMS].

"The truth for this time, the third angel's message, is to be proclaimed with a loud voice as we approach the great final test. This test must come to the churches in connection with true medical missionary work ." We are told that in time of trouble "there will be sick ones, plenty of them, that will need help" so because of the need, but also "for their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention and cure, and those who will do this will find a field of labor anywhere." C. H. 506. [Pamphlet 144 p. 29 para. 2] p. 170, Para. 4, [NODATEMS].

In the providence of God we have institutions established among us to advance the promulgation of truth, but they do not reach the efficiency they might if the workers were wholly consecrated to God. The Lord has made every provision that these institutions may reach a high standard, that they may attain to a larger growth and wider usefulness, and that those employed in them may possess Christian virtues and graces. But those connected with these instrumentalities are not all devout and spiritual. They do not represent the spirit and character of Christ. They are not ensamples to those connected with them, because they do not live in communion with God, earnestly seeking by faith and fervent prayer to know His will that they may do it. [Pamphlet 149 p. 3 para. 1] p. 170, Para. 5, [NODATEMS].

Missionary Institutions--These instrumentalities are missionary institutions. The Lord designed that they should be a power for good; and if all who are connected with them are consecrated, if they are meek and lowly in heart, Christ will give them most precious lessons in His school. In our health institutions, our publishing houses, our schools, all should work harmoniously to carry out the purpose of God, and everything connected with the institutions should tend toward reform. The managers and helpers should have the true missionary spirit as a daily, abiding principle; for they are in a field that requires the highest kind of missionary work. Our institutions, properly conducted, will exert a far-reaching influence,

and if the managers and workers are Christians, they will be as shining lights. They will educate those connected with them in the principles of truth. [Pamphlet 149 p. 3 para. 2] p. 171, Para. 1, [NODATEMS].

A responsibility to spread the knowledge of right principles rests upon who have received the light. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our institutions. All should realize that these institutions are an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. . . . [Pamphlet 149 p. 4 para. 1] p. 171, Para. 2, [NODATEMS].

The Superintendent--Wisdom is needed in the selection of managers in the various departments. It is impossible for one to control others until he learns to control himself. The superintendent should be a man who loves and fears God. He should sacredly guard his reputation, giving no occasion for anyone to reproach the cause of God. He should not be narrow-minded, a man of one idea. One who is changeable, now indulgent, then cold and unapproachable, or critical, exacting, and domineering, is not fitted for this position, nor is he who will cherish suspicion, jealousy, passion, or stubbornness. These traits are not pleasing to God, and will not be manifested by any who take Jesus for their pattern and counselor. The superintendent must manifest the spirit of Christ; yet he should be firm to restrain evil. A neglect of this duty shows him to be unfit for his position. God requires of a steward that he be found faithful. A manager must be a growing man in order to meet the difficulties as well as the opportunities that are constantly arising. He should be quick to discern what needs to be done, and take active measures to accomplish the work at the right time. There are many rules made, many regulations passed, that fall dead because they are not carried into effect. Time is spent in board meetings, councils, and business meetings, matters are discussed, and resolutions made; and then if these resolutions die a natural death, things are left in a worse state than if no action had been taken. [Pamphlet 149 p. 4 para. 2] p. 171, Para. 3, [NODATEMS].

Those in Responsibility--If those who hold positions of

trust are persons who love and fear God, they will realize that a sacred responsibility is theirs, because of the measure of authority and the consequent influence which their position gives them. They are dealing with varied minds, and they should move discreetly, for they are representatives of the institution. They should be kind and courteous, manifesting Christian politeness toward all with whom they are brought in contact, both believers and unbelievers. Brethren, you are to represent the family to the heavenly King. You are to watch for souls as they that must given an account. We should never forget that Jesus, in the infinite sacrifice that He has made, has proved His love for every man, woman, and child; He has shown what value He places upon every soul. All have been purchased by the price of His own blood. [Pamphlet 149 p. 5 para. 1] p. 171, Para. 4, [NODATEMS].

Let your influence be persuasive, binding people to your hearts, because you love Jesus, and these souls are His purchased possession. This is a great work. If, by your Christlike words and actions, you make impressions that will create in their hearts a hungering and thirsting after righteousness and truth, you are a colaborer with Christ. Those who have a leading influence in the institutions should be men and women who possess devotion and piety, who are not narrow and selfish in any matter; but conscientious, self-denying, and self-sacrificing, ever dealing with the workers as they would wish to be dealt with, having an eye single to the glory of God. Men of such a character will keep the way of the Lord. The workers should seek to make it as easy as possible for those who bear the burden of responsibility, and have many cares and perplexities to engage their attention. [Pamphlet 149 p. 6 para. 1] p. 172, Para. 1, [NODATEMS].

Right Principles--All need to have right principles placed before them in a judicious manner. Men of investigating minds will thus receive the key of knowledge, and will bring out treasures of thought for the enriching of other minds -- thought that will result in the saving of souls. Circumstances will call forth words and decisions in favor of the right, and many will thus be swayed in the right direction. Words and works flowing from the heart imbued with the love and fear of God become a widespread blessing -- a blessing that is carried into the highways and byways of life. [Pamphlet 149 p. 7 para. 1] p. 172, Para. 2, [NODATEMS].

There are words spoken that are not Christlike,-- bitter, harsh, wicked words. This should not be. . . . Leaders in our institutions have many and weighty responsibilities. Their only safety is in keeping their thoughts and impulses under the control of the Great Teacher. They have golden opportunities for doing good; they can speak words in season that will guide and mold the many and varied minds with which they are brought in contact. Daily they should take their stand for God as though it were the last day they should serve in this capacity. Show men and women connected with the institution how pure and noble they may become. Let them see that you have firm confidence in God, and that He is your source of strength, that you are resting wholly upon His promises. Fulfill your duty with promptness, while claiming your heavenly Father's help in overcoming all weakness of character. With the hand of faith grasp the arm of Infinite Power, put your whole being into your work. Ever keep a winning, courteous, kind spirit, and every room may be transformed into a Bethel. . . . [Pamphlet 149 p. 7 para. 2] p. 172, Para. 3, [NODATEMS].

God demands more of us than we are willing to give Him. None are to be forward or obtrusive, but we are quietly to live out our religion, with an eye single to the glory of God. "Learn of Me," says Christ; "for I am meek and lowly in heart." Then we shall shine as lights in the world, without noise or friction. None need fail; for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His designs. He works through His agents, seen and unseen, human and divine. This work is a grand work, and will be carried forward to the glory of God if all who are connected with it will make their works correspond to their profession of faith. Purity of thought must be cherished as indispensable to the work of influencing others. The soul must be surrounded by a pure, holy atmosphere--an atmosphere that will tend to quicken the spiritual life of all who inhale it. . . . [Pamphlet 149 p. 8 para. 1] p. 172, Para. 4, [NODATEMS].

A Lowered Standard--In the present state of society, with the lax morals of not only youth but those of age and experience, there is great danger of becoming careless, and giving especial attention to favorites, and thus creating envy, jealousy, and evil surmising. But few realize that they drive away the Spirit of God with their selfish

thoughts and feelings, their foolish, trifling talk. When admonished, they say, "I meant no harm." What do these frivolous ones mean? Do they forget that that which they sow they shall also reap? This silly, nonsensical conversation reveals a weak character and is an offense to God. If the grace of Christ were planted in their hearts, and striking its roots down deep into good soil, they would bear fruit of an altogether different character. They would be acquiring moral stamina, that strength of purpose and solidity of character which are essential for the great and good work that ought to be done. Others would feel their influence, and would take knowledge of them that they were led and taught by Jesus. [Pamphlet 149 p. 8 para. 2] p. 173, Para. 1, [NODATEMS].

Many of these trifling, frivolous ones make a profession of religion, and this hollow form of godliness has been so long tolerated that it has pervaded our institutions, and extends to our churches. The standard of piety is lowered into the dust. [Pamphlet 149 p. 9 para. 1] p. 173, Para. 2, [NODATEMS].

Careful attention should be given to the moral standing and influence of everyone employed in our institutions. If the workers are in any way impure in heart of life, it will be revealed in their words and actions, notwithstanding their efforts to conceal the truth. If they are not strictly moral, there is danger in employing them, for they will be in a position where they can mislead those who desire to reform, and can confirm them in unholy, defiling practices. . . . [Pamphlet 149 p. 9 para. 2] p. 173, Para. 3, [NODATEMS].

Our probation is short at best; we have no time to spend in erratic movements. The familiarity of married men with married women and with young girls, is disgusting in the sight of God and holy angels. The forwardness of young girls in placing themselves in the company of young men, hanging around where they are at work, entering into conversation with them, talking common, idle talk, is belittling to womanhood. It lowers them, even in the estimation of those who indulge in such things. There is a positive necessity for reform. All frivolity, all undue attention of men to women, or women to men, must be condemned and discontinued. These things have produced great evil in the world. [Pamphlet 149 p. 10 para. 1] p. 173, Para. 4, [NODATEMS].

The first appearance of irregularity in conduct should receive attention. The young should be taught to be frank yet modest in all their associations. They should be taught to respect just rules and authority. If they refuse to do this, after the right kind of labor has been bestowed upon them, let them be dismissed, whatever position they occupy; for they will demoralize others. [Pamphlet 149 p. 10 para. 2] p. 173, Para. 5, [NODATEMS].

God's Purpose for Us--Those who labor in our institutions are there for the purpose of promoting the intellectual and spiritual welfare of those under their care. They must make their work a matter of earnest prayer and study, that they may know how to deal with human minds and accomplish the object before them. . . . [Pamphlet 149 p. 10 para. 3] p. 174, Para. 1, [NODATEMS].

The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath. All the faculties of the soul are to be trained. We must do God's work intelligently. We must know the truth; and to know this is to know God. . . . [Pamphlet 149 p. 11 para. 1] p. 174, Para. 2, [NODATEMS].

Managers and workers, are your souls united to Christ as the branch is united to the living vine? If you have not been renewed in the spirit of your mind, for your soul's sake make no delay to have your life hid with Christ in God. [Pamphlet 149 p. 11 para. 2] p. 174, Para. 3, [NODATEMS].

This is the first business of your life. When Christ is abiding in the heart, you will not be light, trifling, and immodest, but circumspect and reliable in every place, sending forth pure words, like streams from a pure fountain, refreshing all with whom you come in contact. If you decide to continue your idle talk and frivolous conduct, go to some other place, where your influence and example will not be so widely felt in contaminating other souls. What you all need is such a sense of the purity and holiness of Christ as will lead you to despise this pretense of religion, which blesses no one, gives no peace of conscience, no repose of faith. . . . [Pamphlet 149 p. 11 para. 3] p. 174, Para. 4, [NODATEMS].

A Higher Standard Demanded--It is time that we as

Christians reach a much higher standard. God forbid that any institution that He has planted shall become a means of decoying souls, a place where iniquity is taught. Let all learn in the school of Christ, meekness, purity, and lowliness of heart. Let them hang their helpless souls on Jesus. Live in the light shining from the oracles of God. Educate mind and heart to pure, elevated, holy thoughts. "Be ye holy in all manner of conversation." Whatever influence you have, direct it to exalting Jesus, and not self. Unless you do this, you are a false guide, leading souls away from the Truth, the Life, the Light of the world; and the more pleasing and attractive your manners, the greater the harm you do. [Pamphlet 149 p. 11 para. 4] p. 174, Para. 5, [NODATEMS].

I tell you every soul needs a genuine conversion. All your faculties need to be consecrated to God, that you may not encourage the evils prevailing in society, but may counteract them. Many have been cultivating habits that lead directly to earthly and sensual actions; and unless the power of God shall break the snare, souls will be lost in consequence. God has claims upon you that you do not realize; for you have not brought Christ into your lives. Great decision of character will now be necessary on your part, to change this order of things. No weak efforts will accomplish the work. You can not do it for yourselves; you must have the grace of Christ, or you can never overcome. All your plans will prove a failure unless you are actuated by higher motives, and upheld by greater strength, than you can have in and of yourselves. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." There will be no relish for trifling conversation on the part of those who are looking to Jesus for strength, depending upon His righteousness for salvation. By faith they accept Christ as their personal Saviour, and become partakers of the divine nature, having escaped the corruption that is in the world through lust. [Pamphlet 149 p. 12 para. 1] p. 174, Para. 6, [NODATEMS].

"Without Partiality"-- There should be no giving of special favors, or attentions to a few, no preferring of one above another. This is displeasing to God. Let all bear in mind the words of inspiration: "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." When you pass by one who is in need of your sympathy and kindly acts, and bestow

your favors upon others simply because they are more pleasing to you, remember that Jesus is insulted in the person of His afflicted ones. He says, "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." To the surprised inquiry, "Lord, when saw we Thee" thus? the answer is given, "Inasmuch as ye did it not to one of the least of these [who were afflicted and needed your sympathy], ye did it not to Me." "They that be whole need not a physician, but they that are sick." The bruised and wounded, the lame of the flock, are among us, and these test the character of those who claim to be children of God. The Lord will not excuse the wrongdoer. He will never sanction partiality to the wealthy or oppression of the weak. He requires exact and impartial justice; more than this, He requires that His followers shall always have compassion for the suffering, pity and love for the erring. . . . [Pamphlet 149 p. 13 para. 1] p. 175, Para. 1, [NODATEMS].

The question is, Shall we be Bible Christians? Will we disregard the plainest instruction given us in the Word of life, and erect a false standard whereby to measure our characters? Is this a safe thing for us to do? . . . [Pamphlet 149 p. 14 para. 1] p. 175, Para. 2, [NODATEMS].

Let those who claim to be Bible believers act out their faith by obedience to all the requirements of God. Christ has invited you, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." . . . [Pamphlet 149 p. 14 para. 2] p. 175, Para. 3, [NODATEMS].

Do those who claim to believe the Testimonies read and practice their teachings? All the light given in the living oracles and in the Testimonies, which all may read and apply, can condemn them in the day of God if they do not heed the instruction given. . . . [Pamphlet 149 p. 14 para. 3] p. 175, Para. 4, [NODATEMS].

Brethren, the days of our probation are nearly ended. It is time to awake out of sleep. You are in a position of great responsibility. You need to watch unto prayer. Watch against habits of sin. Keep a watch over the tongue. Watch for opportunities to do good and bless others, ever looking to Jesus, growing in grace and a knowledge of the truth. If you want the higher life, you must live the higher life in

the lower life of this world. We are working for time and for eternity. A well built life is formed by living upon the plan of addition, laying up one grace after another, in good works, in faith, patience, temperance, benevolence, courage, self-denial. "Ye are God's husbandry, ye are God's building." Learning or Christ you will not be a jumble of opposites and inconsistencies, to-day sober and devout, to-morrow careless and frivolous. [Pamphlet 149 p. 14 para. 4] p. 175, Para. 5, [NODATEMS].

Christ has made every provision that your character may be harmonious through the grace given you. Then build it harmoniously. Let the structure rise stone on stone. Catch the rays of divine light from Jesus, and let them shine upon the pathway of others who are in darkness. All the universe of God is looking upon us with intense interest. [Pamphlet 149 p. 15 para. 1] p. 176, Para. 1, [NODATEMS].

Important Principles in Institutional Organization--The subject of consolidating our publishing work, to bring it under one management, has been presented to me, and I have been shown what the outcome would be. It would result in bringing all the publishing houses under the control of a man-made power at Battle Creek, which already has far to extensive a rule. It will be urged that since the publishing interest in Battle Creek is under the supervision of the General Conference, matters are placed on a different basis, and that the objections to consolidation are removed. But the same influences that have been leading away from the principles upon which our publishing institutions were founded, are still working. There is a change of name, but to a great degree the management is the same. It is no time for any institution among us to act out the principles of Rome in seeking to bring everything under its own control. . . . [Pamphlet 149 p. 16 para. 1] p. 176, Para. 2, [NODATEMS].

There must be no confederacy to ignore the individuality of the publishing work on the Pacific Coast. Let not our brethren attempt to submerge the identity of the Pacific Press in the publishing house at Battle Creek, thinking to increase the strength of both. The Pacific Press has been led to depend too largely upon Battle Creek; its managers should have discerned the talents to be found on the Pacific Coast, and would have shown true wisdom in securing all the ability possible in order to make their work a complete whole. Let the Battle Creek publishing house and

the Pacific Press regard each other as sister institutions. In cooperation they can exert a healthful influence upon each other, but not in consolidation. These institutions are not to become merged into one. . . . [Pamphlet 149 p. 16 para. 2] p. 176, Para. 3, [NODATEMS].

The light that I have had for years is that these institutions must stand separate, each preserving its own individuality. A nearer relation than this will tend to the injury of both. . . . [Pamphlet 149 p. 17 para. 1] p. 176, Para. 4, [NODATEMS].

I fear that the managers of the Pacific Press have accepted propositions without the careful and prayerful consideration which should have been given them. No proposition should be accepted, no matter whence it may come, unless it is definitely stated in writing, and a copy given to the managers of each institution. Then let several of the leading men together bring the matter before the Lord; spread out the writing before Him, and with earnest prayer seek for clear discernment and sharp discrimination to decide whether the plans proposed are for the glory of God and the good of both institutions. As you ask for wisdom, believe that you receive, and you shall have; for God has promised it. . . . [Pamphlet 149 p. 17 para. 2] p. 176, Para. 5, [NODATEMS].

I repeat, the fact that the General Conference has taken the control of the publishing work does not remove the objection to consolidation. . . . July, 1896. [Pamphlet 149 p. 18 para. 1] p. 177, Para. 1, [NODATEMS].

To the Men in Responsible Positions in Battle Creek-- Granville, N. S. W., September, 1895. Dear Brethren: . . . Consolidation means that all institutions are to be merged into the Battle Creek institutions. For years something of this kind has been proposed by one and another. But according to the light I have had, the plan is wrong, decidedly wrong. Let every institution stand in its own individuality, doing its respective work in its own locality. . . . [Pamphlet 149 p. 18 para. 2] p. 177, Para. 2, [NODATEMS].

The Pacific Press should stand in its own moral independence, carrying on its work beyond the Rocky Mountains, in a little world of its own. See Later Testimony, Page 25. Its managers are responsible to God to

do their work as in full view of the universe of heaven.
[Pamphlet 149 p. 18 para. 3] p. 177, Para. 3, [NODATEMS].

Men are coming to trust in men, and to make flesh their arm; and when that arm is not linked in the arm of Christ, they will find that they are leaning upon a broken reed.
[Pamphlet 149 p. 18 para. 4] p. 177, Para. 4, [NODATEMS].

The publishing houses were established in America in the counsel of God, under His direction and supervision, and they should stand in their own individuality, as sister institutions. Never should they be so related to each other that one shall have power to control the running of the other. If one institution shall adopt a policy which the other does not sanction, the other institution is not to be corrupted, but is to stand in its God-given responsibility, true to the principles that were expressed in its establishment, and carrying forward the work in harmony with those principles. . . . [Pamphlet 149 p. 18 para. 5] p. 177, Para. 5, [NODATEMS].

Every institution should work in harmony with the other institutions, but farther than this they should not go toward confederacy or merging into one. Already there are men who supposing themselves wise, are trying to shape matters according to their ideas. Things may for a time appear to prosper in their hands, but the result will be that which they do not now anticipate. . . . [Pamphlet 149 p. 19 para. 1] p. 177, Para. 6, [NODATEMS].

When every institution is merged into the one that is greatest,--that is, measured by her power of control,--that one will indeed be a ruling power, and if the principles of action in the most powerful institution are corrupted, as is now the case, and as has been in the history of the past, every other institution must follow the same path, else a determined influence will be brought to bear against it. The difficulty is not in the institution, but in the members. [Pamphlet 149 p. 19 para. 2] p. 177, Para. 7, [NODATEMS].

This position to press men into hard places if you can not bring them to your ideas, is not according to God's order. Those who do this when it suits them, are bringing souls into unbelief and temptation, and driving them on Satan's battlefield. They forget that God will deal with them as they deal with their fellow men. God's cause is not to be

molded by one man, or half a dozen men. . . . [Pamphlet 149 p. 19 para. 3] p. 177, Para. 8, [NODATEMS].

God's instrumentalities are not chosen of men, or under their jurisdiction. They are to prepare a people to stand in the day of the Lord. . . . By no sharp dealing or underhand advantage is the Lord to be glorified or His truth served. Money acquired in this way to supply the treasury will benefit no one; for God will not serve with the sins of oppression and selfishness. [Pamphlet 149 p. 20 para. 1] p. 178, Para. 1, [NODATEMS].

It should be written on the conscience as with a pen of iron upon a rock, that no man can achieve true success while violating the eternal principles of right. There must be a cleansing of the institutions similar to Christ's cleansing of the temple of old. "It is written," saith the Lord, "My house shall be called the house of prayer; but ye have made it a den of thieves." There are in our institutions to-day, transactions similar to those that took place in the temple court in Christ's time; and all heaven is looking on. . . . [Pamphlet 149 p. 20 para. 2] p. 178, Para. 2, [NODATEMS].

The publishing houses were brought into existence in a spirit of sacrifice, and no persons should have been permitted to hold a responsible position in the work, who desired to work according to the world's policy. The consecration and purity of the worker will be evidenced by the principles manifested in his attitude toward every child of God. The publishing house was established for the purpose of doing business upon the principles of justice and equity, judging every case without partiality and without hypocrisy. In our institutions the spirit of Christ was to be a witness to the world of the character of God, a living epistle, known and read of all men. . . . [Pamphlet 149 p. 20 para. 3] p. 178, Para. 3, [NODATEMS].

God requires every man to be punctual, just, and without guile in his lips or in his heart. Be righteous in all dealings with your fellow men if you would have not only the name but the character of a Christian. Those who depart from Bible principles, and vindicate their defects as righteous, have never received the true knowledge of Christ or the experience of being in truth doers of the Word. There is nothing in the Word of God that glosses over or excuses one phase of selfishness, one approach to

overreaching or dishonesty. . . . [Pamphlet 149 p. 21 para. 1] p. 178, Para. 4, [NODATEMS].

To the General Conference Committee and the -- Publishing Boards of the Review and Herald and Pacific Press--William St., Granville, April 8, 1894. Dear Brethren: I would address to you words of counsel. I have received a letter from Brother C. H. Jones in reference to changes which it is proposed to make in the publication of our periodicals. Questions are asked in reference to these matters. One is, "Shall our periodicals be combined in one paper or magazine?" . . . [Pamphlet 149 p. 21 para. 2] p. 178, Para. 5, [NODATEMS].

I can not see wisdom in the policy of having all our periodicals combined in one paper or magazine. Each of our periodicals has its own place, and is to do a specific work. Let our brethren inquire, Has the necessity of this work, and its object, changed? If you think so, then wherein? . . . [Pamphlet 149 p. 22 para. 1] p. 178, Para. 6, [NODATEMS].

The present is a time of special peril. In 1890 and 1891 there was presented to me a view of dangers that would threaten the work. . . . Propositions which to their authors appeared very wise would be introduced, looking to the formation of a confederacy that would make Battle Creek, like Rome, the great head of the work, and enable the office of publication there to swallow up everything in the publishing line among us. This is not God's wisdom, but human wisdom. Those matters have been coming up again and again in different aspects, but this policy of consolidation would, if adopted, result in marring the work. God would have His work move firmly and solidly, but no one branch is to interfere with or absorb other branches of the same great work. From time to time for years, in the past, God has been pleased to give me special light on these points. I was shown that the small periodicals, as well as the larger ones, are to come forth from the publishing houses and be scattered like the leaves of autumn to answer the wants of the cause in its growth and extension. . . . [Pamphlet 149 p. 22 para. 2] p. 179, Para. 1, [NODATEMS].

The work of publication was represented to me by the figure which Christ used, the vine. In the different branches of this great work, as in the branches of the

vine, there is to be unity in diversity. This is God's plan, the principle that runs through the entire universe. In God's wise arrangement there is diversity, and yet He has so related each part to others that all work in harmony to carry out His great plan in extending the knowledge of God and of Jesus Christ whom He hath sent. However there may appear to be dissimilarity, the work is one great whole, and bears the stamp of infinite wisdom. God and Christ are one, Christ and His disciples are one, we in Christ, and Christ in God. . . . Each branch bears its burden of fruit, and all together make a harmonious whole, a complete, beautiful unity. This is harmony according to the Lord's order. [Pamphlet 149 p. 23 para. 1] p. 179, Para. 2, [NODATEMS].

Warnings have been given me that the publishing house on the Pacific Coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with envy and jealousy upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. . . . [Pamphlet 149 p. 23 para. 2] p. 179, Para. 3, [NODATEMS].

I understand something about these two institutions, for my husband and I had to lead out in establishing them and carrying them forward. The Lord gave special directions as to how they should be conducted. These principles I have not withheld from those who were numbered as believers in the truth. [Pamphlet 149 p. 24 para. 1] p. 179, Para. 4, [NODATEMS].

The work has been presented to me as, at its beginning, a small, very small rivulet. The representation was given to the prophet Ezekiel of waters issuing "from under the threshold of the house eastward . . . at the south side of the altar." Please read Ezekiel 47. Mark verse 8. . . . This work was represented to me as extending to the east and to the north, to the islands of the sea, and to all parts of the world. As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, not even in Battle Creek. Human wisdom argues that it is more convenient to build up the interest where it has already obtained character and influence; mistakes have been made in this line. Individuality and personal

responsibility are thus repressed and weakened. The work is the Lord's, and the strength and efficiency are not all to be concentrated in any one place. [Pamphlet 149 p. 24 para. 2] p. 179, Para. 5, [NODATEMS].

