

Ellen G. White

**MISCELLANEOUS
PERIODICAL
ARTICLES**



BOOK I OF II

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THE ADVANCE
(Wellington, New Zealand)

March 1, 1899.

**TESTIMONY TO NEW
ZEALAND**

IN NEW ZEALAND many who claim to believe the truth manifest their own spirit in the presentation. Self-esteem and self-sufficiency are so prominent that Christ is lost to view, and the terrible fact remains substantiated that many are standing before the world as witnesses for Christ who exalt self, who idolize self, and their own ideas and wills, when their wills and devices are out of harmony with the work of God for these times. Jesus is hid behind poor, selfish humanity. The man appears with his defects glorified by him as perfection.

I have a message for you, brethren in New Zealand, which I must bear to you either by pen or voice. You must die to self, be crucified to self, and become learners in the school of Christ. In words of tenderness the great Teacher invites you saying, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light." When you learn this lesson you will become true witnesses for Christ, but until you do learn this lesson, self with all its defects will appear and Jesus will be kept in the back-ground. When you individually know that your work upon earth is to go forth and live over again in meekness and lowliness of heart the life of Christ, then you will become qualified to become Christ's witnesses. Everyone who would follow Christ truly, will be filled with sorrow and repentance when he realizes that he has brought self to the front instead of Jesus. He will regret that he has not been full of mercy and good fruits, that he has boasted and talked much, but failed to reveal the divine character to the world. Some have felt that they are rich and increased in goods, and have need of nothing; when, could they see as Christ sees, they would acknowledge themselves poor and blind and miserable and wretched and naked. To these the true witness says: "I counsel thee to buy of me gold, tried in the fire, (which is faith and love) that thou mayest be rich; and white raiment, (which is Christ's righteousness) that thou mayest be clothed, and that the shame of thy na-

kedness do not appear; and anoint thy eyes with eyesalve, (which is spiritual discernment) that thou mayest see.

Brethren, you are self-centered. You are filled with selfish sufficiency, but when you are emptied of self, Jesus will come to your help, and will give you His gentleness, His patience, His love, and His tenderness. Then you can present the truth to your fellow-men, and lift up Jesus before them. You will work for Christ, and lose all thoughts of self, become willing to suffer, to endure reproach and shame for His dear name, for this will be the aim and object of your life.

Let no one who reads these words be discouraged and say, "Oh, if this is my state, I may as well stop.—If this is the measure, I can never be a true witness for Christ." For your soul's sake I ask you to take the word of God and search it as never before, in order that you may know what it means to be Christ-like. Do not feel discouraged, for from the lips of Christ who died to save you, you have this promise: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Judea, and in Jerusalem, and in Samaria, and unto the uttermost parts of the earth." Mark it,—you are to receive power from on high. Then put away all hardness, all denunciation of your brethren, all criticisms, and lie broken at the feet of your Lord. Let earnestness come into your hearts, and fervent charity among yourselves. If you bite and devour one another, you shall be devoured one of another. Harshness and unkindness is a curse to any home, and it is like a desolating hail in the church. O, that I could speak unto thousands: "Come unto Jesus." Do not wrap your Pharisaical garment about you and say, "I believe the truth. I am righteous." Rather surrender your wills which you have idolized, and let the will of God be done in you perfectly. When you all respond to the will of God, the prayer of Christ "That we may be one as he is one with the Father," will be fulfilled.

Press together. Do not make much of slight differences of opinion, and so separate heart from heart; but see how you can love one another, even as Christ has loved you. See how you can forgive those who have trespassed against you, even as you want your heavenly Father to forgive your trespasses. Then you can be definite in your requests to God. You will bear the heavenly credentials which is His own righteousness, and you can say Christ does

hear and He does bless, and you can say, "I am His, and He is mine."

June 1, 1899

**"YE SHALL BE WITNESSES
UNTO ME"**

THE CAUSE OF present truth can be greatly extended by personal effort.

As children of God none of us are excused from taking a part in the great work of Christ, in the salvation of our fellow-men.

All men and women who are Christians in every sense of the word, should be workers in the vineyard of the Lord.

God works with our efforts. We may close the way for sinners by our negligence and selfishness.

We should not hold ourselves aloof from our fellow-men, but come close to them; for their souls are as precious as our own.

Missionaries for God are wanted; faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results.

Those whom Christ has connected with himself will, as far as in them lies, labor diligently and perseveringly as He labored, to save souls who are perishing around them.

A working church will ever be a growing church. They will ever find a stimulus and a tonic in trying to help others, and in doing it they will be strengthened and encouraged.

Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting.

We are answerable to God for the souls of those with whom we are brought in contact, and the closer our connections with our fellow-men, the greater our responsibility.

Every opportunity should be improved to extend the truth to other nations. This will be attended by considerable expenses, but expense should in no case hinder the performance of this work. The Lord has lent men means for this very purpose, to use in sending the truth to their fellow-men.

Instead of our ministering brethren laboring among the churches, God designs that we should spread abroad, and our missionary labor be extended over as much ground as we can possibly occupy

to advantage, going in every direction to raise up new companies. As long as churches rely upon laborers from abroad to strengthen and encourage their faith, they will not become strong in themselves. They should be instructed that their strength will increase in proportion to their personal efforts. The more closely the New Testament plans are followed in missionary labor, the more successful will be the efforts put forth.

