

Ellen G. White Estate

# EVANGELISM



ELLEN G. WHITE



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# **Evangelism**

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**Ellen G. White**

**1946**

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Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

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## Preface

Evangelism, the very heart of Christianity, is the theme of primary importance to those called to herald God's last warning to a doomed world. We are in time's closing hours, and the Advent message, proclaimed to make ready a people prepared for our Lord's return, must swell to a loud cry reaching the uttermost parts of the earth.

Since the early days of the work of Seventh-day Adventists, the Spirit of prophecy instruction placing special emphasis upon the principles and practice of soul winning has been given to guide in an expanding work. Some phases of evangelism have been delineated in nearly all the Ellen G. White books. Through the years, in the *Review and Herald*, *Signs of the Times*, and other journals, articles from the Lord's messenger have given impetus to a growing evangelistic ministry. Individual evangelists were also, from time to time, favored in receiving instruction and warning regarding methods that should characterize their labor. Occasionally groups of evangelists and denominational administrators were addressed by Mrs. White, and these addresses often embodied much helpful counsel.

But these periodical articles, special testimonies, personal counsels, and addresses are not generally available today. It is to make this full body of timely instruction accessible to our present greatly enlarged Seventh-day Adventist evangelistic force that there is now issued this comprehensive, topically arranged compilation. Devoted [6] exclusively to the all-important subject of evangelism.

This volume not only sets forth the well-established guiding principles which should mold the work of the evangelist and Bible instructor but also presents a wealth of minute counsel regarding the application of those principles. As a compilation of the precious instruction which the Lord has given all through the years, it is a veritable handbook of evangelism for the Advent movement.

In bringing together and arranging in logical order many statements from various sources, it was found that certain general lines of

instruction were repeatedly set forth. In the effort to place before the reader all that contributed to the subject, without presenting undue repetition, only paragraphs or groups of paragraphs were selected. In some cases repetitious sentences were dropped from even the brief excerpts used, and in each case the deletion is indicated. Great care has been exercised, however, to present statements of sufficient length to give the correct setting for the counsel.

An endeavor has been made to make each section a complete treatment of the subject presented. In so doing there accrues a certain degree of unavoidable repetition of thought which emphasizes the instruction. As an aid in making ready reference to the key statements in this volume, side headings appearing in bold type have been supplied by the compilers. A source credit appears at the close of each excerpt, and as a further aid to the reader, there is given the date of writing, in case of the manuscript quotations, or the date of first publication in the case of other reference.

[7] A knowledge of the time of the utterance sometimes serves as a helpful guide to the application of the counsel, for our work must be conducted under changing conditions. And although in some instances it may not be possible to employ in minute detail methods advocated in earlier years, yet the basic principles enunciated or illustrated in these earlier counsels will today be a guide to safe and fruitful methods. Principle is changeless, though its application may call for an adjustment and adaptation to meet present conditions. We present a concrete illustration of this point.

The reader will find frequent mention of the camp meeting, and counsel as to its conduct. In the seventies Seventh-day Adventist camp meetings attracted very large non-Adventist week-end attendance, with congregations ranging from half church members and half non-Adventists to the unusual ratio of fifteen non-Adventists to one church member. In the nineties very successful evangelistic camp meetings held in the suburbs of large cities lasted from two weeks to a month. Such meetings were of large soul-winning potentiality. Many statements commending such meetings and giving instruction regarding their successful conduct were penned through those years.

But times have changed; the camp meeting has become a gathering almost exclusively for an enlarging church group. The non-Ad-

ventist throngs attracted in earlier years by the camp meeting are now reached more effectively through the tent or hall meeting. Nevertheless, the principles guiding to successful methods in the evangelistic camp meetings serve safely and well in leading to fruitful methods in present-day evangelism.

The instruction in this book is restricted almost entirely to the evangelistic work of the minister and the Bible instructor. The voluminous counsel in regard to lay evangelism, set forth so fully in other E. G. White productions, also guidance on literature evangelism which fills such an important place in our work, are not repeated here because of space limitations. Likewise, medical evangelism, treated so fully and well in *Ministry of Healing*, *Medical Ministry*, and *Counsels on Health*, is not dwelt upon except as it relates to the public presentation of the message. Much more might be included on the qualifications of the evangelist, but the quotations on this topic are here limited to such points as have a direct bearing on his special work. [8]

This volume is now sent into the field with the conviction that its appearance will mark a definite advance in methods of evangelism. Its constructive, up-to-date counsel, its timely cautions, its views of the triumph of the message, will, we believe, constitute a “blueprint,” guiding an evangelism that will reach its glorious climax under the loud cry of the third angel.

The Trustees of the

**Ellen G. White Publications.**

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## **Section 1—The Challenge to Evangelism** [9]

## Proclaiming the Message

**Christ's Teaching Commission**—Christ's last words to His disciples were: "Lo, I am with you always, even unto the end of the world." "Go ye therefore, and teach all nations." Go to the farthest bounds of the habitable globe, and know that wherever you go My presence will attend you....

To us also the commission is given. We are bidden to go forth as Christ's messengers, to teach, instruct, and persuade men and women, to urge upon their attention the word of life. And to us also the assurance of Christ's abiding presence is given. Whatever the difficulties with which we may have to contend, whatever the trials we may have to endure, the gracious promise is always ours, "Lo, I am with you always, even unto the end of the world."—[Manuscript 24, 1903](#).

[16] **The Message a Living Force**—In the commission to His disciples, Christ not only outlined their work but gave them their message. Teach the people, He said, "to observe all things whatsoever I have commanded you." The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teachings is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. "The law and the prophets," with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world....

The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power.—[The Desire of Ages, 826 \(1898\)](#).

**The Church Entrusted With the Message**—We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the

world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God....

The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come.... Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world, perishing in sin, is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold. Who will join in the search? Who will bear the light to those who are wandering in the darkness of error?—[The Review and Herald, July 23, 1895](#).

**The Present Crisis**—We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest....

Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If there was ever a crisis, it is now. [17]

All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power.—[Testimonies For The Church 6:16 \(1900\)](#).

**Evangelism Our Real Work**—Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants.—[The Review and Herald, August 2, 1906](#).

**Speeding the Message**—As a people we greatly need to humble our hearts before God, pleading His forgiveness for our neglect to fulfill the gospel commission. We have made large centers in a few places, leaving unworked many important cities. Let us now take up the work appointed us, and proclaim the message that is to arouse men and women to a sense of their danger. If every Seventh-day Adventist had done the work laid upon him, the number of believers

would now be much larger than it is.—[Testimonies For The Church 9:25 \(1909\)](#).

[18] **The Call for Earnest Work**—If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work together with God to present the truth! How earnestly they would strive to lead men to accept the truth. How untiringly they would labor to advance God’s cause in the world, proclaiming in word and deed, “The end of all things is at hand.”—[Letter 43, 1902](#).

**Amid Confusion of Last Days**—The words of Jesus Christ are spoken to us living down here in the close of this earth’s history. “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” The nations are in unrest. Times of perplexity are upon us. The waves of the sea are roaring; men’s hearts are failing them for fear and for expectation of those things that are coming upon the earth; but those who believe on the Son of God will hear His voice amid the storm, saying, “It is I; be not afraid”.... We see the world lying in wickedness and apostasy. Rebellion to the commandments of God seems almost universal. Amid the tumult of excitement with confusion in every place, there is a work to be done in the world.—[Manuscript 44, 1900](#).

**Planting the Standard in Dark Places**—Satan’s armies are many, and God’s people must spread over all the world, planting the standard of truth in the dark places of the earth and doing their utmost to destroy Satan’s kingdom.—[Letter 91, 1900](#).

**The Highest, Greatest Work**—The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time.—[Testimonies For The Church 6:11 \(1900\)](#).

[19] **More Rapid Advancement**—In this country and in foreign countries the cause of present truth is to make more rapid advancement than it has yet made. If our people will go forth in faith, doing whatever they can to make a beginning, and laboring in Christ’s lines, the way will be opened before them. If they will show the energy that is necessary in order to gain success, and the faith that goes forward unquestioningly in obedience to God’s command, rich returns will be theirs. They must go as far and as fast as possible,

with a determination to do the very things that the Lord has said should be done. They must have push and earnest, unwavering faith.... The world must hear the warning message.—[Manuscript 162, 1905](#).