To the Pacific Press--Twenty years ago (1876), I was surprised at the cautions and warnings given me in reference to the publishing house on the Pacific Coast; that it was ever to remain independent of all other institutions; that it was to be controlled by no other institution, but was to do the Lord's work under His guidance and protection. . . . It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other institution. The hand of power and control at Battle Creek must not reach across the continent to manage it. [Pamphlet 149 p. 25 para. 1] p. 180, Para. 1, [NODATEMS].

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what had been stated to me by the Lord. I told my husband to say, in answer to this proposition, that the Lord had not planned any such action. He who knows the end from the beginning, understands these matters better than erring man. [Pamphlet 149 p. 25 para. 2] p. 180, Para. 2, [NODATEMS].

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers would keep His honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand in its own independence, working out God's plan, under the control of none other but God. [Pamphlet 149 p. 25 para. 3] p. 180, Para. 3, [NODATEMS].

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press; but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a consolidation. Every branch should be

allowed to live, and do its own work. [Pamphlet 149 p. 26 para. 1] p. 180, Para. 4, [NODATEMS].

Mistakes will occur in every institution, but if the managers will learn the lesson all must learn,--to move guardedly,--these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the Word of God his rule of action. Then the blessing of God will rest on him. He can not with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy Word as guidebook. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions. [Pamphlet 149 p. 26 para. 2] p. 180, Para. 5, [NODATEMS].

It is well pleasing to God that we have praise and prayer and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become man's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed; for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by unbelievers, because so many who profess to hold the truth, do not practice its principles in dealing with their fellow men. . . . [Pamphlet 149 p. 26 para. 3] p. 180, Para. 6, [NODATEMS].

If those connected with the work of God will not hear His voice and do His will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly; for it is time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God, should themselves be separated from the work of God, which is so solemn and so important. May, 1896. [Pamphlet 149 p. 27 para. 1] p. 181, Para. 1, [NODATEMS].

Extracts from Personal Letters from Mrs. E. G. White to C. H. Jones--Cooranbong, N. S. W., July 8, 1895. Dear Brother Jones: There is need for the Pacific Press to stand in God, subject to no human power of control in their action. You

are not to hold yourself to seek permission of the authorities of Battle Creek whether you shall or shall not pursue a line of work that seems impressed upon you to do. The Lord is the one to whom you are to be amenable. All the light heretofore given me of God is that these institutions out of Battle Creek should not be absorbed by Battle Creek. It would be an injury to both parties. Each is to stand in harmony one with the other, yet preserve their individuality of action, responsible to God and Him alone. If one pursues a course of selfish action, or of absorbing everything by just or unjust means, my voice can not be silent. I shall be heard, for God has given me His word. I look upon consolidation in unity, and helpfulness of one another, as sound principle; but I do not and can not give my influence to consolidation in blending the institutions in one great whole. . . . [Pamphlet 149 p. 27 para. 2] p. 181, Para. 2, [NODATEMS].

I tell you in the fear of God, stand in God to do His will, to keep the ways of the Lord, to do justice and judgment. Let there be no betrayal of sacred trusts on your part. . . . Walk humbly and softly before God. If God sees the least injustice done to one of His children, He will punish for these things. . . . The Lord God is ruler of the world, ruler of His own subjects. [Pamphlet 149 p. 28 para. 1] p. 181, Para. 3, [NODATEMS].

God would have the Pacific Press Publishing House stand free and clear, and untrammled by any power. God would have every one of His institutions rise above the frosty atmosphere in which the human agent will be if left to himself. Inclined to live and breathe, he must live and breathe in the holy, pure, life-giving atmosphere of heaven, else sentiments, and plans, and resolutions will clog and impede our heavenly advance movements. . . . [Pamphlet 149 p. 28 para. 2] p. 181, Para. 4, [NODATEMS].

Cooranbong, N. S. W., Aug. 2, 1895. . . . I beg of you and all the officials at the Pacific Press to know that every move you make is in the light of the counsel of God. The moves being made of consolidation mean placing all your powers under the jurisdiction of the powers in office at Battle Creek. I say, God forbid that you should adopt the plans and be controlled by the principles that have ruled them like the laws of the Medes and Persians. [Pamphlet 149 p. 29 para. 1] p. 181, Para. 5, [NODATEMS].

God has presented to me, which I have presented to you, that the Pacific Press should stand on its own individuality, relying upon God, doing its work in God, as His instrumentality-- the human agent working with God, contrite in spirit, meek and lowly in heart, ready to be taught of God, but not subject to any earthly power that shall propose plans and ways that are not after the light God has given. Be on guard. Be on guard, and do not sell your religious liberty to any office or to any man, or board or council of men. [Pamphlet 149 p. 29 para. 2] p. 182, Para. 1, [NODATEMS].

True Sense of the Sacredness of the Work--In regard to matters at the Pacific Publishing House, there has not been that faithfulness which God requires. There should be a deeper sense of the sacredness of the work, and each and all should be faithful in their several departments of the work. But there is a great lack of stability with some. When special attentions are shown by young men to the young ladies, and they in turn encourage these attentions, and the company of young men, involving neglect of duties, becoming frivolous and unguarded in deportment, it is wrong to encourage such a course of conduct by retaining them in the office in connection with the work; and when marriages occur no display should be countenanced. [Pamphlet 149 p. 30 para. 1] p. 182, Para. 2, [NODATEMS].

I was shown that there is not, with a number of those at work in the office, a true sense of religious things. Those who have left the East for the Pacific Coast should not in their daily and religious life pursue a course which is not worthy of imitation. They disgrace and misrepresent those who are connected with the work in the East. They should be circumspect in their conduct. Their daily religious life is very defective. Eternal interests are placed below the temporal. I saw that against the names of several now at work in the Signs office was written in the ledger of heaven, "Wanting--weighed in the balance and found wanting." As the searching eyes of the Judge rested upon these unfaithful ones, their countenances became pale, and terror seized them. Some had not been guilty of any great wrong, but they had not let their light so shine before men that others, by seeing their good works, would reflect glory to God. You who are working in the office may avail yourselves of religious privileges if you will, so that you may have spiritual strength to put forth spiritual exercise for your own benefit and that of others. Prayer meetings

are neglected, religious duties are left undone, and the conscience is at ease. What does this spiritual slothfulness say in favor of Christ? Just this, that your own business, or the mechanical work in which you are engaged, is of more consequence than the service of God. [Pamphlet 149 p. 30 para. 2] p. 182, Para. 3, [NODATEMS].

Importance of Religious Services--You may work with earnestness in the performance of your mechanical duties, and then, without interest or earnestness, go to religious service, showing that you have no heart in such service. How can such professors grow? It is impossible. They ever remain dwarfs in religious things, and when the judgment shall sit and the books be opened, their names come under the head of slothful servants,--weighed in the balance and found wanting. [Pamphlet 149 p. 31 para. 1] p. 182, Para. 4, [NODATEMS].

The preached Word will be powerless for the conviction and conversion of souls, while a sleepy, lazy, and backslidden church are all that are left to sustain the efforts of the laborer. The efforts of Christ's ambassadors will be successful only when sustained by an earnest, praying, working people. Prayer meetings are neglected, while concerts, singing schools, and various entertainments are faithfully patronized. "It's only a prayer meeting," is often repeated by church members; I can not call them Christians. Exciting popular lectures will interest the church members and call them out, when the prayer meeting has no attraction for them. This reveals the true spiritual condition of the church. God is not pleased with this state of things. Spiritual and eternal things are not appreciated, while temporal matters are exalted above things of eternal interest. [Pamphlet 149 p. 31 para. 2] p. 183, Para. 1, [NODATEMS].

A prayer meeting will always tell the true interest of the church members in spiritual and eternal things. The prayer meeting is as the pulse to the body; it denotes the true spiritual condition of the church. A lifeless, backslidden church has no relish for the prayer meetings. Young men and women of no depth of religious experience, who are vain and proud and frivolous, can feel no satisfaction in engaging in religious exercises. They prefer to pass the time in flirtations or reading novels, or in other ways of pleasing and gratifying the feelings of the natural heart. [Pamphlet 149 p. 32 para. 1] p. 183, Para. 2, [NODATEMS].

All Should be Workers--Not one of the workers in the office is excused from being a worker in the church of God. Those who are capable of engaging in labor in the office are capable of being workers in the church. There is missionary work to be done everywhere. Everyone in the office who professes the name of Christ should be put into regular, systematic labor of some kind in the church. Every man and woman is required of God to do something for the advancement of His cause. Every institution like the publishing house on the Pacific Coast should have rules and discipline, requiring those who work in the office to be earnest workers in the church. If there is a neglect in attending evening meetings or the meetings on the Sabbath, it should be inquired into, and if valid reasons are not given, they should be urged or admonished to attend these meetings, so essential to their spiritual strength. Without this spiritual strength the influence of these laborers will not be good, and the religious tone in the office will not be correct. Those who profess to be engaged in the sacred work of God should not excuse the neglect of the service of God because of their own work. Such work can be laid aside much better than the service of God, for His strength and grace are every day essential for the performance of daily duties, and the opportunities and privileges for spiritual strength can not be slighted or neglected without backsliding from God. Backsliders are not wanted to engage in the sacred work of God. [Pamphlet 149 p. 32 para. 2] p. 183, Para. 3, [NODATEMS].

In order to retain spiritual life the laborers should improve every means of grace to gather strength, not as spectators, but as workers in the church, doing the duties which must be done in the various departments. There must be respect shown for, and interest in, the worship of God, and faithful attendance upon it, by all those connected with the office who have a name as children of God. As the body needs temporal food, so does the soul need spiritual food, and there should be individual effort put forth by all to place themselves in connection with all the means of grace that have been provided. Every ray of light they can gather to their souls should be cherished, for moral darkness surrounds us everywhere, and is clouding the pathway of all, and leaving its impress of darkness upon the mind, and its baleful influence upon the character. [Pamphlet 149 p. 33 para. 1] p. 183, Para. 4, [NODATEMS].

The Holy Spirit Necessary--Peculiar qualities and powers are developed either for good or evil. In order to have them exercised for good, these powers must be under the controlling influence of the Spirit of God; then their influence will be sensibly felt for good, whatever their possessors may do, or wherever they may be. Each is giving by words and deportment a daily lesson to others, either for their benefit or injury while life shall last. The Lord's service is not regarded by many as sacred and essential, if we judge by their neglect of these sacred privileges. Our own work must be done, but it must not be placed above eternal interests. A faithful discharge of duties in temporal things is necessary, but it should never take the place of religious devotion, and crowd out the time that should be given to it, lest the spiritual strength languish. [Pamphlet 149 p. 34 para. 1] p. 184, Para. 1, [NODATEMS].

How Hearts Become Hardened--There has been a sad departure from right principles. The Word of God declares that God hardened the heart of Pharaoh. This was done when, giving Pharaoh warnings and revealing God's miraculous power before him, he braced himself up to resist the light, and refused to acknowledge the Monarch of heaven and yield to His requirements. Every time that Pharaoh resisted the Spirit of God his heart grew harder and more difficult to impress, until the restraining influence of the Spirit of God was removed. Pharaoh sowed continually the seeds of obstinacy, and he reaped obstinacy, and he kept up his determined spirit of obstinacy till he perished in the Red Sea. [Pamphlet 149 p. 35 para. 1] p. 184, Para. 2, [NODATEMS].

God did not compel Pharaoh to be lost. Every man who is lost destroys himself. When a man turns from the light given of God, and refuses to walk in it, that light becomes darkness to him. When the light comes before him again, it is so dim that he scarcely recognizes it. When the words of reproof come from God to the wrongdoer, there is a stirring of heart, an arousing of conscience. The hearts of the hearers are convicted and Satan trembles for his power. Individuals go from the house of God determined to resist pride, mortify lust, and overcome avarice. But they do not humble their souls before God and repent, and make right the wrongs of the past. They do not make a decided change and plead with God for help, relying on His strength, and the impression soon wears away. They feel for a time the

sense of their condition, but realize not the heinous character of sin. They become indifferent and the old defects of character appear, whether it is pride and vanity, worldliness and selfishness, or petty dishonesty, overreaching in trade, sensuality, or lust for gain. They go forward as eagerly as though they had lost time during the little arousing of conscience. They may, after this relapse, listen to the denunciations against sin and the works of ungodliness, the Spirit of God may rest upon the speaker with unusual fervor, and the power of God be in every word, but they are not much moved; they have been hardened by the stifling of their convictions. [Pamphlet 149 p. 35 para. 2] p. 184, Para. 3, [NODATEMS].

All in Subjection to Christ--Business interests, social endearments, ease, honor, reputation, must be held in subjection to the claims of Christ. We often think we make great sacrifices for the truth, but we do not in reality. The great apostle to the Gentiles, we think, from our standpoint, made sacrifices when he turned from wealth, social distinction, and high honorary titles, to link his name and destiny with that of a peculiar people, everywhere spoken against, but he says he counted all things but loss that he might win Christ. Was he a loser by the exchange? He says he was abundant in labors, in deaths oft, five times he received forty stripes save one, he was stoned, was a night and a day in the deep, in perils by land and by sea, in the city and in the wilderness, from robbers and from his own countrymen; that he performed his mission in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and yet sounding along the line, come down to us from the old hero of faith the words, "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." [Pamphlet 149 p. 36 para. 1] p. 184, Para. 4, [NODATEMS].

When the crown of martyrdom was about to press his brow, he was confined in a dungeon, deprived of comfortable food and clothing, and separated from his many friends; but one, or sometimes two, were with him to receive the words that God spoke to him to be handed down to us. But when his first answer was given to the tyrant Nero, he says, "No man stood with me, but all men forsook me." A solitary

prisoner, on trial for his life, persecuted and abandoned. But did Paul think he was making a great sacrifice in his religious life? There come to us these words from him: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." He affirms that he received the highest consolations: "I am filled with comfort, I am exceeding joyful in all our tribulation." This hero of faith left his testimony, enduring as eternity, upon the work for his time. He molded the character of the age in which he lived by his religious experience and his powerful intellect. [Pamphlet 149 p. 37 para. 1] p. 185, Para. 1, [NODATEMS].

The life of Paul was a success. The influence and work of Paul, the grand reformer, can never perish; they are immortalized. His Christian character shines forth with the brightness of the firmament. The whole Christian life of Paul was a preparation for the future, immortal life. In the dark dungeon, a prisoner for God, he looked over his life with satisfaction, and knowing that he had not been playing a losing game, he exclaims, "I have fought a good fight, I have finished my course, I have kept the faith." Then fixing his eye upon the things that are unseen, the immortal future, which had been the inspiring motive of his Christian life, in confident assurance he exclaims: "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." [Pamphlet 149 p. 38 para. 1] p. 185, Para. 2, [NODATEMS].

In confident expectation of the crown of life, the battle shout of this great warrior comes down along the lines to us, seeming to rob even death of its triumph. Those who will dare to be true to principle and live for God and the future immortal life, who will not submit to the forms, customs, and ideas of this corrupt age, will not be understood by the world, any more than Christ was known and understood. But they are understood in heaven; their names are recorded in the Lamb's book of life. Battle Creek, Mich., Nov. 7, 1879. [Pamphlet 149 p. 38 para. 2] p. 185, Para. 3, [NODATEMS].

Dear Young Friends at Work in the Signs Office: I have been thinking much in regard to you and your religious life since I left the office. I was shown that the office of publication at Oakland should have the most strict

discipline. In this age the young are so weak in moral power that they have but little strength to withstand temptation. [Pamphlet 149 p. 40 para. 1] p. 185, Para. 4, [NODATEMS].

Improper and Premature Courtships--The reason is, they are not truly changed in heart and therefore are unchanged in character. Young men and young women associating together, having weak principles and but little faith and devotion, become easily infatuated with each other and fancy they are in love. Their constant attention to one another soon has its influence, and spiritual things are not appreciated. As in the days before the flood, there is an influence to continually draw the mind from God, and to fasten the affections upon the human instead of the divine. The girls in the office, some of them, are entirely unprepared to serve God; their thoughts are vain and unconsecrated; they are superficial; they have not the fruits of the Christian life. They must have a deep and thorough conversion, or they will never see the kingdom of God. Now, these young persons associating together in the office, forming attachments with view to marriage, and giving themselves up to these attachments, are unfitting themselves for the work. They can not do their work with singleness of purpose, fidelity, and integrity. They are unfitted by this infatuation, and a demoralizing influence is felt all through the office. Young gentlemen and ladies leave their home and home influence and come to labor in the office; and it is a wrong done to their parents to form attachments and contract marriages without their counsel and advice in the matter. Such things grieve the Spirit of God. It is due their parents that they consult them in so important a step, and that they be aided by the experience and mature judgment of their parents. The young men or young women do not look beneath the surface; they see each other under the most favorable circumstances, and do not detect those traits of character which the mother, in her earnest interest for her son or daughter, sees, and knows will make or mar the happiness of those she loves. [Pamphlet 149 p. 40 para. 2] p. 185, Para. 5, [NODATEMS].

When these youth come to the office, the parents feel that they are safe under the guardianship of those in whom they have the highest confidence. Then how cruel to have this confidence abused! These young persons pair off, associate together, the young men escort the favored one to and from meeting, walk and ride together, with no parent's eye to

see or voice to warn; and these attentions ripen into stronger attachments, and marriages are contracted without the knowledge of the parents, and the fifth commandment is broken. [Pamphlet 149 p. 41 para. 1] p. 186, Para. 1, [NODATEMS].

Duty of Manager of the Office--These things should not be allowed in the Signs office. If they can not be broken up, dismiss the parties, write to their parents, and return them to their care and guardianship, making a plain statement of the case. I saw that foolish marriages would be entered into. Young girls are forward, not modest and retiring as they once were. They engage the attention of the young men, do the courting by seeking their attention, hanging around and talking with them. And it is a fact that the associations of the young men and women can not be encouraged without marriage being thought of and soon contracted. I write this to warn the young men and women not to be betrayed into foolish attachments which will prove their ruin in the end. Young men of promise in the office will be beguiled and infatuated with thoughts of marriage that should not enter their minds for years. Just as soon as the step is taken, farewell to their usefulness; they are fettered, and as far as rising higher and filling positions of trust, are useless. [Pamphlet 149 p. 42 para. 1] p. 186, Para. 2, [NODATEMS].

God will accept the services of the young men and young women, if they will consecrate themselves to Him without reserve. But when they begin to form these incautious, immature attachments, devotion, consecration, and religion are made of but little account. It is death to religious fervor, death to growth in grace. It is a time when the most solemn and serious thoughts should occupy the mind, and the most thorough consecration should be cherished. We are forming characters; brick is laid upon brick, one upon another, and the structure is going up, a beautiful temple to God. These young men may rise to almost any height in intellectual advancement and spiritual power. I warn these young men not to marry, and the young ladies not to be given in marriage, until they have gained knowledge, experience, and success in their efforts to reach the high standard for which they have thought to aim. . . . [Pamphlet 149 p. 42 para. 2] p. 186, Para. 3, [NODATEMS].

Necessity of Rules and Discipline--I was shown that God is in no way honored or glorified in these marriages, and

rules must be made to remove this influence from the office. Our youth must take a more elevated standard in the office if they would perfect Christian character. They should be present at the hour of prayer, at the prayer meeting, ready and zealous to do service for God. They want to understand the high claims of God upon them. Great learning is not required, genius or eloquence, but a pure, humble heart, longing for righteousness. If these young men and young women were one tenth as interested in refining the life and in elevating and ennobling the character, that they may do better and holier service for God, as in pleasing and gratifying self, a great and good work would be done by their noble efforts. These youth must habituate themselves to think of something more noble and elevating than themselves. They do not pray, do not watch unto prayer; they are unacquainted with Jesus. They have much to learn and but little time to learn it in; no time to spend in frivolity and gratification of self. If they will see the need of thorough conversion, if they will pray, and watch unto prayer, God will make them wholly His, and they may do much for His cause. But God is dishonored by the thoughts and behavior of many of the young in the office. Those who come to the office with good purposes are spoiled by the unconsecrated influence of some employed there. This must not longer exist. Plain talk and plain action must be taken in these cases. Portland, Ore., May 10, 1880. [Pamphlet 149 p. 43 para. 1] p. 186, Para. 4, [NODATEMS].

What Will Bring Prosperity--I have been instructed by the Lord in regard to some things connected with the office of publication in Oakland, Cal. I saw that financial embarrassment was causing distress of mind, and having a tendency to weaken the courage of those who bear heavy responsibilities. Many prayers are offered that God will work in giving prosperity to the office. I was shown that the Lord will work when the workers will cooperate with Him. When the souls of the workers are knit with Christ, the power of God will be manifest among them. There has been a decided lack of faith. . . . [Pamphlet 149 p. 45 para. 1] p. 187, Para. 1, [NODATEMS].

The world is deluged with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching

power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices, portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. . . . [Pamphlet 149 p. 45 para. 2] p. 187, Para. 2, [NODATEMS].

There is another class of books--love stories, frivolous tales--that are a curse to everyone who reads them, and this although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases, Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems which relate to the mission and work of Christ, the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame. [Pamphlet 149 p. 46 para. 1] p. 187, Para. 3, [NODATEMS].

The youth must take heed what they read, as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds and corrupting human hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with foolish stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your mind sentiments that captivate the imagination, so that you think less of Jesus, and dwell less upon His precious lessons. . . . [Pamphlet 149 p. 46 para. 2] p. 187, Para. 4, [NODATEMS].

The office should be regarded as a school for the education of the workers. There is need of personal effort for their uplifting in all that constitutes a noble character. The minds of many of the youth are already sown with the seeds of evil, that are ready to spring into life and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good occupy the soul and control its powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated. . . . [Pamphlet 149 p. 47 para. 1] p. 188, Para. 1, [NODATEMS].

Power of a Faithful Example--By a godly example, those who occupy responsible positions can maintain the elevated character of the office. Not to do this is to incur guilt, to be unfaithful stewards, blame-worthy before the heavenly intelligences, who are waiting to cooperate with the human agencies in order to save souls. Christians are to shine as lights amid the moral darkness of the world. They are to be representatives of Christ, patterns for all who come within the sphere of their influence. They are exhorted to fidelity, and to the highest attainments of piety. The Word of God is plain upon this point. "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." In our own lives we should present to the world an illustration of the holy character of the truth which we profess to believe. This has not been done by many who are connected with the office. An indolent man occupying a position of trust in our institutions will make upon many minds an impression unfavorable to the truth. "By their fruits ye shall know them." The lights of the world are so to shine that men, by seeing their good works, may be led to glorify our Father who is in heaven. How terrible it is for any who bear His name, to give to the world, through a defective character, a distorted image of Christ! They are constantly stumbling-blocks. . . . [Pamphlet 149 p. 47 para. 2] p. 188, Para. 2, [NODATEMS].

There are those engaged in the work in the office who have no living connection with Christ. Arguments, exhortations, reproofs, correction in righteousness, every consideration urging them to reach a higher standard, is treated with a cool indifference or with silent contempt and persistent

resistance. They know nothing of heart consecration. They are satisfied; their minds have become so debased by their own course that they have no disposition to change. They have no love for anyone but themselves. Shall this state of things continue? . . . [Pamphlet 149 p. 48 para. 1] p. 188, Para. 3, [NODATEMS].

Economy and Indebtedness--It is true that the publishing house has furnished means to support branches of the work in distant fields, and has aided in carrying other enterprises. This is well. None too much has been done. The Lord sees it all. But from the light He has given me, every effort should be made to stand free from debt. This heavy indebtedness is eating into the vitals of the publishing house. [Pamphlet 149 p. 49 para. 1] p. 188, Para. 4, [NODATEMS].

Result of Unselfishness and Sacrifice--Now, if all will go to work unselfishly, with an eye single to the glory of God, humbling their hearts and repenting of their sins, God will work in their behalf. Souls will be converted, and the piety and devotion of the workers will be felt by unbelievers. The only security against failure is to be found in entire surrender to God, daily seeking His counsel in all things, keeping the light burning, and daily reflecting its bright rays to others. [Pamphlet 149 p. 49 para. 2] p. 188, Para. 5, [NODATEMS].

Let a work of reformation, deep and thorough, take place in the office. Let there be seen a spirit of self-sacrifice. Expend your means carefully. Cultivate economy. Do not act toward Christ as though you believed the wicked accusations of the unfaithful servant: "I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." As you look to the cross of Calvary, inquire, "How can I work for the Master?" Do not calculate how little you can do to reach the very lowest standard, but arouse to grasp the fullness that there is in Christ, that you may do much for Him. [Pamphlet 149 p. 49 para. 3] p. 189, Para. 1, [NODATEMS].

Workers who are not diligent and faithful do incalculable harm; they are setting an example for others. There are those in the office who are rendering whole-hearted, cheerful service; but will the leaven not affect them? Shall the office be left without some sincere examples of Christian fidelity? When men claiming to be representatives

of Christ reveal that they are unconverted, their characters degraded, gross, selfish, impure, they should be separated from the office, for their moral powers are so perverted and weakened that they can not be trusted. I know not what I can say to arouse them. Will these sentinels that are sleeping at their post arouse from their deathlike slumber, and come under the vitalizing influence of the Spirit of God? Will they continue to betray sacred trusts, or will they become missionaries for the Master? [Pamphlet 149 p. 50 para. 1] p. 189, Para. 2, [NODATEMS].

