

*Ellen G. White*

**REVIEW & HERALD  
ARTICLES**



**BOOK IV OF IV**

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# Table of Contents

October 27, 1904.....	1	May 25, 1905.....	33
An Appeal For the Colored Race		The Work For This Time	
November 3, 1904.....	1	June 1, 1905.....	36
Preach the Word		The Work In Washington	
November 10, 1904.....	2	June 15, 1905.....	37
The Power of the Word of God		Lessons From the Second Chapter of Philipians	
November 17, 1904.....	3	June 22, 1905.....	39
Simplicity In Dress		The Need of Home Religion	
November 24, 1904.....	4	June 29, 1905.....	41
A Preparation For the Coming of the Lord		The Need of Home Religion	
November 24, 1904.....	6	July 6, 1905.....	42
The Day of the Lord Is Near, and Hasteth Greatly		The Ladder of Progress	
December 1, 1904.....	8	July 13, 1905.....	44
The Training of Workers		Lessons From the First Epistle of John	
December 8, 1904.....	9	July 20, 1905.....	44
The Privilege of Prayer		Lessons From the First Epistle of John	
December 15, 1904.....	10	July 27, 1905.....	46
A Call to Repentance		Holy and Without Blame	
December 22, 1904.....	10	August 3, 1905.....	47
Words to Ministers		A Call to Present Duty	
December 29, 1904.....	11	August 10, 1905.....	48
Words to Ministers		A Message to the Church	
January 5, 1905.....	12	August 17, 1905.....	49
Called to Service		Lessons From the Life of Solomon, number 1	
January 12, 1905.....	13	August 24, 1905.....	50
The Condition of Gaining Eternal Life		Lessons From the Life of Solomon, number 2, (Preparations For Building the Temple)	
January 19, 1905.....	14	August 31, 1905.....	51
Notes of Travel, (The College View Council)		“Hold Fast That Which Is Good”	
January 26, 1905.....	16	September 7, 1905.....	53
Notes of Travel, number 2, (Moline and Battle Creek)		The Work In Nashville; Its Encouragements and Needs	
February 2, 1905.....	17	September 14, 1905.....	55
An Open Letter, (To Our Workers in Washington, DC)		Lessons From the Life of Solomon, number 3, (The Responsibilities of Burden-Bearers)	
February 9, 1905.....	18	September 21, 1905.....	55
Notes of Travel, number 3, (Chicago to St Helena)		The Work Among the Colored People	
February 16, 1905.....	19	September 28, 1905.....	57
Notes of Travel, number 3, (Chicago to St Helena)		The Collection For the Colored Work	
February 16, 1905.....	20	October 5, 1905.....	59
A Call For Active Work		Lessons From the Life of Solomon, number 4, (“To Every Man His work”)	
February 23, 1905.....	21	October 12, 1905.....	60
Notes of Travel, number 4, (Labors In Central California)		Lessons From the Life of Solomon, number 5, (Order and Organization)	
March 2, 1905.....	22	October 19, 1905.....	62
Notes of Travel, number 5, (Los Angeles, California)		Lessons From the Life of Solomon, number 6, (The Gift of Wisdom)	
March 2, 1905.....	23	October 26, 1905.....	63
A Stirring Exhortation		Lessons From the Life of Solomon, number 7, (Counselors in Need of Wise Discernment)	
March 9, 1905.....	23	November 2, 1905.....	64
God’s Purpose For Us		Lessons From the Life of Solomon, number 8, (The Building of the Temple)	
March 16, 1905.....	24	November 9, 1905.....	66
Notes of Travel, number 6, (San Diego County, California)		Lessons From the Life of Solomon, number 9, (The Ark of the Covenant)	
March 23, 1905.....	25	November 16, 1905.....	67
An Open Letter		Lessons From the Life of Solomon, number 10, (The Dedication of the Temple)	
March 30, 1905.....	27	November 23, 1905.....	69
Notes of Travel, number 7, (A Visit to Redlands and Riverside)		The Time of the End	
April 6, 1905.....	27	November 23, 1905.....	70
Notes of Travel, number 7, (A Visit to Redlands and Riverside)		Individual Consecration Needed	
April 13, 1905.....	28	November 30, 1905.....	72
An Open Letter, (To the Leaders In Our Work at Takoma Park)		Lessons From the Life of Solomon, number 11, (Acceptable Worship)	
April 20, 1905.....	29		
The Work For This Time			
April 27, 1905.....	30		
Instruction For Helpers and Students at Takoma Park, DC			
May 4, 1905.....	31		
The Gift of Christ			
May 18, 1905.....	32		
The Unity of the Spirit			

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Page 85

## AN APPEAL FOR THE COLORED RACE

**T**HE PROCLAMATION that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious jewels that the Lord's workers should have searched for as for hidden treasure. But though the colored people have been freed from political slavery, many of them are still in the slavery of ignorance and sin. Many of them are terribly degraded. Is no message of warning to reach them? Had those to whom God has given great light and many opportunities done the work that he desires them to do, there would today be memorials all through the southern field—churches, sanitariums, and schools. Men and women of all classes would have been called to the gospel feast.

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

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

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have

present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?"

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?"

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

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

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

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

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunk in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most

loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

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

Volume 5

November 3, 1904

Page 86

## PREACH THE WORD

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

In man's behalf Christ volunteered to pass over the ground where Adam fell, and, by living a life of perfect obedience, place the race on vantage-ground. Power was vested in him for the redemption of mankind. Yet he did not exalt himself. He humbled himself, becoming obedient to death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Only through faith in Christ's name can the sinner be saved. He is the head of the new creation. He is the way, the way, the truth, and the life. He is the prophet, priest, and king

of all regenerate humanity. He is Immanuel, God with us. The eternal Word became flesh, and dwelt among us, and of his fullness have all we received. He is the Author and finisher of our faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

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

All who search the Scriptures with humility of heart will be taught of God. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass."