## Ever-Widening Influence of the Gospel

**Belting the Earth**—Everywhere the light of truth is to shine forth, that hearts now in the sleep of ignorance may be awakened and converted. In all countries and cities the gospel is to be proclaimed....

Churches are to be organized and plans laid for work to be done by the members of the newly organized churches. This gospel missionary work is to keep reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts the world.—[Letter 86, 1902](#).

**North, South, East, and West**—From town to town, from city to city, from country to country, the warning message is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith.

And it is necessary that the best kind of labor be given. The time has come, the important time, when, through God's messengers, the scroll is being unrolled to the world. The truth comprised in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent and extend to the islands of the sea....

[20] Let there be the wisest planning for the success of the work. Decided efforts should be made to open new fields in the north, the south, the east, and the west.... The fact that the presentation of the truth has been so long neglected should appeal to our ministers and workers to enter these fields and not give up the work until they have clearly given the message.—[Manuscript 11, 1908](#).

**Unchecked by Barriers or Obstacles**—Truth, passing by those who despise and reject it, will triumph. Although at times apparently retarded, its progress had never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle.—[The Acts of the Apostles, 601 \(1911\)](#).

**A Substantial Work**—The work that the gospel embraces as missionary work is a straightforward, substantial work which will shine brighter and brighter unto the perfect day.—[Letter 215b, 1899](#).

**An Influence That Deepens and Widens**—The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory.—[The Review and Herald, December 6, 1892](#).

**Proclaim Message in New Fields**—We have a most solemn, testing message to give to the world. But too much time has been given to those who already know the truth. In the place of spending time on those who have been given many opportunities to learn the truth, go to the people who have never heard your message. Hold your camp meetings [Note.—Seventh-day Adventist camp meetings of earlier years were great evangelistic agencies drawing large, attentive, non-Adventist audiences. In the frequent mention of camp meetings in this volume the context clearly indicates that it is the tent meeting of large evangelistic potentialities that is usually referred to. See pages 82, 83 for statements describing such meetings.] in cities where the truth has not been proclaimed. Some will attend the meetings and receive the message.—[Letter 87, 1896](#).

[21]

**New Places the Best Places**—The places in which the truth has never been proclaimed are the best places in which to work. The truth is to take possession of the will of those who have never before heard it. They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not often been appealed to, hearts that heretofore have not seen the enormity of sin.—[Letter 106, 1903](#).

**If Truth Had Been Aggressively Proclaimed**—There was spread out before me city after city in need of evangelistic labors. If diligent effort had been given to the work of making known the truth for this time in the cities that are unwarned, they would not now be as impenitent as they are. From the light that has been given me I know that we might have had today thousands more rejoicing in the

truth if the work had been carried forward as the situation demands, in many aggressive lines.—[Letter 94a, 1909](#).

## The Need of Evangelistic Workers

**The Harvest Is Great**—The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities, in every place where the light of the great threefold gospel message has not yet dawned. Everyone is to hear the last call to the marriage supper of the Lamb.... [22]

Countries hitherto closed to the gospel are opening their doors, and are pleading for the Word of God to be explained to them. Kings and princes are opening their long-closed gates, inviting the heralds of the cross to enter. The harvest truly is great. Eternity alone will reveal the results of well-directed efforts put forth now.—[Gospel Workers, 27 \(1915\)](#).

**Ambassadors for Christ**—Ministers of God, with hearts aglow with love for Christ and your fellow men, seek to arouse those who are dead in trespasses and sins. Let your earnest entreaties and warnings pierce their consciences. Let your fervent prayers melt their hearts, and lead them in penitence to the Saviour. You are ambassadors for Christ, to proclaim His message of salvation.—[Gospel Workers, 35 \(1915\)](#).

**A Hundred Workers Where Now Is One**—Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master.—[Fundamentals of Christian Education, 488 \(1903\)](#).

**A Wise Distribution of Men**—For the accomplishment of all that God calls for in warning the cities, His servants must plan for a wise distribution of the working forces. Often the laborers who might be a power for good in public meetings, are engaged in other work that allows them no time for active ministry among the people. For the conduct of affairs at the various centers of our work, those in responsibility must endeavor, as far as possible, to find consecrated [23]

men who have been trained in business lines. There is constant necessity of guarding against the tendency to tie up at these centers of influence men who could do a larger and more important work on the public platform, in presenting before unbelievers the truths of God's Word.—[The Review and Herald, April 7, 1910.](#)

**The Highest Calling**—There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the Word to be looked upon as an inferior matter. It is not so. Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister.

Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn away from the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry.—[Testimonies For The Church 6:411 \(1900\).](#)

**Youth Replacing Standard-Bearers**—The standard-bearers are falling, and young men must be prepared to take the places left vacant, that the message may still be proclaimed. The aggressive warfare is to be extended. Those who have youth and strength are to go into the dark places of the earth, to call perishing souls to repentance.—[Gospel Workers, 104 \(1915\).](#)

**To Speedily Prepare for Service**—Our schools have been established by the Lord, and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.—[Letter 113, 1903.](#)

**Teach Them to Do Evangelistic Work**—The Lord calls upon those connected with our sanitariums, publishing houses, and schools to teach the youth to do evangelistic work. Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants that other lines of work will be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work should

not be bound down to mechanical employment.—[The Review and Herald, May 16, 1912.](#)

**The Call to Strong Young Men**—Where are the men who will go forth to the work, fully trusting in God, ready to do and to dare? God calls, “Son, go work today in My vineyard.” God will make the young men of today heaven’s chosen repositories, to present before the people truth in contrast with error and superstition, if they will give themselves to Him. May God roll the burden on strong young men, who have His word abiding in them and who will give the truth to others.—[Manuscript 134, 1898.](#)

**Men Who Will Not Draw Back**—God calls for consecrated workers who will be true to Him—humble men who see the need of evangelistic work and do not draw back but do each day’s work faithfully, relying upon God for help and strength in every emergency. The message is to be taken up by those who love and fear God. Lay not your burden upon any conference. Go forth, and, as evangelists, in a humble way present a “Thus saith the Scriptures.”—[Letter 43, 1905.](#)



## **Section 2—The Metropolitan Masses**

[25]

## In the Shadow of Impending Doom

**Millions in the Cities Must Soon Decide**—The spiritual darkness that covers the whole earth today, is intensified in the crowded centers of population. It is in the cities of the nations that the gospel worker finds the greatest impenitence and the greatest need....

The record of crime and iniquity in the large cities of the land is appalling. The wickedness of the wicked is almost beyond comprehension. Many cities are becoming a very Sodom in the sight of heaven. The increasing wickedness is such that multitudes are rapidly approaching a point in their personal experience beyond which it will be exceedingly difficult to reach them with a saving knowledge of the third angel's message. The enemy of souls is working in a masterful manner to gain full control of the human mind; and what God's servants do to warn and prepare men for the day of judgment, must be done quickly.

[26] The conditions that face Christian workers in the great cities, constitute a solemn appeal for untiring effort in behalf of the millions living within the shadow of impending doom. Men will soon be forced to great decisions, and they must have opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side. God is now calling upon His messengers in no uncertain terms, to warn the cities while mercy still lingers, and while multitudes are yet susceptible to the converting influence of Bible truth.—[The Review and Herald, April 7, 1910.](#)

**On the "March to Death"**—Satan is busily at work in our crowded cities. His work is to be seen in the confusion, the strife and discord between labor and capital, and the hypocrisy that has come into the churches. That men may not take time to meditate, Satan leads them into a round of gayety and pleasure-seeking, of eating and drinking. He fills them with ambition to make an exhibition that will exalt self. Step by step, the world is reaching the conditions that existed in the days of Noah. Every conceivable crime is committed. The lust of the flesh, the pride of the eyes, the display of selfishness,

the misuse of power, the cruelty, and the force used to cause men to unite with confederacies and unions—binding themselves up in bundles for the burning of the great fires of the last days—all these are the working of Satanic agencies. This round of crime and folly men call “life.”...

The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape. Many continue in the careless gratification of self until they become so disgusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward until the Lord arises out of His place to punish the inhabitants of earth for their iniquities, when the earth shall disclose her blood and no more cover her slain. The whole world appears to be in the march to death.—[Manuscript 139, 1903](#).

**Ambitious Devisings**—Men and women living in these cities are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings.—[Manuscript 154, 1902](#).