**THE ADVOCATE OF
CHRISTIAN EDUCATION**
(Battle Creek College)

February 1, 1899

**THE PROPER MOLD FOR
OUR SCHOOLS**

Extracts from an unpublished Testimony
OUR SCHOOLS MUST be conducted under the supervision of God. There is a work to be done for young men and young women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our school. They need the manual-training course, which will teach them how to lead an active, energetic life. All kinds of labor must be connected with our school. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted on the most thorough and systematic lines that long experience and wisdom can plan and execute.

Let the teachers in our school wake up, and impart the knowledge they have in agricultural lines, and in the industries that it is essential for the students to understand,—seek in every line of labor to reach the very best results. Let the science of the word of God be brought into the work, that the students may understand correct principles, and may reach the highest possible standard. Exert your God-given abilities, and bring all your energies into the development of the Lord's farm. Study and labor, that the best results and the greatest returns may come from the seed sowing, that there may be an abundant supply of food, both temporal and spiritual.

The Work before Us.—We need more teachers and more talent, to educate the students in various lines, that there may go forth from this place many persons willing and able to carry the knowledge which they have received to others. Lads are to

come in from different localities, and nearly all will take the industrial course. This course should include the keeping of accounts, carpenter's work, and everything that is comprehended in farming. Preparation should also be made for the teaching of blacksmithing, painting, shoemaking, 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 equipped for the duties of practical life.

Cottages and buildings essential to the school work are to be erected by the students themselves. These buildings should not be crowded close together, or located near the school buildings proper. In the management of this 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 are to begin to work in faith.

Missionary Effort the Highest Training.—The Lord will surely bless all who seek to bless others. The school is to be so conducted that teachers and students will continually increase in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will constantly increase in wisdom and knowledge. We are to learn from the Book of books the principles from which we are to live and labor. . . .

When entered upon with this spirit, the missionary work becomes an elevating and uplifting work, both to the laborer and to the person helped. . . . The students who will get the most good out of life are those who will live the word of God in their connections and dealings with their fellow men. Those who receive to give will feel the greatest satisfaction in this life. . . .

Whatever may be the position or possessions of any individual who has the knowledge of the truth, the word of God teaches him that all that he has he holds in trust. It is lent him to test his character. His worldly business in all its lines, his talents, his income, his opportunities are all to be accounted for to Him to whom he belongs by creation and redemption. When he uses every precious talent in carrying forward God's great work of education, when he strives to obtain the very best knowledge of how to be useful, how to labor for the salvation of souls ready to perish, God's blessing will surely attend his efforts. God bestows his gifts upon us that we may minister to others, and thus become like him. . . .

. . . This is the work that causes glory to flow back to God.

March 1, 1899

LABOR AND THE LABORERS

GOD CHOOSES his workers from all classes of people, and imbues them with his own Spirit. So it was in ancient times. The men and women of God's selection were of intense earnestness, full of zeal. . . .

As a panorama, there passed before me cities and towns, where large and small tents were pitched. There were laborers in the ministry presenting truth, not in long, labored discourses, but short talks right to the point, then calling for all who were not satisfied that they were prepared for Christ's coming, and all who were feeling burdened and heavy laden, to come into a tent apart by themselves. This is the work to be done. Let those who are spiritual converse with these poor, precious souls. Pray with them and for them. Hold on to the work; do not let go. Visit from house to house, keeping your own souls in the love of God.

Let everyone follow the Lord, and not seek to bind anyone to do a work which you suppose he should do. This is the work to be done in cities and towns. Then as souls embrace the truth, they are not to be left without labor or encouragement. They are to have their feet planted upon the eternal rock.

There were working men before me, building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. The very thing was being done that should have been done years ago. I viewed the work advancing. In the basement of the church, above ground, room was provided for a school where the children could be educated. Teachers were selected to go to this place; the numbers in the school were not large, but it was a happy beginning. I heard the songs of children and of parents, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help." "Praise ye the Lord from the heavens: praise him in the heights. Praise

by the proclamation of the message in the early days; a great work was accomplished, and the glory of the Lord was revealed in a remarkable manner. Now, the third angel's message is to go forth again with power; the city is to be supplied with laborers. New, strong workers must come in to do wise, thorough work. Let no forbiddings be raised to hinder the work that should be done in this place. Portland has been specially noticed by the Lord God of Israel. Should we not have there a house of worship that is worthy of the notice of the people?

In Rochester and Buffalo, N. Y., and in other places our brethren need encouragement and help to pay for suitable meeting houses. Wake up, brethren. The work of lifting the banner of truth must now go forward with new power. The Lord has shown me that the efforts of many laborers must now turn eastward, and be a help in the Eastern, unworked fields. Wide-awake, strong, healthy workmen are to break up new ground. This will bring encouragement to the hearts of those who have sacrificed in the past until means and health have been given to the cause. Let the vigor of healthful, devoted labor be brought into these cities where the first and second angels' messages went with power, and where many of our faithful workers have fallen at their posts of duty.

The principles of health reform are to be promulgated as a part of the work in these cities. The voice of the third angel's message is to be heard with power. Let the teachings of health reform be brought into every effort made to get the light of truth before the people. Let workers be selected who are qualified to teach wisely in clear, simple lines. Let us not wait before beginning this work until all the way is made clear. Faith says, Move forward. Christ says, "Lo, I am with you always, even unto the end of the world." Go on, step by step, departing not from the spirit of sanctification through the truth which the presence of the Spirit of God and obedience to the truth will give. Let none who have accepted this blessed faith and hope be found lacking in the spirit of self-sacrifice as they engage in the sacred work of preaching to the people, the truth in its simplicity.