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

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

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

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

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

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

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

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

Let no one present beautiful, scientific

sophistries to lull the people of God to sleep. Clothe not the solemn, sacred truth for this time in any fantastic dress of man's wisdom. Let those who have been doing this stop and cry unto God to save their souls from deceiving fables.

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the Bread of life: they cannot save the soul from sin.

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

Let those who want the Bread of life go to the Scriptures, not to the teaching of finite, erring men. Give the people the Bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions and conjectures. I would that all knew how much they need to eat the flesh and drink the blood of the Son of God—to make his words a part of their very lives! "Except ye eat the flesh of the Son of Man," Christ declares, "and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We need spiritual strength. If we eat the word of God, if we practice the teachings of Christ, we shall have life in ourselves. We shall be strong in the strength of God.

Volume 5

November 10, 1904

Page 88

### **THE POWER OF THE WORD OF GOD**

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

The work of reformation that is needed

Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity?

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of his work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted.

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect him to continue to bestow his goods on you? How does the Master regard those who selfishly invest his money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance.

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practice self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day.

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those

who claim to be following him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practice self-denial.

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to him his own with usury.

Volume 5 June 20, 1907 Page 336

### "THE TRIAL OF YOUR FAITH"

**G**OD SAYS of His people, "I . . . will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

By trial the Lord proves the strength of his children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction he purifies us from all dross. He sends us trials, not to cause us needless pain, but to lead us to look to him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in him, we shall see of his salvation.

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on his throne, we must first be partakers with him in his suffering. Individually we must experience that which was spoken of Christ. It became him, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered." Shall we then be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? In this world we shall have tribulation; but the Lord Jesus will give us all the help that we ask, and believe that he will bestow.

By God's mighty cleaver of truth we have been taken from the quarry of the world and brought into the workshop of the Lord to be prepared for a place in his temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for him.

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in him. Before they left Egypt, he began to give them these lessons, to lead them to look to him as their deliverer and protector. The tribulations through which they passed were a part of his great plan. It was not by chance that they came to Marah, where they could not drink of the water, "for it was bitter." Thus God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial?

Remember that in every time of trouble Jesus is near you, seeking to impress his image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry he is that you make mistakes. He is always ready to clasp the hand stretched out for aid.

Christ's love for his children is as strong as it is tender. It is a love stronger than death; for he died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has he not been tempted in all points like as we are? And has he not invited us to take every trial and perplexity to him? Then let us not make ourselves

miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for today will give strength for tomorrow. Let us take our sorrows to the Lord in prayer, saying, "My burdens are too heavy for me. Wilt thou bear them?" Christ will say, "I will take them. With everlasting kindness will I have mercy upon thee." Nothing wounds the soul like the sharp doubts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him." He is guiding you into a harbor of gracious experience, and he bids you. "Be still, and know that I am God."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honor and glory at the appearing of Jesus Christ."

Volume 5 June 27, 1907 Page 337

**FAITHFULNESS IN SERVICE**

**T**HE PARABLE of the talents should receive prayerful, critical attention. By it we are shown the importance of trading diligently and conscientiously on our Lord's goods. Not one thread of selfishness is to be woven into his work. Worldly ambition is not to be cherished. We are to keep self out of sight, holding Christ before the world. We are to bring glory to God by doing our best to be perfect men and perfect women.

Christ gave the parable of the talents to show us that all the blessings we have come from God. Our gifts belong to him. They are not to be used according to human judgment, but according to the directions given in God's word. We are to study how we may use these gifts for the up-building of the cause of truth.

In the parable our Saviour says, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Here we are shown that different gifts are entrusted to different individuals. With the talents given him, be they many or few, each one is to do his utmost to glorify God. Talents improve and multiply

as they are used in the service of the Master. In the parable, the one who received five talents and the one who received two are represented as trading wisely on their talents, so that when their Lord returned, they were able to present to him that which he had entrusted to them, together with what they had gained by trading. And to each were spoken the words of commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

"But he that had received one went and digged in the earth, and hid his lord's money." When the time came for him to render an account, he said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Today thousands are doing as the unfaithful servant did. They live for self, when God desires them to improve their abilities for him, that they may act their part in his work. They excuse themselves by saying that they have but one talent. But if used for God, that one talent would accomplish much. By careful use the slothful servant might have doubled the talent, which instead of using he hid in the ground.

This parable shows the need of using every gift aright. To all comes the opportunity of blessing others by speaking helpful, uplifting words. This is a talent, and the failure to improve it brings great loss.

In our work this thought of glorifying God is to be made prominent. The business man is to bring the principles of heaven into every line of his work. In all he does the Christlikeness is to be clearly revealed. He who tills the soil is to make his work an object-lesson of the careful, thorough work which must be done in the culture of the soil of the heart. The mechanic is to do his very best, bringing his work as near perfection as possible.

"He that is faithful in that which is least is

faithful also in much." The Lord cannot unite with those who are careless and slothful in their work. He leaves them to themselves, choosing for his service those who do well every piece of work they handle, those who manage economically, gathering up the fragments, so that nothing will be lost.

Those who work for the Lord must remember that they are members of the royal family, and that they are to do all that their hands find to do as in the sight of the heavenly universe. Never must they slight their work, doing it in such a way that he who has redeemed them will be ashamed of it. They are to guard against doing anything that will lead to carelessness or irreverence. They are ever to remember the words. "Ye are God's husbandry, ye are God's building." By following principles of strict integrity, they are to build up a symmetrical character.

Christ will increase the talents of every faithful worker. This is the principle he always follows in dealing with his servants in this world. But the full honor in store for the one who in this life works with an eye single to the glory of God, will not be bestowed until the day of judgment. Then Christ will say to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Volume 5 July 4, 1907 Page 338

**NOT BY MIGHT NOR BY POWER**

**T**HOSE WHO search for worldly distinction and glory make a sad mistake. It is the one who denies self, giving to others the preference, who will sit nearest to Christ on his throne. He who reads the heart sees the true merit possessed by his lowly, self-sacrificing disciples, and because they are worthy he places them in positions of distinction, though they do not realize their worthiness and do not seek for honor.