Words to the Faithful--There are those connected with the office whose hearts are bound up with the work. They see many things that are not as they should be, but know not what course to pursue to correct the evils. They are pained to see many who profess the truth go astray. To all these the Lord sends reproofs and warnings; the straight and narrow way that leads to life, and the glorious reward, are pointed out, and the perfect standard of Christian character is held up before them. Although some are so estranged from God that they do not recognize His voice. though a strange infatuation leads them in their perversity of heart to strive against the manifestations of the Spirit of God, let not those who are striving earnestly to do the work and will of God become discouraged. Let each work earnestly, prayerfully, holding his torch in his hand, shedding light upon willing and unwilling eyes. Having their orders from heaven, they are to be true and faithful, in all things representing the compassion of Christ. [Pamphlet 149 p. 50 para. 2] p. 189, Para. 3, [NODATEMS].

The consistent religious life, the holy conversation, the unswerving integrity in all business deal, the active, benevolent spirit, the godly example, are the medium through which light is conveyed to the world, and conviction takes hold upon the hearts and consciences of unbelievers. The Lord will work through His human agents if they will cooperate with Him. . . . [Pamphlet 149 p. 51 para. 1] p. 189, Para. 4, [NODATEMS].

May the Lord bless you all with wisdom and grace and His peace, is my prayer. [Pamphlet 149 p. 51 para. 2] p. 189, Para. 5, [NODATEMS].

North Fitzroy, Victoria, December, 1891. [Pamphlet 149 p. 51 para. 3] p. 190, Para. 1, [NODATEMS].

I have a message for you who are engaged in the work at the office, especially for those who are engaged in handling sacred things. [Pamphlet 149 p. 52 para. 1] p. 190, Para. 2, [NODATEMS].

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." [Pamphlet 149 p. 52 para. 2] p. 190, Para. 3, [NODATEMS].

Turning from the Light--Those who turn away from the precious light that God has permitted to shine upon them in messages of warnings, of caution and reproof, would not believe if greater light were shed upon their pathway. They would not be inspired with faith, when they have failed to believe in and act upon the light which has already been given them. "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? . . . He hath blinded their eyes, and hardened their heart." How does the Lord harden the hearts of men? --In the same way in which the heart of Pharaoh was hardened. . . . [Pamphlet 149 p. 52 para. 3] p. 190, Para. 4, [NODATEMS].

Result of Rejecting Light--All are left free to choose whom they will serve. They may listen to the suggestions of Satan, and come to look upon matters as he does, reasoning after the same manner, and the result will be that they will follow the same course of stubborn resistance to the light that Satan pursued in the courts of heaven. Those who reject the light which God sends them, will walk in sparks of their own kindling, and will lie down in sorrow at last. [Pamphlet 149 p. 52 para. 4] p. 190, Para. 5, [NODATEMS].

Serious Danger--Among the workers in the office there are those whose hearts are not pure, whose hands are defiled with iniquity, and whose ways are perverted, so that they in no way represent Christ. Satan is beside them to influence them in a course of evil; and as they yield to him, they influence others to take the same course. . . . [Pamphlet 149 p. 53 para. 1] p. 190, Para. 6, [NODATEMS].

I have been aroused by the Spirit of the Lord to sound an alarm, that these world-bound souls may be awakened to the peril in which they are placed through their course of backsliding. For Christ's sake, let all those who profess

to be Christian's, depart from all iniquity, all dishonesty. For Christ's sake, for your own soul's sake, I urge you to reform. Let there be a solemn consideration of your privileges and responsibilities. Let there not be found among you a selfish, earthly ambition for place and position or money-getting. This spirit prevails to a large extent, and the religion of Christ is brought down to a low, common level. There is great need that the converting power of God may be felt throughout the office, that all may realize that the words of Christ are to be fulfilled in life and character. Every day Jesus is in that office taking note of every worker in every department and line of work. The voice of God speaks to all who are there employed, warning and reproving them in His Word, and through the testimonies of His Spirit. But these warnings are first neglected, then despised, then stubbornly resisted and assailed. [Pamphlet 149 p. 53 para. 2] p. 190, Para. 7, [NODATEMS].

Separation from the World--While the probation is graciously granted to you, come out from the world, separate yourselves from its customs, its maxims, and its influences, and put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof. At whatever cost or humiliation to yourselves, you must do this if you would inherit eternal life. . . . [Pamphlet 149 p. 54 para. 1] p. 191, Para. 1, [NODATEMS].

The whole heart must be entered and purified by the searching Spirit of God. Jesus will not abide in the soul where pride exists; and if we desire His presence, the soul temple must be cleansed of all evil occupants. If the door of the heart is open to Jesus, He will come in, and His presence will expel every unholy thought, and by faith we may hold sweet communion with God. If Jesus abides in the heart, we shall glorify Him in our lives; for the Christian is to let his light shine forth to the world in good works. [Pamphlet 149 p. 54 para. 2] p. 191, Para. 2, [NODATEMS].

Losing the First Love--Many of you have lost your first love, and you are not preparing yourselves by gaining an experience in true devotion and service to God, to stand in the great day of God. It is essential that you become so rooted and grounded in the faith that you will be able to stand when deception and error as a thick cloud will cover the inhabitants of the earth. While good works will not buy your salvation, yet good works are essential for salvation;

for they are an evidence of genuine faith which works by love and purifies the soul. [Pamphlet 149 p. 54 para. 3] p. 191, Para. 3, [NODATEMS].

Unless your heart is stayed upon God, and you are coworker with Christ Jesus, you will be filled with self-confidence, pride, self-sufficiency, and you will be given to the indulgence of self and the sin of unbelief, which so easily besets the soul, and thus you will become the captive of the enemy. You are to work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His own good pleasure. As God works man must cooperate in order that the result designed may be accomplished. But how long have the heavenly intelligences waited in vain for your cooperation, who ought to have been engaged most earnestly in the work of God for this time! [Pamphlet 149 p. 55 para. 1] p. 191, Para. 4, [NODATEMS].

Many of you do not feel the need of a daily and hourly connection with Christ. You do not feel the need of prayer, that you may draw from Christ that which is essential for the maintenance of spiritual life. . . . [Pamphlet 149 p. 55 para. 2] p. 191, Para. 5, [NODATEMS].

Need of a Practical Experience--You are greatly in need of a practical experience in the Christian life. You need to train the mind for the work of God. The character of your religious experience is made manifest largely by the character of the books that you choose to read in your leisure moments. The Bible is the Book of books, and if you love the Scriptures, searching them when you have opportunity, that you may come in possession of the rich treasures of the Word of God, and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read the Scriptures in merely a casual way, without seeking to comprehend the lessons of Christ, that you may comply with His requirements, is not enough. There are rich treasures in the Word of God that can be discovered only by sinking the shaft deep into the mine of truth. [Pamphlet 149 p. 55 para. 3] p. 191, Para. 6, [NODATEMS].

The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but Christ is ready to sweep away the mist of error and superstition, and reveal to us the brightness of the Father's glory, so that

we shall say as did the disciples, "Did not our heart burn within us, while He talked with us by the way?" The psalmist prayed, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," and the Lord regarded his sincere prayer, for the sacred record records his satisfaction in the truth revealed to him. He says: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." How rare is this experience! [Pamphlet 149 p. 56 para. 1] p. 192, Para. 1, [NODATEMS].

The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The Book that was unattractive, because it reveals truths which testify against the sinner, to the converted heart becomes the food of the soul, consolation and joy of the life. The eyes anointed with spiritual discernment behold new beauties in the Word of God, and see that the inspired words of the Scriptures are especially adapted to the needs of the soul. The Sun of Righteousness shines upon the Word, and there is the flashing of divinity through humanity. The Spirit of God speaks to the soul, and the heart of the true believer becomes like a watered garden. To those who love Christ, the Bible is as the garden of God, whose promises are as grateful to the heart as the fragrance of flowers to the senses. Then take up your Bibles, and with fresh interest, begin to study the sacred records of the Old and New Testaments. Work the field of precious truth, until you have a deeper comprehension of the mercy and love of God, who gave His only-begotten Son to the world, that through Him we might have life. . . . [Pamphlet 149 p. 57 para. 1] p. 192, Para. 2, [NODATEMS].

For Christ's sake cease to prostitute your powers to the service of self. Put your undivided interest into the work that has been committed to your hands. Jesus is looking upon you to see what spirit you manifest in the little things of your earthly life. You are now determining what shall be your destiny hereafter, and heaven is worth everything to you. If you accept the grace of Christ, and the gift of His righteousness, you may show by a consistent life that Jesus is all in all to you. His service is reasonable, for He has redeemed you, and every power of your being belongs to Him. You need not make a failure of your Christian life, for Christ has made abundant provision that your faculties may be rightly directed, that your

character may be pure and elevated and noble. [Pamphlet 149 p. 57 para. 2] p. 192, Para. 3, [NODATEMS].

Reaching a High Standard--In becoming a follower of Christ, you need not think it necessary to give up all aspirations to reach a high standard. But if your ambitions have been selfish, and you have sought for the supremacy, and aimed at the glorification of yourself, all this will be changed, and your desire will be to become a diligent, earnest, faithful soldier of the Lord Jesus Christ. The elements of character which lead you to seek for distinction in a worldly life, Jesus will refine and purify and make steadfast, that you may with unselfish purpose seek to become a true coworker with the Majesty of heaven. A holy ambition will take possession of your heart, worthy of the object for which your ability was given. You will have respect to the recompense of the reward that has been purchased for you by the self-denial, the self-sacrifice of the Lord Jesus. . . . [Pamphlet 149 p. 58 para. 1] p. 192, Para. 4, [NODATEMS].

Necessity of Abiding in Christ--If you had been abiding in Christ, your fruit would have been unto purity and holiness. You would not be self-sufficient, heady, and high-minded, but would have been meek and lowly of heart. You would not be filled with envy, jealousy, evil surmising, strife for supremacy and position, esteeming yourselves more highly than the Lord esteems you. Look at the character of the fruit you have borne these years in the past, and then carefully consider the words of Christ. He says: "Ye shall know them by their fruits. . . . A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Many of you know that you are not standing in the light of the Sun of Righteousness. Your works are not the works of righteousness, and should you be cut down as an unfruitful tree, you would lose heaven, and the life that measures with the life of God. You are not ready to close up your accounts here. You need to take heed to yourselves, to watch and pray, to educate your thoughts to think of heavenly things, to educate your lips to speak on heavenly themes, to become familiar with the heavenly atmosphere, and to be able to teach others that which you have learned of Jesus. Let the mind and soul be drawn to the great center of attraction, ever realizing the truth of Christ's words, "Without Me ye can do nothing. "Then will you have more humble views of yourself than you have ever had before. . . . [Pamphlet 149 p. 59 para. 1] p. 193,

Para. 1, [NODATEMS].

If you had let the Word of Christ dwell in you richly, if you had searched the Bible for truth as men seek for hidden treasure, you would have had a precious experience, and as you contemplated the living oracles, daily you would have discovered new beauty in the inspired utterances, and your thoughts and words would have been purified, even as precious metal is purified and refined from dross in the fire of the furnace. . . . [Pamphlet 149 p. 60 para. 1] p. 193, Para. 2, [NODATEMS].

Working for Wages--With many of the workers the spirit of self-sacrifice has greatly diminished because they have lost their first love. Many are grasping for higher wages; but if they were laborers together with God, their wants would be more simple; for they spend money needlessly for things which they would not desire if their hearts were sanctified by the truth. Look at the example given to you in the life of Christ. There are those in the office who have withheld their tithes from the treasury, claiming that they could not see the requirement in the Word of God. But why could they not see it?--It was because selfishness was firmly rooted in the heart. They did not deny self, and make their offering to God. For years they have practiced robbery toward God; but does not the Lord keep a record of all their doings? Most assuredly, for it is written that every man shall be rewarded according as his works have been, judged according to the deeds done in the body, whether they are good or whether they are evil. The Lord will not pass over the embezzlement of His goods. He is testing men to see who will be fit subjects for His kingdom above; for if they disregard His claims here, they will disregard them in the kingdom of heaven. Suppose that all who profess to be followers of Christ should withhold from the Lord His intrusted goods, and appropriate His talents to their own use, and for the advancement of their own glory, how would the work of God move forward in the world? How would those in other nations ever receive the message of truth? The Lord does not rain down money from heaven, but He honors man by intrusting to him His treasures, and He tells him what he must do. Read carefully and prayerfully the instruction the Lord has given to you in Mal. 3:8-12. [Pamphlet 149 p. 60 para. 2] p. 193, Para. 3, [NODATEMS].

Faithfulness in Tithes and Offerings--The question is

asked, "Will a man rob God?" And the answer might be given: "Yes, Lord. Some whom Thou hast honored, and given a place in Thy work, have been engaged in robbing Thee for years. They have indulged themselves, and have centered the good things of life upon themselves, and have refused to act their part in fulfilling the requirements of God." "Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?" Now listen, for God is speaking to you out of His Word. "In tithes and offerings." How does God regard the robbery of His treasury? Listen: "Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Hear the words of the most high God, you who have been robbing God: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house"--not a meager portion, not one half, or one quarter, but "all the tithes, . . . that there may be meat in Mine house." The reason is so plain that it commends itself to everyone who has been cherishing the hateful plant of selfishness,--"that there may be meat in Mine house." The reason that the Lord wants all the tithes in the treasury is that there may not be a scarcity of funds when His providence opens new fields to be occupied by the messengers of truth, that souls as precious in the sight of God as your own may come into the knowledge of the true God and Jesus Christ, whom He hath sent, and in their turn become missionaries to the souls of others. [Pamphlet 149 p. 61 para. 1] p. 194, Para. 1, [NODATEMS].

Blessings of Self-Denial--The standard of truth must be planted in all countries, but the missionary work is not extended as it should be, because those in our offices of publication, and the members of our churches, do not cultivate the precious plant of love, and do not follow in the footsteps of Him who was meek and lowly of heart. Jesus said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." [Pamphlet 149 p. 62 para. 1] p. 194, Para. 2, [NODATEMS].

The follower of Christ has a cross to bear, for the requirement of Christ cuts directly across the inclination of the natural heart, and uproots pride, empties and cleanses the soul of selfishness and self-love, and leads men to deny self daily for Christ's sake. If you will act as Christians, there will be meat in the house of the Lord, whereby the sacred, holy work of God may be extended and advanced in the world; for those who are laborers together with God will bind about their wants, and not spend money for trifles, when souls are perishing for the bread of

life. . . . [Pamphlet 149 p. 62 para. 2] p. 194, Para. 3, [NODATEMS].

The precious Saviour did not limit His gifts; for when He gave Himself, He gave all. He died to bring life and immortality to light, to reveal truth, that men might be drawn to Him. All this was done to save fallen man, and individually we have the privilege of becoming His agents, to cooperate with the angels in communicating to the world the knowledge of this great salvation. Man will never be able to comprehend the great work that the heavenly intelligences are waiting to do through the agency of men in behalf of humanity. [Pamphlet 149 p. 63 para. 1] p. 194, Para. 4, [NODATEMS].

Jesus wants you now to realize your deficiencies while mercy lingers, that you may turn unto Him with your whole heart, and be supplied out of His abundant fullness, so that you shall be perfect, wanting in nothing. "And prove Me now herewith, saith the Lord of hosts." Mark it, this is not man that is addressing you, but the Lord of hosts. Will you hear Him? Will you obey Him? "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." [Pamphlet 149 p. 63 para. 2] p. 195, Para. 1, [NODATEMS].

The religion of Christ is summed up in the words, "Thou shalt love the Lord thy God with all thy heart; . . . thou shalt love thy neighbor as thyself." But through love of the world, through unsanctified ambition, through self-love, and desire for supremacy, many are being conformed to the world, although the command from the gospel of Christ is, "Be not conformed to this world [and the preventive is given]: but be ye transformed by the renewing of your mind." You must have a changed mind, a renewed mind. The power of the Holy Spirit must be felt working upon the heart and character, producing a new man in Christ Jesus. You are to prove to God by unselfishly handling His intrusted goods that you can be trusted with His blessings. You are to trade with His talents, to seek first the kingdom of God and His righteousness--not to seek first your own selfish interests, but to lay up for yourselves

treasures in heaven. [Pamphlet 149 p. 64 para. 1] p. 195, Para. 2, [NODATEMS].

Love Not the World--Every worker should diligently search his own heart. The Lord requires that those who are purchased by the blood of the Son of God should realize that they are God's property, and no longer look upon themselves as their own, and live to serve themselves. Jesus gave His life to save an apostate race, and will those who accept this heavenly gift be selfish, and withhold from the Lord His own? All selfishness, all love of supremacy, originated with Satan. He is the root, and those who partake of his spirit are the branches; but in the day of God both root and branch will be consumed. . . . Can we wonder that the sin of covetousness is so decidedly denounced in the Scripture? "For this ye know, that no . . . covetous man, who is an idolater, hath any inheritance in the kingdom . . . of God." Covetousness is idolatry. Shall we as Christians pay no heed to all the warnings of God? Shall we still be in conformity to the world, when it is forbidden in the Word of God? "Be not conformed to this world." "Let 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." . . . [Pamphlet 149 p. 64 para. 2] p. 195, Para. 3, [NODATEMS].

Every line of business at the office must be regulated so that the purity of the Christian character shall be preserved. . . . They are now to store up for the present and the future, supplies that will provide for the soul in times of emergency. They are to lay up in store the precious gold and silver and precious gems of the Word of God, jewels that will never perish. . . . [Pamphlet 149 p. 65 para. 1] p. 195, Para. 4, [NODATEMS].

God Requires All the Heart--The religion of the Bible must be practiced, for the world is watching you and criticizing your actions. The office at Oakland needs weeding out. Either those who have long been there and who have not realized the sacredness of the work, should be converted, or they should be discharged. It is the duty of everyone in the office who professes to be a Christian to give unmistakable evidence to those who come to the office that he is a Christian in deed and in truth, and that he is working out the principles of the Bible in all his work.

All lightness, all jesting and trifling is to be regarded as unchristian. Let everyone see that you are governed by divine rule, that you are courteous and kind. If you keep the fear of the Lord ever before your eyes, He will work with your efforts, and crown you with success. Satan is continually at work that he may fill the mind with his suggestions, and cause you to follow his counsel. He advises you not to be overscrupulous in regard to honor and integrity, to look out sharply for your own interests, and demand the highest wages for your services. To some degree this is what has brought embarrassment upon the office. When the work is more attentively done, when there is a spirit of consecration, the Lord will hear your prayers, and will work in your behalf. But there is much unfaithfulness, and you need to call a halt, and begin the work of reformation in earnest. Those who are half-hearted and worldly, who are given to gossiping over the imperfections of others, while giving no attention to their own defects of character, should separate from the office, for they will demoralize others by their mischievous tongues. [Pamphlet 149 p. 66 para. 1] p. 196, Para. 1, [NODATEMS].

North Fitzroy, Victoria, Dec. 19, 1891. [Pamphlet 149 p. 67 para. 1] p. 196, Para. 2, [NODATEMS].

Sanitarium, Cal., Nov. 30, 1909. Our people are in constant danger of centering too many interests in one locality; but it is not in the Lord's order that this should be. Again and again messages have been given concerning the dangers of such a course. [Pamphlet 149 p. 68 para. 1] p. 196, Para. 3, [NODATEMS].

In Washington and at Mountain View, our brethren should study diligently the warnings that have been given of the evil results of centering the publishing work and other interests too largely in one place. God is not pleased with the influence that results from such centralization. If all the men who gather thus in one place are wise, experienced men who walk humbly with God, then the world needs these men to stand as the Lord's representatives in many places. We are to seek the honor and glory of God in all things. We have been losing time in Washington and Mountain View by centering so much in these places. [Pamphlet 149 p. 68 para. 2] p. 196, Para. 4, [NODATEMS].

At Washington, D. C., the headquarters of the work, the

men of responsibility have special burdens to bear, yet all who stand in positions of trust do not realize the sacredness of the work in which they are engaged. The heads of each family having workers in the various departments of our institutions must be consecrated, or the unconsecrated influence of the workers will lead to a deviation from righteousness. Unconsecrated workers will unwittingly mingle the common with the sacred, and will lose more and more their discernment of spiritual things. [Pamphlet 149 p. 68 para. 3] p. 196, Para. 5, [NODATEMS].

Only those who receive the seal of the living God will have the passport through the gates of the holy city. But there are many who take upon themselves responsibilities in connection with the work of God, who are not wholehearted believers, and while they remain thus, can not receive the seal of the living God. They trust in their own righteousness, which the Lord accounts as foolishness and presumption. [Pamphlet 149 p. 69 para. 1] p. 197, Para. 1, [NODATEMS].

The workers at Washington and Mountain View need a deep, earnest heart purification through the power and grace of the Holy Spirit or they will never enter the gates of the city of God. They need to realize their need of cleansing from everything like self-importance, or they will become confused in regard to the Lord's work that must go forth in truth and righteousness. Many are self-exalted, and are in danger of taking up with spiritualistic views that are misleading, and that will in the great day of God be found valueless. Great light such as Christ gave to the people is to be given to you, and by you to others. [Pamphlet 149 p. 69 para. 2] p. 197, Para. 2, [NODATEMS].

A transforming work will be done for you as you seek the Lord most earnestly for help, and as you come before the people who have never heard the last message of mercy. Let not those who have made a profession of conversion be found following in ways that will lead them to stand with unbelievers. All the publications advocating the truth for this time, will not save your own souls while the motives that lead to action are not right in the sight of God. Do you love God supremely? Do you love your neighbor as yourself? These are the practical questions to be earnestly considered. [Pamphlet 149 p. 69 para. 3] p. 197, Para. 3, [NODATEMS].

I quote from "Early Writings," from an article written May 14, 1851: [Pamphlet 149 p. 70 para. 1] p. 197, Para. 4, [NODATEMS].

"I saw that many do not realize what they must be in order to live in the sight of the Lord without a High Priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully." [Pamphlet 149 p. 70 para. 2] p. 197, Para. 5, [NODATEMS].

In the centers that are formed in some places, there is constant temptation to carry the work after worldly methods. I have had presented before me the dangers before us in the future. This light I have tried to present with pen and voice. Let the work be carried forward intelligently by men and women of sound faith and strict religious principle. [Pamphlet 149 p. 70 para. 3] p. 197, Para. 6, [NODATEMS].

There is need of greater faith in our ranks. Our people in Washington and Mountain View are not in the state spiritually that God requires of them, and they are not doing the work that is demanded for this time. Some realize in a measure the times in which we live, but only a few seem to be fully awake to the situation. There is a work outside of their regular daily business that should be done. The simplicity of true godliness is not maintained. There needs to be an expression of greater humility. [Pamphlet 149 p. 70 para. 4] p. 197, Para. 7, [NODATEMS].

Matthew, in the fifth chapter, presents before us the work that should be maintained in every place where our offices are established. When the truths presented by Christ in this chapter are understood and practiced, you will be partakers with Christ of His labor and of its rewards. [Pamphlet 149 p. 71 para. 1] p. 198, Para. 1, [NODATEMS].

"Blessed are the poor in spirit," the Saviour said, "for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called

the children of God. [Pamphlet 149 p. 71 para. 2] p. 198, Para. 2, [NODATEMS].

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. [Pamphlet 149 p. 71 para. 3] p. 198, Para. 3, [NODATEMS].

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot 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." [Pamphlet 149 p. 71 para. 4] p. 198, Para. 4, [NODATEMS].

Connected with every center of influence in our work there should be that spiritual experience that is the mark of the Holy Spirit's guidance; for unless the workers consider where they are drifting, they will lose their burden for the work for which these centers are established. They are to labor under the supervision of holy angels. The sacredness of truth is to be preserved in all its holy dignity and power. The characteristics specified by Christ are to be revealed in our work as the mark of Christian service. [Pamphlet 149 p. 72 para. 1] p. 198, Para. 5, [NODATEMS].

Let the perception be keen to see the working of the Spirit of God upon the human heart. When weighed in the balances of the heavenly sanctuary, ambition and the desire to supersede will not weigh as divine acquirements. [Pamphlet 149 p. 72 para. 2] p. 198, Para. 6, [NODATEMS].

We need to experience daily a reconversion. If you have taken advantage in your business dealings which the Lord calls injustice, this must be adjusted before you can be honest and righteous in the sight of God. These things need to be corrected by our people everywhere, but especially in the lives of those who stand as representatives of the

Lord's work in the earth. When you take up this work of readjustment, and getting right with God, the angels of heaven will cooperate with you, giving you discernment to see where you have viewed matters in a wrong light. [Pamphlet 149 p. 72 para. 3] p. 198, Para. 7, [NODATEMS].

Christ and His angels are looking upon your work. They are measuring every action. Let your life represent the meek and lowly Jesus. Strive to do as Christ would do were He in your place. Let there be no disagreement between your measurement of strict integrity and the divine measurement. True, pure principles must govern the life of every soul that shall be pronounced just and righteous in the day of God. [Pamphlet 149 p. 73 para. 1] p. 199, Para. 1, [NODATEMS].

There are many transactions in the business world that the worldling regards as just and honest, but which God condemns. Men lay plans which they regard as right plans, but which do not accord with the true, unselfish principles that Christ has laid down in His Word. And this conformity to the world's standard is coming more and more to be accepted by professing Christians. But the approval of the world will never make an unjust action just, and wrong will stand as wrong before the heavenly universe until it is repented of and put away. [Pamphlet 149 p. 73 para. 2] p. 199, Para. 2, [NODATEMS].

The Lord can not bless the men who corrupt themselves by unjust business dealings, either with their brethren or with worldlings. And those who do such things lose their spirituality; they grow cold and formal and selfish. They gloss over their past mistakes by theories of their own invention that are opposed to the principles of the Word of God. [Pamphlet 149 p. 73 para. 3] p. 199, Para. 3, [NODATEMS].