I am instructed to say, Lower not the standard set for the minister of Christ in the life and labors of the Son of God. Cherish a Christlike simplicity. Study the requirements of the word of God. Buckle on the armor of warfare, remembering that

the reward will be given to every humble believer who labors in faith and love.

All should be interested in doing their utmost, not boastingly, but with earnestness and a fervent spirit. Teach the people to sense their accountability to God.

January 17, 1912

UNPUBLISHED TESTIMONY

[The following testimony was read at one of the special meetings by Elder Thompson, and made such a deep impression on the congregation that we give it to the Gleaner family. C.H.E.]

"GOD CALLS FOR an entire surrender. You cannot receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of him. The abiding rest—who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint is put away. Acquaintance with Christ makes you want to abide in him, and to have him abide in you. Entire self-surrender is required.

"In my dream last night a sentinel stood at the door of an important building, and said to everyone who came for entrance, Have you received the Holy Ghost? A measuring line was in his hand, and only very, very few were admitted into the building. Your size as a human being is nothing; your size as the full stature of a man in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you in the banquet prepared for you.

"You may be tall and well-proportioned in self, but none such can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you cannot be permitted to spoil the feast. All who enter through the door have on the wedding garment, woven in the looms of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door, nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another.

er. Those who have educated themselves to pick flaws in the characters of others, have thus revealed a deformity of character which has made families unhappy, which has turned souls from the truth to choose fables. You cannot join the happy family in the heavenly courts; for God has wiped all tears from their eyes. You can never see the King in beauty, if you are not yourself a representative of the loveliness of Christ's character."

March 17, 1915

A LETTER FROM ELDER W. C. WHITE

During the last week mother has been sitting up three or four hours each day. The doctors say that she is holding up remarkably, considering her age. Last Wednesday (March 3) she said to Brother Crisler,

"INEED THE prayers of all God's people." To her nurse she said, "Jesus is my blessed Redeemer, and I love him with my whole being."

Today, in talking with Brother Crisler, she said: "My courage is grounded in my Saviour. I want that peace that abounds in Christ Jesus. My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement. I feel so grateful that the Lord has withheld me from despair and discouragement, and that I can still hold the banner. I am very grateful that this is so. I know him whom I love, and in whom my soul trusteth."

Speaking of death, she said, "I feel, the sooner the better; all the time that is how I feel—the sooner the better. I have not a discouraging thought, nor sadness. I have hoped I should be able once more to speak to the people; but that is the Lord's business, not mine. I have light and faith and hope and courage and joy in the Lord, and that is enough. The Lord understands what I can endure, and he has given me grace to bear up under the discouragements that I have sometimes had to bear, and I feel thankful for this. I have nothing of which to complain; I thank the Lord for all his goodness, all his mercy, all his love."

Pointing to and handling some of her books, she continued: "I appreciate these books as I never did before. They are truth, and they are righteousness, and they are an everlasting testimony that God is true.

"Let the Lord take his way and do his work with me, so that I am refined and purified; and that is all I desire. I know my

work is done; it is of no use to say anything else. I shall rejoice, when my time comes, that I am permitted to lie down to rest in peace. I have no desire that my life shall be prolonged."

Following a prayer by Brother Crisler, she prayed: "Heavenly Father, I come to thee, weak, like a broken reed, yet by the Holy Spirit's vindication of righteousness and truth that shall prevail. I thank thee, Lord, I thank thee, and I will not draw away from anything that thou wouldst give me to bear. Let thy light, let thy joy and grace, be upon me in my last hours, that I may glorify thee, is my great desire; and this is all that I shall ask of thee. Amen."

Following the prayer: "I did not know how it would be in the last, the very last, on account of the affliction. But I find that I can lean my whole weight on the promises of God; and I do not at all doubt or question his wisdom in any way. He has provided for me to be carried through; and I shall rejoice just as long as I have tongue and voice."

(AUSTRALASIAN) UNION CONFERENCE RECORD

April 1, 1898

THE GREAT NEED OF THE HOLY SPIRIT.—PART I.

Monday, May 30, 1898 [sic].

“JUST PRIOR TO His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit.”

“This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God.”

“Through the cunning devices of the enemy, the minds of God’s people seem to be incapable of comprehending and appropriating the promises of God.”

“The power of God awaits their demand and reception.”

“He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable.”

“How little men can do in the work of saving souls, and yet how much through Christ if they are imbued with His Spirit.”

“The Holy Spirit must be the living agency to convince of sin.”

“The Spirit of God working in the heart, cooperates with the working of God

through His human instrumentalities.”—Special Testimonies.

“We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today.”

“Without the Spirit and power of God, it will be in vain that we labor to present the truth.” Testimony No, 31, p. 153.

God has determined to leave nothing undone to recover man from the toils of the enemy. After Christ’s ascension, the Holy Spirit was given to man to assist all who would cooperate with Him in the reshaping and remodeling of the human character. The Holy Spirit’s part of the work has been defined by our Saviour. He says, “He will convince the world of sin, of righteousness, and of judgment.” The Holy Spirit is the convicter, and sanctifier as well. As none can repent of their sins until they are convicted, the necessity of uniting the Spirit with us in our labor to reach the fallen is apparent. All of our human abilities will be exercised in vain unless we are united to the heavenly intelligences. It is through the lack of a knowledge of the vitalizing truth, and the corrupting influence of error, that men are fallen so low, sunk in the depths of sinful degradation. Angels and men are to work in harmony to teach the truth of God to those who are unlearned therein, that they may be set free from the bonds of sin. It is the truth alone that makes men free. This liberty, this freedom through the knowledge of the truth, is to be proclaimed to every creature.