To them Christ's words of encouragement are spoken, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." What a promise is this! Christ's faithful ones are to be sharers with him in the kingdom he has received from his Father. This is a spiritual kingdom, in which those who are most active in serving their brethren are the greatest. Christ's servants, under his direction, are to administer the affairs of his kingdom. They are to eat and drink at his table, that is, be admitted to near communion with him.

in these institutions? They should be those whose daily lives emit the light of truth, who with sanctified tongues speak only those words that will prove a blessing to others. If the work is done that God desires to see accomplished as the result of the establishment of our sanitarium work, we shall see in these institutions workers who give evidence that they are converted. We must have workers wholly surrendered to God.

"Time is passing, and souls are perishing for lack of the truth. Let the light shine forth from our sanitariums in clear, distinct rays. May the God of Israel impress upon the hearts and minds of our people the sacredness and the importance of the work to be done. If men and women will cooperate with God with all the powers of their being consecrated to him, they will stand as ministers of righteousness to their fellow men.

"I know the burdens that many of our sanitariums carry, and I am instructed to say to those in positions of responsibility in these institutions, Let every influence be of such a character as will draw with Christ. Then the sick will understand that Christ is there. Let the meek and lowly Jesus be represented, in the dress of the workers, in the words they speak, in the spirit they manifest.

"The blessing of God is to come in large measure upon the workers in the Colorado Sanitarium. I have seen angels of God hovering, hovering, hovering over the workers there. Let none who are there refuse to be converted. Let none feel too important to come under discipline to God. Let the workers understand that they are responsible to God to see that the best influence is exerted in this institution, that the salvation of God may be revealed. The Lord desires to see each one acting his part intelligently as a laborer together with him, that the light of heaven may come into our institutions, and a wonderful work be done.

"Instruction was given me in the night season that I must bear a decided message to this people. You greatly need to experience a deeper heart work. It is your privilege to receive more of the Spirit of God, as you engage in fasting and earnest prayer. You need to accept the promises and assurances of God and walk out of them in faith. You need to learn how to present the truths of the Word to those around you in all their binding force and in all their encouragement, that the unconverted may feel the influence of the Spirit of God upon heart and mind and character.

"May God bless you, my brethren and sisters. My heart is drawn out in tenderness and love for you. You are a large company

here. Will you not consecrate yourselves to God? We invite you to come to Jesus, to believe in him, and receive from him the outpouring of his Holy Spirit. He will give you this, if you ask in faith believing. Then work in harmony with him to disseminate truth. If you will seek individually to answer in your lives Christ's prayer for his disciples, you will follow on to know the Lord. This is not like the fading strength and glory of the setting sun, but like the morning, the rising sun, which is ever increasing in warmth and light and power."

Volume 6

January 20, 1910

Page 11

### FROM COLORADO TO CALIFORNIA

(By W. C. White).

**A**T THE close of the Colorado camp meeting, Mrs. E. G. White was urged to make an appointment to speak in Salt Lake City, when she passed through Utah on her way to California.

The train leaving Denver Monday morning was due to arrive in Salt Lake Tuesday at 2:45 P. M. A meeting, appointed for four o'clock, would bring together the members of the Salt Lake church and representatives from near-by churches. A sleeper on the Oregon Short Line could be boarded at nine o'clock, which would run to Ogden, and stand there till morning, making easy connection with the through train to San Francisco. The plan was excellent, but there were disappointments.

There had been washouts on the road, and the train ran slowly over many miles of reconstructed track; and so we reached Salt Lake City at 7:45 P. M. At the depot Elder S. G. Huntington met our party, and reported that a large congregation was at the church waiting our arrival. They had met at the time appointed, and held a meeting; and hearing that the delayed train would arrive at seven o'clock, they had gathered again, hoping to hear Mrs. White. Hastening to the church, she found an eager audience, to whom she spoke for nearly an hour upon daily Christian experience and the training and education of the children.

After reading portions of Isaiah 54 and 55, Mrs. White said:—

" 'All thy children shall be taught of the Lord; and great shall be the peace of thy children.' Do we give heed to this promise, and are we seeing to it that our children are taught of the Lord? Are we making them understand the requirements of God in the earliest years of their lives? Christ gave his precious life

that they might be partakers of the divine nature, and escape the corruption that is in the world through lust. The Lord wants the hearts of these children from their very babyhood to be given to his service.

"Parents, you know something of the inducements by which Satan tries to lead your children into folly. He is working with all his powers to lead them astray. With a determination that many do not dream of, he is seeking to gain control of their minds, and to make the commandments of God of no effect in their lives.

"He leads them to grieve the hearts of their parents. Never let the parents at such times manifest anger, never strike a blow in passion. While they are too young to reason with, divert their minds as best you can; and as they become older, teach them by precept and example that you cannot indulge their wrong desires. Instruct them patiently. Sometimes they will have to be punished, but never do it in such a way that they will feel that you have punished them in anger. By such a course you only work a greater evil. Many unhappy differences in the family circle might be avoided if parents would obey the counsel of the Lord in the training of their children. 'In righteousness shalt thou be established,' God declares; that is, in doing the works of righteousness.

"We need to present to the youth an inducement for right-doing. Silver and gold is not sufficient for this. Let us reveal to them the love and mercy and grace of Christ, the preciousness of his Word, and the joys of the overcomer. In efforts of this kind we shall do a work that will last throughout eternity.

"When the work of the judgment is finished, and decisions have been made for eternity, it will be seen that those who have given themselves whole-heartedly to the service of God are the ones who stand right with heaven. Some of these may not have been able to leave their families to go to distant mission fields, but they have been missionaries in their own neighborhood. Their hearts have been so filled with the love of God that their great anxiety has been to win souls for him. This has been more to them than silver and gold and the precious things of this world. And as they have labored in simplicity to minister the Word of truth, the Spirit of God has sent home the word to the hearts of the people.

"My brethren and sisters, let us study the simplicity there is in the word of God. Let us see what we can do to advance the cause of Christ in the earth. Christ was in this world as a man of sorrows and acquainted with grief.