[27]

**If Heaven’s Warnings Go Unheeded**—I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothingness....

Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time. But if men who have been deceived continue in the same way in which they have been walking, disregarding the law of God and presenting falsehoods before the people, God allows them to suffer calamity, that their senses may be awakened....

The Lord will not suddenly cast off all transgressors or destroy entire nations; but He will punish cities and places where men have given themselves up to the possession of Satanic agencies. Strictly

will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God's indignation, because some souls will yet break away from the delusions of the enemy, and will repent and be converted, while the mass will be treasuring up wrath against the day of wrath.—[Manuscript 35, 1906](#).

[28] **To Arouse the People**—While at Loma Linda, California, April 16, 1906, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.

The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I cannot find words to describe. It seemed that the forbearance of God was exhausted, and that the judgment day had come.

The angel that stood by my side then instructed me that but few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when He will visit transgressors in wrath for persistent disregard of His law.

Terrible as was the representation that passed before me, that which impressed itself most vividly upon my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of His law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course.—[Testimonies For The Church 9:92 \(1909\)](#).

[29] **A View of Great Destruction**—Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep but was not in my home. From the windows I could behold a terrible conflagration. Great balls of fire

were falling upon houses, and from these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable. After a time I awoke and found myself at home.—[Letter 278, 1906](#).

**Because Large Cities Will Be Swept Away**—Everywhere there are men who should be out in active ministry, giving the last message of warning to a fallen world. The work that should long ago have been in active operation to win souls to Christ has not been done. The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. The time is near when large cities will be swept away, and all should be warned of these coming judgments. But who is giving to the accomplishment of this work the wholehearted service that God requires? ...

At the present time there is not a thousandth part being done in working the cities, that should be done, and that would be done if men and women would do their whole duty.—[Manuscript 53, 1910](#).

**Destruction of Thousands of Cities**—O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry.—[The Review and Herald, September 10, 1903](#).

**Hasten the Work**—As I consider the conditions in the cities that are so manifestly under the power of Satan, I ask myself the question, What will be the end of these things? The wickedness in many cities is increasing. Crime and iniquity are at work on every hand. New species of idolatry are continually being introduced into society. In every nation the minds of men are turning to the invention of some new thing. Rashness of deed and confusion of mind are everywhere increasing. Surely the cities of the earth are becoming like Sodom and Gomorrah.

As a people we need to hasten the work in the cities, which has been hindered for lack of workers and means and a spirit of consecration. At this time, the people of God need to turn their hearts fully to Him; for the end of all things is at hand. They need to humble their minds, and to be attentive to the will of the Lord, working with earnest desire to do that which God has shown must be done to warn the cities of their impending doom.—[The Review and Herald, January 25, 1912](#).

## Increasing Difficulties

**Advance With Increasing Effort**—We are nearing the great and final conflict. Every advance move made now must be made with increasing effort; for Satan is working with all power to increase the difficulties in our way. He works with all deceivableness of unrighteousness to secure the souls of men. I am charged to say to ministers of the gospel and to our missionary physicians, Go forward. The work to be done calls for self-sacrifice at every step, but go forward.—[Letter 38, 1908](#).

[31] **No Time to Lose**—We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare.

From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory.—[Testimonies For The Church 6:22 \(1900\)](#).

**City Evangelism Becoming More Difficult**—We do not realize the extent to which Satanic agencies are at work in these large cities. The work of bringing the message of present truth before the people is becoming more and more difficult. It is essential that new and varied talents unite in intelligent labor for the people.—[Medical Ministry, 300 \(1909\)](#).

**Favorable Time for the Cities Passed By**—A great work is to be done. I am moved by the Spirit of God to say to those engaged

in the Lord's work, that the favorable time for our message to be carried to the cities has passed by, and this work has not been done. I feel a heavy burden that we shall now redeem the time.—[Manuscript 62, 1903](#).

The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances.—[Testimonies For The Church 5:463 \(1885\)](#).

**God's Spirit Gradually Withdrawn**—The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. [32]

The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.—*Testimonies*, vol. 9, p 11. (1909).

**Spirit of War Stirring Nations**—Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other.—[Testimonies For The Church 9:17 \(1909\)](#).

**Before Doors Now Open Shall Close**—Again and again I am instructed to present to our churches the work that should be done in our large cities. There is a great work to be done, not only where we have churches already established, but also in places where the truth has never been fully presented. Right in our midst there are heathen as verily as in far-off lands. The way must be opened to reach these with the truth for this time; and these openings should be made at once....

Often we have been told that our cities are to hear the message, but how slow we are to heed the instruction. I saw One standing on a high platform with arms extended. He turned and pointed in every direction, saying, "A world perishing in ignorance of God's holy law, and Seventh-day Adventists are asleep." The Lord is pleading for laborers, for there is a great work to be done. There are conversions

to be made that will add to the church such as shall be saved. Men and women in the highways and byways are to be reached....

[33] We are far behind in following the light God has given regarding the working of our large cities. The time is coming when laws will be framed that will close doors now open to the message. We need to arouse to earnest effort now, while the angels of God are waiting to give their wonderful aid to all who will labor to arouse the consciences of men and women regarding righteousness, temperance, and judgment to come.—[Manuscript 7, 1908](#).

**Work While You Can**—My brethren, enter the cities while you can. In the cities that have been already entered there are many who have never heard the message of truth. Some who have heard have been converted, and some have died in the faith. There are many others who, if they were given an opportunity, might hear and accept the message of salvation.... These, our last efforts for the work of God in the earth, must bear decidedly the impress of the divine.—[Manuscript 7, 1908](#).

## The Call for a Speedy Work

**Time Is Short**—The message that I am bidden to bear to our people at this time is, Work the cities without delay, for time is short. The Lord has kept this work before us for the last twenty years or more. A little has been done in a few places, but much more might be done.—[Letter 168, 1909](#).

**Where Is Your Faith?**—When I think of the many cities yet unwarned, I cannot rest. It is distressing to think that they have been neglected so long. For many, many years the cities of America, including the cities in the South, have been set before our people as places needing special attention. A few have borne the burden of working in these cities; but, in comparison with the great needs and the many opportunities, but little has been done. Where is your faith, my brethren? Where are the workmen? ... [34]

Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning to multitudes? At such a time as this, every hand is to be employed.—[The Review and Herald, November 25, 1909](#).

**Multitudes Unwarned**—In New York, [See also pp. 384-406, “The Work in the Large American Cities.”] and in many other cities, there are multitudes of people unwarned.... We must set about this work in earnestness, and do it. Laying aside our peculiarities, and our own ideas, we are to preach Bible truth. Men of consecration and talent are to be sent into these cities and set to work.—[Manuscript 25, 1910](#).

**Time to Wake Up the Watchmen**—Our cities are to be worked.... Money is needed for the prosecution of the work in New York, Boston, Portland, Philadelphia, Buffalo, Chicago, St. Louis, New Orleans, and many other cities. In some of these places the people were mightily stirred by the message given in 1842 to 1844, but of late years little has been done compared to the great

work that ought to be in progress. And it seems difficult to make our people feel a special burden for the work in the large cities.

[35] I appeal to our brethren who have heard the message for many years. It is time to wake up the watchmen. I have expended my strength in giving the messages the Lord has given me. The burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die. May the Lord give wisdom to our brethren, that they may know how to carry forward the work in harmony with the will of the Lord.—[Manuscript 13, 1910](#).

**Millions to Hear the Message**—The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years.—[The Review and Herald, July 5, 1906](#).

## Special Opportunities for Evangelism

**At Large Gatherings Like St. Louis Fair**—I was given instruction that as we approach the end, there will be large gatherings in our cities, as there has recently been in St. Louis, and that preparations must be made to present the truth at these gatherings. When Christ was upon this earth, He took advantage of such opportunities. Wherever a large number of people was gathered for any purpose, His voice was heard, clear and distinct, giving His message. And as a result, after His crucifixion and ascension, thousands were converted in a day. The seed sown by Christ sank deep into hearts, and germinated, and when the disciples received the gift of the Holy Spirit, the harvest was gathered in.

The disciples went forth and preached the word everywhere with such power that fear fell upon their opposers, and they dared not do that which they would have done had not the evidence been so plain that God was working.

At every large gathering some of our ministers should be in attendance. They should work wisely to obtain a hearing and to get the light of the truth before as many as possible....