Jesus Christ, God Himself, and the angels of heaven are interested in this grand and holy work. Man has been given the exalted privilege of revealing the Divine Character by unselfishly engaging in the effort to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit is to be used for the accomplishment of this divinely conceived purpose. Christ is the head of His church, and it will glorify Him the more to have every portion of that church engaged in the work for the salvation of souls.

But the human workers need to leave more room for the Holy Spirit to work, that the laborers may be bound together, and move forward in the strength of a united body of soldiers. Let all remember that we are “a spectacle unto the world, to angels, and to men.” Therefore they should enquire with meekness and fear, What is

my path of duty? Entire consecration in the service of God will reveal the molding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit before your unbelieving heart, that it may shame away your over-cautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working, by His Holy Spirit, through human agents, remember that God has used the church, and is using it to the glory of His own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for Him.

The Great General is not only leading a few generals; but the Captain of the Lord’s host is leading the armies of both heaven and earth to battle; and they are marching on to the glorious victory. Every soldier is to put on the whole armor of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If they will obey orders, the Lord’s army will find themselves influenced by the Holy Spirit to work the works of God. The battle-field is glorified with the light shining from the cross of Calvary.

The promise of the gift of the Holy Spirit is not comprehended as it should be; the privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that His church should lay hold by faith upon His promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that He is more willing to give the Holy Spirit to those that ask Him, than parents are to give good gifts unto their children. Since it is possible for everyone to have the heavenly unction, “ye need not that any man teach you,” and there is no excuse for shunning responsibilities; no duty should be unwelcome, no obligation evaded. Christ Himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. The efficiency of the Spirit of God will make effective the labors of all who are willing to submit to His guidance.

God is moving upon every mind that is open to receive the impressions of His Holy Spirit. He is sending out messengers that they may give the warnings in every locality. God is testing the devotion of His churches, and their willingness to render obedience to the Spirit’s guidance. Knowledge is to be increased. The messengers

THE BIBLE ECHO

(Melbourne, Victoria, Australia)

August 15, 1892

SUFFERINGS OF CHRIST

Christ the words, "Now is my soul troubled." "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again in submission he prays: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

The awful moment had come that was to decide the destiny of the world. The fate of humanity trembled in the balance. The Son of God might even now refuse to drink the bitter cup. He might wipe the bloody sweat from his brow, and leave men to perish in their iniquity. Will the Son of the infinite God drink the cup of humiliation and agony? Will the innocent suffer the curse of sin, to save the guilty? But now the history of the human race comes up before the world's Redeemer. He sees the power of sin and the utter helplessness of man to save himself. The woes and lamentations of a lost world rise before him, he beholds its impending doom, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that through him perishing millions may gain everlasting life. He has left the heavenly courts, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression, and he will not be turned from the mission he has chosen.

Having made the decision, he falls in a dying condition to the earth. Where now are his disciples, to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the winepress alone, and of all the people there was none with him. The angels who had done Christ's will in heaven would fain comfort him. But what can they do? Such sorrow, such agony, is beyond their power to alleviate. They have never felt the sins of a ruined world, and with astonishment they behold their beloved Master prostrated with grief.

Although the father does not remove the cup from the trembling hand and pale lips of his Son, he sends an angel from his presence to strengthen the divine sufferer. The angel raises the Son of God from the cold ground, and comforts Him with messages of love from His Father. He is strengthened. He has the assurance that He is gaining eternal joys for all who will accept redemption.

To be continued.

THE FEARFUL HOUR in Gethsemane is past. Our divine Saviour has accepted the cup to drain it to the dregs. In behalf of man He has conquered in the hour of temptation. Serenity and peace are now seen in the pale, blood-stained face. The third time He comes to his disciples, and finds them overcome with sleep. Sorrowfully and pityingly He looks upon them, and says, "Sleep on now, and take your rest." Even while these words were upon his lips, He heard the footsteps of the mob that was in search of Him. And He continued, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray Me."

The countenance of Christ wore an expression of calm dignity. The traces of his recent agony were not visible as He went forth to meet his betrayer. Judas, closely followed by the priests, led the way. Standing in advance of his disciples, Jesus inquires, "Whom seek ye?" They answer, "Jesus of Nazareth." The Saviour replies, "I am He." At these words the mob stagger backward, and the priests, the elders, the hardened soldiers, and even Judas, fall powerless to the ground, giving ample opportunity for Christ to release Himself if He so desires. But He stands as one glorified amid that coarse and hardened band.

The Roman soldiers start to their feet, and, with the priests and Judas, they gather about Christ as though ashamed of their weakness, and fearful that He will yet escape out of their hands. Again the question is asked by the Redeemer, "Whom seek ye?" Again they answer, "Jesus of Nazareth." Jesus replies, "I have told you that I am He. If therefore ye seek Me, let these go their way." In this hour of humiliation, Christ's thoughts are not for Himself, but for his beloved disciples. He wishes to save them from any further trial.