There were many who set themselves against his work. There will be those who will oppose you. But your work is to preach Christ and him crucified; and when you do this, the salvation of God will be revealed in the conversion of souls.

“Since I left my home in California in April, I have visited many places, and have spoken to thousands of people. This is the last stop I expect to make before reaching my home again. I would leave these words with you: Carry forward the work in faith and humble dependence upon God. Let each believer have light in himself; then the blessing of God will rest upon you, and you will see the salvation of God in the advancement of his work in this field.”

After the meeting it was found that no place could be secured in the sleeping car on the Oregon Short Line, as it was full; and to make the morning connection at Ogden, we must take the Rio Grande train due at 10:45 P. M., but expected at 3 A. M. The party went home with Elder and Mrs. Huntington to spend a portion of the night while waiting for the train. Just before midnight we were aroused by a false report that the train was making up lost time, and would leave at 1 A. M. Just as Mrs. White was ready to step into the hack, a message came that the train would not arrive until 4 A. M. She returned to the house, but not to sleep. About 4:45 A. M. The belated train left Salt Lake City, and made the connection with the train to California.

The day following this almost sleepless night was uneventful. The train glided swiftly along through western Utah and Nevada. Shortly before daylight Thursday morning, September 9, when the train had passed the highest altitude, and was just finishing its run through forty miles of tunnels and snowsheds, Miss McEnterfer, whose berth was nearly opposite, and some others nearby, heard agonized groans from Mrs. White. When asked what was the matter, she said she must have air, she could not breathe. But her window was open, and the berth was filled with smoky air from the snow-shed.

Knowing that we were then seven thousand feet above sea-level, and that we had been several hours in this high altitude, we recognized the difficulty as heart failure, and trembled for the outcome. Miss McEnterfer attempted to count her pulse, but found that impossible, as there was only a little quiver instead of a regular beat. This grew more and more faint. She asked her several questions, but there was no answer. Her hearing and her speech had gone. Her limbs were cold, and

she seemed powerless.

The porter brought some hot water. Into this Miss McEnterfer put a little peppermint, and with much difficulty got Mrs. White to swallow a few spoonfuls. Then she vigorously rubbed her hands and arms and feet. After much delay bottles of hot water were secured and placed over her heart and at her feet. In the course of an hour her pulse began to grow stronger, and as we dropped into the lower altitude, her heart action increased. An hour later as we neared Colfax, she had so far recovered as to be able to speak and to hear what we said to her. During the day she was able to take a little liquid food, and at Oakland Pier and Vallejo Junction made the transfers with the aid of the wheelchairs furnished by the railway company. Arriving at St. Helena at 7 P. M., she walked from the train to her carriage, and was soon in her own home, from which she had been absent five months.

#### THE NEW COLLEGE SITE

At home it was reported that Elder G. A. Irwin was still at Angwin, the place just purchased for the new home of the Pacific College (formerly Healdsburg College), and that he was going the following afternoon to the Fruitvale camp meeting. On this, Mrs. White though still very feeble, decided to visit the place at once. So early on Friday morning, September 10, the big farm team was hitched to the easiest carriage, and Brother James drove slowly up the six miles of steep rocky road from sanitarium to Angwin. Then, with Elder Irwin as guide, inspection was made of orchards and vineyards, hay-fields and gardens; the horse barn and carriage house, with their eight vehicles and nineteen horses and colts; the big cow barn, with its twenty cows and hundred tons of hay; then the big swimming pool, and the springs, and the recreation building which later was converted into schoolrooms; and last of all, the six cottages, with thirty-two rooms and the main building with twenty-nine rooms for students, besides kitchen, dining-room, and parlors.

The following Monday, at the Fruitvale camp meeting, Mrs. White spoke of the new school site as follows:—

“I was very happily surprised to find here a place where we need not wait to make great preparations before our school can be opened. Here we may call the students to come, and we can begin school work just as soon as they are on the ground. The advantages to be found here are many. A great deal of labor has been put forth to improve this property, which up to the present time has been used as a health resort.

“The Angwin place is more appropriate for our school work than was the property we were previously considering at Buena Vista, near Sonoma. There was on that place, it is true, one very large, expensive building, but this building was not so well adapted to our school work as the buildings at Angwin. At Sonoma other buildings would have had to be erected very soon; but at Angwin there are sufficient buildings for present needs, and our school work can begin at once.

“The buildings are substantial, and in good repair. The whole bears the appearance of good care and neatness. The large supply of good bedding and mattresses reminded me of what we found at Loma Linda when that property was purchased. The buildings are well adapted to our present necessities. Later on, more may need to be erected. Facilities will be added from time to time as they are needed.

“I am very glad that we need be delayed no longer in locating our school, and I am more thankful than I can express that our school and our sanitarium are near enough together so that their educational work can blend. The school can help the sanitarium by supplying it with fruit and vegetables, and the sanitarium can help the school by purchasing these things. And the students may receive advantages from both these institutions.”

Volume 6

February 10, 1910

Page 13

### A LESSON IN HEALTH REFORM

*“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his God; and he brought the vessels into the treasure-house of his God.*

*“And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes; children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans.*

*And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.*

*“Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar;*



all their efforts.

Great is the need of consecrated workers who will bear to the world a living testimony of the truth and its power to transform the life. O for men who will stand in their lot and place to do the work that is essential to be done in giving the message to mankind! Soon we must render to God an account of the deeds done in the body. There is much earnest work to do. My brethren and sisters, proclaim the message of warning for this time, and show the blessedness resulting from obedience to all of God's commandments.

Volume 6

October 5, 1911

Page 175

### **PARENTS AS CHARACTER BUILDERS**

**S**EVENTH-DAY ADVENTIST parents should more fully realize their responsibilities as character builders. God places before them the privilege of being strengtheners of his cause through the consecration and labors of their children. He desires to see gathered out from the homes of our people a large company of youth who, because of the Godly influences of their homes, have surrendered their hearts to him, and go forth to give him the highest service of their lives. Directed and trained by the Godly instruction of the home, the influence of the morning and evening season of worship, the consistent example of parents who love and fear God, they have learned to submit to God as their teacher and leader, and they are prepared to render him acceptable service as loyal sons and daughters. Such youth are prepared to represent to the world the grace and power of Christ.