We should improve every such opportunity as that presented by the St. Louis Fair. At all such gatherings there should be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn. To many who attend these gatherings these leaflets would be as the leaves of the tree of life, which are for the healing of the nations.

[36]

I send you this, my brethren, that you may give it to others. Those who go forth to proclaim the truth shall be blessed by Him who has given them the burden of proclaiming this truth....

The time has come when, as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them.—[Letter 296, 1904](#).

## Surveying the Needs of the Large Cities

**City Work Is Difficult**—We feel intensely regarding the work in our cities. There are few ready to engage in the work waiting to be done. There are people of all classes to be met; and the work is difficult. But we shall encourage all who have tact and the ability to understand the situation to give themselves to the work of sounding the last note of warning to the world.—[Letter 82, 1910](#).

[37] **The Need of Study and Means**—A few faithful workers have been trying to do something in this great, wicked city [New York]. [See also pp. 384-389, “New York.”] But their work has been difficult, because they have had so few facilities. Elder ----- and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work?—[The General Conference Bulletin, April 7, 1903](#).

**Difficulties and Fears the Cause of Neglect**—Time is rapidly passing into eternity, and these cities have as yet scarcely been touched. There is a power that the Spirit of God can impart to truth. As light is flashed into the mind, a conviction will take hold of hearts that will be too powerful to resist....

My duty is to say that God is earnestly calling for a great work to be done in the cities. New fields are to be opened. Men who know the message and who should feel the responsibilities of the work have manifested so little faith that because of difficulties or fears there has been a long neglect.—[Letter 150, 1909](#).

**Commission to Study Special Needs**—Seven men should have been chosen to be united with the president, to set in operation a work in the great cities for those who are perishing without the truth, while no determined efforts are being put forth to save them. These seven men should be men who are wide awake, men that are humble and meek and lowly in heart. Never should the cities have been neglected as they are; for there has come most decidedly message after message calling for earnest labor.

No less than seven men should be chosen to carry the large responsibilities of the work of God in the great cities. And these men should humble themselves daily and seek the Lord most earnestly for sanctified wisdom. They should relate themselves to God as men desirous to be taught. They must be men of prayer, who realize the peril of their own souls. What should be the work of these seven men? They should investigate the needs of the cities and put forth earnest, decided efforts to advance the work.—[Letter 58, 1910.](#)

[38]

**To See the Needs as God Sees Them**—The Lord desires us to proclaim the third angel’s message with power in these cities.... As we work with all the strength that God grants us, and in humility of heart, putting our entire trust in Him, our labors will not be without fruit. Our determined efforts to bring souls to a knowledge of the truth for this time will be seconded by holy angels, and many souls will be saved. The Lord never forsakes His faithful messengers. He sends to their aid heavenly agencies and accompanies their labors with the power of His Holy Spirit to convince and to convert. All heaven will endorse your appeals.

O that we might see the needs of these great cities as God sees them! We must plan to place in these cities capable men who can present the third angel’s message in a manner so forceful that it will strike home to the heart. Men who can do this, we cannot afford to gather into one place, to do a work that others might do.—[Manuscript 53, 1909.](#)

## Problems Peculiar to Metropolitan Evangelism

[39] **Large and Best Halls**—It has been a difficult problem to know how to reach the people in the great centers of population. We are not allowed entrance to the churches. In the cities the large halls are expensive, and in most cases but few will come out to the best halls. We have been spoken against by those who were not acquainted with us. The reasons of our faith are not understood by the people, and we have been regarded as fanatics, who were ignorantly keeping Saturday for Sunday. In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them.—[Testimonies For The Church 6:31, 32 \(1900\)](#).

**The Practical Problem of Finding a Hall**—The difficulties mentioned are the ones to be met in almost every place, but not in so manifest a form as in ----- . We think Satan has made his seat in that place, to work out his deeds, that the laborers shall be discouraged and give it up....

We must seek wisdom of God, for by faith I see a strong church in that city. Our work must be to watch and to pray, to seek counsel of the One wonderful and mighty in counsel. One mightier than the strongest powers of hell can take the prey from Satan, and under His guidance the angels of heaven will carry on the battle against all the powers of darkness and plant the standard of truth and righteousness in that city....

Our brethren have been searching for a place to hold meetings in. The theaters and halls present so many objectionable phases that we think we shall use the skating rink, which has lately been used for religious and temperance meetings.... If we get a place to hold forth the word of life, it will cost money. God will make a place for His own truth to come to the people, for this is the way He has wrought.—[Letter 79, 1893](#).

**Securing City Evangelists**—Now, when the Lord bids us to proclaim the message once more with power in the East, when

He bids us enter the cities of the East and of the South and of the North and of the West, shall we not respond as one man and do His bidding? Shall we not plan to send messengers all through these fields and support them liberally? ... All our cities are to be worked. The Lord is coming. The end is near; yea, it hasteth greatly! In a little while from this we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly. We must now build up the work in every place possible. And for the accomplishment of this work we greatly need in the field the help that can be given by our ministers of experience who are able to hold the attention of large congregations.... [40]

The Lord desires us to proclaim the third angel's message with power in these cities. We cannot exercise this power ourselves. All we can do is to choose men of capability and urge them to go into these avenues of opportunity and there proclaim the message in the power of the Holy Spirit. As they talk the truth and live the truth and pray the truth, God will move upon hearts.—[Manuscript 53, 1909](#).

**“Highway” Evangelists**—Elder -----’s ability as a speaker is needed in presenting the truth in the highways. When the truth is presented in the highways, the hedges will be opened and an extended work will be done.—[Letter 168, 1909](#).

**Extraordinary Efforts Demanded**—In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers and lead them to desire to study the Scriptures.—[Testimonies For The Church 9:109 \(1909\)](#). [41]

**Opposition, Expense, and Changing Audiences**—I dreamed that several of our brethren were in council, considering plans of labor for this season [1874]. They thought it best not to enter the large cities, but to begin work in small places, remote from the cities; here they would meet less opposition from the clergy, and would

avoid great expense. They reasoned that our ministers, being few in number, could not be spared to instruct and care for those who might accept the truth in the cities, and who, because of the greater opposition they would there meet, would need more help than would the churches in small country places. Thus the fruit of giving a course of lectures in the city would, in a great measure, be lost. Again, it was urged that, because of our limited means, and because of the many changes from moving that might be expected from a church in a large city, it would be difficult to build up a church that would be a strength to the cause. My husband was urging the brethren to make broader plans without delay, and put forth, in our large cities, extended and thorough effort, that would better correspond to the character of our message. One worker related incidents of his experience in the cities, showing that the work was nearly a failure, but he testified to better success in the small places.

One of dignity and authority—One who is present in all our council meetings—was listening with deepest interest to every word. He spoke with deliberation and perfect assurance. “The whole world,” He said, “is God’s great vineyard. The cities and villages constitute a part of that vineyard. These must be worked.”—[Testimonies For The Church 7:34, 35 \(1902\)](#).

[42]

**An Expensive Work**—It almost seems as if scarcely anyone dares ask a worker to go into the cities, because of the means that would be required to carry on a strong, solid work. It is true that much means will be required in order to do our duty toward the unwarned in these places; and God desires us to lift our voices and our influence in favor of using means wisely in this special line of effort.—[Manuscript 45, 1910](#).

**Hearty Co-operation Imperative**—In our large cities a decided effort should be made to work in unity. In the spirit and fear of God the laborers should unite as one man, working with strength and with earnest zeal. There should be no sensational efforts, no strife. Let there be seen practical repentance, true sympathy, hearty co-operation, and decided emulation of one another in the grand, earnest effort to learn lessons of self-denial and self-sacrifice by saving perishing souls from death.—[Manuscript 128, 1901](#).

Let us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our neglected

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cities. Let us remember that it is our duty to give these workers encouragement. God is displeased with the lack of appreciation and support shown our faithful workers in our large cities.—[Manuscript 154, 1902](#).

**Holding to the Work for a Fully Developed Conclusion**—In efforts made in large cities one half of the labor is lost because they [the laborers] close up the work too soon and go to a new field. Paul labored long in his fields, continuing his work for one year in one place and one year and a half in another place. The haste to close up an effort has frequently resulted in a great loss.—[Letter 48, 1886](#).