Judas does not forget his part, but comes close to Jesus, and takes his hand as a familiar friend, and bestows the traitor's kiss. Jesus says to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He addressed deluded Judas, "Betrayest thou the Son of man with a kiss." This appeal should have aroused the conscience of Judas, and touched his stub-

born heart; but honor, fidelity, and even human tenderness, seemed to have left him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, to work wickedness, and he had no will to resist. Jesus did not refuse the traitor's kiss. In this He gives us an example of forbearance, love, and pity, that is without a parallel.

Though the murderous throng are surprised and awed by what they have seen and felt, their assurance and hardihood return as they witness the boldness of Judas in touching the person of Him whom so recently they have seen glorified.

When the disciples saw that He permitted Himself to be taken, they were offended, and forsook Him and fled, leaving their Master alone. Christ had foreseen this desertion, and in the upper chamber, before it took place, had told them of what they would do: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me."

He was betrayed by a kiss into the hands of his enemies; He was hurried to the judgment hall of an earthly court, by sinful men to be derided and condemned to death. There the glorious Son of God "was wounded for our transgressions, He was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until his "visage was so marred more than any man, and his form more than the sons of men."

The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and had worn the crown of glory, now crowned with thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan.

Wonder, O heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A multitude enclose the Saviour of the world. Mockings and jeerings are mingled with coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed by chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan controlled the minds of his servants. He imbued the chief priests and elders with religious frenzy. This they communicated to the mob until a corrupt harmony united all, from the hypocritical priests and elders down to the most debased.

Christ, the precious Son of God, is led forth, and the cross is laid upon his shoulders. His footsteps to Calvary are marked with blood. Thronged by an immense crowd of bitter enemies and unfeeling spectators, He is led away to the crucifixion. "He was oppressed, and He was afflicted, yet He opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth."

He is nailed to the cross, and hangs suspended between the heavens and the earth. His sorrowing disciples have followed Him at a distance, behind the murderous throng. Their hearts are bursting with anguish as their beloved Teacher suffers as a criminal. Close to the cross are the blind, bigoted priests and elders, mocking and jeering: "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him deliver Him now, if He will have Him; for He said, I am the Son of God."

Not one word did Jesus answer to all this. Even while the nails were being driven through his hands, and the sweat-drops of agony were thick upon his brow, He breathed a prayer of pardoning love for his murderers: "Father, forgive them; for they know not what they do."

O, was there ever suffering and sorrow like that endured by the dying Saviour! But it was not physical suffering, it was the sense of his alienation from God, that made his cup so bitter. It was not physical suffering that so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, that broke his heart. The Father's glory and sustaining presence had left Him; it was this that forced from his lips the anguished cry, "My God, my God, why hast Thou forsaken Me?"

September 1, 1892

THE VALUE OF OUR SCHOOL WORK

WE HAVE ERECTED institutions of learning in different lands, because it was not safe to in trust our youth to the influence of irreligious teachers, or even to those who would inculcate doctri-

nal errors. The necessity of instruction in the Bible, as well as in secular branches of learning, is apparent, and it is also essential that our youth have the benefits of manual training. In order to develop symmetrical characters, it is not only necessary to have thorough intellectual culture, but also a training of the physical powers.

There is a great work to be done for our youth, and for this reason we would urge them to take every advantage whereby they may be educated. We would invite them to attend our school, that they may come under the influence of intelligent, God-fearing teachers. Teachers in our schools should be persons of elevated character; for the tastes of those who attend school must be refined, their imaginations must become pure and elevated. Their aspirations must be purified through the power of Christ. If they yield themselves to his control, they will be fitted for positions of responsibility. They must be influenced to form correct habits; for every soul redeemed by the blood of Christ has an exalted destiny to fulfil. No one liveth to himself; all exert an influence for good or evil and in view of this the apostle enjoins young men to be "sober minded." How can they be otherwise when they consider the fact that they are to be co-workers with Christ, partakers with Him of his self-denial, self-sacrifice, his forbearance and gracious benevolence?

The apostle says, "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." God has chosen young men to be his agents in the work of advancing and upbuilding his cause. They are not to be seekers after amusement; they are not to live for selfish gratification, but for the salvation of souls. They are to be sober minded. In their God-given manhood, they are to rise above every enslaving, debasing habit, and cultivate their minds so that they may appreciate their high calling, and ponder well the paths of their feet. They are to study their Bibles carefully and prayerfully, to look for the waymarks, and inquire diligently whither their path is leading,— heavenward or to perdition.

How important it is that youth begin active life aright. A little diversion from the path of right at the beginning, will lead farther and farther away from the way of truth and happiness. One careless step will place you upon the enemy's ground, and through yielding to temptation, your intellectual and moral energies will be be-

numbed and paralyzed.

It is to fortify the youth against the temptations of the enemy that we have established schools where they may be qualified for usefulness in this life, and for the service of God. Those who have an eye single to God's glory, will earnestly desire to fit themselves for special service; for the love of Christ will have a controlling influence upon them. The love of God imparts more than finite energy, and qualifies for divine achievements. The work of those who love God will make manifest the character of their motives: for the salvation of those for whom Christ has paid an infinite price, will be the object of their effort. All other considerations,—home family, social enjoyment, will be secondary to the work of God; for they will follow the example of Christ. Christ showed his love for fallen man in leaving the heaven of bliss, the love and honor of the angels, to come to the world to meet man in his fallen condition. He worked to reform men, to fit them for a pure and holy heaven. He stopped at no sacrifice; He hesitated not at any self-denial, but for our sakes became poor that we through his poverty might be made rich. Jesus did not refuse to work among a rough, uncultured, depraved class. His sympathy for fallen man led Him to seek for the lost wherever they were, and to adapt his method of working to meet the wants of those for whom He labored. Workers for God must work as Christ worked, hesitating not to seek for the lost, though they are immersed in darkness, sunken in vice, and stained with sin. They must understand the conditions of those for whom they work, if they would obtain the victory. He who would be an efficient co-worker with Christ, must be willing to endure what He endured, to meet men as He met them, lifting them up from where they are.