Children and youth are to be taught that their capabilities were given them for the honor and glory of God. To this end they must learn the lesson of obedience; for only by lives of willing obedience can they render to God the service he requires. Before the child is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus to a great degree may be prevented those later conflicts between will and authority that do so much to create in the minds of the youth alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine.

Let children be shown that true reverence is revealed by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to him as obedience

to that which he has spoken.

Parents who truly love Christ will bear witness to this in a love for their children that will not indulge, but will work wisely for their highest good. These children have been bought with a price. Christ sacrificed his life that he might redeem them from wrongdoing. Parents who appreciate the sacrifice Christ and the Father have made in behalf of the race, will cooperate with them, lending every sanctified energy and ability to the work of saving their children. Instead of treating them as playthings, they will regard them as the purchase of Christ, and will teach them that they are to become the children of God. Instead of allowing them to indulge evil temper and selfish desires, they will teach them lessons of self-restraint.

As parents and children cooperate in seeking to reach God's ideal for them, strength and blessing will come into their lives; and joy and satisfaction will fill the hearts of parents when they see, as the fruit of their labors, their children growing up in the love of the truth, and endeavoring to reach the fullness of God's purpose for them.

Let parents study the instruction of the sixth chapter of Deuteronomy. If the counsels of the word of God are faithfully followed, the saving grace of Christ will be brought to our youth; for the children who are trained to love and obey God, and who yield themselves to the molding power of his Word, are the objects of God's special care and blessing.

The Lord commanded Israel: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. . . .

"Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers, to cast out all thine enemies from before thee, as the Lord hath spoken.

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded

you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

Wherever in Israel God's plan of education was carried into effect, its results testified of its Author. But in very many households the training appointed by heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. By unbelief and by disregard of the Lord's directions, the Israelites surrounded themselves with temptations that few had power to resist. At their settlement in Canaan "they did not destroy the nations, concerning whom the Lord commanded them: but were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them." Their heart was not right with God, "neither were they steadfast in His covenant. But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away. . . . For He remembered that they were but flesh; a wind that passeth away, and cometh not again." Psalms 106:34-36; 78:37-39. Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen.

The lesson is recorded for our instruction. The enemy of souls will invent many things to lead the minds of our youth from firm faith in God to the idolatrous practices of the world. Let the cautions given to ancient Israel be carefully studied. Satan's efforts to spoil the thoughts and confuse the judgment are unceasing, and we must be on our guard.

We must be careful to maintain our allegiance to God as His peculiar people. While wickedness is increasing in the world, the people of God are to increase in understanding, in sanctified devotion to the cause of

God, in keenness of perception to discern between righteousness and unrighteousness. At this time we cannot afford to run any risks. If we commit sin, the Lord will be greatly dishonored. But if we work the works of righteousness, we shall follow on to know the Lord more and more perfectly.

We should endeavor to keep out of our homes every influence that is not productive of good. In this matter some parents have much to learn. To those who feel free to read story magazines and novels, I say: You are sowing seed, the harvest of which you will not care to gather. There is no spiritual strength to be gained from such reading. Rather it destroys the love for the pure truth of the Word. Through the agency of novels and story magazines Satan is working to fill with unreal and trivial thoughts the minds that should be diligently studying the word of God. Thus he is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life.

Let the youth be taught to give close study to the word of God. Received into the soul, it will prove a mighty barricade against temptation. "Thy word," the psalmist declares, "have I hid in mine heart, that I might not sin against thee." "By the word of thy lips I have kept me from the paths of the destroyer" (Psalm 119:11; 17:4).

I counsel every believer who in the past has indulged the love of fictitious reading to put away novels, and study the word of God. Those who claim to believe the truth for this time need to search the Scriptures. "Ye are not your own," the apostle Paul declares, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The life of the believer is to be lived for him who gave his life for us. He is to act understandingly. The wealth of the soul's affections is to flow forth to the One who gave all that he might win men and women to God. Through the knowledge of him the life will be sanctified.

Fathers and mothers, turn your hearts to seek the Lord; for a great responsibility rests upon you to give your children a correct mold of character. Keep ever before you their eternal interests. Educate them to be refined, pure, noble, revealing the highest traits of character, and before the world and heaven to make known that they have chosen to serve God. True Christlike characters will bear the seal of God's approval.

Great blessings and spiritual strength will come to the families who will determine to put away those things which are unessen-

tial, and will resolutely take up the work of preparation for the coming of the Lord. God has entrusted parents with the work of helping their children to gain a Christlike experience. Will you prepare the way of the Lord by bearing a decided message for him not only in words, but by a Godly example? The Lord's coming is very near. Those who know the truth should practice the truth, letting the light shine forth in precept and example.

Would you help other families to use their God-given talents to His glory? Then reveal in your own lives conformity to the image of Christ. Improve the talents you have; cultivate the powers of body and mind; increase your knowledge of the word of God; improve the gift of speech; by the witness of a Godly example uplift before others the power of the Word to transform the character. In simplicity and sympathy seek to make known to souls their great need, and point them to the One who will be all and in all to those who seek him. Engage understandingly in this work, and you will receive increased light and increased power to serve.

Volume 6

October 12, 1911

Page 177

### A GODLY EXAMPLE IN THE HOME

**T**HE LORD has recently impressed upon me again the need of reminding Seventh-day Adventist parents of the important work to be done in the home. To all parents who profess to believe in the soon return of Christ, there is given a solemn work of preparation, that they and their children may be ready to meet the Lord at his coming. God desires to see parents take their position whole-heartedly for him, that there may be no perverting of the work he has given them to do, and that our children and youth may understand clearly the will of God concerning them. They are to learn to resist evil and choose righteousness, to turn from sin and become the faithful servants of God, prepared to give him their life's highest service.