The principle which should characterize every business dealing is clearly laid down by Christ: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. 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." [Pamphlet 149 p. 74 para. 1] p. 199, Para. 4, [NODATEMS].

The message to the Laodicean church is a message to the church at this time: "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. [Pamphlet 149 p. 74 para. 2] p. 199, Para. 5, [NODATEMS].

"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." [Pamphlet 149 p. 74 para. 3] p. 199, Para. 6, [NODATEMS].

Just as surely as individual work is thoroughly done in the hearts of the believers, there will be individual work done in reaching unbelievers with the message of truth for this time. The folly, the evil surmising, the uplifting of self, which destroy the fervent zeal of the soul, will be put away, and the true believers will be humble of heart, and earnest in their labors for the perishing souls. [Pamphlet 149 p. 75 para. 1] p. 200, Para. 1, [NODATEMS].

Many of our publications have been thrown into the market at so low a figure that the profits are not sufficient to sustain the office and keep good a fund for continual use. And those of our people who have no special burden of the various branches of the work at Battle Creek and Oakland, do not become informed in regard to the wants of the cause, and the capital required to keep the business moving. They do not understand the liability to losses, and the expense every day occurring to such institutions. They seem to think that everything moves off without much care or outlay of means, and therefore they will urge the necessity of the

lowest figures on our publications, thus leaving scarcely any margin. And after the prices have been reduced to almost ruinous figures, they manifest but a feeble interest in increasing the sales of the very books on which they have asked such low prices. The object gained, their burden ceases, when they ought to have an earnest interest and a real care to press the sale of the publications, thereby sowing the seeds of truth, and bringing means into the offices to invest in other publications.-- " Testimonies for the Church," volume 4, page 388. [Pamphlet 149 p. 76 para. 1] p. 200, Para. 2, [NODATEMS].

Our houses of publication are the property of all our people, and all should work to the point of raising them above embarrassment. In order to circulate our publications, they have been offered at so low a figure that but little profit could come to the office to reproduce the same works. This has been done with the best of motives, but not with experienced and far-seeing judgment. [Pamphlet 149 p. 76 para. 2] p. 200, Para. 3, [NODATEMS].

At the low prices of publications, the office could not preserve a capital upon which to work. This was not fully seen and critically investigated. These low prices led people to undervalue the works, and it was not fully discerned that when once these publications were placed at a low figure, it would be very difficult to bring them up to their proper value. . . . [Pamphlet 149 p. 77 para. 1] p. 200, Para. 4, [NODATEMS].

As a people, we need to be guarded on every point. There is not the least safety for any, unless we seek wisdom of God daily, and dare not move in our own strength. Danger is always surrounding us, and great caution should be used that no one branch of the work be made a specialty, while other interests are left to suffer. [Pamphlet 149 p. 77 para. 2] p. 200, Para. 5, [NODATEMS].

Mistakes have been made in putting down prices of publications to meet certain difficulties. These efforts must change. Those who made this move were sincere. They thought their liberality would provoke ministers and people to labor to greatly increase the demand for the publications. [Pamphlet 149 p. 77 para. 3] p. 200, Para. 6, [NODATEMS].

Ministers and people should act nobly and liberally in dealing with our publishing houses. Instead of studying and contriving how they can obtain periodicals, tracts, and books at the lowest figure, they should seek to bring the minds of the people to see the true value of the publications. All these pennies taken from thousands of publications have caused a loss of thousands of dollars to our offices, when a few pennies more from each individual would scarcely have been felt. [Pamphlet 149 p. 77 para. 4] p. 201, Para. 1, [NODATEMS].

The Review and Herald and the Signs of the Times are cheap papers at the full price. The Review is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society. [Pamphlet 149 p. 78 para. 1] p. 201, Para. 2, [NODATEMS].

The same course should be pursued toward the Signs . With slight variations, this paper has been increasing in interest and in moral worth as a pioneer sheet since its establishment. These periodicals are one in interest. They are two instrumentalities in the great field to do their specific work in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other.-- Id. pages 597, 598. [Pamphlet 149 p. 78 para. 2] p. 201, Para. 3, [NODATEMS].

Special Testimony on Canvassing for "Christ's Object Lessons."-- There are in the divine providence, particular periods when we must rise in response to the call of God and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling his requirements to the utmost of our ability. The present is such a time as this. The cause of God is at stake. His institutions are in peril, and because of the terrible burden of debt under which they are struggling, the work is hindered on every side. Just now, in our great necessity, God has made a way through difficulty, and invites us to co-operate with him in accomplishing this purpose. It is his plan that the book, "Christ's Object Lessons," be given for the relief of our schools, and he calls upon all who love the truth, to do their part in placing this book

before the world. In this he is testing his people and his institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice. [Pamphlet 153 p. 1 para. 1] p. 201, Para. 4, [NODATEMS].

We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted under Christ's banner for life service. It is the design of God that we should all glorify him by using every capability as his, regarding his service as the chief end of our existence. He desires us to work to the utmost of our knowledge and power to carry out the purpose for which he has given us life. A decided work is to be done just now to accomplish God's plan. Just now every stoke should tell for the Master in the work of selling "Christ's Object Lessons." God desires his people to be vitalized for work as they have never been before, both for their own good and for the upbuilding of his cause. The work that he calls them to do he will make a blessing to them. Their hearts will be more tender, their thoughts more spiritual, their service more Christlike; for ministering angels will be round about them. Those who do not feel the necessity of doing this work promptly, thoroughly, and earnestly, but who express unbelief and criticism, will lose the peace and joy that come from carrying out the purposes of God. [Pamphlet 153 p. 1 para. 2] p. 201, Para. 5, [NODATEMS].

Let all think soberly; for it is a solemn thing to live. Our lives are not our own; we are kept by the power of God, and Jesus desires to live his life in us, perfecting our characters. The present is an opportunity which God's people can not afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after his own order. Let the very most be made of this, the Lord's opportunity. Let the ministers of our churches, and the presidents of our conferences awaken. Let every church arouse and do to the very utmost of its power. Let every family and every individual consecrate themselves to God, putting the leaven of evil out of their hearts, out of their homes, and out of the church. Let the children act a part. Let all work together; let not the opportunity be lost. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make this an occasion for witnessing for him and his truth, in a world of darkness. Let all make this an opportunity to place themselves where

they will be sure to receive the answer to their prayers; for Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [Pamphlet 153 p. 2 para. 1] p. 202, Para. 1, [NODATEMS].

Much painstaking effort will be required of those who have the burden of this work; instruction must be given, that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and self-sacrifice at every step, sacrifices that none of his followers can ever make, because they have never occupied the position that he occupied. He was the most exalted being in the heavenly courts; but he laid aside all his glory, and came to this earth to suffer for sinners. [Pamphlet 153 p. 3 para. 1] p. 202, Para. 2, [NODATEMS].

In all the self-denial and self-sacrifice required of us in this work, amid all the unpleasant things that occur we are ever to consider that we are yoked up with Christ, partakers with him if his spirit of kindness forbearance, self-denial, and self-sacrifice. This spirit will open the way before us, and give us success in the work, because Christ is our recommendation to the people. If we meet with hardships in our work, let us look to him who is the Author and Finisher of our faith. Then we shall not fail nor be discouraged; we shall endure hardness as good soldiers of Jesus Christ. [Pamphlet 153 p. 3 para. 2] p. 202, Para. 3, [NODATEMS].

When there is constant reliance upon God, a continual practice of self-denial, workers will not be easily repulsed; for they will remember that in every place there are souls for whom the Lord has need, and for whom the devil is seeking, that he may bind them up in his slavery of sin, of disregard for the law of God. The Lord Jesus standing by the side of the canvassers is the chief worker; the Holy Spirit, working with them, makes impressions just where they are needed. [Pamphlet 153 p. 3 para. 3] p. 202, Para. 4, [NODATEMS].

In the Scriptures we read, "Not slothful in business, fervent in spirit, serving the Lord." Every branch of God's work is worthy of diligence, but nothing could be more deserving than this work at this time. None should labor with the expectation of receiving his reward in this life, but with his eyes fixed steadfastly upon the prize at the

end of the race. Men and women are wanted now who are as true to duty as the needle to the pole,--men and women who will work without having their way smoothed, and every obstacle removed. If we seek the Lord and become converted; if of our own choice we become free and joyous in God; if with gladsome consent of the heart we respond to his gracious call, wearing the yoke of Christ, which is one of obedience and service, our difficulties will be removed, our murmurings will be stilled, and many of the questions that may arise will be answered. [Pamphlet 153 p. 4 para. 1] p. 202, Para. 5, [NODATEMS].

I am very glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of his providence. But let none become weary in well-doing, for in due season we shall leap if we faint not. My brethren let us have faith in God, and after we have, by sanctified energy and much prayer, done all that we can in this work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result. [Pamphlet 153 p. 4 para. 2] p. 203, Para. 1, [NODATEMS].

In doing this work a fourfold blessing will be realized,-- a blessing to our schools, to the world, to the church, and to ourselves. While means will be gathered for the relief of the schools, we shall sow the seeds of truth in many souls who will receive it, and be saved by it. The self-sacrificing efforts put forth by the members of our churches, will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit which God will impart. Those who will seek to do God's will, laying out every talent to the best advantage, will become wise in working for the kingdom of God. They will learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. Peace, grace, and power of intellect will be given unto them. [Pamphlet 153 p. 4 para. 3] p. 203, Para. 2, [NODATEMS].

These are the results that will surely come if we fulfill the purpose of God. Then let us all be faithful in this work. Let us do our best in placing this book before the people. Let us carry forward this work without flinching, in the name of the Lord. Let his plan be vindicated, and when this work has been accomplished, God will indicate to us what to do next. Mrs. E. G. White. [Pamphlet 153 p. 5

para. 1] p. 203, Para. 3, [NODATEMS].

Extracts from Testimonies Relative to Emmanuel Missionary College--On the Moving of the Battle Creek College--"The light that has been given me is that Battle Creek has not the best influence over the students in our school. There is altogether too congested a state of things. The school, although it will mean a fewer number of students, ought to be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,--to get out of the city to a place where the students would not see things to remark upon and criticise; where they would not see the wayward course of this one and that one, but would settle down to diligent study. God wants the school to be taken out of Battle Creek. Some may be stirred about the transfer of the school from Battle Creek, but they need not be." [Pamphlet 158 p. 2 para. 1] p. 203, Para. 4, [NODATEMS].

"This move is in accord with God's design for the school before the institution was established, but man could not see how this could be done. There were so many said that the school must be in Battle Creek. Now we say that it must be somewhere else. The best thing that can be done is to dispose of the school's buildings here as soon as possible. Begin at once to look for a place where the school can be conducted on right lines. I am glad to say that Brother --- -- and Brother ----- have made advancement in reform. The question has arisen in regard to Brother ----- connecting with Brother ----- in his work. I asked Brother ----- if he felt called by God to take this position, and he said, No. He said he was satisfied that God wanted him to remain in the school where he had been working. I told him that this was in accordance with the light and evidence given me on the subject. I would say to Brother ----- and Brother -----, you are not to think that you have made a failure in the school. Circumstances have been of a character to cause some misunderstanding. There has been much prejudice indulged in regard to those who stand at the head of the school. Our brethren are to go right along in the work, and let all see that God is working with them, giving them, as his agencies, varied experiences. Those now in charge of the school work here have their hearts blended in unity of purpose, to accomplish the thing which God has designated as the right thing to do. They have undertaken this work irrespective of the opposition that has come up, and the

strife of tongues. These men have a grip on the work. They have been learning, and have planned to establish industrial schools out of the city , where a large space of ground can be secured. They mean to be heroic reformers, to adopt solid, intellectual methods . Their thoughts and plans have been maturing, and now they are prepared for decided action." [Pamphlet 158 p. 2 para. 2] p. 203, Para. 5, [NODATEMS].

"It would be a mistake to take Brother ----- from the school work to engage in another line. It would be a mistake to separate Brother ----- from the school, because he has a spiritual hold upon educational lines of work. With the help of God he can act his part in making the school a success." [Pamphlet 158 p. 4 para. 1] p. 204, Para. 1, [NODATEMS].

"Do not hinder those who have been trying to reach the place where the Lord desires them to stand. Do not tear them to pieces. Let them stand in the strength they have obtained, and let them press the battle to the gates." [Pamphlet 158 p. 4 para. 2] p. 204, Para. 2, [NODATEMS].

The Great Work to be Accomplished-- "The great work to be accomplished now is to establish schools that will prepare the youth for the mansions Christ is preparing for all who do their best in this life to perfect themselves in the knowledge of the work of God. We are thankful that an interest is being shown in the work of establishing schools of a right foundation, as they should have been established years ago. Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. I would say to Brother ----- and Brother -----, go forward in the name of the Lord God of Israel, and the righteousness of God will go before you, and the glory of God will be your reward. God can make the feeble strong. He can give power to the weak." [Pamphlet 158 p. 4 para. 3] p. 204, Para. 3, [NODATEMS].

"I am glad to know that even though I may not live long, God will carry on his work. God will hold up our hands. He will work with those who are carrying forward the school work. He will be with the teachers and students."--
Extracts from talks of Mrs. E. G. White at General Conference, 1901. [Pamphlet 158 p. 4 para. 4] p. 204, Para. 4, [NODATEMS].

The Proceeds from "Christ's Object Lessons" to be Used for Emmanuel Missionary College-- "I have something to write in regard to the school interest. 'Christ's Object Lessons,' in accordance with the Lord's instructions, was donated to our schools for the special purpose of releasing them from debt. And this gave the Review & Herald Publishing Co. opportunity to do a generous work in behalf of the Battle Creek school. If the work of selling 'Christ's Object Lessons' had not been taken up, there would scarcely have been a hope that the debt of the Battle Creek College to the Review office would ever have been paid. From the light given me by the Lord, I know that he will be displeased if the Review & Herald Publishing Co. is in any way exacting with those trying to release our schools from debt. As those in the Review & Herald Publishing Co., see our brethren struggling to free the schools from debt, they are to co-operate with them. Those who have charge of this work have carried a heavy burden." [Pamphlet 158 p. 5 para. 1] p. 204, Para. 5, [NODATEMS].

"The Review & Herald Pub. Co., have profited by the work which has been done to raise the debt on the Battle Creek school. Let those in the Review & Herald remember that their brethren, who have labored so earnestly in behalf of the school, deserve the favors God designs them to have as they seek to establish the school in a more favorable locality. Let not those in the Review & Herald office think that they will do God service by binding about the school interests. God saw that his servants were sacrificing and trying to raise money to free the school from debt." [Pamphlet 158 p. 5 para. 2] p. 204, Para. 6, [NODATEMS].

"The Lord has devised a plan whereby the Battle Creek school may be released from debt, and established in a more favorable location. I hear that there is some thought of locating the school at Berrien Springs, in the southwest of Michigan. I am much pleased with the description of this place. The one hundred and twelve acres of unimproved land will be a great blessing to the school in many ways; also the forty acres of woodland. It will be a great blessing to have cheap water transportation. And the offer of buildings is of great value. The good hand of the Lord appears to be in this opening, and I hope and pray that if this is the place for the school, no hand will be stretched out to prevent the matter from reaching a successful issue. In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to

prevent the carrying forward of this work."-- Unpublished Testimonies relative to the school at Berrien Springs. [Pamphlet 158 p. 6 para. 1] p. 205, Para. 1, [NODATEMS].

Emmanuel Missionary College to Pattern after the Schools of the Prophets-- "Go forward, Brother ----- and Brother ---, saying, I will not fail nor be discouraged. Talk faith, pray in faith, and go forward. Those who have ever been walking in unbelief will throw their past experiences and knowledge as stumbling-blocks in your way. But in the work, it is written, you have the staff that you should take. There is much to be done. You now need to educate, educate, educate. Let no one take away your needed facilities. Have you a printing outfit? This you must have, if you do not have it; for you will want to do much of your own printing, issuing the books and other publications which you need in your work. You need the very best educator to teach type-setting and presswork to the students, giving them the education essential for this class of work." [Pamphlet 158 p. 7 para. 1] p. 205, Para. 2, [NODATEMS].

"You should endeavor to train the very best class of workers, who as teachers and ministers of the gospel will be able to educate others. All who are now connected with the work of education must not follow the same, same old methods. Our schools should be more after the order of the schools of the prophets. Be of good courage in the Lord. Do not talk unbelief. Brethren, look not on the dark side. The Lord has a work for you to do. You need more faith, more hope. Commit the soul to God, as unto a faithful creator." [Pamphlet 158 p. 7 para. 2] p. 205, Para. 3, [NODATEMS].

"Let your faith be strong in God. Look not upon appearances at this time. Brethren, God is testing your faith, but let not your faith fail. Cling to promises, with full faith in the One back of the promise. My brethren, have faith in a living all pitiful, and loving Saviour. I have words given me for you and Brother-----, 'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will keep thee; yea I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded, as a thing of naught. For I, the Lord will hold thy right hand, saying unto thee, fear not; I will help thee. Fear not thou worm Jacob, ye men of Israel, saith the Lord and thy Redeemer, the Holy One of

Israel.' Your business now is simply to trust in the Lord." [Pamphlet 158 p. 7 para. 3] p. 205, Para. 4, [NODATEMS].

Words of Encouragement-- "There are those who, with the Bible as their standard, have been working in the fear of God to carry out the principles of true education. They are not old men, but they are, nevertheless, men whom the Lord desires to place on vantage ground. They have thought to bring into their teachings the principles that would lead the students to become Bible workers. They have walked humbly with God. They have wrestled with difficulties in different places. In their work there have been hard places to pass through, and many obstacles to surmount. There have been stern conflicts and fierce battles. These men are to have opportunity to prove themselves thoroughly trustworthy men." [Pamphlet 158 p. 8 para. 1] p. 206, Para. 1, [NODATEMS].

"But as they have tried to carry forward the work their efforts have been criticised, and the question has been raised, Should not older teachers be brought in to take the burden of this work? It is thought by some that older teachers would do more complete work. But would they? The Lord encouraged these brethren, giving them victories that taught them valuable lessons and strengthened their confidence. The great Teacher wants these men who have been gaining an experience in their work, to continue to carry it forward under his guidance. They possess traits of character that will enable them, if they trust in God, to go forward with success. Their forces must not be weakened; their strength must be added to rather than diminished. They must stand together in unity, showing that nothing is so successful as success." [Pamphlet 158 p. 9 para. 1] p. 206, Para. 2, [NODATEMS].

A Tremendous Struggle-- "In the most trying times they took their stand firmly determined to breast every difficulty, and to free Battle Creek College from debt; also, if it were possible to move the school from Battle Creek. During the General Conference, the way opened for the school to be moved from Battle Creek, with the full approval of our people. Those who have charge of the school at Berrien Springs have been learners in the school of Christ, and he has been working with them preparing them to be acceptable teachers. It has been a tremendous struggle for them to advance in the face of great financial embarrassment. They have planned, contrived, and devised in

every way, with self-denial and self-sacrifice, to bring the school through, and to free it from its burden of debt. Now they begin to see that the way pointed out was the way of the Lord's leading. This is the lesson that the Lord desires many more to learn. [Pamphlet 158 p. 9 para. 2] p. 206, Para. 3, [NODATEMS].

"As young men go out into this work and, in spite of many difficulties, make a success, let not propositions be made that they take up another work, and that the work they have started be given into the charge of men who are older and more experienced. This is not the way to encourage young men. My fellow-workers, persevere in the work which you have begun. Keep at it until you gain victory after victory, remembering that only by succeeding can you demonstrate the genuineness of your success. -- Extracts from Unpublished Testimony July 10, 1902. [Pamphlet 158 p. 10 para. 1] p. 206, Para. 4, [NODATEMS].

Need of Maintaining Simplicity-- "My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just so long as you follow Christ, you will be guided. Maintain your simplicity, and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold and silver and precious stones."-- Extracts from Unpublished Testimony July 17, 1902. [Pamphlet 158 p. 10 para. 2] p. 207, Para. 1, [NODATEMS].

"The Lord will work in behalf of all who will walk humbly with him. He has placed you in a position of trust. Walk carefully before him. He is leading you. God's hand is on the wheel. He will guide the ship through the rocks into the haven. He will take the weak things of this world to confound the things which are mighty. You are not amenable to any man, but are under God's direction. Keep close to him. Do not take worldly ideas as your criterion. Be of good courage in your work." [Pamphlet 158 p. 11 para. 1] p. 207, Para. 2, [NODATEMS].

To The Younger Workers-- "For many years I have kept before our people the need, in the education of the youth, of an equal taxation of the physical and mental powers. The Lord God of Israel is hungry for fruit. We are nearing the close of this earth's history. We have before us a great work,--the closing work of giving the last warning message to a sinful world. The world is out of joint. Christ sees

all the misery and despair of the world,--the sight of which would bow down some of our ministers of large capabilities, with a weight of discouragement so great that they would not know how to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower round of the ladder saying, 'Come up where we are.' But the poor souls do not know where to put their feet. [Pamphlet 158 p. 11 para. 2] p. 207, Para. 3, [NODATEMS].

"Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by his view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness; by the inability of many to begin. Christ welcomes, as it were, the very condition of things that would discourage many ministers. [Pamphlet 158 p. 12 para. 1] p. 207, Para. 4, [NODATEMS].

"The Lord Jesus corrects our erring piety, giving the burden of this work for the poor and needy in the rough places of the earth, to men and women who have hearts that can feel for the ignorant, and for those who are out of the way. The Lord teaches them how to meet these cases. These workers will be encouraged as they see doors opened for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory, taking none of it to themselves. The Saviour is present to help make a beginning through those whose hands are rough and unskilled, but whose hearts are susceptible to pity, and awakened to do something to relieve the woe so abundant. He works through those who can discern mercy in misery, gain in the loss of all things. When the Light of the world passes by, privileges appear in all hardships, right order in confusion, the success and wisdom of God in that which seems to be failure." [Pamphlet 158 p. 12 para. 2] p. 207, Para. 5, [NODATEMS].

"My brethren, in your ministry come close to the people. Uplift those who are cast down. Teach the first principles of the message. Treat calamities as disguised blessings. Treat woes as mercies. Work in a way that will cause hope to spring up in place of despair. We must have workers. We must arouse the people. The common people are to take their places as workers. Sharing the sorrows of their fellow-men as the Saviour shared the sorrows of humanity, they will by faith see him working with them." [Pamphlet 158 p. 12 para. 3] p. 208, Para. 1, [NODATEMS].

How to Deal with Criticism -- May the Lord greatly bless you in your work, my dear brethren. I want you to guard one point. Do not be easily disturbed by what others may say. Know that you are right, and then go ahead. God will certainly lead all who will be led. The great trouble is, that we are unwilling to walk with God. Maintain the simplicity of Christ. Ask God to separate from you everything that would separate you from him, and then walk before him in all humility. Let earnestness, and sincerity, and faith characterize your prayers. The Lord is willing to do for us exceedingly abundantly above all that we ask or think. Talk it, pray it. Do not talk unbelief. We cannot afford to let Satan see that he has power to darken our countenances and sadden our souls. Pray in faith. Let not your faith weaken; for the blessings received are proportionate to the faith exercised. Pray, believe, rejoice! Sing praises to God because he has answered your prayers. Take him at his word. Not one sincere supplication is lost. I long at times to be with you, but I dare not leave my work. I commit you to a covenant-keeping God. May he give you peace, and grace, and health. Do not cease to claim the fullness of his promise. Do not be troubled by the opinions of those who talk for the sake of talking. Let us pray that their tongues may become active and eloquent in the praise of God."-- Extract from Unpublished Testimony, July 31, 1902. [Pamphlet 158 p. 13 para. 1] p. 208, Para. 2, [NODATEMS].

An Appeal to the Ministers and Other Friends of the Berrien Springs School -- "There are times when things do not look as bright and cheerful as we could wish, because difficulties stand in the way of rapid advancement; but we hope, my brethren and sisters, that you all will be encouraged to take a thorough interest in the establishment of the school at Berrien Springs, and aid it by the sale of 'Christ's Object Lessons,' and in other ways. Let the sale of 'Christ's Object Lessons' be taken hold of interestedly in our large cities, and in the smaller settlements. Brethren, wake up. The good hand of the Lord has been with our people in the selection of a good place to locate the school. This place corresponds to the representations given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to build one close to another. There is plenty of ground where students shall be educated to educate the

land. 'Ye are God's husbandry; ye are God's building.'" [Pamphlet 158 p. 14 para. 1] p. 208, Para. 3, [NODATEMS].

"We would have all to understand when canvassing for 'Christ's Object Lessons' that they are doing a work that is essential to be done for the school which should now be going up. The Lord will help each one who will pray and work, and work and pray. The light which I have tried to present before our people is that we must arouse ourselves from sleep, and feel an interest in the school that is to be built up at Berrien Springs. Do not let this matter of erecting suitable buildings fade away from your interest. It is for this purpose that the sale of 'Christ's Object Lessons' should now be vigorously carried forward. Let our prompt action enable the interested ones to make successful the work of moving our school out of Battle Creek." [Pamphlet 158 p. 15 para. 1] p. 208, Para. 4, [NODATEMS].

"The land has been secured, and now the work of preparing suitable buildings is to be entered into without delay. Let all plans be laid, and the fitting place be now selected. Let those who have been faithful workers take right hold and do their best. Let not this work fail. Let the students take right hold of this matter in earnest. Let not managers, teachers, or helpers swing back in their old customary ways of letting their influence negative the very plans the Lord has presented as the best plan for the physical, mental, and moral education of our youth." [Pamphlet 158 p. 15 para. 2] p. 209, Para. 1, [NODATEMS].