Teachers in our schools will have to work as Christ worked, manifesting love and forbearance. Students will come to the school who have no definite purpose, no fixed principles. They will have no realization of the claims of God upon them; but they are to be inspired with courage, to be awakened to their responsibilities, that they may have high aims, and desire to improve their talent and increase their knowledge. They must be taught to appreciate their opportunities, that they may thirst for knowledge, and become examples in industry, sobriety, and punctuality.

God would have his workers aim at

ry," the Lord answered, "I will make all My goodness pass before thee." This is His glory. The Lord passed before Moses, and proclaimed, "The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." He "is slow to anger and of great kindness," "because He delighteth in mercy."

He has bound Himself to our hearts by unnumbered tokens, in heaven and in earth. Through the things of nature and the deepest and the tenderest ties that human hearts can know, God has sought to reveal Himself to us. Yet even these but imperfectly represent His love. When all these evidences have been given, the enemy of good still blinded the eyes of men, so that they looked upon God with fear, they thought of Him as severe and unforgiving. Then Jesus came to live among men, that through Him the infinite love of God might be revealed.

Christ came from heaven to give to the world a correct representation of the Father. He says, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." And when one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?"

In describing His earthly mission, Jesus said, "The Lord 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." This was His work. He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house; for He had passed through them, and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were displayed in every act of His life. His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees, and gaze into that pensive face, benignant with love.

March 1, 1909

THE SECRET OF VICTORY

THE LORD WOULD have His people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The whole multitude of them that believed were of one heart and one mind," we understand that the agency of the Holy Spirit was doing its work on human hearts. Until the Holy Spirit is accepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know in our experience, that harmonious subordination to the Spirit of God is rest, and peace, and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life, and eternal blessing in the future life.

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step.

I am sure Satan with his hellish agencies, is striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss and be spoken against; and have false witness borne against us, and take it patiently for Christ's sake. One thing is sure,—God is true. We may lean heavily upon Him, and we shall not become confused amid the Babel of voices. We must put the armor on, and keep it on. Then what?—Fight manfully the battles of the Lord, and having done all, stand ready for another conflict. We must keep in harmony, taking the whole armor of God. We must have increased faith and move forward, carrying this banner of truth—the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies. Oh, let us pray as never before. Let us believe with heart and soul the words of John, "Behold, the Lamb of God which taketh away the sins of the world." It is a poor time, when in the fierce conflict, to show one particle of cowardice. We have a General who never lost a battle. Have faith in God and we

shall gain the victory.

Our Saviour is the Restorer. How He longs to gather His children together as a hen gathers her brood under her wings. "O that His people had hearkened unto Him, and Israel had walked in His ways." It is blinding unbelief and self-sufficiency that will not permit those that are in error to know Him. Then they would not crucify to themselves the Lord of glory, and put Him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light, is for the people of God who will see it.

November 1, 1909

TO EVERY MAN HIS WORK

ITHANK MY heavenly Father that though all men have not the same traits of character, they may all be worked by the same Spirit, even the Spirit of Him who is the Head of the church, and who in heaven teaches the angels how to minister to the members of His church on earth.

Jesus is ministering in the heavenly sanctuary, but He is with His workers also; for He declares, "Lo, I am with you always, even unto the end of the world." He is spiritual Director of His church on earth, and He longs to see the members filled with a determination to labor harmoniously for the advancement of His kingdom. He has raised up a succession of workers who derive their authority from Him, the Great Teacher. He has chosen for His work men of varied talents and varied capabilities. Some of these might not be the men you would choose, but you will pass through an experience that will lead you to see that God exalts men whom you would regard as inferior to yourselves. When the judgment shall sit, and the books are opened, many will be surprised by God's estimate of character. They will realize that God sees not as man sees, that He judges not as human beings judge. He reads the heart. He knows the motives that prompt the action, and He recognizes and commends every faithful effort put forth for Him. The Lord uses various gifts in His work. Let no worker think that his gifts are superior to those of another worker. Let God be the judge. He tests and approves His workers, and He places a just estimate on their qualifications. He has placed in the church a variety of gifts, to meet the varied wants of the many minds with which His workers are brought in contact.

The Lord has given to every man his

work, and every man is to do the work that the Lord has given him. All have not the same gifts or the same disposition. All need to feel daily the converting power of the Holy Spirit, that they may bear much fruit for the Lord. It is not the one who preaches the gospel that provides the efficiency that makes his efforts successful. It is the unseen worker standing behind the minister who brings conviction and conversion to souls.

February 1, 1910

HOW TO BECOME STRONG CHRISTIANS

THOSE WHO ARE of the household of faith should never neglect the assembling of themselves together; for this is God's appointed means of leading His children into unity, in order that in Christian love and fellowship they may help, strengthen, and encourage one another. My brethren and sisters, if you would come together for prayer-meetings, if, after confession of sin and humiliation of soul, you would have a love-feast,—every heart filled with true love for his brethren,—you would see the salvation of God.