There are few parents who realize how important it is to give to their children the influence of a Godly example. Yet this is far more potent than precept. No other means is so effective in training them in right lines. The children and youth must have a true copy in right-doing if they succeed in overcoming sin and perfecting a Christian character. This copy they should find in the lives of their parents. If they enter the city of God, and rejoice in the overcomer's reward, someone must show them the way. By living before their children Godly, consistent lives, parents may

make the work before them clear and plain.

It is God's desire that parents should be to their children the embodiment of the principles laid down in his Word. Let them make it their aim to train their children for God. To keep the feet of their children in the narrow path will call for faithful effort and constant prayer, but it is possible to train the children and youth to love and serve God. It is possible to inculcate the principles of righteousness, line upon line, precept upon precept, here a little, and there a little, until the desires and inclinations of the heart are in harmony with the mind and will of God. When fathers and mothers realize the responsibility resting upon them, and respond to the appeals of God's Spirit in behalf of this neglected work, there will be seen in the homes of the people transformations that will cause the angels to rejoice.

Let parents study the first chapter of the second epistle of Peter. Here is represented the exalted excellence of Bible truth. It teaches that the Christian's experience is to be one of steady growth, of constant gain in graces and virtues that will give strength to the character and fit the soul for eternal life.

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

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

It is the privilege of parents and children to grow together in the grace of Christ. Those who comply with the conditions laid down in the Word will find full provision for their

the coming of the Son of Man be. . . Watch therefore: for ye know not what hour your Lord doth come."

The prophecies of judgment delivered by Amos and Hosea were tempered with prophecies of future glory. According to Hosea, the children of Israel were to "abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward," the prophet continued, "shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

This prophecy is to reach its complete fulfillment in the gathering out from all nations of a people prepared for the second coming of Christ. The remnant of Israel is symbolized by a woman, representing the Lord's chosen church on the earth. "Behold," he says, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi ["My husband," margin]; and shalt call me no more Baali ["My lord," margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name."

In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed. "In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Hosea 2:14-23.

"In that day, . . . the remnant of Israel,

and such as are escaped of the house of Jacob, . . . shall stay upon the Lord, the Holy One of Israel, in truth." Isaiah 10:20. From "every nation, and kindred, and tongue, and people" there will be those who will gladly respond to the message, "Fear God, and give glory to him; for the hour of his judgment is come." They will turn from every idol that binds them to this earth, and will "worship him at that made heaven, and earth, and the sea, and the fountains of waters." They will free themselves from every entanglement, and will stand before the world as monuments of God's mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that "keep the commandments of God, and the faith of Jesus." Revelation 14:6, 7, 12.

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:13-15.

Volume 6

March 5, 1914

Page 411

### WORK FOR CHURCH MEMBERS

**L**ET US remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion, that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to unite with him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others.

Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow

the seed of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to labor successfully. Let the minister devote more of this time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. Ministers are but human beings, men compassed with infirmities. Christ is the One to whom we are to look for guidance. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." "And of his fullness have all we received, and grace for grace." John 1:14, 16.

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond.

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt.

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labor more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. The work of a public speaker may never be laid upon him; but he is none the less a minister for God; and his work testifies that he is born of God.

It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to be ministers are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great

work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for him, by doing house-to-house work. Sitting by the fireside, they can—if humble, discreet, and Godly—do more to meet the real needs of families than could an ordained minister.

Volume 6 April 2, 1914 Page 413

**EARLY COUNSELS ON MEDICAL WORK—NUMBER 1, (HEALTH)**

[Compiler's Note.—During the few years following 1844, the great truths that now distinguish Seventh-day Adventists from other Christian bodies, were rapidly unfolding. The minds of the believers were absorbed in points of doctrine that required earnest study, and in the problems connected with the launching of a great religious movement. It is not surprising, therefore, that the health reform and medical missionary features of our denominational work were not at once fully developed. The earliest believers, in common with the general public, had very little technical knowledge of the remedial value of fresh air, sunshine, water, exercise, and a wholesome diet. Yet this early period of our denominational history was a time of preparation for a broader evangelistic work that should unite teaching with healing.

From the first, the faithful band of commandment-keepers took a firm and uncompromising position against the use of intoxicating liquor. In this reformatory movement, they had a faithful leader in Capt. Joseph Bates, with whose remarkable experience in abandoning the use of alcoholic beverages, tobacco, tea, and coffee, many of the readers of the Review are familiar.

Regarding the progressive nature of the health movement among Seventh-day Adventists, Elder James White wrote in the Health Reformer for April, 1871:—

“This reform among us has been progressive. Our attention was first called to the injurious influence of tea, coffee, and tobacco about twenty years since. For thirteen long years the voice of truth, pleading in the name of Christian temperance, . . . was heard among us, calling our people to leave these slow poisons, before our attention was called to further advance, reformatory steps in habits of life. This was all we could then bear, till victory should turn in favor of purity and health, and against these popular evils. The good work went steadily on, until our tables were cleared of tea and coffee, and our homes and our persons were free from the stench of tobacco. . . .

“But the good work of reform among us by no means ceased with the victories gained over tea, coffee, and tobacco. About seven years since, the attention of our people was especially turned to the subject of ventilation, in order to secure all the benefits to be derived from pure air and proper food and clothing as important to health. The question of meat eating came up, and was candidly and fully discussed. It was decided that flesh was less nutritious than bread. This opinion is not only sustained by the best medical authorities in our country and in Europe, but by the experience of thousands who have tested the matter for periods of from five to twenty years.”

The general movement among Seventh-day Adventists along the lines of healthful living was greatly broadened and strengthened near the close of the Civil War. While Elder James White and his wife were spending Sabbath and Sunday, June 6 and 7, 1863, in Otsego, Michigan, where a tent meeting was being conducted by Elders M. E. Cornell and R. J. Lawrence, Sister White was given a vision in which she received instruction regarding the scope and importance of the health reform movement.

The counsels given at that time were plain and definite. The following extracts from this vision on health, as published in 1864, in *Spiritual Gifts*, vol. 4, chap. 39 (“Facts of Faith,” part 2, pages 120-151), will reveal the general spirit of the message given.]