## The Promise of an Abundant Harvest

**An Impressive Scene**—In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say, “We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.” Others, with agonized voices, said, “You knew!” Why then did you not tell us? We did not know.” On every side I heard similar words of reproach spoken.

In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God’s vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled....

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God’s word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.—[Testimonies For The Church 9:28, 29 \(1909\)](#).

**Solemn Warnings Stir Thousands**—Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven.—[The Great Controversy, 606, 607 \(1888\)](#).

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**Many to Come to the Light**—Through the grace of Christ, God’s ministers are made messengers of light and blessing. As by earnest, persevering prayer they obtain the endowment of the Holy Spirit and go forth weighted with the burden of soulsaving, their hearts filled with zeal to extend the triumphs of the cross, they will see fruit of their labors. Resolutely refusing to display human wisdom or to exalt self, they will accomplish a work that will withstand the assaults of Satan. Many souls will be turned from darkness to light, and many churches will be established. Men will be converted, not to the human instrumentality, but to Christ.—[The Acts of the Apostles, 278 \(1911\)](#).



**Section 3—Smaller Communities and  
Rural Areas**

[45]

## The Highways and Byways

**Out-of-the-Way Places**—In our planning for the extension of the work, far more than the cities alone must be comprehended. In out-of-the-way places are many, many families that need to be looked after in order to learn whether they understand the work that Jesus is doing for His people.

Those in the highways are not to be neglected; neither are those in the hedges; and as we journey about from place to place and pass by house after house, we should often inquire, “Have the people who are living in these places heard the message? Has the truth of God’s Word been brought to their ears? Do they understand that the end of all things is at hand, and that the judgments of God are impending? Do they realize that every soul has been bought with an infinite price? As I meditate upon these things, my heart goes out in deep longing to see the truth carried in its simplicity to the homes of these people along the highways and places far removed from the crowded centers of population....It is our privilege to visit them and acquaint them with God’s love for them and with His wonderful provision for the salvation of their souls.

[46] In this work in the highways and the hedges, there are serious difficulties to be met and overcome. The worker, as he searches for souls, is not to fear nor be discouraged, for God is his helper, and will continue to be his helper; and He will open up ways before His servants.—[Manuscript 15, 1909](#).

**A Call for Larger Plans**—We are altogether too narrow in our plans. We need to be broader minded. God wants us to carry out in our work for Him the principles of truth and righteousness. His work is to go forward in cities and towns and villages....

We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off.—[Manuscript 87, 1907](#).

**Unpromising Fields**—The field of labor is to be extended. The gospel message is to go to all parts of the world. The most unpromis-

ing fields must receive earnest, determined labor. The sons of God, earnest, true, unselfish, must use all the knowledge they possess in managing this important work.—[Manuscript 141, 1899](#).

**Country People More Easily Reached**—The people who live in the country places are often more easily reached than are those who dwell in the thickly populated cities. Here among the scenes of nature Christian character is more easily formed than amid the wickedness of city life. When the truth takes hold of the hearts of the simplehearted, and the Spirit of God works upon their minds, leading them to respond to the proclamation of the Word, there will be some raised up to help support the cause of God both by their means and their labors.—[Manuscript 65, 1908](#).

**To All Classes**—Men and women in the highways and byways are to be reached. We read of Christ's labors: "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Just such a work as this is to be done in our cities and villages, in the highways and hedges. The gospel of the third angel's message is to be carried to all classes.—[Manuscript 7, 1908](#).

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**Sounding the Call in New Places**—Our Saviour's work was to warn the cities and to ordain workers to go out of the cities to places where the light had never yet been given, and to lift up the standard of truth in new localities....The light is given me that we must not have special anxiety to crowd too many interests into one locality, but should look for places in out-of-the-way districts and work in new places. Thus people may be reached and converted who know nothing of the precious, testing truths for this time. The last call should be made just as important in new places in this country as in distant lands. This word was spoken concerning some localities that have not had the message brought to them. The seeds of truth are to be sown in uncultivated centers....It will cultivate a missionary spirit to work in new localities. Selfishness in respect to keeping large companies together is not the Lord's plan. Enter every new place possible and begin the work of educating in vicinities that have not heard the truth.

Why did our Saviour labor to sow the seed in out-of-the-way places? Why did He travel slowly away from the villages which had

been His places for communicating light by opening the Scriptures? There was a world to hear, and some souls would accept the truth who had not yet heard it. Christ traveled slowly and opened the Scriptures in their simplicity to minds that would receive the truth.—[Letter 318, 1908](#).

[48] **Simultaneous Efforts in Smaller Cities**—During the time when camp meetings can be held in this conference, two or three meetings in different places should be in progress at the same time. There is a time when these meetings cannot be held; but during the months when we can use the tents to advantage, we are not to confine our efforts to the largest cities. We must give the warning message to the people in every place.—[Manuscript 104, 1902](#).

## Rural Workers

[Note.—While full recognition is given to the indispensable aid of laymen in all evangelistic activity (see pp. 110-115), it is clear that the inhabitants of the rural areas will hear the warning message only as regular workers and laymen unite in heralding the gospel. Thus in this volume devoted solely to counsel to the evangelistic worker, in presenting the picture of evangelism in the rural areas, statements appear calling the laymen to the work in the less densely populated areas.—Compilers.]

**Beginners enter unworked fields**—We are nearing the close of this earth's history. We have before us a great work,—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world.

The world is out of joint. As we look at the picture, the outlook seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. In them He sees qualifications that will enable them to take a place in His vineyard. If they will constantly be learners, through His providence He will make them men and women fitted to do a work that is not beyond their capabilities; through the impartation of the Holy Spirit, He will give them power of utterance.

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

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saying, "Come up where we are." But the poor souls do not know where to put their feet.

Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness, by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He corrects our erring piety, giving the burden of the work for the poor and needy in the rough places of the earth, to men and women who have hearts that can feel for the ignorant and for those that are out of the way. The Lord teaches these workers how to meet those whom He wishes them to help. They will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory....

The common people are to take their place as workers. Sharing the sorrows of their fellow men as the Saviour shared the sorrows of humanity, they will by faith see Him working with them.—[Testimonies For The Church 7:270-272 \(1902\)](#).

[50] **Young Workers for Hard Places**—The young men and women who give themselves to the work of teaching the truth and laboring for the conversion of souls should first be vitalized by the Holy Spirit, and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges.—[Manuscript 3, 1901](#).

**Married Men and Women in Neglected Fields**—Let married men and women who know the truth go forth to the neglected fields to enlighten others. Follow the example of those who have done pioneer work in new fields. Wisely work in places where you can best labor. Learn the principles of health reform, in order that you may be able to teach them to others. By reading and studying the various books and periodicals on the subject of health, learn to give treatment to the sick, and thus to do better work for the Master.—[Letter 136, 1902](#).

**Carried by Those From Large Centers**—Those of our people who are living in large centers would gain a precious experience if, with their Bibles in their hands, and their hearts open to the

impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received.—[The Review and Herald, August 2, 1906.](#)

**In the Mountains and Valleys**—While I was in Lakeport [Northern California] I was deeply impressed with the fact that here was a place where a faithful work should be done in giving the message of truth to the people. In this mountain region are many souls who need the truths of the third angel's message. Under the influence of the Holy Spirit we are to proclaim the truth for this time among these settlements in the mountains and valleys. Its solemn warnings are to be echoed and re-echoed. And the message must come to the people quickly; it must be given line upon line, precept upon precept, here a little and there a little. Without delay wise and intelligent men and women should engage in the work of sowing the gospel seed....

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The Lord will work through those who will open the Scriptures to the people who have made their homes in these retired places of the country. I appeal to my brethren and sisters to unite in doing this good work, and carry it to completion....

The reason why I call your attention to Lakeport and its surrounding settlements is that these places have not yet received a right impression regarding the truth for this time. It may be that among our people there are those who will consent to use their means for the opening of missionary fields. To such I would say, For the Master's sake, do what you can to help. We have not yet investigated fully how large a field for labor lies here, but Lakeport is one of the places presented to me as in need of our attention.

I have much to say in regard to these settlements in the mountains. These are like settlements near Washington, where a similar work should be done. Will not our people work more faithfully in the highways and hedges? Commercial enterprises have so long absorbed the interest and capabilities of so many Seventh-day Adventist that they are largely unfitted to do the work of bringing the light of present truth before those who are ignorant of it. We should not be content to permit such a condition to continue.