"The Lord calls for steps in advance. Because the teachers may never have been trained to physical, manual labor they are not easily persuaded in regard to the very methods to secure for the youth an all-round education, and even the very ones who have been most reluctant to come into line in this matter, had they been given in their youth the physical, mental and moral education combined, might have saved themselves several attacks of illness, and their brain, bone and muscle would at this time be in a more healthful condition because of all the Lord's machinery being proportionately taxed. Precious lessons from the best instructors should be secured in spiritual lines, in agricultural employments, and also in carpentry, and in the printing business. The Lord would have these mechanical industries brought in and taught by competent men." [Pamphlet 158 p. 15 para. 3] p. 209, Para. 2, [NODATEMS].

"Whoever shall take up the work of selling 'Christ's Object Lessons' should have the help and encouragement of their brethren." [Pamphlet 158 p. 16 para. 1] p. 209, Para. 3, [NODATEMS].

Here is a precious sentence or two from another testimony: "You know that I have a deep interest in the school at Berrien Springs. It is the Lord's school, and I will send you his ideas to consider. May he help, and strengthen and bless you. Look and live. He will prepare the way before you, only have faith. I believe that the Lord intends to accomplish through this school a great work. It is the beginning of educational reform." (Signed) Ellen G. White. [Pamphlet 158 p. 16 para. 2] p. 209, Para. 4, [NODATEMS].

Special on Tithing. The Church, Its Mission. The mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. The truth for this time must be carried into the dark corners of the earth, and this work may begin at home. [Pamphlet 166 p. 3 para. 01] p. 209, Para. 5, [NODATEMS].

The followers of Christ should not live selfish lives; but, imbued with the Spirit of Christ they should work in harmony with him. [Pamphlet 166 p. 3 para. 02] p. 209, Para. 6, [NODATEMS].

God's Plan All Sufficient. He has given his people a plan for raising sums sufficient to make the enterprise self sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is of divine origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. [Pamphlet 166 p. 3 para. 03] p. 209, Para. 7, [NODATEMS].

All to Act a Part. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for God: and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. [Pamphlet 166 p. 3 para. 04] p. 210, Para. 1, [NODATEMS].

The treasury will be full if all adopt this system, and the contributors will be left none the poorer. Through

every investment made they will become more wedded to the cause of present truth. They will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life". [Pamphlet 166 p. 4 para. 01] p. 210, Para. 2, [NODATEMS].

No Empty Treasury. If the plan of systematic benevolence was adopted by every individual and fully carried out, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence. Alms giving is a part of gospel religion. [Pamphlet 166 p. 4 para. 02] p. 210, Para. 3, [NODATEMS].

Tithing Founded on Principle. The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it to them. So also will it be a blessing to those who carry it out to the end of time. Our heavenly Father did not originate the plan of systematic benevolence to enrich himself but to be a great blessing to man. He saw that this system of beneficence was just what man needed. [Pamphlet 166 p. 4 para. 03] p. 210, Para. 4, [NODATEMS].

Its Effect on the Church. Those churches who are the most systematic and liberal in sustaining the cause of God are the most prosperous spiritually. [Pamphlet 166 p. 4 para. 04] p. 210, Para. 5, [NODATEMS].

Priority of God's Claims. All should remember that God's claims upon us underlie every other claim. He gives to us bountifully, and the contract which he has made with man is that he is to return to him the tenth of his possessions. God graciously entrusts his stewards with his treasures, but he lays his hand upon the tenth, saying, "This is mine". Just in proportion as God has given his property to man, so man is to pay a faithful tithe of all his substance. This distinct arrangement was made by *Jesus Christ himself*. [Pamphlet 166 p. 5 para. 01] p. 210, Para. 6, [NODATEMS].

Eternal Results. This work involves solemn and eternal results, and it is too sacred to be left to human impulse. We should not feel free to deal with this matter as we may choose. [Pamphlet 166 p. 5 para. 02] p. 211, Para. 1, [NODATEMS].

Reserve Fund. In answer to the claims of God, regular reserves should be set apart as sacred to his work. Besides the tithe God demands the first-fruits of our increase as his. These he has reserved, in order that his work may be amply sustained, and that his servants may not be limited to a meager supply. The Lord's messenger's should not be handicapped in their work of holding forth the word of life. As they teach the truth they should have means which they can invest for the advancement of the work which must be done at the right time, in order to have the best and most saving influence. Deeds of mercy must be done; the poor and suffering must be aided. Gifts and offerings should be appropriated for this purpose. Especially in new fields, where the standard of truth has never yet been uplifted, this work must be done. [Pamphlet 166 p. 5 para. 03] p. 211, Para. 2, [NODATEMS].

Full Treasury. If all, both old and young, would do their duty, there would be no dearth in the treasury. If all would pay a faithful tithe, and devote to the Lord the first-fruits of their mercies there would be a full supply of funds for his work. [Pamphlet 166 p. 6 para. 01] p. 211, Para. 3, [NODATEMS].

A Want and Why. But the law of God is not respected or obeyed, and this has brought a pressure of want. All the good that man enjoys comes because of the mercy of God. He is the great and bountiful giver of all. His love is manifest to all in the abundant provision which he has made for man. He has given us probationary time in which to form characters that will fit us for the courts above. And it is not because he needs anything that he asks us to reserve part of our possessions for him. [Pamphlet 166 p. 6 para. 02] p. 211, Para. 4, [NODATEMS].

A Lesson From Eden. The Lord created every tree in Eden pleasant to the eyes and good for food, and he bade Adam and Eve freely enjoy his bounties. But he made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of his ownership of all. Thus he gave them an opportunity to demonstrate their faith and trust in him and their perfect obedience to his requirements. So it is with God's claims upon us. He places his treasures in the hand of humanity, but requires that one tenth shall be faithfully laid aside for his work. He teaches us the

lesson that he requires this portion to be placed in his treasury. It is to be rendered to him as his own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means many be flowing into his treasure-house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we prove that we realize that all belongs to God. And has not the Lord a right to demand this much of us? Did he not give us his only begotten Son because he loved us and desired to save us from death? And shall not our gratitude offerings flow into the Lord's treasury, to be drawn therefrom to advance his kingdom in the earth? God is the owner of all our goods, and shall not gratitude to him prompt us to make free-will offerings and thank offerings thus acknowledging His ownership of soul, body, spirit and property? [Pamphlet 166 p. 6 para. 03] p. 211, Para. 5, [NODATEMS].

Why Are Means Not Abundant? Had God's plan been followed means would now be flowing into his treasury; and funds to enable ministers to enter new fields, and workers to unite with ministers to lift up the standard of truth in the dark places of the earth would be abundant. [Pamphlet 166 p. 7 para. 01] p. 212, Para. 1, [NODATEMS].

No Excuse. Why? It is a heaven appointed plan that men should return to the Lord his own; and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibility God has laid upon them. Those who claim that they cannot see this to be their duty, reveal to the heavenly universe, to the church, and to the world that they do not want to see this plainly stated requirement. They think that if they followed the Lord's plan, they would detract from their own possessions. In the covetousness of their selfish souls, they desire to have the whole capital, both principal and interest, that they may use it for their own benefit. [Pamphlet 166 p. 8 para. 01] p. 212, Para. 2, [NODATEMS].

God lays his hand upon all man's possessions, saying "I am the owner of the universe, and these goods are mine. [Pamphlet 166 p. 8 para. 02] p. 212, Para. 3, [NODATEMS].

Terrible Responsibility. The tithe you have withheld I reserved for the support of my servants in their work of

opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using my reserve fund to gratify your own desires, you have robbed souls of the light which I made provision they should receive. You have had opportunity to show loyalty to me, but you have not done so, you have robbed me; for you have stolen my reserve fund." "Ye are cursed with a curse." [Pamphlet 166 p. 8 para. 03] p. 212, Para. 4, [NODATEMS].

One More Chance. The Lord is long-suffering and gracious, and he gives those who have done this wickedness another chance. "Return unto me", he says, "and I will return unto you". But they say, "Wherein shall we return?" Their means have been made to flow in channels of self-service and self-glorification, as if their goods were their own, and not lent treasures. Their perverted consciences have become so hard and unimpressible that they do not realize what great wickedness they have done in so hedging up the way that the cause of truth could not advance. Man, finite man, through using for himself the talents which God has reserved to publish salvation, to send the glad news of a Saviour's love to perishing souls, and hedging up the way by his selfishness, inquires, [Pamphlet 166 p. 8 para. 04] p. 212, Para. 5, [NODATEMS].

Robbing God.

"Wherein have we robbed Thee?" God answers, "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." The whole world is engaged in robbing God. With the money he has lent them they indulge in dissipation, in amusements, reveling, feasting, and disgraceful indulgences. [Pamphlet 166 p. 9 para. 01] p. 213, Para. 1, [NODATEMS].

To Judgment. But God says, "I will come near you to judgment." The whole world will have an account to settle in that great day when every one shall receive sentence according to his deeds. [Pamphlet 166 p. 9 para. 02] p. 213, Para. 2, [NODATEMS].

A Blessing Pledged. God pledges himself to bless those who will obey his commandments, "Bring ye all the tithes into the store-house, 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." [Pamphlet 166 p. 9 para. 03] p. 213, Para. 3, [NODATEMS].

Does This Mean You? With these words of light and truth before them, how dare men neglect so plain a duty? How dare they disobey God when obedience to his requirements mean prosperity in temporal and spiritual things, and disobedience means the curse of God? Satan is the destroyer. God cannot bless those who refuse to be faithful stewards. All he can do is to permit Satan to do his destroying work. We see calamities of every shape and in every degree coming upon the earth, and why?--The Lord's restraining power is not exercised. The world has disregarded the word of God. They live as tho there were no God. Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest. "Your words have been stout against me, saith the Lord. Yet ye say, what have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea they that work wickedly are set up; yea, they that tempt God are even delivered." [Pamphlet 166 p. 10 para. 01] p. 213, Para. 4, [NODATEMS].

Who Complain. Those who withhold from God his own make these complaints: The Lord asks them to prove him by bringing their tithe into his storehouse, and to see whether he will not pour them out a blessing. But they cherish rebellion in their hearts, and complain of God, and at the same time they rob him, and embezzle his goods. When their sin is presented to them, they say, "I have had adversity: my crops have been poor; but the wicked are prospered. It does not pay to keep the ordinance of the Lord." But God does not want any to walk mournfully before him. Those who thus complain of God have brought their adversity on themselves. They have robbed God, and his cause has been hindered because the money which should have flowed into his treasury was used for selfish purposes. [Pamphlet 166 p. 11 para. 01] p. 214, Para. 1, [NODATEMS].

Disloyalty Shown. They showed their disloyalty to God by failing to carry out his prescribed plan. When God

prospered them, and they were asked to give him his portion, they shook their heads, and could not see that it was their duty. They closed the eyes of their understanding, that they might not see it. They withheld the Lord's money, and hindered the work which he designed should be done. [Pamphlet 166 p. 11 para. 02] p. 214, Para. 2, [NODATEMS].

Cause of Failure. God was not honored by the use of his entrusted goods. Therefore he let the curse fall upon them, permitting the spoiler to destroy their fruits and to bring calamities upon them. [Pamphlet 166 p. 11 para. 03] p. 214, Para. 3, [NODATEMS].

Honest Tithing. Not only does the Lord claim the tithe as his own, but he tells us *how* it should be reserved for him. He says, "Honor the Lord with thy substance, and with the *first fruits* of thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, *even though it should be otherwise an honest tithe. Let God's portion be first set apart.* I Cor. 16:2, applies also to tithing. [Pamphlet 166 p. 12 para. 01] p. 214, Para. 4, [NODATEMS].

Solemn Appeal. There is a work to be done in the churches. A different testimony must go forth. I am terribly alarmed. Throughout the churches there are selfishness and sin, dishonesty, unbelief, criticism and fault-finding. It is high time to awake out of sleep. You who have long lost the spirit of prayer, pray, pray earnestly. Pity thy suffering cause; pity the church, pity the individual believers, thou Father of mercies. Take from us everything that defiles, deny us what thou wilt; but take not from us thy Holy Spirit. [Pamphlet 166 p. 12 para. 02] p. 214, Para. 5, [NODATEMS].

The Church's Need. The churches need to be impressed with the fact that it is their duty to deal honestly with the cause of God, not allowing the guilt of the worst kind of robbery to rest upon them, that of robbing God in tithes and offerings. Instead of bringing the work down to a low figure it is your duty to bring the minds of the people to understand that "the laborer is worthy of his hire". [Pamphlet 166 p. 12 para. 03] p. 215, Para. 1, [NODATEMS].

Shall it be Small Pay? When settlements are made with the laborers in his cause, they should not be forced to accept

small remuneration because there is a lack of means in the treasury. Many have been defrauded of their just dues in this way, and it is just as criminal in the sight of God, as for one to keep back the wages of those who are employed in any other regular business. It is the worst kind of generalship to allow a conference to stand still or to fail to settle its honest debts. There is a great deal of this done: and whenever it is done, God is displeased. [Pamphlet 166 p. 13 para. 01] p. 215, Para. 2, [NODATEMS].

There has not been money in the treasury to supply ministers for the service of God. [Pamphlet 166 p. 13 para. 02] p. 215, Para. 3, [NODATEMS].

Why should ministers be half paid, and at the same time talk so begrudgingly of that which they do receive? When this work shall cease in our churches, a living testimony will go forth from human lips, under the operation of the Holy Ghost. [Pamphlet 166 p. 13 para. 03] p. 215, Para. 4, [NODATEMS].

Ministers' Work. The Auditing Committee has not always tried with most humble prayer for guidance, to act in every case toward the servants of Jesus Christ as they would to the person of Christ, or as they themselves would wish to be treated. But, said Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is a very serious matter that men, by the word of their own mouth, and some in a hardened sang-froid manner, have decided what means shall go to the workers in the field. I will give you a chapter in my experience. We have found it necessary to build a home, and have hired carpenters, painters and others to do the several portions of the work. The master workman has two dollars per day, working eight hours only. As soon as the eight hours are over, the tools are laid aside, and work ceases. These men do not receive according to the amount of work done, but according to the hours worked. If a man is not an apt, quick, workman, but loiters over his work, that is the loss of the one who pays him. Another may be a much quicker workman, showing that he has intellect and can use it; his aptitude and correct judgement may be a treasure to him and a satisfaction to his employer, but he may receive only the same wages. After the week's work is done, and payment is made, the amount of work done has nothing to do with the sum received. A slow un-profitable man never thinks it his duty to make up for his want of sharp thought, but receives

his pay as his right. These men have not the burden of dealing with human minds. Senseless timber and building materials are all they are dealing with. They can hammer just as hard and loud and energetically as they please, and it hurts not the soulless material. [Pamphlet 166 p. 13 para. 04] p. 215, Para. 5, [NODATEMS].

But God's shepherds who are to watch as well as labor for souls, as they that must give an account, cannot work in this way. The chosen missionary must go forth under all circumstances, moving his family from place to place, and from country to country. This moving is expensive. In order to exert a good influence, the wife of a missionary must set a proper example in neat and tidy dress. Her children must be educated and trained with much painstaking effort, for everything must be made to tell in missionary lines. The laborer who represents Christ must dress plainly and yet properly, as becoming a minister of Christ. The ministers of our Conferences can not say they have a home; for they are sometimes in this country and sometimes in that. The people for whom they labor are poor, but Christ came to preach the gospel to the poor. This is the work the Lord's shepherds are to do. Money is consumed in traveling from place to place, in settling and unsettling every few months, in buying household goods and selling them again or venturing transportation. The entire family have no release from their efforts; for they must always appear cheerful and fresh, that they may bring sunshine into the minds of those who need help. [Pamphlet 166 p. 14 para. 01] p. 216, Para. 1, [NODATEMS].

The question has been asked me: "Are you employed by the General Conference?" I am. "How many hours do you give?" Hours? God's servants keep no record of hours. We think not of counting our labor by hours. We must be ready in season and out of season to speak to this young man and that young woman, to write letters to those in peril, and to hold interviews requiring the most earnest, anxious labor, praying for, and with the erring and the tempted. [Pamphlet 166 p. 15 para. 01] p. 216, Para. 2, [NODATEMS].

Those who write, as well as talk the truth. have double labor. The eight hour system finds no place in the program of the minister of God. He must watch his chance to minister; he must be ready to entertain visitors. He must keep up life and energy of character; for he cannot exert a pleasing, saving influence if he is languid. If he occupies

responsible positions, he must be prepared to attend board and council meetings, spending hours of wearisome brain and nerve taxing labor, while others are asleep, in devising and planning with his co-laborers. Who among God's workers counts his hours of labor as do mechanics? Yet this kind of labor taxes the mind, and draws upon every fiber of the being in such a way as the common laborer cannot appreciate. "When do you find opportunity to throw off care and responsibility?" I am asked; and I answer, "At no period of time can I lay down the burden." [Pamphlet 166 p. 15 para. 02] p. 216, Para. 3, [NODATEMS].

I wish my brethren to take this as a representation of the truth, and no fiction. Those who have a due appreciation of service, are God's minute men. He cannot say I am my own; I will do what I please with my time. No one who has given his life to God to work as his minister, lives unto himself. [Pamphlet 166 p. 16 para. 01] p. 217, Para. 1, [NODATEMS].

Will my brethren consider these things which the Lord has brought before my mind, in a most impressive manner? Will those who have never carried the burden of such work, and who suppose the chosen and faithful ministers of God have an easy time, bear in mind that the sentinels of God are on duty constantly? Their labor is not measured by hours. [Pamphlet 166 p. 16 para. 02] p. 217, Para. 2, [NODATEMS].

Rights to be Respected. When their accounts are audited, if selfish men shall, with voice or stroke of pen, limit the worker in his wages, they discourage and depress him. Every minister must have a salvage to work upon, that he may have something with which to lead out in good enterprises, pushing the work with zeal. He tells us, "thou shalt not muzzle the ox that treadeth out the corn". This is a figure of those who work under the eye of God to advance his cause in lifting the minds of men from the contemplation of earthly things to heaven. These God loves, and he would have men respect their rights. [Pamphlet 166 p. 16 para. 03] p. 217, Para. 3, [NODATEMS].

Duty Clear. If the presidents and other laborers in our Conferences impress upon the minds of the people the character of the crime of robbing God, and if they have a true spirit of devotion and a burden of the work, God will make their labors a blessing to the people, and fruit will be seen as the result of their efforts. [Pamphlet 166 p. 17

para. 01] p. 217, Para. 4, [NODATEMS].

Terrible Failure. Ministers have failed greatly in their duty to so labor with the churches. There is an important work to be done aside from preaching. Had this work been done as God designed it should be, there would have been many more laborers in the field than now are. And had the ministers done their duty in educating every member whether rich or poor, to give as God has prospered him, there would be a full treasury from which to pay the honest debts to the workers; and this would greatly advance missionary work in all their borders. God has shown us that many souls are in danger of eternal ruin, through selfishness and worldliness and the watchmen are guilty, for they have neglected their duty. This is a state of things Satan exults to see." [Pamphlet 166 p. 17 para. 02] p. 217, Para. 5, [NODATEMS].

The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury was carefully guarded, the ministers would receive a just wage. [Pamphlet 166 p. 18 para. 01] p. 218, Para. 1, [NODATEMS].

Situation Not Appreciated. The auditing committee has often been composed of men who were farmers. These could dress in coarse clothing appropriate for the work they were doing. They raised all they needed as a family to subsist upon, and they knew not what the outlay of a minister must necessarily be when he goes out into a new field to labor for perishing souls. The minister must labor and pray. He must visit the different families. Frequently he finds the people so poor that they have little to eat, and no room in which to sleep. Often means have to be given to the very needy to supply their hunger and cover their nakedness. Then what injustice to have a company of men as auditing committee who by a dash of the pen will disappoint a distressed minister who is in need of every cent that he has been led to expect. The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. The tithe money must be kept sacred. There are ministers who receive nothing for their labors; for there was no money to pay them. This I saw would be; for the management is wrong. [Pamphlet 166 p. 18

para. 02] p. 218, Para. 2, [NODATEMS].

A Neglect. Many presidents of State conferences do not attend to that which is their work,--to see that the elders and deacons of the churches do their work in the churches by seeing that a faithful tithe is brought into the treasury. This principle needs to be often brought before the men who are lax in their duty to God, and who are negligent and careless in bringing in their tithes, gifts, and offerings to God. "Will a man rob me?" "Wherein have we robbed thee?", is the question asked by the unfaithful stewards. The answer comes plain and positive, "In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." Please read this whole chapter and see if words could be spoken that would be more plain and positive than these. [Pamphlet 166 p. 18 para. 03] p. 218, Para. 3, [NODATEMS].

No Excuse. They are so positive that no one who desires to understand his whole duty to God needs to make any mistake in the matter. If men offer any excuse as to why they do not perform this duty, it is because they are selfish, and have not the love and fear of God in their hearts. Those who plead that they cannot understand this plain and decisive statement--which if they are obedient, means so much to them, in blessings which will be received, when even the windows of heaven will be opened, and blessings poured out to overflowing--are not honest before God. Their excuse that they do not know the will of God, will be of no avail for them in the great day of judgment. [Pamphlet 166 p. 19 para. 01] p. 219, Para. 1, [NODATEMS].

A Call to Duty. *Presidents of our conferences, do your duty; Speak not your words, but a plain thus saith the Lord. Elders of churches do your duty. Labor from home to home that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse.* [Pamphlet 166 p. 19 para. 02] p. 219, Para. 2, [NODATEMS].

Every man who bears the message of truth to our churches must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God, means a curse upon the delinquent. [Pamphlet 166 p. 20 para. 01] p. 219, Para. 3, [NODATEMS].

An Appeal. Let the neglected tithes be now brought in. Let

the new year (shall we not say quarter?) open upon you as men honest in their deal with God. Let those who have withheld their tithes send them in before the year 1896 shall close, that they may be right with God, and never, never again run any risk of being cursed by God. [Pamphlet 166 p. 20 para. 02] p. 219, Para. 4, [NODATEMS].

A Word to Ministers and Elders. The Lord will not hold guiltless those who are deficient in doing the work that he requires at their hands,--in seeing that the church is kept wholesome and healthy spiritually, and doing all their duty; in allowing no neglect which will bring the threatened curse upon his people. A curse is pronounced upon all who withhold the tithe from God. [Pamphlet 166 p. 20 para. 03] p. 219, Para. 5, [NODATEMS].

This is not a request of man; it is one of God's ordinances, whereby his work may be sustained and carried on in the world. God help us to repent. [Pamphlet 166 p. 20 para. 04] p. 220, Para. 1, [NODATEMS].

Faithful Record Possible. No one can excuse himself from paying his tithes and offerings to the Lord. Another year has nearly passed into eternity, with its burden of record. Let us look over the past year, and if we have not done our full duty willingly, heartily unto the Lord, let us come up to the new year in making a faithful record to our God. [Pamphlet 166 p. 20 para. 05] p. 220, Para. 2, [NODATEMS].

The Lord is soon to come. Perilous times are before us, and never was there a period when the exhortation of the Apostle--2 Cor. 6:14-18--was more appropriate than now. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is the important work before us, to separate ourselves in spirit and in practice from the world, if we would comply with the conditions to become sons and daughters of God. The Apostle urges home the advantages thus presented, that we should lay hold of them as special blessings. "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." Here is earnest work for

every one of us; right thoughts, pure and holy purposes, will not come to us naturally; they must be sought for and encouraged. [Pamphlet 167 p. 1 para. 01] p. 220, Para. 3, [NODATEMS].

In our Institutions for health, especially, should the pure and holy principles take root downward, and the result will be that fruit will appear. Unless the spirit and principles which characterized the life of Christ be planted in the heart, they will not control the life. Very many professed Christians are so only in name. They have no root in themselves. They have a superficial knowledge of the truth, and break off some of their evil practices; but the heart is still filled with pride, impurities, unholy ambition, self-importance, and love for the supremacy. The soul temple must be cleansed of its defilement, there must be purity of thought and intensity of desire, united with earnest efforts to meet the standard in God's word, or they will never become elevated, subdued, purified, and wear the white linen which is the righteousness of the saints, and become fitted for the companionship of the pure and holy. [Pamphlet 167 p. 2 para. 01] p. 220, Para. 4, [NODATEMS].

There are a large number who have a theory of the truth, and can prove their doctrines to be scriptural and sound, who hold the truth in unrighteousness. Their course of action denies their faith. Their hearts are not sanctified through the truth. They have not the spirit and power of the truth. They are unholy in heart, and are not Christ-like in deportment. Their works testify of them that they have not the truth as it is in Jesus. To be content to do as others do, and to be satisfied with a half Christian life, is to fail of the standard altogether. Unless the evil of the heart, the deformity of character, be strenuously corrected day by day according to the copy given us, there will be an entire failure. One darling sin cherished will defile the soul as one drop of ink will color a basin of water. [Pamphlet 167 p. 2 para. 02] p. 221, Para. 1, [NODATEMS].

We greatly need godly physicians; we need men who have high and pure and holy principles, in every department of these instrumentalities of God. I have been shown that young men will accept the responsibility of obtaining a medical education, and enter upon their course of study designing to be right and maintain their Christian principles; but do they do this? No; they fall into

temptation, and evil influences affect their morals. Among our own people who profess to believe the most solemn truths ever committed to mortals, there is a tarnishing of virtue, a sacrificing of principle. They do not, like Joseph and Daniel, preserve their integrity of morals, much less their Christian principles. The habits and customs of associates who claim to be respectable men and women have a moulding influence upon them. Not only the youth, but those of mature age, are inclined to conform to the worldlings standard in order not to be considered singular. [Pamphlet 167 p. 3 para. 01] p. 221, Para. 2, [NODATEMS].