**A**DAM AND EVE in Eden were noble in stature, and perfect in symmetry and beauty. They were sinless, and in perfect health. What a contrast to the human race now! Beauty is gone. Perfect health is not known. Everywhere we look we see disease, deformity, and imbecility. . . . Since the fall, intemperance in almost every form has existed. The appetite has controlled reason. The human family have followed in a course of disobedience, and, like Eve, have been beguiled by Satan to disregard the prohibitions God has made, flattering themselves that the consequence would not be as fearful as had been apprehended. The human family have violated the laws of health, and have run to excess in almost everything. Disease has been steadily increasing. The cause has been followed by the effect.

God gave our first parents the food he designed that the race should eat. It was contrary to his plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden was the food man's wants required. God gave man no permission to eat animal food until after the flood. . . .

The people who lived before the flood ate animal food, and gratified their lusts un-

til their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. . . . Since the flood, as the human family have forgotten God, and have followed in a course of disobedience, and have transgressed his commandments, the curse has rested heavier and heavier upon men and upon the beasts. . . .

Many marvel that the human race has so degenerated, physically, mentally, and morally. They do not understand that it is the violation of God's constitution and laws and the violation of the laws of health that have produced this sad degeneracy. The transgression of God's commandments has caused his prospering hand to be removed. Intemperance in eating and in drinking, and the indulgence of base passions, have benumbed the fine sensibilities, so that sacred things have been placed upon a level with common things. . . .

God prohibited the Hebrews the use of swine's flesh because it is hurtful. It fills the system with humors, and in that warm climate often produced leprosy. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten, under any circumstances. . . . Other animals were forbidden to be eaten by the Israelites, because they were not the best articles of food. . . .

Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things. . . .

Tea and coffee are stimulating. Their effects are similar to those of tobacco; but they affect in a less degree. . . . To just the degree that the nervous system is excited by false stimulants, will be the prostration which will follow after the influence of the exciting cause has abated. This prostration may in time be overcome by abstaining from the use of those things which created such a condition in the system. Those who indulge a perverted appetite, do it to the injury of health and intellect. They cannot appreciate the value of spiritual things. Their sensibilities are blunted, and sin does not appear very sinful, and truth is not regarded of greater value than earthly treasure.

There is a class who profess to believe the truth, who do not use tobacco, snuff, tea, or coffee, yet are guilty of gratifying the appetite in a different manner. They crave highly seasoned meats, with rich gravies, and their appetite has become so perverted that they cannot be satisfied with even meat, un-

the customs of the surrounding nations in bowing down to images of wood and stone, that it seemed almost beyond the power of man to remove every trace of these evils. But Josiah persevered in his effort to cleanse the land. Sternly he met idolatry by slaying "all the priests of the high places;" "more-over the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." 2 Kings 23:20, 24.

In the days of the rending of the kingdom, centuries before, when Jeroboam the son of Nebat, in bold defiance of the God whom Israel had served, was endeavoring to turn the hearts of the people away from the services of the temple in Jerusalem to new forms of worship, he had set up an unconsecrated altar at Bethel. During the dedication of this altar, where many in years to come were to be seduced into idolatrous practices, there had suddenly appeared a man of God from Judea, with words of condemnation for the sacrilegious proceedings. He had "cried against the altar," declaring:—

"O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee." 1 Kings 13:2. This announcement had been accompanied by a sign that the word spoken was of the Lord.

Three centuries had passed. During the reformation wrought by Josiah, the king found himself in Bethel, where stood this ancient altar. The prophecy uttered so many years before in the presence of Jeroboam, was now to be literally fulfilled.

"The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

"And as Josiah turned himself, he spied the sepulchers that were there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

"Then he said, What title is that that I see? And the men of the city told him, It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that

thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." 2 Kings 23:15-18.

On the southern slopes of Olivet, opposite the beautiful temple of Jehovah on Mt. Moriah, were the shrines and images that had been placed there by Solomon to please his idolatrous wives. See 1 Kings 11:6-8. For upward of three centuries the great, misshapen images had stood on the "Mount of offense," mute witnesses to the apostasy of Israel's wisest king. These, too, were removed and destroyed by Josiah.

The king sought further to establish the faith of Judah in the God of their fathers by holding a great Passover feast, in harmony with the provisions made in the book of the law. Preparation was by those having the sacred services in charge, and on the great day of the feast, offerings were freely made. "There was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." 2 Kings 23:22. But the zeal of Josiah, acceptable though it was to God, could not atone for the sins of past generations; nor could the piety displayed by the king's followers effect a change of heart in many who stubbornly refused to turn from idolatry to the worship of the true God.

For more than a decade following the celebration of the Passover, Josiah continued to reign. At the age of thirty-nine he met death in battle with the forces of Egypt, "and was buried in one of the sepulchers of his fathers." "All Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." 2 Chronicles 35:24-27.

Like unto Josiah "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, . . . because of all the provocations that Manasseh had provoked him withal." 2 Kings 23:25,26. The time was rapidly approaching when Jerusalem was to be utterly destroyed, and the inhabitants of the land carried captive to Babylon, there to learn the lessons they had refused to learn under circumstances more favorable.

### THE LIFE AND LABORS OF MRS ELLEN G WHITE

A CHOSEN MESSENGER AT REST

By A. G. DANIELLS,  
President of the General Conference.

**T**HE ANNOUNCEMENT of the death of our greatly beloved sister in Christ, Mrs. E. G. White, will be received with sincere regret and deep sorrow by our people throughout the world. It does not come to us as a great surprise and shock, for we have been looking for it ever since the accident that befell her last February.

Only a very brief and imperfect sketch of Mrs. White's life and labors can be given at this time. Before her marriage to James White, her name was Ellen Gould Harmon. She was born in Gorham, Maine, November 26, 1827.

Her parents, Robert and Eunice Harmon, came of good New England stock in the State of Maine. They were earnest, devoted members of the Methodist Church. While active in Christian service for the conversion of sinners, Mr. and Mrs. Harmon had the joy of seeing their family of eight children yield their hearts to Him who died for them, and dedicate their lives to his service.