There are many of our people who, if they would go out of the cities and begin to labor in these byways, and also highways, would recover physical health. I urge our brethren to go out as missionaries,

[52] two and two, to these country places. Go in humility. Christ has given an example, and the Lord will certainly bless the efforts of those who will move out in the fear of God, bearing the message the Saviour gave to the first disciples, “The kingdom of God is come nigh unto you.”—[Manuscript 65, 1908](#).

**Missionary Families for Towns and Villages**—Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not His precious life, should move into towns and villages where there is little or no light and where they can be of real service and bless others with their labor and experience. Missionaries are wanted to go into towns and villages, and raise the standard of truth, that God may have His witnesses scattered all over the land, that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known....

Jesus did not neglect the villages. The record declares that “He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God”....

Now is it not the duty of some who are standing idle here (Battle Creek), to go where they can represent Christ and His precious truth?—[The General Conference Daily Bulletin, March 20, 1891](#).

## **Section 4—Planning for the Public Campaign**

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## Patterning After the Master Evangelist

**Study Christ's Methods**—If ever it has been essential that we understand and follow right methods of teaching and follow the example of Christ, it is now.—[Letter 322, 1908](#).

**How He Met the People**—If you would approach the people acceptably, humble your hearts before God, and learn His ways. We shall gain much instruction for our work from a study of Christ's methods of labor and His manner of meeting the people. In the gospel story we have the record of how He worked for all classes, and of how as He labored in cities and towns, thousands were drawn to His side to hear His teaching. The words of the Master were clear and distinct, and were spoken in sympathy and tenderness. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to Him.

[54] The great Teacher laid plans for His work. Study these plans. We find Him traveling from place to place, followed by crowds of eager listeners. When He could, He would lead them away from the crowded cities, to the quiet of the country. Here he would pray with them, and talk to them of eternal truths.—[The Review and Herald, January 18, 1912](#).

**In the Synagogues—By the Seaside**—Christ “went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness.” He preached in the synagogues because thus He could reach the many who gathered there. Then He went out and taught by the seaside and in the great thoroughfares of travel. The precious truths that He had to proclaim were not to be confined to synagogues....

Christ might have occupied the highest place among the highest teachers of the Jewish nation. But He chose rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might catch the words of the gospel of truth. He labored in the way in which He desires His workers to labor today. By

the sea, on the mountainside, in the streets of the city, His voice was heard explaining the Old Testament Scriptures. So unlike the explanations of the scribes and Pharisees was His explanation that the attention of the people was arrested. He taught as one having authority, and not as the scribes. With clearness and power He proclaimed the gospel message.—[Letter 129, 1903](#).

**Methods Peculiarly His Own**—He attended the great yearly festivals of the nation, and to the multitude absorbed in outward ceremony He spoke of heavenly things, bringing eternity within their view. To all He brought treasures from the storehouse of wisdom. He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength. [55]

The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.—[The Ministry of Healing, 22-24 \(1905\)](#).

**Jesus Studied Faces**—Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.—[Education, 231 \(1903\)](#).

**Appeal of Fallen Humanity**—In every human being, however fallen, He beheld a son of God, one who might be restored to the privilege of His divine relationship.—[Education, 79 \(1903\)](#).

**Simplicity, Directness, Repetition**—Christ's teaching was simplicity itself. He taught as one having authority. The Jews looked for and claimed that the first advent of Christ should be with all the representations of glory which should attend His second advent.

[56] The great Teacher proclaimed the truth to humanity, many of whom could not be educated in the schools of the rabbis, neither in Greek philosophy. Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances. Had He raised His voice to an unnatural key, as is customary with many preachers in this day, the pathos and melody of the human voice would have been lost, and much of the force of the truth destroyed....

In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas.—[Manuscript 25, 1890](#).

**He Charmed the Greatest Minds**—Although the great truths uttered by our Lord were given in simple language, they were clothed with such beauty that they interested and charmed the greatest intellects....

To give a true representation of the tender, loving, pitying care exercised by His Father, Jesus gave the parable of the prodigal son. Though His children err and stray from Him, if they repent and return, He will receive them with the joy manifested by an earthly father in receiving a long-lost son who in penitence returns.—[Manuscript 132, 1902](#).

**The Children Understood**—Christ's way of presenting truth cannot be improved upon.... The words of life were presented in such simplicity that a child could understand them. Men, women, and children were so impressed with His manner of explaining the Scriptures that they would catch the very intonation of His voice, place the same emphasis on their words, and imitate His gestures. Youth caught His spirit of ministry, and sought to pattern after His gracious ways by seeking to assist those whom they saw needing help.—[Counsels on Health, 498, 499 \(1914\)](#).

[57] **He Reset Gems in the Framework of Truth**—In His teachings Christ did not sermonize as ministers do today. His work was to build upon the framework of truth. He gathered up the precious gems of truth which had been appropriated by the enemy and placed in the framework of error, and reset them in the framework of truth, that all who received the word might be enriched thereby.—[Manuscript 104, 1898](#).

**He Reinforced the Message**—Christ was always ready to answer the sincere inquirer after truth. When His disciples came to Him for an explanation of some word He had spoken to the multitude, He gladly repeated His lesson.—[Letter 164, 1902](#).

**He Drew by Love**—Christ drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ, is the only power that can soften the heart and lead to obedience.—[The Review and Herald, November 25, 1890](#).

**He Restrained Truth**—The great Teacher held in His hand the entire map of truth, but He did not disclose it all to His disciples. He opened to them those subjects only which were essential to their advancement in the path of heaven. There were many things in regard to which His wisdom kept Him silent.

As Christ withheld many things from His disciples, knowing that then it would be impossible for them to comprehend, so today He withholds many things from us, knowing the limited capacity of our understanding.—[Manuscript 118, 1902](#).

**In Personal Interviews**—The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence received.—[The Review and Herald, May 9, 1899](#).

**At the Feasts**—When invited to a feast, Christ accepted the invitation, that He might, while sitting at the table, sow the seeds of truth in the hearts of those present. He knew that the seed thus sown would spring up and bring forth fruit. He knew that some of those sitting at meat with Him would afterward respond to His call, “Follow Me.” Ours is the privilege of studying Christ’s manner of teaching as He went from place to place, everywhere sowing the seeds of truth.—[Manuscript 113, 1902](#).

**Christ’s Follow-up Plan**—Christ sent out His disciples two and two, [See also pp. 72-74, “Two and Two.”] to go to places to which He would afterward follow.—[Manuscript 19, 1910](#).

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**Was Christ's Way Right?**—The Majesty of heaven journeyed from place to place on foot, teaching out of doors by the seaside, and in the mountain. Thus He drew the people to Him. Are we greater than our Lord? Was His way the right way? Have we been working unwisely in maintaining simplicity and godliness? We have not learned our lesson yet as we should. Christ declares, Take My yoke of restraint and obedience upon you, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.—[Letter 140, 1898.](#)

[59] **Molding and Correcting in Christ's Service**—The work of the disciples needed molding and correcting by tenderest discipline, and by opening to others a knowledge of the word they themselves had received; and Christ gave them special instruction in regard to their course of action and their work. In His own life He had given them an example of strict conformity to the rules which He now laid down for them. They were not to enter into controversies; this was not their work. They were to reveal and advocate the truth in their own characters, through earnest prayer and meditation revealing personal experience in genuine Christianity. This would be in decided contrast to the religion of the Pharisees and Sadducees. They were to call the attention of their hearers to greater truths yet to be revealed. They were to cast the arrow, and the Spirit of God was to guide the shaft into the heart.—[The Review and Herald, February 1, 1898.](#)

## Planning an Expanding Evangelism

**The Time for an Aggressive Work**—To all people and nations and kindreds and tongues the truth is to be proclaimed. The time has come for much aggressive work to be done in the cities, and in all neglected, unworked fields.—[The Review and Herald, June 23, 1904.](#)

**Wise Plans**—Diligent work is now called for. In this crisis, no halfhearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage.—[The Review and Herald, September 27, 1906.](#)

**Launching Out Into the Deep**—There are those who think it is their duty to preach the truth, but they dare not venture from the shore, and they catch no fish. They will choose to go among the churches, over and over the same ground. They report a good time, a pleasant visit, but we look in vain for the souls that are converted to the truth through their instrumentality. These ministers hug the shore too closely. Let them launch out into the deep, and cast their net where the fish are. There is no lack of work to be done. There could be hundreds employed in the vineyard of the Lord where there is now one.—[The True Missionary, February, 1874.](#)

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**A Challenge to the Leaders**—I ask those who have charge of our work: Why are so many places passed by? Look upon the towns and cities yet unworked. There are many large cities in America, not only in the South, but in the North, yet to be worked. In every city in America there should be some memorial for God. But I could mention many places where the light of truth has not yet shone. The angels of heaven are waiting for human instrumentalities to enter the places where witness has not yet been borne to present truth.—[The Review and Herald, December 30, 1902.](#)

**Clear New Ground—Establish New Centers**—Prepare workers to go out in the highways and hedges. We need wise nurserymen who will transplant trees to different localities and give them advan-

tages, that they may grow. It is the positive duty of God's people to go into the regions beyond. Let forces be set at work to clear new ground, to establish new centers of influence wherever an opening can be found.—[Manuscript 11, 1908](#).