They come forth from their student life with their diplomas, but less fitted in many respects for the kind of work necessary for them to do than before they entered college. Faithfulness in little things is overlooked; they do not consider it essential to be so very exact. They have outgrown the pure, conscientious regard for truth and faithfulness they once possessed. They must study to grasp the higher work, the more important, and they are entirely unfitted for this higher work until tested and proved in lesser responsibilities. They need carefully to take up the smaller responsibilities and show themselves close, critical thinkers, having soundness of heart and uprightness, loyal to God and true to mankind in all things. [Pamphlet 167 p. 3 para. 02] p. 221, Para. 3, [NODATEMS].

The physician should show that he carries the burden of the grave, solemn responsibility, as a physician, of the bodies and souls of the sick and suffering. Not a word of careless flippancy should escape his lips; not a word should be spoken having a tendency to awaken an impure thought; every thought, word or action should be avoided approaching to this. Nothing should be said to bring down the minds of any, or direct them in an impure channel. A pure, noble-minded, God-fearing physician keeps his own counsel; but novices who have no real experience in dealing with the bodies and souls of men will talk boastfully of their knowledge and their attainments, when they have no experimental knowledge in the business they have entered upon. What these youth need is a better knowledge of themselves; then they will become more intelligent in regard to their duty, and will understand that in every department where they may have to labor, they must possess a willing mind, an earnest spirit, and a hearty, unselfish zeal in trying to do others good. They will not study how

best to preserve their dignity as physicians, but by thoughtfulness and care-taking will earn a reputation and gain the hearts of those whom they serve. The heart must be enlisted and all absorbed in the work. The disciplinary process is sometimes in small matters, and is too often regarded as menial employment. [Pamphlet 167 p. 4 para. 01] p. 221, Para. 4, [NODATEMS].

If this Institution is what God designed it should be, as his instrumentality it will not copy any Institution in our land in its practices or moral standing. It will stand as a peculiar Institution, governed and controlled after the Bible standard. No motive will be of sufficient force to move those engaged here from the straight line of duty. It will be reformatory in all its teachings and practice. There will be no uniting in closer harmony with the world in order to receive worldly patronage. Those who are under the control of the Spirit of God will not be found seeking their pleasure or amusement. If Jesus presides in the Sanitarium, there will be a greater and more distinct separation from the world. Pleasure cannot entice from the way of justice. They will answer the injunction. Come out from among them and be separate, touching not the unclean, and in no wise partaking of sin. They will aim to reach the high, pure, noble, elevated standard erected by our Lord Jesus Christ. The world, in its practices, and ways, and manners, will have no attractions to entice from duty. "Come out from among them, and be ye separate." Will we hear the voice of God and obey? or will we make half way work in the matter, trying to serve God and mammon at the same time? [Pamphlet 167 p. 5 para. 01] p. 222, Para. 1, [NODATEMS].

There will be agents of Satan who will induce to sin; but the steady soul who loves and fears God, will be as firm in his Heaven-inspired purpose as was Daniel, and will not be swerved from his convictions of duty. There will always be those in high places who have never subdued and overcome self. These Satan uses as decoys. They flatter the pleasure-lovers by uniting with them. They court their approval. God has a work for his faithful ones to do, to stand in defense of the truth like faithful Noah. They will warn and entreat, and show by their works their faith. They stand as God's agents, as Noah stood, in noble, whole-souled fidelity, the moral character untarnished. They are saviours of men like their Master. They will be exposed to hatred and reproach as was their Master. Enmity will be

aroused, hatred and false accusations will pour like a torrent around them to wrench them from their high moral position, but they have their foundation on the Rock, and remain unmoved at their chosen post of duty, warning, entreating, rebuking sin and pleasure-lovers by their moral rectitude and circumspect conversation. God's servants who will hear the "Well done" from his divine lips, will be heroic ministers of righteousness, although they may not preach in the desk. They are constantly ministering, loyal to their sense of God's claims upon them, jealous of their own selves, lest they shall dishonor the Lord that taught them to stand in defense of right and duty at any loss to themselves. This is the work of the Christian soldier. That which will stand under the pressure of temptation is heart religion. The whole heart must be given to God; if any portion of it be withheld, we have no right to claim the promise of being the favored sons and daughters of God. [Pamphlet 167 p. 5 para. 02] p. 222, Para. 2, [NODATEMS].

The Christian soldier will be trained through daily tests to prove his fidelity. If in compliance with the conditions, efforts are constantly made to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." then God will do all he has promised; we shall have our names registered in the Lamb's book of life, and in the investigative judgment, the True Witness says, I will not blot out his name out of the book of life." The names of the faithful will stand as sons and daughters of God, members of the royal family, children of the Heavenly King. I have been shown that there exists a lamentable ignorance in regard to the guile that lurks in the human heart, which constantly inclines to self-indulgence, to pride, to self-importance, to love of self-exaltation, to seek the praise of men. [Pamphlet 167 p. 6 para. 01] p. 223, Para. 1, [NODATEMS].

The solemnity of living is not understood. Souls are lulled to sleep in the cradle of carnal security, and discern not the signs of the times, and the dangers that beset their path. They do not seek heavenly enlightenment day by day, that they may be guided into all truth, and may have clear discernment to pass unscathed through the intricate mazes of falsehood, deception, and iniquity which exist intense activity everywhere around us, within us. They go stumbling blindly along, not taking in the words of inspiration, "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." Then the conditions are plainly laid before us: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Pamphlet 167 p. 7 para. 01] p. 223, Para. 2, [NODATEMS].

Thousands upon thousands read these words, but neither understand them nor obey them. They come far short of obeying God's specified requirements, and they come equally short in their duty in every respect. Their consciences have become unimpressible through following their own inclination rather than duty. [Pamphlet 167 p. 8 para. 01] p. 223, Para. 3, [NODATEMS].

The most powerful appeals may be made and the solemn realities of eternity, the danger of losing the soul, be set before them in consequence of disregarding the express injunction of Jehovah, and they heed it not. They resent the messages given them with, "You are too particular, too critical." The Bible presents the authority and claims of Jehovah, his righteous indignation because of the careless inattention of those whom Christ came, through infinite sacrifice, to redeem, but they are not moved by the messages of warning. The terrors of the Lord will not have any permanent effect upon them to lead them to heed the warning to "come out from among them and be separate, and touch not the unclean." The love of Jesus reflected from the cross of Calvary may be presented vividly before them; his pity, his compassion for fallen man which led him to leave the royal courts and royal throne, and lay aside his robes of royalty, and for our sakes to become poor that through his poverty we may become rich; his life of continual self-denial and self-sacrifice, may be brought before them; the entreaties of Christ, the most heart-felt invitations mingled with the richest promises, may all be employed, but the selfish heart is proof against them all. The truth of God can find no acceptance, the claims of God presented by his servants they feel are too arbitrary. There must be more license, and less constraint. Thus pleads the carnal heart that is untrue to God, that would give him casual service. [Pamphlet 167 p. 8 para. 02] p. 223, Para. 4, [NODATEMS].

The truth of the Bible has no compelling power to lead such souls, against their will, away from sin. The heart

temple is used for idols. Darling indulgences which keep them in harmony with the world's practices and maxims, have a controlling power. The love of Jesus is not a ruling principle in the heart, and exercises not a constraining power in the life. I tell you that which I have seen. There are ten thousand times ten thousand of professed Christians over whom the mind and will of Christ have but little controlling power. Multitudes of favors are bestowed by the God of Heaven without awakening one thought of gratitude or thankful return. Individuals of this class find their way into our ranks, and are connected with the institutions which God has established as his instrumentalities to honor his name upon the earth. [Pamphlet 167 p. 9 para. 01] p. 224, Para. 1, [NODATEMS].

Multitudes embrace the truth who have not its living principles incorporated into their lives. Christ has presented the conditions for all men if they would have eternal life. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do," said the world's Redeemer, "and thou shalt live," This is not obeyed, and in consequence of this disregard of the special injunctions of the Great Teacher, sin and iniquity are cherished in the heart, plead for, wept for, and clung to as precious acquisitions. Anything is preferable to putting away evil. They profess to believe God, but they do not. With the knowledge of sacred truth is cherished the affection for sin. The Word not obeyed hardens the heart, makes the conscience unimpressible, and their ruin more sure than if they had no knowledge of the truth. The affections must be drawn away from worldly pleasures, worldly enjoyments, and centered on Heaven and heavenly things. The heart is the soul temple, and until that is fully on the Lord's side it will be the stronghold of the enemy; for the partial surrender to truth and the partial indulgence of self give free access to Satan; his suggestions become mixed and mingled in the mind with truth, and are received as all truth and the effect is that souls over whom these minds have influence are led far away from the grand old landmarks into false paths which separate from God. [Pamphlet 167 p. 9 para. 02] p. 224, Para. 2, [NODATEMS].

When the mind has thus become confused, when right is considered to be unessential, when wrong is not termed sin, then it is an impossibility to dislodge the enemy, or to

make these deceived souls feel that it is the adversary that has confused the senses and polluted the soul temple. Where truth should be unadulterated, is a tissue of lies. The word of God is a dead letter, the love of the Saviour is not there, the first foundation for the building is on sliding sand, there is not one heavenly impulse in the soul, religion is a dead form, God is not in such men's thoughts. There is no vitality and vigor from an inward religious life, for the soul is not in harmony with God. [Pamphlet 167 p. 10 para. 01] p. 224, Para. 3, [NODATEMS].

We are in need of physicians; but the plan of sending young men to a medical college to learn to treat the sick, is questionable; for many of them have not root in themselves, and, as in sending our children to the other colleges in our land, they are brought in contact with every class of minds, and are thrown into a sink of iniquity, the companionship of skeptics, infidels, and the profligate, where not one out of one hundred escape from being contaminated. They do not come forth like Joseph and Daniel uncorrupted, firm as a rock to principle. [Pamphlet 167 p. 10 para. 02] p. 225, Para. 1, [NODATEMS].

Students may receive their diplomas, and yet their education has but just commenced. But generally the student who knows nothing of what it is to bear responsibility anywhere, that has not taken the burden of thinking, the burden of care-taking, of studying complicated cases, feels that he is a ripe scholar. It is because they know so little that they think they know so much. If they knew considerable more they would sense their inability. The one who best knows himself will work in all humility. He feels like making no proud boasts; he bears a weight of responsibility as he sees the woes of suffering humanity, and he will not take human life into his hands to deal with even the *bodies* of men, without connecting with the experienced physician, regarding him as a father and himself as a child to be instructed and nourished and corrected, if in error. This is the way our medical students should regard Dr. Kellogg. They should work up an experience beginning at the lower round of the ladder, and by careful, earnest, thoughtful exertion, climb round after round, religion, Bible religion, being the mainspring of action. They cannot expect to be ranked by the side of Dr. Kellogg who has devoted his time, his energies and soul to the work for years, unless they shall give evidence of capabilities of mind, and intelligence in practice.

[Pamphlet 167 p. 11 para. 01] p. 225, Para. 2, [NODATEMS].

They must be content to come up gradually, and prove their ability by showing that they sense the responsibilities laid upon them in lesser matters. Physicians who have been able to obtain a diploma from a medical school, feel too much on an equal with Dr. Kellogg; when, from the light the Lord has given me, they have but just begun their education. There are but few who carry the load that Dr. Kellogg has carried,--not one who has from the very commencement borne the heavy burden of care that he has borne. They do not love the taxing, burden-bearing part. They will deal with the sick, but never lift the load. They take everything very easy. The sick may approach the last crisis, that would wring the heart of the Doctor with intense pain because a life is going out and he can devise no means of saving that life, and another physician connected with him will not sense the danger, and devote time to sharp thought and severe mental labor. He works as a machine. He is as calm as a summer's evening, when he should be pressed as a cart beneath sheaves. He takes it all as a matter of course, a thing that must be; when had he more of the intensity of feeling possessed by Dr. Kellogg, he would not throw off the burden for an instant, but by sharp thinking, by earnest prayer, would devise ways and means yet untried, and would perhaps be able to save not only the life, but, through Christ, the soul of the patient. [Pamphlet 167 p. 12 para. 01] p. 225, Para. 3, [NODATEMS].

Dr. Kellogg is a discerning man; he can take in and read character; he sees the habits, the disposition, the manner of working of his fellow-helpers. He can see their free and easy stamp of character. When he notices their forgetfulness, the willingness to have the mind caught off upon unimportant things, the readiness to engage in selfish pleasure, the disposition to chat and occupy precious hours that should be employed in close application to business, or to study, preparatory to engaging in business, how can he trust grave responsibilities with such men that develop that they are not caretakers? Everything they do, their very deportment, the light and chaffy spirit, breezy and high-keyed voices, their careless attitude, show they are not burden-bearers, but are shallow and superficial in thought and action. They do not have a living connection with God. They are not fitted for any position of trust. Dr. Kellogg marks the bearing of the students just from

medical college, for the tokens that will inspire hope or despair in the heart. Failure or success will be read in the course they pursue. If they are all ready to question rules and regulations, feeling themselves an exception to regulations and order, and will let themselves down to indulgence of self, and by their example encourage a spirit of rebellion, they have a demoralizing influence. The Institution might better close rather than suffer this spirit to leaven the helpers, and break down the barriers that it has cost thought, effort, and prayer to establish. If the students bring the demoralizing, polluted breezes from their college life into the Institution, give them no place. Let them go to work in the hospitals, and be learners until they gain an experience. If they are too self-sufficient to be instructed by one who has experience, one who has made a success, then their work will be dangerous until they have gained an experience in dealing with disease. And yet Dr. Kellogg sometimes gives offense because he feels that he cannot trust grave responsibilities with inexperienced ones: for if any blunders are made, the whole is reflected back upon him. [Pamphlet 167 p. 13 para. 01] p. 226, Para. 1, [NODATEMS].

Dr. Kellogg is placed in a most trying situation. His adversary has his establishment close by. Here any disaffected ones can gain sympathy and credence, and have every act magnified and embellished, misconstrued and falsified. The standard, in the institution run by Fairfield, is leveled with the dust. It is founded in dishonesty and fraud, and yet the perverse human heart will crave to be built up in its perversity, even by such an influence. [Pamphlet 167 p. 14 para. 01] p. 226, Para. 2, [NODATEMS].

Can we be greatly surprised that Dr. Kellogg is worn? and can we not see that his cares have been greater than any one man should bear? He must feel the grossness of the character of his rival, who will use any means however inferior, and iniquitous, and dishonest, to cast reproach upon him. He must brave the assaults of these who have grown hardened in guilt. He must brace himself to resist these who have trampled upon conscience and forgotten that there is a God who registers words, motives, deeds, in his book. [Pamphlet 167 p. 14 para. 02] p. 226, Para. 3, [NODATEMS].

But what will give the tempted, tried, and burdened soul

the victory? A firm reliance upon God, a continual trust in him. The truth of God must regenerate the life; it must be planted in the heart; then he places himself on the side of God, and He will be his defense. There must be trust, continually, firmly grasping the promises by the hand of faith, and stemming the torrent of evil influence which comes in like a flood. [Pamphlet 167 p. 14 para. 03] p. 227, Para. 1, [NODATEMS].

Students should be willing to work under Dr. Kellogg, heed his suggestions, follow his advice, go as far as possible in thought, training, and intelligent enterprise, but never infringe upon a rule, never disregard one principle, that has been interwoven in the upbuilding of the Institution. The dropping down is easy enough; the disregard of regulations is natural to the heart inclined to selfish ease and gratification. It is so much easier to tear down than to build up. One man with his careless ideas, may do more in this work of letting down the standard than ten men with all their efforts can do to counteract and stay the demoralizing influence. This easy-going, convenient religion is a cheap affair, unacknowledged of God. It is as sounding brass and a tinkling cymbal. [Pamphlet 167 p. 15 para. 01] p. 227, Para. 2, [NODATEMS].

Dr. Kellogg, in his turn, should try to lead the students to obtain all the knowledge they can bear in every department. If he finds they are deficient in caretaking, in comprehension of their responsible work, he should lay the matter frankly before them, giving them a chance to correct their ways and habits, and reach a higher intelligence by cultivating the powers given them of God. There are many who are in such haste to climb to distinction that they skip some of the rounds of the ladder, and have, in so doing, lost essential experience which they should have in order to be intelligent workers. In their zeal, the knowledge of many things looks unimportant to them. They skim over the surface, and do not go deep and thorough, climbing round after round of the ladder of progress, by the slow and painful process, and thus gaining an experience which will enable them to help others to ascend. We want men and women who are more thorough, and who feel it their duty to improve every talent lent them, that they may finally double their intrusted capital. [Pamphlet 167 p. 15 para. 02] p. 227, Para. 3, [NODATEMS].

Every one is accountable to God for these few golden moments of probationary time. God will not require of man a more strict account than how his time has been occupied. Have we done our work with fidelity? Have we wasted and abused our precious time? God has given us the precious boon of life, not to be devoted to selfish gratification. Our work is too solemn, the time to serve God and our fellow-men too short, to seek for fame. We must seek to be spiritual, intellectual Christians. If men would only stop in their aspirations, where God has set the bounds, what a different service would the Lord have. The mind that is desirous of obtaining the favor of men will pursue a course that will sacrifice principle. True elevation and fidelity are constantly being sacrificed. Men who have souls to save or lose are in jeopardy in having such examples given them from professed Christians. [Pamphlet 167 p. 16 para. 01] p. 227, Para. 4, [NODATEMS].

Dr. Kellogg has greatly desired co-operation in his efforts. He has been anxious for young men and women to receive a medical education, and he has been willing to do anything to bring about the desired end. But his hopes have been disappointed when he has seen that there was not a disposition in the students to commence at the lowest round of the ladder. [Pamphlet 167 p. 16 para. 02] p. 228, Para. 1, [NODATEMS].

The duties and qualifications of a physician are not small. The students need daily to lift responsibilities, that they may become burden-bearers. They may be inclined to prescribe the duties devolving upon them as medical practitioners, when they know nothing of their inability as far as experience is concerned. There is only one power that can make these students what they ought to be, and keep them steadfast. It is the grace of God and the power of the truth, exerting a saving influence upon the life and upon the character. These students, who intend to deal with suffering humanity, will find no graduating place this side of Heaven. Every bit of knowledge that is termed science, should be acquired, while the seeker daily acknowledges that the fear of God is the beginning of wisdom. Every item of experience and everything that can strengthen the mind, should be cultivated to the utmost of their power, while at the same time they should seek God for his wisdom, their consciences illuminated, quick and pure; for unless they are guided by the wisdom from above, they become an easy prey to the deceptive power of Satan, they become inflated,

large in their own eyes, pompous, self-sufficient. The policy principle will most assuredly lead into difficulties. The truth, God's truth, must be cherished in the heart, and held in the strength of God, or the powers of Satan will wrench it from you. You need to be self-reliant and yet teachable, when you can have strength to be faithful to duty. To trust to your own resources, your own wisdom or strength, is folly. You will be brought to confusion if you do this. You can walk securely only when you follow the counsel of God. [Pamphlet 167 p. 17 para. 01] p. 228, Para. 2, [NODATEMS].

Dr. Kellogg has felt afraid to trust responsibility with some of the physicians, because he saw in them inefficiency in some respects. They were not thorough and care-taking. Men of reasoning powers are greatly to blame if they continually make mistakes. These involve serious consequences. While Dr. Kellogg carries the gravest, heaviest responsibilities, he should have men by his side who will do as he instructs them. He should not do so much himself; for he is only a mortal man, and his powers have been taxed to the utmost limit again and again. He should lay upon others responsibilities which they should carry. [Pamphlet 167 p. 18 para. 01] p. 228, Para. 3, [NODATEMS].

There are some who are ready to undertake the most difficult work, and feel competent to do it justice, who have not shown tact and wise discrimination in the simplest duties devolving upon them. This makes Dr. Kellogg afraid to trust them. They are ready to grasp the highest round of the ladder without beginning at the lowest round and climbing as he has done. Dr. Kellogg has gained his scientific knowledge by agonizing effort, and he has devoted many hours to devising, planning and making improvements, while others have been sleeping. He has taxed every power in obtaining an experience, while many would have carried out plans to enjoy themselves. He should not have sacrificed health and strength in order to meet the pressing demands. While these improvements have been going forward, talent has not been brought in to correspond with the enlarging of the Institution to accommodate larger numbers. While the students should be willing to learn of Dr. Kellogg as children, he should feel the affection of a father for the students. He should not become discouraged because they are so slow to learn, and should not discourage them if they make mistakes. We are all mortal and liable to err. He should kindly point out their errors,

and they should feel grateful for any instruction he can give them. A haughty spirit should not be countenanced, but all should be willing to learn, and the Doctor willing to teach and educate; so that, should he be called away to recruit his health, or should disease lay him low, there would be those who could work intelligently, and the Sanitarium not become demoralized. It will be difficult for Dr. Kellogg to lay off even a portion of the burden he has so long carried, but health and life and the salvation of his soul require a change. He should now save himself before he is a complete wreck. [Pamphlet 167 p. 18 para. 02] p. 229, Para. 1, [NODATEMS].

Similar advice was given to my husband, that he should let others bear the burdens, while he could aid them by his advice, counsel and experience. But he saw that others made mistakes, and were not far-seeing and judicious; that elements of character were wanting in them, which he possessed to a large degree; therefore he waited for somebody fully competent to take his place, and kept on and on in much the same way as he had done, until he finally dropped into the grave, and those men upon whom he did not dare to leave the burdens had to take them, and that without his advice, his words of counsel, and his experience, to help them. His voice might have been heard to-day if he had heeded the words of warning given. He was disgusted and distressed because there were so few who would be discerning and would be burden-bearers, and thought that in order to save blunders he must do all that he could himself. In his clear foresight he could see what needed to be done, and his brethren were content to let him be brains for them, and execute for them, while instead of becoming more efficient, they were growing less and less self-reliant. The simple, common business matters were brought before him by those connected with him in the work, until he became so accustomed to it that he felt it must be so; and if he was not consulted about even minor matters, he felt that it was not just right. [Pamphlet 167 p. 19 para. 01] p. 229, Para. 2, [NODATEMS].

Dr. Kellogg is acting over the same experience, and Bro. Murphy, Bro. Hall, and others, suffer him to do this. They are in many respects machine men. They have powers of mind, but these are becoming weakened because they do not exercise their reasoning faculties, but prefer to use Dr. Kellogg's mind in simple matters. Bro. Hall has his position, but the Dr., as far as thinking and planning are

concerned, has the work to do himself. Dr. Kellogg should never have encouraged these men to depend upon him to be mind and brains for them. He has served tables too much. There should be a Superintendent who possesses breadth of thought and independence of judgment, that will use the powers of his own brain, and grow in capacity and judgment, becoming every year more and more capable of bearing responsibilities. It is a sin and a shame to call the mind of Dr. Kellogg to so many little matters, and he does these men a wrong in allowing it. He cannot grasp his arms around the entire Institution. He must train his helpers to be self-reliant, independent, wise generals, in place of acting as general over everything himself. These men have important faculties given them of God, to be used and to be strengthened by use. Dr. Kellogg has larger responsibilities to take his time and engage his powers, and every ounce of burden should be lifted from him that can be. There ought to be, to-day, self-reliant men of enduring energy, thinking and planning and working at all the common matters without bringing one of them to the notice of the Doctor. [Pamphlet 167 p. 20 para. 01] p. 230, Para. 1, [NODATEMS].

I regret that these men have been so dependent on Dr. Kellogg. I am sorry that, as a wise general, he has not trained them to be self-reliant, and has not refused to do their thinking and brain work, that they might have obtained an experience which to-day would be more valuable to them than gold. God does not demand of Dr. Kellogg such taxing service, even in the most important enterprises. He has been successful in his plans, because he would not be defeated. If the brethren connected with him had faced stubborn difficulties and seen them give way before them because their courage would not be daunted, nor their energy wearied, they might have thus obtained an experience that would be of value to them through all time and through eternity. There is no need that there should be so many helpless souls who will sink before difficulties. [Pamphlet 167 p. 21 para. 01] p. 230, Para. 2, [NODATEMS].

Eld. Andrews might have lived had he encouraged and trained others to share the burdens he loaded himself down with. He deprived others of an education they might have had, because he did so much himself and allowed them to rely upon his brain, in place of doing their own thinking. Every man can be a man, a whole man, by patient continuance in well-doing, by resolutely overcoming cowardice and

ignorance and inefficiency, with thoughtful energy and zeal. There should be an entirely different order of things. Men should not be shadows of Dr. Kellogg, that, should the substance be removed, there would be nothing to make the shadow. They should never consent to be merely machines, run by another man's brain. God has given them ability to think and act. He would have men connected with that Institution,--strong, firm, whole-souled, well-balanced men, who are diligent in cultivating their own powers of thought, and who do not feel that they must have their minds trained to run in exactly the same channel that Dr. Kellogg's mind runs in, but to think independently and help him in planning. His plans are not always infallible; and a wise counselor might see failure where he would see only success. A good, strong mind to propose and counsel would be the greatest blessing the Doctor could have. No one man's mind and judgment are sufficient to be a controlling power in any of our institutions; therefore, councils need to be held. But there are those who, when they come into council, no sooner hear a proposition than they take it for granted it is infallible, and stand ready to say "Yes," and vote for it, without carefully weighing the matter, probing it, sifting it, testing it, and giving it the benefit of deliberate thought. Such persons are mere ciphers. You should be men of force of character, and depth of thought, seeing the judicious enterprises and laying hold of them, but bringing all your plans to the Divine Counselor. [Pamphlet 167 p. 22 para. 01] p. 230, Para. 3, [NODATEMS].