As brethren of our Lord, we are called with a holy calling to a holy, happy life. Having entered the narrow path of obedience, let us refresh our minds by communion with one another and with God. As we see the day of God approaching, let us meet often to study His Word and to exhort one another to be faithful to the end. These earthly assemblies are God's appointed means by which we have opportunity to speak with one another and to gather all the help possible to prepare, in the right way, to receive in the heavenly assemblies the fulfillment of the pledges of our inheritance.

Remember that in every assembly you meet with Christ, the Master of assemblies. Encourage a personal interest in one another, for it is not enough to simply know men. We must know men in Christ Jesus. We are enjoined to "consider one another." This is the key-note of the gospel. The key-note of the world is self.

Christ declares to His disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christians are to reveal to the world that they are wearing the yoke of the Great Teacher and learn-

ing of Him His meekness and lowliness. As obedient sons and daughters of God, they are to fulfill their obligations to Him, giving to the world a proper representation of His character. Thus they become lights in the world.

The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and defined. Christ's righteousness goes before him,—the righteousness that makes possible the good works characterizing the life of every true Christian. God is his reward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ's presence, he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God's law, which distinguishes him from those who are not following the pathway that leads to life eternal.

The Christian pilgrim cannot be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. My brethren and sisters, no longer cherish such a spirit. Heed the apostle's admonition to provoke one another unto love and good works. How can you do this?—By conscientious, consistent behavior. Occasionally pause to sum up the results of such a course, to ascertain whether it is the wisest course to pursue. You will find that careful regard for one another's needs, kindly words of sympathy, and thoughtful assistance in helping others in their work, encourage not only them, but yourselves as well, because you thus become laborers together with God.

May 1, 1910

THE SECRET OF SUCCESS

THE LORD'S SERVANTS are merely stewards. The Lord will work through them when they surrender themselves to Him to be worked by the Holy Spirit. When by faith men place themselves in the Lord's hands, saying, "Here am I: send me," He undertakes this work. But men must get out of the Lord's way. They must not hinder His purposes by their devising. For years the Lord has had a controversy with His people because they have followed their own judgment, and have not relied on divine wisdom. If

the workers get in the Lord's way, hindering the advancement of the work, thinking that their brain power is sufficient for the planning and carrying forward of the work, the Lord will correct their error. By His divine Spirit he enlightens and trains every worker. He shapes His own providence to carry forward His work according to His mind and judgment.

If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the qualifications He has given them in a way that would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would entwine around this and that undesirable object, pruning the vine so that it will produce fruit. God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ subservient to His great purpose of growth and fruit-bearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last fifteen years.

The potter takes the clay in his hands, and molds and fashions according to his own will. He kneads it, and works it; he tears it apart, and then presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on a wheel, trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mold and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the potter. Our work is to yield ourselves to the molding of the Master-worker. It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their lives hid with Christ in God. The Lord will never place one man as a controlling

the sacred and the common. Those who refuse to give heed to the Lord's instruction will go steadily downward in the path of ruin. The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty, or rebellion? Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble.—Testimony.

A man cannot be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from Him. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions.—Testimony.

March 31, 1903

"THE LORD GOD OF HEAVEN..."

THE LORD GOD of heaven is constantly at work for us. His angels minister to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, "The meek will He guide in judgment; and the meek will He teach His way." Psalms 25:9. We must never allow human ideas and natural inclinations to gain the supremacy.—Testimony.

April 1, 1903

LESSONS FROM JOSIAH'S REIGN

NIGHT BEFORE LAST, the experiences and the work of Josiah, the king of Israel, as recorded in the thirty-fourth and thirty-fifth chapters of 2 Chronicles, and the twenty-second and twenty-third chapters of 2 Kings, were presented to me as a lesson that I should bring to the attention of this Conference.

"Josiah was eight years old when he began to reign, and he reigned thirty and

one years in Jerusalem. . . . And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of King Josiah, that the king sent Shaphan, . . . the scribe, to the house of the Lord, saying. Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people; and let them deliver it into the hand of the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully."

This record contains precious instruction for us. Born of a wicked father, surrounded with temptations to follow in his father's steps, with few counselors to encourage him in the right way, Josiah was true to the God of Israel. He did not repeat his father's sin in walking in the way of unrighteousness. Although he had not the advantages of the Christian parental influences that many of us have had, he determined to climb upward, instead of descending to the low level of sin and degradation to which his father and grandfather had descended. Warned by their errors, he chose to walk in the right way, and, though surrounded by wickedness, he pressed in the upward path. His course of obedience made it possible for God to graft him from a wild olive tree to a good olive tree, giving him grace to do that which was right in the Lord's sight. Thus he became a chosen vessel.

Josiah "turned not aside to the right hand or to the left." As one who was to occupy a position of trust, he resolved ever to honor God, to obey the instruction that He had given. The only safety for everyone in attendance at this Conference, is to determine that he will walk uprightly before God.

In the eighteenth year of Josiah's reign, God chose him to superintend the repairing of the temple. It was as this work was being done that the book of the law was found. Through some mismanagement it had been lost, and the people had been deprived of its instruction. Brethren, have any of you lost the book of the law? Have not many of us lost sight of the precepts

that are in the holy Book?

Upon finding this book, "Hilkiah the high priest said unto Shaphan, the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. . . . And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes."