[61] **Reach Beyond the Gospel-hardened Centers**—Let us remember that as a people entrusted with sacred truth, we have been neglectful and positively unfaithful. The work has been confined to a few centers, until the people in them have become gospel hardened. It is difficult to make an impression on those who have heard so much truth and yet have rejected it. In a few places too much has been expended, while many, many cities have been left unwarned and unworked.

All this is against us now. Had we put forth earnest efforts to reach those who if converted would give a true representation of what present truth would do for human beings, how much further advanced our work would now be. It is not right that a few places should have all the advantages, while other places are neglected.—[Letter 132, 1902](#).

**Planning Ahead for New Openings**—Oh, how I seem to hear the voice day and night, “Go forward; add new territory; enter new territory with the tent, and give the last message of warning to the world. There is no time to be lost. Leave My memorial in every place where ye shall go. My Spirit will go before you, and the glory of the Lord shall be your rearward.”

There are other towns not a long distance from here, which must have a camp meeting next year. This is the very plan of God how the work should be carried. Those who have had the light for years to enter new fields with the tent, and have held the camp meetings in the same ground for years, need to be converted themselves, because they do not heed the word of the Lord.—[Letter 174, 1900](#).

## Moving Forward by Faith

**Advance in Faith—Means Will Come**—Can we expect the inhabitants of these cities to come to us and say, “If you will come to us and preach, we will help you to do thus and so”? They know nothing of our message. The Lord desires us to let our light so shine before men that His Holy Spirit may communicate the truth to the honest in heart who are seeking after truth. As we do this work, we shall find that means will flow into our treasuries, and we shall have means with which to carry on a still broader and more far-reaching work. [62]

Shall we not advance in faith, just as if we had thousands of dollars? We do not have half faith enough. Let us act our part in warning these cities. The warning message must come to the people who are ready to perish, unwarned, unsaved. How can we delay? As we advance, the means will come. But we must advance by faith, trusting in the Lord God of Israel.

Night after night I am unable to sleep, because of this burden resting upon me in behalf of the unwarned cities. Night after night I am praying and trying to devise methods by which we can enter these cities and give the warning message. Why, there is a world to be warned and saved, and we are to go East and West and North and South, and work intelligently for the people all about us. As we undertake this work, we shall see the salvation of God. Encouragement will come.—[Manuscript 53, 1909](#).

**Follow God’s Opening Providence**—If we would follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach.... There is a fearfulness to venture out and run risks in this great work, fearing that the expenditure of means would not bring returns. What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than to do nothing. You know not which shall prosper—this or that.

[63] Men will invest in patent rights and meet with heavy losses, and it is taken as a matter of course. But in the work and cause of God, men are afraid to venture. Money seems to them to be a dead loss that does not bring immediate returns when invested in the work of saving souls. The very means that is now so sparingly invested in the cause of God, and that is selfishly retained, will in a little while be cast with all idols to the moles and to the bats. Money will soon depreciate in value very suddenly when the reality of eternal scenes opens to the senses of man.

God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance, to work to the point.—[The True Missionary, January, 1874.](#)

**Be Resourceful**—In these perilous times we should leave untried no means of warning the people. We should be deeply interested in everything that will stay the tide of iniquity. Work on. Have faith in God.—[Letter 49, 1902.](#)

[64] **Not in Our Own Strength**—I appeal to you, my brethren in the ministry. Connect yourselves more closely with the work of God. Many souls that might be saved, will be lost, unless you strive more earnestly to make your work as perfect as possible. There is a great work to be done in ----- . It may seem to move slowly and hard at first; but God will work mightily through you if you will only make an entire surrender to Him. Much of the time you will have to walk by faith, not by feeling....

Wherever you are, however trying your circumstances, do not talk discouragement. The Bible is full of rich promises. Can you not believe them? When we go out to labor for souls, God does not want us to go a warfare at our own charges. What does this mean? It means that we need not go in our own strength, for God has pledged His word that He will go with us.—[Historical Sketches, 128, 129 \(1886\).](#)

**In the Early Days**—At God’s command, “Go forward,” we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God’s plans in the past, which have made us, as a people, what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.—[Letter 32, 1892](#).

**Leave Results With God**—The good seed sown may lie some time in a cold, worldly, selfish heart, without evidencing that it has taken root; but frequently the Spirit of God operates upon that heart, and waters it with the dew of heaven, and the long-hidden seed springs up and finally bears fruit to the glory of God. We know not in our lifework which shall prosper, this or that. These are not questions for us poor mortals to settle. We are to do our work, leaving the result with God.—[Testimonies For The Church 3:248 \(1872\)](#).

**Help Working Churches**—Every conference, whether large or small, is responsible for earnest, solemn work in preparing a people for the coming of Christ. Those churches in the conference that are willing to work, and are in need of help in order to know how to do effective work, should have the needed assistance. Let every conference worker become wide-awake to make his conference an intensely active agency for the upbuilding of the work of God. Let every church member become a working member, to build up spiritual interests. In holy love, by humble prayer and earnest work, let the ministers act their part.—[Manuscript 7, 1908](#).

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**God’s Hand on Wheel**—Fearful perils are before those who bear responsibilities in the cause of God—perils the thought of which make me tremble. But the word comes, “My hand is upon the wheel, and I will not allow men to control My work for these last days. My hand is turning the wheel, and My providence will continue to work out the divine plans, irrespective of human inventions.”...

In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass.—[Manuscript 118, 1902](#).

**Favor Until the Work Is Done**—A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light, the bright rays of the Sun of Righteousness amid the moral darkness. There is a great work to be done yet, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star, and the Lord will give us favor before the world until our work is done.—[Letter 35, 1895](#).

## Evangelism of the Highest Type

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**With Graceful Dignity and Simplicity**—Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest the hearers, and to hold this interest, yet at the same time they must carefully guard against anything that borders on sensationalism. In this age of extravagance and outward show, when men think it necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of spending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good.

There is a necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie, not in these outward agencies, but in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His Word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show and extravagant outlay of means will not accomplish the work to be done.

God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of His people men of ability and influence who are to act their part in warning the world. Not all in the world are lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches. If this were not so, we would not be given the message to bear: "Babylon the great is fallen, is fallen." "Come out of her, My people." Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's Word.—[Testimonies For The Church 9:109-111 \(1909\)](#).

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**Gifted, Experienced Laborers for New City Fields**—Experienced laborers should be given the work of entering new places. A course is to be pursued that will maintain the sacred dignity of the work. We are ever to remember that evil angels are watching for opportunities to defeat our efforts.

The cities are to be worked. A season of great trial is before us. Then let none lift up the soul unto vanity. It becomes those who are striving for the crown of life to strive lawfully. All our capabilities and gifts are to be used in the work of saving perishing souls, thus winning others to become co-laborers with Christ. The knowledge and powers that the Lord has given men and women will be largely increased as they work to build up His kingdom.—[Manuscript 19, 1910](#).

**Elevated, Refined, Conscientious Manner**— Throughout the ages, God has been particular as to the design and the accomplishment of His work. In this age, He has given His people much light and instruction in regard to how His work is to be carried forward—in an elevated, refined, conscientious manner; and He is pleased with those who in their service carry out His design.—[The Review and Herald, September 14, 1905](#).