In order for men to be depended upon, there must be growth of powers, the exercise of every faculty, even in little things; then power is acquired to engage in larger responsibilities. Individual responsibility and accountability are essential. Do not shrink from bearing your share of responsibilities because there are risks to run and something must be ventured. Do not leave others to be brains for you. You must train your powers to put forth strength and vigor; then the intrusted talents will grow, as a steady, uniform, unyielding energy is exercised in bearing individual responsibility. God would have man add, day by day, little by little, to his stock of ideas, acting as if the moments were jewels, to be carefully gathered and discreetly cherished. He will thus acquire breadth of thought and strength of intellect. [Pamphlet 167 p. 23 para. 01] p. 231, Para. 1, [NODATEMS].

I wish I could set before the medical student the true responsibility which rests upon him in his work. There is not one in one hundred who has a just sense of his position, his work, his accountability to God, and how much God will do for him if he will make Him his trust. The very first lesson that he should learn is dependence upon God. Make God your counselor at every step. The worldly and the nominal Christian may insinuate that in order for you to be successful you must be a policy man, you *must* at times depart from the strictest rectitude; but be not deceived, be not deluded. These temptations find a ready welcome in the heart of man; but I speak that which I know. Pamper not self. Throw not open a door for the enemy to take possession of the citadel of the soul. There is danger in the first and slightest departure from the strictest veracity. In your work, be true to yourself. Preserve your God-given dignity in the fear of God. There is in your case the necessity of getting hold and keeping hold of the arm of Infinite power. [Pamphlet 167 p. 23 para. 02] p. 231, Para. 2, [NODATEMS].

Like Enoch, the physician should be a man that walks with God. This will be to him a heavenly antidote to all the delusive, pernicious sentiments which make so many infidel physicians, or skeptics. The true antidote is *truth*, the truth of God revealed in his word, practiced in the life, and constantly guiding in all that concerns the interests of others. Having the soul thus barricaded with heavenly principles you may humbly yet confidently say, I will not fear the face of man. God is not unmindful of your struggles, of your conflicts to maintain the truth and obtain a personal daily experience in walking in the ways of truth. When you appreciate every word that proceedeth out of the mouth of God as revealed in his word, higher than worldly policy, higher than the assertions of erring, failing man, you will be guided into every good and holy way. [Pamphlet 167 p. 24 para. 01] p. 231, Para. 3, [NODATEMS].

Let the Christian physician remember that he has pledged himself to represent Christ to others in practice, in character. If he does not strictly guard himself, if he allows the barriers to be broken down, Satan will overcome him with his specious temptations. There will be a blemish in his character which will tell in its evil workings upon other minds, and leave a moulding influence upon other characters. God says, "I know thy works." The moral palsy

of evil and sin will not only destroy the soul of the one who departs from strict principles, but will have the power to reproduce the same in others. [Pamphlet 167 p. 24 para. 02] p. 232, Para. 1, [NODATEMS].

It is not safe to be occasional Christians. We must be Christ-like in all our actions always. Then, through grace, we are safe for time and for eternity. The experimental knowledge of the grace received in times of trial, is of more value than gold or silver. It confirms the trusting, believing one, in faith, in confidence that he has an ever-present helper in Jesus Christ, and gives him a firmness, a boldness in God, that will take him at his word and trust him with unwavering faith, when brought into most trying positions. The Wonderful Counselor will be his strength. Prevarication for the sake of policy, only makes matters worse. Never, never should the physician feel that he may prevaricate. It is not always safe and best to lay before the invalid the full extent of his danger. The truth may not all be spoken on all occasions, but never speak a lie. If it is important for the good of the invalid not to alarm him, lest such a course might prove fatal, do not lie to him, and never say that an honest, truthful physician cannot live. He can live, for he has God and Heaven on his side, and the practice of fraud or deception separates him from the God of truth. Such statements dishonor the God of truth and righteousness. Let every bribe to dissimulate be sternly refused. Hold fast your integrity in the strength of the grace of Christ, and he will fulfill his promise. [Pamphlet 167 p. 25 para. 01] p. 232, Para. 2, [NODATEMS].

Religious faith and principles have become deteriorated, mingled with worldly customs and practices, and for this reason pure and undefiled religion is rare. The soul, the precious soul, is of value, and it must be made white in the blood of the Lamb. The strength and grace of God was provided at infinite sacrifice that you might be victorious over Satan's suggestions and temptations, and come forth unsullied and unpolluted as did Joseph and Daniel. Let the life, the character, be the strongest argument for Christianity, for by this will all men be compelled to take knowledge of you that you have been with Jesus and learned of him. The life, the words, and the deportment are the most forcible argument, the most solemn appeal to the careless, irreverent, and skeptical. Let not medical students be deceived by the wiles of the devil, or by any of his cunning pretexts which so many adopt to beguile and

ensnare by practices of the ungodly. Cling closely to your Bibles. Inquire, What saith the Lord? He has spoken and told me how to ennoble and purify my life. This light I will follow. The Majesty of truth I will respect and honor. [Pamphlet 167 p. 26 para. 01] p. 232, Para. 3, [NODATEMS].

Tracts show that in the medical profession there are many skeptics and atheists. When they enter the school of science they exalt the works of God above the God of science, and the grossness of the mind fails to comprehend God. There are but few who enter medical colleges that come out of them pure and unspotted. Their minds become gross in place of being elevated, ennobled, sanctified. Material things eclipse the heavenly, the eternal. It is the privilege of every student to enter college with the same fixed, determined principle that Daniel had when he entered the courts of Babylon, and to preserve his integrity untarnished. You all need a living religion, that you may stand as God's witnesses, proclaiming to the sick that sin is always followed with suffering; and while combating pain and disease, you should plainly lay before them that which you know to be the real cause, and the remedy. Cease to sin, and point them to the sin-pardoning Saviour. [Pamphlet 167 p. 26 para. 02] p. 233, Para. 1, [NODATEMS].

Those who argue for the policy plan will not enlighten the suffering one as to the nature and cause of the disease which has seized upon his body. They should, with tact and wise discrimination, with tenderness and love for his soul, open to him the reason of his sickness, and then seek to enlighten his mind, that he may bring his appetite and passions under the control of reason, and find a sure remedy for every malady in Jesus Christ. It is a nice work to deal with diseased and unbalanced minds. When the physician comes to the sick-bed in a listless, careless attitude, looks at the afflicted one with little real concern, and by words or actions leaves the impression that there is not much the matter, and then leaves the patient to his or her own reflections, he has done that invalid positive harm, has wounded and bruised the spirit. The physician should never do this, but should show an interest in the sick, and inquire into the case; and if he knows what is the trouble, he should frankly state it, and with firm and confident words assure them that he will at once do something for their relief, and that they must co-operate with him by doing all in their power to place themselves in right relations to life. [Pamphlet 167 p. 27

para. 01] p. 233, Para. 2, [NODATEMS].

There are those who have entered the medical profession who should have chosen some other calling. They are unsympathetic. They seem to think the proper way to do is to withhold all words of sympathy, and gird up their compassion so that not a particle of it shall be drawn out. They are cold and uncommunicative, and leave no warm, cheering influence. They seem to think words of tenderness and compassion are an evidence of weakness. If they could once be put in the place of the suffering one whose will and spirit are humbled and weakened by suffering, who longs for tender sympathy, for words of assurance, they would be better prepared to appreciate his feelings. If the physician would state plainly the nature of the disease in words that the patient can understand, and express the belief that he can soon give him relief, this would go far toward putting him in an easy state of mind, and incline him to rest his case in the hands of one who he thinks really knows what to do to relieve him. [Pamphlet 167 p. 28 para. 01] p. 233, Para. 3, [NODATEMS].

There are lessons the practitioners at the Sanitarium would do well to learn upon these things. You are not called upon to exaggerate difficulties and express alarm that will do harm; but never turn away from suffering, even if you think it is imaginary. Mind suffering is a reality to the afflicted one. Go to work to do something. Show a tender regard, a human sympathy, for the one afflicted. If this is beyond your power, cease your practice as physician, and take up some other calling, where your stoical spirit and temperament will not have so direct an influence upon others, where you will not come in so close relationship to suffering humanity. [Pamphlet 167 p. 28 para. 02] p. 234, Para. 1, [NODATEMS].

I have been shown for several years that due attention has not been given all the sick at the Sanitarium. There has been a strange neglect in this matter by some. It is trying for the sick to leave their homes and come as strangers long distances to the Sanitarium, with full confidence that they can be helped, and then be disappointed because they do not receive the attention they deserve. Dr. Kellogg cannot attend to all of his increasing family's suffering needs, and he should lay upon others some of this burden that he has borne himself. Special efforts should be made to educate and train men and women to come up by his side

and gain all the knowledge they can as practitioners under his directions, while he can direct them by his presence, his knowledge and superior skill. If he has students who are not competent, careful, painstaking, let him dismiss them and educate men who will follow his directions. It may be best to discourage their entering a college. If so, let them study under him, work under him, share responsibilities, and climb with his help to the topmost round of the ladder in the profession, if they are men and women of worth. But if the students are frivolous, if they are not caretaking, willing and ready to lift the burdens and carry them, and the Doctor is convinced that they will not be reliable, competent for so great responsibilities, let him discharge them, and then see again what can be done. This testing, proving process costs money, care and labor. [Pamphlet 167 p. 29 para. 01] p. 234, Para. 2, [NODATEMS].

Some students while learning from Dr. Kellogg will give promise of success; but after they have had their education at a medical college, they are not willing to learn. They feel so self-sufficient that they are spoiled. They have not experience, but are willing to do the higher kinds of work, and leave the lower rounds of the ladder without climbing. It were better that the Sanitarium should be closed up rather than to have it disgraced with inefficient practitioners. One thing is certain, the Doctor must have help; and although that help may not be in every respect as he could wish he, must let a share of the burdens that have rested on him be laid upon others. He cannot stand under the burdens as he has done. [Pamphlet 167 p. 30 para. 01] p. 234, Para. 3, [NODATEMS].

About three years ago I was shown that as yet there was no one who could supply Dr. Kellogg's place. This state of things should not be. The power, and tact, and knowledge of the Doctor should be employed in training as far as possible men who will help him, and who could carry on the work he is now doing should he be obliged to leave, to have needed rest and change. No one should be intrusted with this work who will not obey the light God has given in regard to hygienic principles, hygienic diet. Some practicing physicians do not now sense the necessity of keeping up the standard. It is so much easier to slip back into the old rut of selfish indulgence, gratification of appetite, free, loose manners, showing preference for the society of girls, and introducing a courting spirit. A

spirit of reserve in this direction should be constantly encouraged, rather than of free, easy, careless indulgence. It is the spirit of the age to despise restraint, to desire to follow inclination, to jest and joke, and be jolly in amusement with young ladies; and the result has been wrecks of character, encouragement to impurity, licentiousness, immorality, and marriages which have ruined the usefulness and efficiency of men and women who had ability and talents, but who have been unable to rise to any noble heights after their unwise marriages. Thus the wheels of progress have been blocked, the powers of the mind dwarfed. I utter my earnest warning and protest against the familiar association of young men and women who intend to connect with our Sanitarium. If they want to be men of God, let them deny their inclination, and devote their God-given powers to doing good and being a blessing to society. Let them consecrate themselves unreservedly to God, to save perishing souls. [Pamphlet 167 p. 30 para. 02] p. 235, Para. 1, [NODATEMS].

Dr. Sprague might have been an efficient and useful physician had he not wrecked his bark in a matrimonial alliance with one who could have no sympathy with his faith, and could be no help to him in the Christian life. Dr. Fairfield might have proved a man of usefulness, a man of elevated, noble character, but he married a selfish, heartless, cold, icy-hearted woman. A good, noble Christian woman might have helped him in character building; but Mrs. Fairfield was his evil angel to accomplish his ruin. She was one to tear down, and not to build up. She idolized herself, and had no wealth of affection for any one but herself; and ruin is the result of this connection. [Pamphlet 167 p. 31 para. 01] p. 235, Para. 2, [NODATEMS].

It is not a time when marriage should be regarded in the light of felicity. It is uncertain business. More misery than happiness is the result; and yet marrying and giving in marriage is as it was in the days of Noah. There seems to be no restraint; but passion and impulse have controlling power, and youth seem to be bewitched with love-sick sentimentalism. For this reason rules and regulations are highly essential to guard those connected with the Sanitarium, the College, and the Office of publication; and any one who regards these restrictions as unnecessary has not spiritual discernment, and will prove a hindrance rather than a help. [Pamphlet 167 p. 32 para. 01] p. 235, Para. 3, [NODATEMS].

Many seem to think these precautions are not essential, and their department pleads for greater liberty than the law of God allows them. It is an imperative duty to preserve the soul from impure thoughts and unholy actions. Iniquity abounds, and our Saviour lifted his voice in warning. "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away." [Pamphlet 167 p. 32 para. 02] p. 236, Para. 1, [NODATEMS].

Sensuality is the sin of the age. But the religion of Jesus Christ will hold the lines of control over every species of unlawful liberty; the moral powers will hold the lines of control over every thought, word, and action. Guile will not be found in the lips of the true Christian. Not an impure thought will be indulged in, not a word spoken that is approaching to sensuality, not an action that has the least appearance of evil. The senses will be guarded. The soul that has Jesus abiding in it will develop into true greatness. The intelligent soul who has respect unto all of God's commandments, through the grace of Christ will say to the passions of the heart as they point to God's great moral standard of righteousness, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed," and the grace of Christ shall be as a wall of fire round about the soul. [Pamphlet 167 p. 32 para. 03] p. 236, Para. 2, [NODATEMS].

There are those who will say, "Oh, you need not be so particular. A little harmless flirtation will do no injury." And the carnal heart urges on to temptation, and to the practical sanctioning of indulgences which end in sin. This is a low cast of morality, not meeting the high standard of the law of God. The vileness of the human heart is not understood. There are always individuals connected with our institutions whose characters are cast in an inferior mould, and they need but a word of encouragement from those in higher positions to take liberty to gratify the unholy heart. There are those at the Sanitarium that are not open sinners; they hide their sins from human eyes; they have a fair outward morality; but the Lord's eye sees them. They find means to gratify the low sensual propensities; their lives are tarnished, and they are

tarnishing others by their example. [Pamphlet 167 p. 33 para. 01] p. 236, Para. 3, [NODATEMS].

These very ones carry a pretense of piety, they offer prayers, hear testimony in meetings, and are apparently serving the Lord; but their hearts are corrupt, their conduct is condemned by the law of Jehovah which they profess to keep. There are those who are not guilty of these gross transgressions, but who do not have spiritual discernment, and see no necessity of putting up the bars, and of guarding every point lest iniquity should be practiced in our institutions. They cannot see any harm in the young people's being in one another's society, paying attention to each other, flirting, courting, marrying, and giving in marriage. This is the main engrossment of this time with the worldlings, and genuine Christians will not follow their example, but will come out from all these things and be separate. [Pamphlet 167 p. 34 para. 01] p. 236, Para. 4, [NODATEMS].

In our Sanitarium, our College, our Offices of publication, and in every mission, the strictest rules must be enforced. Nothing can so effectually demoralize these institutions, and our missions, as the want of prudence, and watchful reserve in the association of young men and young women. Give them freedom to go and come as they will in each other's company, and they will regard it as a restriction of their rights to be bound about with rules and regulations. Those who plead for the liberty to associate together are soon spoiled with love-sick sentimentalism; the enervating influence of this much-to-be-dreaded disease unfits them for their duties, and they cannot fill any position of trust. The ever-increasing potency of vicious indulgences is so great and so strong that there is little room to hope for the recovery of souls who are thus afflicted, unless they can see the matter as God sees it, and become so thoroughly disgusted as well as agonized over their course of action that they will have that repentance that needeth not to be repented of. [Pamphlet 167 p. 34 para. 02] p. 237, Para. 1, [NODATEMS].

Satan is making determined efforts to overcome those who advocate the commandments of God, that their principles shall become tarnished, and their lives corrupt. It is a pitiful sight to see young men who are bound by no marriage ties, pursuing a foolish course, exhibiting the disease of love-sick sentimentalism. They are unbalanced in mind, and

have lost that sense of propriety of conduct so essential for a noble virtuous character. But that which is the most to be deplored is to see married men who have companions and children, fanning around the girls, and the girls making advances to them or encouraging their attentions. These attentions becloud the mind, benumb the senses, as to the line that distinguishes right from wrong. Impure thoughts, indiscreet actions, unholy conduct, and next the seventh commandment transgressed! Indolence and gratification of unholy passions enslave the soul, and hold the victim in chains of steel. There are agonizing struggles after his lost moral freedom, but he seldom is again a free man; he has stepped on Satan's ground, and becomes the object of Satan's temptations. The standard must be the holy law of God, and every approach toward familiarity or attention of married men with young girls or with married women should be positively condemned. The plea of these liberty-loving young men and married men is for a little amusement, a hungering of sympathy, a little self-indulgence. They do not think of such a thing as weakening moral character or their power to resist temptation, nor of becoming vicious or impure; but they are tempting the devil to tempt them. The only safe course is to keep free from all these things. Do not see how close you can walk upon the brink of a precipice, and be safe. Avoid the first approach to danger. The soul's interest cannot be trifled with. Your capital is your character. Cherish it as you would a golden treasure. Moral purity, self-respect, a strong power of resistance, must be firmly and constantly cherished. There should not be one departure from reserve; one act of familiarity, one indiscretion, may jeopardize the soul, in opening the door to temptation, and the power of resistance becomes weakened. [Pamphlet 167 p. 35 para. 01] p. 237, Para. 2, [NODATEMS].

The Psalmist, when viewing the many snares and temptations to vice, inquires, "Wherewithal shall a young man cleanse his way?" This question is appropriate for every one connected with our missions and every instrumentality of God. At this stage of our work, the answer comes, "By taking heed thereto according to thy word." It is necessary to maintain a living connection with Heaven, seeking as often as did Daniel, -- three times a day, -- for divine grace to resist appetite and passion. Wrestling with appetite and passion unaided by divine power will be unsuccessful; but make Christ your stronghold, and the language of your soul will be, "In all these things we are

more than conquerors through Him that loved us." Said the Apostle Paul, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others I myself should be a castaway." Let no one think he can overcome without the help of God. You must have the energy, the strength, the power, of an inner life developed within you. You will then bear fruit unto godliness, and will have an intense loathing of vice. You need to constantly strive to work away from earthliness, from cheap conversation, from everything sensual, and aim for nobility of soul and a pure and unspotted character. Your name may be kept so pure that it cannot justly be connected with anything dishonest or unrighteous, but will be respected by all the good and pure; and it may be written in the Lamb's book of life, to be immortalized among the holy angels. [Pamphlet 167 p. 36 para. 01] p. 238, Para. 1, [NODATEMS].

I have been shown that Satan's specious temptations will come to the workers in every mission, to the workers in every institution in our land, to encourage familiarity, the men with the women. I write with a distressed heart, that the women in this age, both married and unmarried, too frequently do not maintain the reserve that is necessary. They act like coquettes. They encourage the attentions of single and married men, and those who are weak in moral power will be ensnared. These things, if allowed, deaden the moral senses, and blind the mind, so that crime does not appear sinful. Thoughts are awakened that would not have been if woman had kept her place in all modesty and sobriety. She may have had no unlawful purpose or motive herself, but she has given encouragement to men who are tempted, and who need all the help they can get from those associated with them. By being circumspect, reserved, taking no liberties, receiving no unwarrantable attentions, but preserving a high moral tone and becoming dignity, much evil might be avoided. [Pamphlet 167 p. 37 para. 01] p. 238, Para. 2, [NODATEMS].

A woman who will allow an unchaste word or hint to be uttered in her presence, is not as God would have her; one that will permit any undue familiarity or impure suggestion does not preserve her God-like womanhood. [Pamphlet 167 p. 38 para. 01] p. 239, Para. 1, [NODATEMS].

Some may think these warnings unnecessary; but God has shown me that they are necessary in every mission, in every college, in every institution that we have established.

[Pamphlet 167 p. 38 para. 02] p. 239, Para. 2, [NODATEMS].

The wise man has said, "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, put away evil from thy flesh." [Pamphlet 167 p. 38 para. 03] p. 239, Para. 3, [NODATEMS].

We are in a day when iniquity abounds. There are those who have but little moral sense; self-pollution has been practiced, and the moral powers are benumbed. Such have no just sense of holiness or purity. They are corrupt, and will corrupt others. Miserable wrecks of humanity are everywhere. Some put on a religious garb; but the soul is defiled, and they corrupt other minds. They call evil good, and good evil. They are Satan's most efficient agents, and individuals of this stamp will connect with our institutions and with God's instrumentalities, masking their evil ways under a pretention of godliness. Can we then be too particular, too circumspect? Safety lies in close adherence to rules and regulations in harmony with God's great moral standard of righteousness. And then there are those who, if so disposed, will find ways to secretly carry out their own inclinations, and pursue a course of deception to avoid the censure of those they deem so particular. Some who have influence, who are apparently working for the interest of the Sanitarium, encourage by their own course of action a disregard of rules and of order; and the influence of such persons goes a long way toward encouraging insubordination, especially in the direction of courtship and marriage. The parties are unfitted for their duties; they live an unreal life, indulge in too high and romantic visions of bliss, and in their desire to please each other, they become unfaithful. The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. The parties frequently violate the rules of modesty and reserve, and are guilty of indiscretion, if they do not break the law of God. The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the noblest traits of character, are not developed. Not one word should be spoken, not one action performed, that you would not be willing the holy angels should look upon, and

register in the books above. You should have an eye single to the glory of God. The heart should have only pure, sanctified affection, worthy of the followers of Jesus Christ, exalted in its nature, and more heavenly than earthly. Anything different from this is debasing, degrading in courtship; and marriage cannot be holy and honorable in the sight of a pure and holy God, unless it is after the exalted scriptural principle. [Pamphlet 167 p. 38 para. 04] p. 239, Para. 4, [NODATEMS].

These precautions may be regarded as unnecessary. But those who will plead for greater liberty are not worthy to be connected with these institutions. Mild license is termed liberty and freedom. But those who are professedly sons and daughters of God should elevate the standard, and have no fellowship with the unruly who would have rules and regulations made to meet the cases of the disobedient. The Sanitarium, unless hedged about with vigilant rules and regulations, would soon become a hot-bed of iniquity. There are those who would entrap and mislead souls; they have a spirit to revile, instead of showing respect for those who carry the burden and seek to keep up the standard. The less of such persons employed, the safer and purer will be the moral atmosphere of the Sanitarium. There always will be persons who will find entrance to such an institution, whose influence will be for evil. They are of that class who are continually putting bitter for sweet, and sweet for bitter. There are professed Christians who will warp the conscience and becloud the mind, under the pretense of godliness; and those who do not see nor sense the danger are already the dupes or victims of Satan. [Pamphlet 167 p. 40 para. 01] p. 240, Para. 1, [NODATEMS].

Let every youth take heed to his ways. Let every medical student build his foundation on the eternal Rock, and be garrisoned with truth; for lying lips are an abomination to the Lord. They need spiritual eyesight to abhor anything like selfishness, double dealing. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Men who possess learning and genius may let down the standard, little by little, until they are guilty of unholy thoughts, of impure and polluted actions. There are inborn tendencies in men and women, that are not developed until some temptation assails them, when, instead of resisting the temptation, they fall. They do not preserve truthfulness, strict, straight dealing. God writes them in his book, "Weighed in the balances, and found

wanting." They may have great talents, wonderful gifts; but if the pure gold of character is tarnished with unfair dealing, policy dealing, the heavenly guide leaves them. They have no just, elevated standard of honor, and to gain some point have lost the sense of distinction between right and wrong, truth and falsehood. What would we do without God, a true Witness, who declares, "I know thy works?" Every corruption of the human heart he knows. God calls for upright men in the medical profession. Get those men from the very start, men who honor God, men who seek first the kingdom of God and his righteousness. Such men have consciences quickened by habitual contact with the word of God. They are familiar with the heavenly standard. Pure and holy principles are interwoven with their lives and characters; and while they fear and honor God, they will be honored of him, for he has promised it. [Pamphlet 167 p. 40 para. 02] p. 240, Para. 2, [NODATEMS].

This must be urged again and again, that the youth must commence their career braced for duty by the word of God; then no manner of influence, no entreaty, no reward, will be sufficient to cause them to sacrifice one principle of truth. Christian consistency marked the course of Daniel and Joseph in all the actions of their lives. There are men binding in bundles by vows that will end in sacrificing conscience for professional success; but men are needed, who, like Daniel and Joseph, will fear, and obey, and honor God under the most trying circumstances. They look to Jesus the pattern, and then cry out against evil associates, "Unto their assembly, mine honor, be not thou united." The atoning sacrifice is the anchor of the life, the word of God a light to their feet and a lamp to their path. All who enter the Paradise of God will be those in whose mouths there is no guile, no impurity, no falsehood. They will be pure, holy, and undefiled. In the medical profession, elevate the standard as high as Heaven. May the Lord anoint the blind eyes that have made the world's criterion the standard. Oh that they may see as God sees, is my prayer. [Pamphlet 167 p. 42 para. 01] p. 241, Para. 1, [NODATEMS].