The reading of the book of the law, so long forgotten, made a deep impression upon the king's mind. He realized that something must be done to bring this law to the attention of the people, and to lead them to conform their lives to its teachings. By his own course of action, he designed to show his respect for the law. He humbled himself before God, rending his clothes.

In his position as king, it was the work of Josiah to carry out in the Jewish nation the principles taught in the book of the law. This he endeavored to do faithfully. In the book of the law itself he found a treasure of knowledge, a powerful ally in the work of reform. He did not lay this book aside as something too precious to be handled. Realizing that the highest honor that could be placed on God's law was to become a student of its precepts, he diligently studied the ancient writing, and resolved to walk in the light it shed upon his pathway.

When the law was first read to him, Josiah had rent his clothes to signify to the people that he was much troubled because he had not known of this book before, and that he was ashamed and painfully distressed because of the works and ways of the people, who had transgressed God's law. As he had in the past seen the idolatry and the impiety existing among them, he had been much troubled. Now as he read in the book of the law of the punishment that would surely follow such practices, great sorrow filled his heart. Never before had he so fully realized God's abhorrence for sin.

Josiah's sorrow did not end with the expression of words of repentance, or with outward demonstrations of grief. He bowed his heart in great humiliation before God, because he knew the anger of the Lord must be kindled against the people. He rent his heart, as well as his garments, for the dishonor shown to the Lord God of heaven and earth. He realized what the outcome must be; that God's displeasure

would come upon His people.

An Investigation Instituted

The king did not pass the matter by as of little consequence. To the priests and the other men in holy office he gave the command, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us."

Josiah did not say, "I knew nothing about this book. These are ancient precepts, and times have changed." He appointed men to investigate the matter, and these men went to Huldah, the prophetess. "And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you unto Me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him. Thus saith the Lord God of Israel, As touching the word which thou hast heard, because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me: I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again."

In Josiah's day the Word of the Lord was as binding, and should have been as strictly enforced, as at the time it was spoken. And today it is as binding as it was then. God is always true to His Word. What should we do, we who have had great light? The law has been kept constantly before us. Time and again we have heard it preached. The Lord's anger is kindled against His people because of their disregard of His Word. Conviction of soul should send us in penitence to the foot of the cross, there to pray with the whole heart, saying, "What shall

we do to be saved? Wherewithal shall we come before the Lord?" My brethren, inquire quickly, before it is too late.

Josiah sent as messengers to the prophetess, the highest and most honored of the people. He sent the first men of his kingdom,—men who occupied high positions of trust in the nation. Thus he conferred honor upon the oracles of God.

Apostasy must be Punished

God sent Josiah the word that Jerusalem's ruin could not be averted. Even if the people should humble themselves before God, they could not escape their punishment. So long had their senses been deadened by sinning against God, that if the judgments had not come upon them, they would soon have swung back into the same sinful course. But because the king humbled his heart before God, he received from Huldah the prophetess the word that the Lord would acknowledge his quickness in seeking God for forgiveness and mercy. Still, the king must leave with God the events of the future; for he could not change them. The provocation had been too great for the punishment to be averted.

The king, on his part, left undone nothing that might bring about a reformation. With the hope that something might be done to turn aside the judgment that was to be sent because of the leaven of evil permeating the principles and morals of the whole nation, he summoned a general assembly of the elders of the people, the magistrates, the representatives of Judah and Jerusalem, to meet him in the house of the Lord, with the priests and the prophets, and others engaged in various parts of the Lord's service. All joined in the deliberations of the assembly. In the place of making a speech to the people, Josiah ordered that the book of the law be read to them. So earnest did he feel that he himself read the law aloud. He was deeply affected, and he read with the pathos of a broken heart. His hearers were greatly affected by the intensity of feeling expressed in his countenance. They were impressed by the fact that the king, notwithstanding his high official position, cast himself wholly on the Lord, trusting in the strength and wisdom of the King of kings, rather than in his human wisdom.

If those occupying positions of responsibility were as fully resolved to obey God's law as they are to make laws for governing those in their service, our institutions would be managed along right lines. Those who occupy positions of trust

are to make it their highest aim to know God, as revealed in His Word; for to know Him aright is life eternal.

Josiah proposed that those highest in authority unite in solemnly covenanting before the Lord to cooperate with one another in bringing about a reformation. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, which affirmed the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilki-ah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal and for the grove and for all the host of heaven; and he burned them without Jerusalem, in the fields of Kedron, and carried the ashes of them unto Bethel."

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." It was not long before Jerusalem was utterly destroyed.

Lessons for Us to Learn

Today God is watching His people. We should seek to find out what He means when He sweeps away our sanitarium and our publishing house. Let us not move along as if there were nothing wrong. King Josiah rent his robe and rent his heart. He wept and mourned because he had not had the book of the law, and knew not of the punishments that it threatened. God wants us to come to our senses. He wants us to seek for the meaning of the calamities that have overtaken us, that we may not tread in the footsteps of Israel, and say, "The temple of the Lord, The temple of the Lord are we," when we are not this at all. When we reach the mark of our high calling in Christ, the protecting arm of God will be with us. We shall have a covert from the storm.

We have many lessons to learn. May God help us to learn them. Let us ask ourselves, Am I keeping the law of the Lord? Do I bring its principles into my home? Do I reverence God's Word?

I felt so thankful when the college in Battle Creek was moved from there to