Miss Harmon seemed to be endowed with a deeply religious nature. In early youth she experienced a keen realization of the exceeding sinfulness of sin. The righteousness of God as revealed in the gospel charmed her, and for it her whole heart and soul seemed to yearn.

To her the Bible was the Word of the living God. She accepted Christ as her only Saviour, and consecrated her whole life to him.

In 1840, when but thirteen years of age, she attended a few meetings conducted by William Miller. His thrilling sermons on the second coming of Christ made a profound impression upon her mind. Thousands were deeply moved by Mr. Miller's preaching, and many turned from their lives of selfishness and sin to live only for their Lord and Saviour. The impressions made upon Miss Harmon's mind grew stronger and deeper, until at the age of sixteen she found full salvation in Christ. Of this experience she wrote:

"Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of his Spirit that my sins were pardoned. My views of the Father were changed. I now looked upon him as a kind and tender parent, rather than a stern tyrant compelling men to blind obedience. My heart went out

toward him in a deep, fervent love. Obedience to his will seemed joy. It was a pleasure to be in his service. No shadow clouded the light that revealed to me the perfect will of God. . . . My heart was so filled with love to God and the peace that passeth understanding, that I loved to meditate and pray.”

This experience proved to be deep and abiding. It marked the beginning of a life of great devotion to God, and of the greatest activity for the salvation of a lost world. She began at

once to lead her young associates to the Saviour. Although she was repulsed by some, she ceased not to pray and labor for them until everyone for whom her heart was burdened experienced the new life.

Taking the Bible as the supreme guide of her life, she became fully convinced by its teaching that the second coming of Christ was near at hand. On this point she never wavered; and believing it with her

whole soul. She felt that the one supreme purpose for which every person should live was the consecration of every resource of a blameless life to the salvation of the lost.

This view led her to unceasing prayer for the indwelling presence of the Holy Spirit. Her yearning for this divine presence was answered beyond all that she had conceived. She prayed, as does every sincere Christian, for the gifts of the Spirit as set forth by the apostle Paul in his first letter to the Corinthian church the gift of wisdom, knowledge, faith. Healing, working of miracles, prophecy. Discerning of spirits, etc.

Her life of full surrender, obedience, and increasing prayer for divine help was rewarded by the bestowal of the gift of prophecy, one of the choicest of all the gifts of the Spirit.

In December, 1844, she was given a revelation of the second coming of Christ. In this vision of the future she received a view of the glorious reward that awaits the re-

deemed, and the terrible fate that will come to all who refuse to serve their Lord and Master. Here she received her appointment as a messenger of God. She was commanded to give the message of light and salvation to others.

This was a great trial to her. She was but seventeen years old, small, frail, and retiring, but after the severest struggle she was given courage and strength to enter upon her life work. Then followed other revelations of

seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work,” they courageously took their stand for loyal obedience. Their teaching regarding the imminence of Christ’s coming, and their observance of the seventh day Sabbath, led to the adoption of the denominational name Seventh-day Adventists.

The revelations given Mrs. White by the divine Spirit filled her with profound reverence for the Bible. To the close of her life she exalted this book

above all others. To her it was the voice of God. In it are set forth the duties of the human race. Its teachings are to be accepted without alteration. Nothing must be added to or taken from its vital, fundamental truths. It alone reveals God’s plan for the redemption of this lost world. Its gospel is the only power unto salvation. Christ is the only Saviour. Faith in Christ is the only way of salvation from sin, and the only way to obtain the righteousness of Christ.

Accepting these great fundamental truths, she accepted in their fullest degree and without modification every other feature of gospel truth—the presence of the Holy Spirit as Christ’s representative on earth. The Lords supper as the memorial of his death, and baptism (immersion) as the memorial of his burial and resurrection. She recognized and emphasized the authority vested in the church by its sovereign Head; the principles of gospel order, organization, and administration set forth in the Scriptures. She was an earnest advocate of the brotherhood of man, leveling all national, racial, and class barriers, and teaching the doctrine of St. James, “Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low because as the flower of the grass he shall pass away.”

From the earliest days of her thought and activity for her Lord, she never ceased to impress upon Christians the solemn obligation in behalf of home and foreign

**AND ISRAEL MOURNED**

**Arthur W. Spalding**

July 29, 1915

Upon the sweet Sabbatic calm The evil tidings swept; And, hushing every joyful psalm, An orphaned people wept. Alas, that human lips must tell The somber message dread: “O Israel! O Israel! Thy godly seer is dead!”	What hand hath not that guidance felt, Or sore-pressed heart that touch, When wayward life its impulse dealt And sorrow overmuch? What tender memories compel That saddened, low refrain: “O Israel! O Israel! Thy messenger is slain!”
Long, long the tale of freighted years That marked the judge’s seat, From Shiloh’s mingled hopes and fears To Ramah’s counsel sweet. The chorus of their graces swell The lamentation sore: “O Israel! O Israel! Thy prophet speaks no more! “	But hush, thou Jacob, feeble, faint, Beset by traitor foe; Take thee a pean for thy plaint, A kingdom for thy blow. With seer and prophet all is well. Loud let the heavens ring: “O Israel! O Israel! Prepare to meet thy King!”

light and duty. These brought added burdens and responsibilities. They also brought larger blessings to others, as well as the enlargement of her own life.

August 30, 1846, Miss Harmon was married to James White, a native of Palmyra, Somerset Co., Maine. Mr. White was born August 4, 1821, and was a lineal descendant on his father’s side of Peregrine White, born on the ‘Mayflower,’ in the harbor of Cape Cod, before the Pilgrims had made a home in the wilderness, to whom the court gave two hundred acres of land in consideration of his birth on board the ‘Mayflower.’”

About the time of their marriage they were both convinced that the fourth commandment of the Decalogue enjoins the observance of the seventh day of the week as the Sabbath of Jehovah. From childhood they had been taught a wholesome reverence for the law of God. When they came to see the plain statement that “the