I tell you, fellow-laborers in the Sanitarium, your standard of Christianity bears too much the worldly stamp. Religion, Bible religion, takes away the gross, the sensual, dishonesty, selfishness, unholy ambition, from the man. Then comes joy and peace. There are too many laborers who keep themselves away from God, and in a state of condemnation. They feel the rebuke of God upon them. There

is joy in obedience, joy in the favor of God. The Lord, who holds the life of man in his hands, can impart true nobility of soul and restore in him the image of God. Who can give peace and rest to the soul but the Prince of Peace? Oh, why will men keep apart from God, and regard obedience and truth as bondage? Why will they ask, What will my fellow-mortals approve? Why not inquire, What has God said? What standard has he set up, and how can I meet it? [Pamphlet 167 p. 42 para. 02] p. 241, Para. 2, [NODATEMS].

Our institutions need to be constantly elevating, purifying, refining. Whatever our condition, there is a Guide; whatever our perplexity, we have a Counselor to teach us the right way. Those who would be devoted servants of the most high God, must serve him with an eye single to his glory. They must be particular, and especially so in a large institution like the Sanitarium. They must not entertain the thought for a moment that it is needless to be so circumspect and reserved in their conversation and deportment, that it is too great a tax. It seemed to Eve a small thing to not exactly obey God, when something for her enjoyment and pleasure was presented to her; and it did not seem possible for Adam to choose the side of right, and condemn the wrong in his best beloved, and he followed her example; but it opened the flood-gates of woe to our world. Offenses may seem very, very small to fallen man, but the sure result is a tide of evil that reveals the defilement and hatefulness of sin. Therefore *all* who claim to be children of God are called upon to accept, not their own low standard, but the divine standard, and to consider that God is a party in all their transactions. His holiness, his justice, his mercy, and his truth, are to be interwoven with every transaction of life. Those connected with our institutions cannot afford to separate from God. Their every action, their continual influence, should be to repress the unprincipled and encourage the pure. He that is honest, true and upright toward God, will be upright in his dealings with his fellow-men. [Pamphlet 167 p. 43 para. 01] p. 241, Para. 3, [NODATEMS].

"The Lord has a great work to be done in the Southern States of America. . . . He requires far more of his people than they have given him in missionary work among the people of the South of all classes, and especially the colored race."-- *March 20, 1891*. [Pamphlet 37 p. 7, para. 01] p. 242, Para. 1, [NODATEMS].

"Those living in places where the work has been long established, should remember the needs of the preparatory work to be done in Nashville."-- *Dec. 4, 1901*. [Pamphlet 37 p. 7, para. 02] p. 242, Para. 2, [NODATEMS].

"The work in Nashville is important. If the workers labor earnestly and judiciously, there will be conversions to the truth in. . . Nashville."-- *Oct. 26, 1902*. [Pamphlet 37 p. 7, para. 03] p. 242, Para. 3, [NODATEMS].

"A school for colored people should be established outside the city of Nashville, on land that can be utilized for industrial purposes." -- *Nov. 24, 1903*. [Pamphlet 37 p. 7, para. 04] p. 242, Para. 4, [NODATEMS].

"I was instructed by the Lord that the Southern field was to be given every advantage. Especially was Nashville to be worked: . . . Years ago the Spirit of the Lord moved upon the hearts of men to establish in this city institutions of learning to educate the colored people of the South. The Lord now desires his people to establish institutions in this center where a good work has already been done. . . . I was instructed that memorials for God were to be established in this place, not only right in this city, but a little distance from it."-- *July 3, 1903*. [Pamphlet 37 p. 7, para. 05] p. 242, Para. 5, [NODATEMS].

"A more decided interest should be manifested in the work of helping the colored people. If in the future we are to do nothing more for all colored people than we have done in the past, let us lay aside all pretense that we have entered Nashville for the purpose of helping them. . . . The Lord is not pleased with the present showing. Let there now be a reformation, and the Lord will work with those who are willing to co-operate with him."-- *April 14, 1905*. [Pamphlet 37 p. 7, para. 06] p. 242, Para. 6, [NODATEMS].

"There is a great work to be done. Some will ask, What can be done to work effectively the city of Nashville?--One way to success is to get a place a few miles out of Nashville, and there establish a school and a sanitarium, and from these institutions as working centers, begin to work Nashville as we have not worked it yet." *Sept. 25, 1905*. [Pamphlet 37 p. 8, para. 01] p. 243, Para. 1, [NODATEMS].

"We need to be less diffident about making known our needs

to those who can help us in carrying forward the work. The Lord will surely acknowledge determined efforts made to help the people who are in need of help."-- *April 1, 1907*. [Pamphlet 37 p. 8, para. 02] p. 243, Para. 2, [NODATEMS].

"My brethren, I entreat you not to let the work for the colored people be longer neglected. . . . Let our ministers say to the people, Our time in which to work is short. Make it possible to secure places from which the work for the colored people can be carried on. As the Lord's stewards, we are responsible for the welfare of the needy. . . . The needs of the work, and the motives that should prompt our gifts, should be presented to believers, and urgent calls made upon our churches."-- *Sept. 16, 1907*. [Pamphlet 37 p. 8, para. 03] p. 243, Para. 3, [NODATEMS].

"What I have said in the past should be repeated."-- *Oct. 1, 1907*. [Pamphlet 37 p. 8, para. 04] p. 243, Para. 4, [NODATEMS].

"Men and women from the colored race are to be educated to work as missionaries for their own people. This education and training is to be given them within their own borders. Schools for colored children and youth are to be established in many different places in the Southern field. I am deeply interested in the maintenance of these schools. I have often spoken on the importance of this work. I desire to do my part in helping this branch of the Lord's cause in the Southern field. And I am calling upon my brethren and sisters in America to act their part. I am pleading with them to show by their works a firm faith in the power of God to gather out from the Southland a people who shall be a praise to his name, and who shall finally unite with the redeemed from among men in singing the song of Moses and the Lamb."-- *Gospel Herald, October, 1907*. [Pamphlet 37 p. 8, para. 05] p. 243, Para. 5, [NODATEMS].

"Culture on all points of practical life will make our youth useful after they shall leave school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them or build their habitations. They will be much more influential if they show that they can educate the ignorant how to labor by the best methods and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor. A much smaller fund will be

required to sustain such missionaries, because they put to the very best use their physical powers, in useful, practical labor, combined with their studies. And wherever they go, all that they have gained in this line will give them standing-room. If the light God has given were cherished, students would leave our schools free from the burden of debt." [Pamphlet 37 p. 31, para. 01] p. 244, Para. 1, [NODATEMS].

The Hillcrest School, Takoma Park Station, Washington, D. C.. May 17, 1909. During our visit to Nashville, I visited the Hillcrest School Farm, where Brethren Staines and Bralliar are laboring to establish a training-school for colored workers. This farm of ninety-three acres is about six miles from Nashville. The location is excellent. Here the students can be trained to erect buildings and to cultivate the land as a part of their education. At the same time they can be given instruction in Bible knowledge, and be fitted by general study of wisely selected books to know how to do the work to which they are called. [Pamphlet 37 p. 33, para. 01] p. 245, Para. 1, [NODATEMS].

As I saw the different parts of the farm, my heart was glad. The hill land is suitable for the buildings, for the orchard, and for pasture, and the level land will be highly appreciated when faithfully worked. A beginning has been made in the erection of cottages for students. They are plain and inexpensive, but comfortable and convenient. More of these cottages are needed. One cottage that I visited had just been built with money given by Sister Marian Stowell-Crawford. Those who are bearing the burden of this work should be encouraged, and not hindered by words that would dishearten them or dampen the faith of those who have been helping them. [Pamphlet 37 p. 33, para. 02] p. 245, Para. 2, [NODATEMS].

My heart was filled with thanksgiving to God that a place has been provided here near Nashville where intelligent youth, seeking to obtain an education that will fit them to help others, can have the advantages offered by the Hillcrest School. The Lord is indeed moving upon the hearts of his people, and leading them to aid in the establishment of training centers for the education of colored youth to labor among their own race. Hillcrest is a beautiful property, and gives opportunity to provide for many to receive a training for service. Let us thank God for this, and take courage. [Pamphlet 37 p. 34, para. 01] p. 246,

Para. 1, [NODATEMS].

Brother Staines and his associates are engaged in a good work. I believe that the Lord has led them, and will bless them in doing conscientiously that which they have undertaken. It is my prayer that the Lord will move upon the minds of his people to take hold of this work and help it forward. We must not let the criticism and unwise movements of some of the brethren dishearten the workers, and hinder the work. As the Lord has led Brother Staines to take up this work, so others will be led in various places to help. Men in different parts of the field, as laborers together with God, will search out promising colored youth, and encourage them to attend this school. And they will help in the providing of a suitable building with class rooms. [Pamphlet 37 p. 34, para. 02] p. 246, Para. 2, [NODATEMS].

When we were ready to return to Nashville, the teachers and students all gathered in the class room, and I said to them:-- [Pamphlet 37 p. 34, para. 03] p. 253, Para. 3, [NODATEMS].

"I am thankful that I have had the privilege of visiting this school. You all should appreciate it. Here you have high and low ground. You are to prepare the ground for the sowing of the seed; and in your efforts the blessing of the Lord will certainly be with you, if you will walk humbly with God. Trust in him who understands the situation. Then he can work with you in all your efforts, and you will see of the salvation of God. [Pamphlet 37 p. 34, para. 04] p. 246, Para. 4, [NODATEMS].

"You will have our prayers, and our help as far as we can give it. Our interests will go with you. And the Lord will help you in making this effort, not merely because of the good that may be accomplished in this school, but because of the many others who need the experience you are having. The work you do here may result in the salvation of hundreds of souls. [Pamphlet 37 p. 35, para. 01] p. 247, Para. 1, [NODATEMS].

"If you will follow on to know the Lord, you may know his goings forth are prepared as the morning; and the blessing of the Lord will rest on parents and children. There is one point that we must be careful to remember. It is this, that the students in this school will carry away with them what

they see and hear here. They will follow the example you give them. [Pamphlet 37 p. 35, para. 02] p. 247, Para. 2, [NODATEMS].

"I am deeply interested in the work that is being done here, because special light has been given me regarding the neglect there has been to take up the work you are doing. I have specified in my writings what this work is. I have tried again and again to impress its importance on the minds of the people. I shall still talk of it wherever I go. [Pamphlet 37 p. 35, para. 03] p. 247, Para. 3, [NODATEMS].

"You are not working alone. When you are tempted to become discouraged, remember this. Angels of God are right around you. They will minister to the very earth, causing it to give forth its treasures. [Pamphlet 37 p. 35, para. 04] p. 247, Para. 4, [NODATEMS].

"This is the instruction I am trying to give to our people. I want them to understand what could be accomplished if we would work according to the will of the Lord. It is the Lord who has given the instruction. Let us follow his directions." [Pamphlet 37 p. 35, para. 05] p. 247, Para. 5, [NODATEMS].

After speaking these words of encouragement, we bowed in prayer, and the blessing of the Lord rested upon me, giving assurance and hope regarding this work so humbly begun. I there decided to give one hundred dollars to help in equipping the school. And I now present to our people an invitation to join me in giving the means necessary to its work. [Pamphlet 37 p. 35, para. 06] p. 247, Para. 6, [NODATEMS].

Let the teachers consider this message: "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."
Signed: Ellen G. White [Pamphlet 37 p. 36, para. 01] p. 248, Para. 1, [NODATEMS].

SPAULDING-MAGAN COLLECTION

(Not dated; but evidently some years before this time.)
The Signing of Agreements. To the managers of our sanitarium, and to our physicians, nurses, and medical

missionary workers throughout the world, I am instructed to say that it is our duty highly to respect Dr. J. H. Kellogg and his associates in the medical missionary work at Battle Creek. We should feel profoundly thankful for the work that God has wrought through the labors of His faithful servants in the Battle Creek Sanitarium, and especially for Dr. Kellogg's steadfast adherence to and advocacy of the principles of hygienic reform. [Spaulding-Magan Collection p. 366 para. 01] p. 249, Para. 1, [NODATEMS].

The Lord has placed Dr. Kellogg in an important position, and his brethren are to honor and respect him, and to hold up his hands for the carrying forward of his God-given work. His influence will be a blessing as he works in connection with his brethren and in accordance with the plans of the great Master Worker. [Spaulding-Magan Collection p. 366 para. 02] p. 250, Para. 1, [NODATEMS].

But, while Dr. Kellogg is to be respected and honored, while we are to recognize the fact that God uses him as a channel through which to communicate great light to his people, we are in no case to place him where God should be, as our Wisdom, our Instructor, our infallible Guide. [Spaulding-Magan Collection p. 366 para. 03] p. 250, Para. 2, [NODATEMS].

The Lord has reproved those who claim to believe present truth for failing to cooperate with Dr. Kellogg and his faithful co-workers in walking in the light of health reform. Dr. Kellogg is to stand as God's physician, and is to do an exalted work. But if he is left to follow his own judgment in all things, he will make mistakes. He is laboring beyond his strength. He is doing three times as much as he should do. This is not God's will. By thus overworking, he is shortening his life. He is God's property, and he should keep himself hidden with Christ in God. Dr. Kellogg must not embrace so much as he has done in the past. And in some things his planning must be different. [Spaulding-Magan Collection p. 366 para. 04] p. 250, Para. 3, [NODATEMS].

To the leaders in the medical missionary work I must say that no one is to claim kingly power over God's heritage. God's people are to be under Him and Him alone. There is one Shepherd, and he has one flock. The Lord knows the future. He is the one to be looked to and trusted in to guide and guard and direct in the future development of the

various branches of His work. [Spaulding-Magan Collection p. 366 para. 05] p. 250, Para. 4, [NODATEMS].

For several years I have been warned that there is danger, constant danger of men looking to men for permission to do this or that, instead of looking to God for themselves. Thus they become weaklings, bound about with human ties that God has not ordained. The Lord can impress minds and consciences to do His work under bonds to him, and in a brotherly fraternity that will be in accordance with his law. [Spaulding-Magan Collection p. 366 para. 06] p. 250, Para. 5, [NODATEMS].

The Lord has not given wisdom regarding the medical missionary work only to the men associated in the work at Battle Creek. Humanity is not divinity. The most talented men in our ranks are not infallible. Not all of their methods are inspired of God. They make mistakes and they will continue to make mistakes if they do not walk in humble faith before God. The greatest temptations come to the men who bear the greatest responsibilities. Our only safety is in humbling the heart before God daily, and watching diligently lest any threads of selfishness are woven into the work. Let us so labor that it will be plainly seen that self is dead, and that our work bears the signature of heaven. [Spaulding-Magan Collection p. 366 para. 07] p. 250, Para. 6, [NODATEMS].

To every medical worker in connection with the cause of God are addressed the words spoken by Paul to Timothy: "Take heed to thyself and to the doctrine." We need to examine ourselves closely, and to renounce every plan or principle that will lead us to misrepresent the Lord. The past experience is to be closely reviewed. Every motive is to be critically examined. Every ambitious project that is contrary to the Word of God is to be put aside. We are to stand in preparedness before God. The word given to me to speak to you is, "I have not found thy works perfect before God." The Lord will not accept the most splendid service that means the putting of the least yoke upon his people. We are to frame no yokes for our fellow men. God's word to us is that we are to break every yoke. [Spaulding-Magan Collection p. 367 para. 01] p. 251, Para. 1, [NODATEMS].

A copy of the proposed agreement between the Medical Association and those establishing branch sanitariums, was read to me by Sister Druillard. A few day afterward I was

praying, a scene passed before me representing the unfavorable results of the transactions that would follow the signing of this agreement. Other scenes also passed before me similar to those presented to me when I was at Summer Hill, a few weeks before our return to America. At that time representations of movements in America passed before me. I saw agreements drawn up for presentation to our people. In these agreements there were terms and conditions that should not be accepted. On no account should our brethren bind themselves by agreeing to such propositions. I was instructed that we know but little of what is before us, and that God forbids us to bind ourselves by contracts in order to secure means.
[Spaulding-Magan Collection p. 367 para. 02] p. 251, Para. 2, [NODATEMS].

I was instructed to tell Brother Caro and Sharp that propositions would come to them containing conditions that they were not to accept or endorse. I saw a paper unrolled before these brethren, and one of dignity arose and said, "Put not your name to any writing that binds you to do or refrain from doing certain things in business lines. It is not God's plan that you should sign such agreements. This document is of man's production. That which will take place in the future you know not. God says, I will turn and overturn. For you to sign an agreement saying what you will do and what you will not do in the future is not in God's order. He who knows the end from the beginning understands what is in man's heart, and what are the dangers of the men to whom God has entrusted great responsibilities.
[Spaulding-Magan Collection p. 367 para. 03] p. 251, Para. 3, [NODATEMS].

Man is not to assume more than God has given him. If he walks humbly with God, the good hand of the Lord will be with him. If he yields to his ambition to carry out a work of his own, according to his own plans, a work in which he is benevolent where he chooses to be benevolent, and selfish where he chooses to be selfish, a condition of things will be brought in that will dishonor God and his truth. Oppression will come in. Human power will be exercised in accordance with the terms of the agreements made and signed in the past, agreements deemed essential to protect the interest of the health food business and to give the sanitarium work financial security and support.
[Spaulding-Magan Collection p. 367 para. 04] p. 251, Para. 4, [NODATEMS].

I have been instructed that rules and regulations are being brought in that God does not approve. The Lord forbids the signing of the agreements that have been prepared for our sanitariums in American and in other countries. It is not his will that every sanitarium and bath-house established by our people shall be brought under one control. [Spaulding-Magan Collection p. 368 para. 01] p. 252, Para. 1, [NODATEMS].

Those who seek to bind up the work in distant fields with the work at Battle Creek, by means of these agreements, are assuming too much responsibility. They must not take to themselves power that God has not given them. They must not place themselves where the people will look to them instead of looking to God. [Spaulding-Magan Collection p. 368 para. 02] p. 252, Para. 2, [NODATEMS].

Christ did not follow any human model. He says to his servants, Break every yoke that men may seek to bind upon you. Do not accept any yoke that will hinder your present or future movements in my service. Stand free. Take only my yoke. When you are yoked up with me, my words will make their impress upon your characters. [Spaulding-Magan Collection p. 368 para. 03] p. 252, Para. 3, [NODATEMS].

All of the plans formulated for our people will need to be thoroughly and carefully examined. No threads of human devising are to be drawn into the web. Unless we watch and pray diligently, the enemy will come into spoil the pattern. Ambition must not lead us to embrace too much in our plans. [Spaulding-Magan Collection p. 368 para. 04] p. 252, Para. 4, [NODATEMS].

Too much power is invested in humanity when matters are so arranged that one man or a small group of men have it in their power to rule or ruin the work of their fellow laborers. In the erection of medical institutions and the development of their work there is not to be a ruling kingly power as there has been in the past. The kingly power formerly exhibited in the General Conference is not to be perpetuated. The publishing work is not to be a kingdom of itself. It is essential that the principles that govern in the publishing work and the sanitarium work. No one is to think that the branch of work with which he is connected is of vastly more importance than other branches. [Spaulding-Magan Collection p. 368 para. 05] p. 252, Para.

5, [NODATEMS].

The division of the General Conference into district union conferences was God's arrangement. In the work of the Lord for these last days there are to be no Jerusalem centers, no kingly power; and the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek; for this is not God's plan. Brethren are to counsel together; for we are just as much under the control of God in one part of his vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be with Christ in God, all working to build up one another. [Spaulding-Magan Collection p. 368 para. 06] p. 252, Para. 6, [NODATEMS].

Educational work must be faithfully done in every sanitarium that is established. There is necessity for the managers of every institution to become more and more intelligent regarding their work. They need not depend on the managers of another institution for their work. They need not depend on the managers of another institution for guidance, but looking to God as their instructor they are to go forward in faithful, intelligent service, constantly developing greater talents and capabilities. [Spaulding-Magan Collection p. 369 para. 01] p. 253, Para. 1, [NODATEMS].

God calls upon men and women to look to him, that they may receive light and power and knowledge. He will not be glorified in our subscribing to rules and agreements and contracts binding one institution to follow the guidance of another institution thousands of miles away. It ought to have been foreseen that if we desire God to guide minds, these minds must not be bound by human regulations. [Spaulding-Magan Collection p. 369 para. 02] p. 253, Para. 2, [NODATEMS].

There is need of loyalty to principle. But a pledge from one who does not feel the need of obeying the word of the Lord is valueless. The placing of signatures to documents will not insure honesty, neither will it insure the exercise of justice, mercy, and the love of God. [Spaulding-Magan Collection p. 369 para. 03] p. 253, Para. 3, [NODATEMS].

The Lord would have the restraints broken that keep his

work bound about by the wisdom of men. Those who unite with Christ are not to accept yokes which will prove a hindrance to them in their work with him. 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. The true and living God is to be exalted. All nations are to hear the proclamation of the gospel message. [Spaulding-Magan Collection p. 369 para. 04] p. 253, Para. 4, [NODATEMS].

Many convicted and converted will bow in humility before the Lord, making an unreserved consecration of themselves to Him. The message is to go to all parts of the world. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." The words inscribed on the Lord's temple harmonize with his unlimited invitation of mercy. "My house shall be called a house of prayer for all people." It shall proclaim that I am the living God, sit upon my throne as ruler, giving audience to the world. And what is the response?--"Let all the people praise thee, O God, let all the people praise thee, and let the whole earth be filled with thy glory." [Spaulding-Magan Collection p. 369 para. 05] p. 253, Para. 5, [NODATEMS].

The future is before us, and unforeseen events will surely take place, changing the present aspect of things in the world. Lust and greed are striving for the supremacy. Oppression and hatred will be exercised to destroy. Inspired by a power from beneath, Satan's instrumentalities will work with intensity to carry out his will. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Every truly converted soul will put on the whole armor of God, and will bravely face the unseen for God's servants will realize the necessity of partaking of the divine nature. [Spaulding-Magan Collection p. 369 para. 06] p. 253, Para. 6, [NODATEMS].

I have been instructed to tell our people to read carefully the 34th chapter of Ezekiel and to guard against being deceived, and led to act the part of unfaithful servants. [Spaulding-Magan Collection p. 369 para. 07] p. 254, Para. 1, [NODATEMS].

With great solemnity the words were repeated: "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, praying with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."
[Spaulding-Magan Collection p. 370 para. 01] p. 254, Para. 2, [NODATEMS].

Now is our time of peril. Our only safety is in walking in the footsteps of Christ, and wearing his yoke. Troublous times are before us. In many instances, friends will become alienated. Without cause men will become our enemies. The motives of the people of God will be misinterpreted, not only by the world, but by their own brethren. The Lord's servants will be put in hard places. A mountain will be made of a molehill to justify men in pursuing a selfish, unrighteous course. The work that men have done faithfully will be disparaged and underrated, because apparent prosperity does not attend their efforts. By misrepresentation these men will be clothed in dark vestments of dishonesty because circumstances beyond their control made their work perplexing. They will be pointed to as men that can not be trusted. And this will be done by members of the church. God's servants must arm themselves with the mind of Christ. They must not expect to escape insult and misjudgment. They will be called enthusiasts and fanatics. But let them not become discouraged. God's hands are on the wheel of his providence, guiding his work to the glory of his name. [Spaulding-Magan Collection p. 370 para. 02] p. 254, Para. 3, [NODATEMS].

God calls upon his people to be bright lights in the world, shining amid the darkness of sin. Living the life of the Life-giver brings its reward. He went about doing good.

This every true follower of His will do, filled with a sacred sense of his loyalty to God and his duty to his fellow beings. Through the knowledge of the truth as it is in Jesus, Christians are to grow in grace, constantly drawing nearer perfection of character. (Signed) Ellen G. White. [Spaulding-Magan Collection p. 370 para. 03] p. 255, Para. 1, [NODATEMS].

The Closing of the Southern Field. (The assertion has been widely made that the Testimonies state that our work will first be closed in the South. I think this is not true. No one whom I have requested to produce the reference has been able to find it. None of Sister White's helpers know of it. When I was at Sister White's home in 1913, I made a careful search of all the Testimonies on the Southern work, and failed to find this statement. Without saying who was first responsible for it, I think I am correct in ascribing the belief to a careless reading of a statement made by Sister White at the General Conference of 1901, in Battle Creek, Mich., a statement to be found on page 482 of the General Conference Bulletin of that year. I give here a passage containing this statement, which I have underscored. . A. W. S.) [Spaulding-Magan Collection p. 371 para. 01] p. 255, Para. 2, [NODATEMS].

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 wickedness and corruption, and they are right within the shadow of our doors. That field bears testimony to the neglect of a people who should have been wide awake to work for the Master, but who have done scarcely anything in this field. A little work has been done there, we have touched the field with the tip ends of our fingers, but not one-thousandth 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 ten or fifteen years ago--that the abused, down-trodden people of the South were to be labored for and helped. We have tried to lay this burden upon our people. But they need not carry it all themselves. There are many not of our faith who will willingly help a work for the uplifting of humanity. [Spaulding-Magan Collection p. 371 para. 02] p. 255, Para. 3, [NODATEMS].

The time is coming when the Southern field will be closed, locked up . But this is not yet the case . One place where

the work was commenced was closed against the workers; and because of this the word went forth, the Southern field is closed; no more money will be needed for that work. But in this the way in which the Saviour worked. When one city was closed against him, did he say that his work on earth was done? Had he done this, what would have become of us? When he was driven from one place, he went to another, and he has left us the direction, "When they persecute you in this city, flee ye into another." When your life is in danger, go to another city, and when they persecute you there, go to yet another place: "For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come." Shall we not take this advice? Ellen G. White. [Spaulding-Magan Collection p. 371 para. 03] p. 255, Para. 4, [NODATEMS].