[68] **On a High Plane**—During the years of Christ’s ministry on earth, godly women assisted in the work that the Saviour and His disciples were carrying forward. If those who were opposing this work could have found anything out of the regular order in the conduct of these women, it would have closed the work at once. But while women were laboring with Christ and the apostles, the entire work was conducted on so high a plane as to be above the shadow of a suspicion. No occasion for any accusation could be found. The minds of all were directed to the Scriptures, rather than to individuals. The truth was proclaimed intelligently, and so plainly that all could understand....

In this message there is a beautiful consistency that appeals to the judgment. We cannot allow excitable elements among us to display themselves in a way that would destroy our influence with those whom we wish to reach with the truth.—[Manuscript 115, 1908](#).

**Avoid Undignified Methods**—While it is well to exercise economy, let the work of God ever stand in its elevated noble dignity.... Do not cheapen the work of God. Let it stand forth as from God; let

it bear no human impress, but the impress of the divine. Self is to be lost sight of in Jesus....

There has been much lost through following the mistaken ideas of our good brethren whose plans were narrow, and they lowered the work to their peculiar ways and ideas, so that the higher classes were not reached. The appearance of the work impressed the minds of unbelievers as being of very little worth—some stray offshoot of religious theory, that was beneath their attention. Much has been lost for want of wise methods of labor.

Every effort should be made to give dignity and character to the work. Special efforts should be made to secure the good will of men in responsible positions, without sacrificing one principle of truth or righteousness, but by sacrificing our own ways and manner of approaching the people. Much more would be effected by using more tact and discretion in the presentation of the truth.—[Letter 12, 1887](#).

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**Doctrine Must Bear Scrutiny of Great Men**—“Search the Scriptures; for in them ye think ye have eternal life.” Every position of truth taken by our people will bear the criticism of the greatest minds; the highest of the world’s great men will be brought in contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures. Now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front, and if our theories of truth can be picked to pieces by historians or the world’s greatest men, it will be done.

We must individually know for ourselves what is truth, and be prepared to give a reason of the hope that we have with meekness and fear, not in a proud, boasting, self-sufficiency, but with the spirit of Christ. We are nearing the time when we shall stand individually alone to answer for our belief. Religious errors are multiplying and entwining themselves with Satanic power about the people. There is scarcely a doctrine of the Bible that has not been denied.—[Letter 6, 1886](#).

## The Evangelist and His Team

**Evangelism and Evangelists**—When I think of the cities in which so little work has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit filled with Christ's love for perishing souls....

[70] My mind is deeply stirred. In every city there is work to be done. Laborers are to go into our large cities and hold camp meetings. In these meetings, the very best talent is to be employed, that the truth may be proclaimed with power. Men of varied gifts are to be brought in....

New methods must be introduced. God's people must awake to the necessities of the time in which they are living. God has men whom He will call into His service,—men who will not carry forward the work in the lifeless way in which it has been carried forward in the past....

In our large cities the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and His angels will go before them. Let no one hinder these men of God's appointment. Forbid them not. God has given them their work. Let the message be given with so much power that the hearers shall be convinced.—[The Review and Herald, September 30, 1902.](#)

**Strong Men Needed**—I call upon our ministering brethren to consider this matter. Let strong men be appointed to work in the great centers.—[Manuscript 25, 1908.](#)

**A Variety of Talent**—In our tent meetings we must have speakers who can make a good impression on the people. The ability of one man, however intelligent this man may be, is insufficient to meet the need. A variety of talents should be brought into these meetings.—[Manuscript 104, 1902.](#)

**Second Man a Good Investment**—The Lord designs that His work shall be carried solidly. To enter a new field involves large expense. But the extra expense of a second man to help Brother

\_\_\_\_\_ will be an investment that will bring returns. I feel to urge this matter because so much is at stake. I pray the Lord to impress your minds to carry out His will.—[Letter 261, 1905](#). [71]

**Holding Large Audiences**—The Lord has given to some ministers the ability to gather and to hold large congregations. As they labor in the fear of God, their efforts will be attended by the deep movings of the Holy Spirit upon human hearts....

I am charged to wake up the watchmen. The end of all things is at hand. Now is the accepted time. Let our ministers and presidents of conferences exercise their tact and skill in presenting the truth before large numbers of people in our cities. As you labor in simplicity, hearts will be melted. Bear in mind that as you deliver the testing message for this time, your own heart will be softened and quickened by the subduing influence of the Holy Spirit, and you will have souls for your hire. As you stand before multitudes in the cities, remember that God is your helper, and that by His blessing you may bear a message of a character to reach the hearts of the hearers.—[Manuscript 53, 1910](#).

**Men and Women to Teach Truth**—Wise teachers—men and women who are apt in teaching the truths of the Word—are needed in our cities. Let these present the truth in all its sacred dignity, and with sanctified simplicity.—[The Review and Herald, January 25, 1912](#).

**Paul a Traveling Evangelist**—Paul's was a life of intense and varied activities. From city to city, from country to country, he journeyed, telling the story of the cross, winning converts to the gospel, and establishing churches.—[Gospel Workers, 58, 59 \(1915\)](#).

**Strong, Courageous Workers**—Feeble or aged men and women should not be sent to labor in unhealthful, crowded cities. Let them labor where their lives will not be needlessly sacrificed. Our brethren who bring the truth to the cities must not be obliged to imperil their health in the noise and bustle and confusion, if retired places can be secured. [72]

Those who are engaged in the difficult and trying work in the cities should receive every encouragement possible. Let them not be subjected to unkind criticism from their brethren. We must have a care for the Lord's workers who are opening the light of truth to those who are in the darkness of error.—[Letter 168, 1909](#).

## Advantages of Two and Two

**Jesus Sent Out Brother With Brother**—Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed.—[The Desire of Ages, 350 \(1898\)](#).

**God's Plan for the Work Today**—When Jesus sent His disciples forth to labor, ... they did not feel as some do now, that they would rather work alone than have anyone with them who did not labor just as they labored. Our Saviour understood what ones to associate together. He did not connect with the mild, beloved John one of the same temperament; but He connected with him the ardent, [73] impulsive Peter. These two men were not alike either in their disposition or in their manner of labor. Peter was prompt and zealous in action, bold and uncompromising, and would often wound; John was ever calm, and considerate of others' feelings, and would come after to bind up and encourage. Thus the defects in one were partially covered by the virtues in the other. [See also pp. 103-107, "Allowing for More Than One Man's Method."]

God never designed that, as a rule, His servants should go out singly to labor. To illustrate: Here are two brothers. They are not of the same temperament; their minds do not run in the same channel. One is in danger of doing too much; the other fails to carry the burdens that he should. If associated together, these might have a molding influence upon each other, so that the extremes in their characters would not stand out so prominently in their labors. It might not be necessary for them to be together in every meeting; but

they could labor in places ten, fifteen or even thirty miles apart,—near enough together, however, so that if one came to a crisis in his labors, he could call on the other for assistance. They should also come together as often as possible for prayer and consultation....

When one labors alone continually, he is apt to think that his way is above criticism, and he feels no particular desire to have anyone labor with him. But it is Christ's plan that someone should stand right by his side, so that the work shall not be molded entirely by one man's mind, and so that his defects of character shall not be regarded as virtues by himself or by those who hear him.

Unless a speaker has one by his side with whom he can share the labor, he will many times be placed in circumstances where he will be obliged to do violence to the laws of life and health. Then, again, important things sometimes transpire to call him away right in the crisis of an interest. If two are connected in labor, the work at such times need not be left alone.—[Historical Sketches, 126, 127 \(1886\)](#).

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**Advantages of United Labor**—There is need of two working together; for one can encourage the other, and they can counsel, pray, and search the Bible together. In this they may get a broader light upon the truth; for one will see one phase, and the other another phase of the truth. If they are erring, they can correct one another in speech and attitude, so that the truth may not be lightly esteemed because of the defects of its advocates. If the workers are sent out alone, there is no one to see or correct their errors; but when two go together, an educating work may be carried on, and each worker become what he should be—a successful soul winner.—[The Review and Herald, July 4, 1893](#).

**Why Not Today?**—Why is it that we have departed from the method of labor which was instituted by the Great Teacher? Why is it that the laborers in His cause today are not sent forth two and two? “Oh,” you say, “we have not laborers enough to occupy the field.” Then occupy less territory. Send forth the laborers into the places where the way seems to be opened, and teach the precious truth for this time. Can we not see the wisdom of having two go together to preach the gospel?—[The Review and Herald, April 19, 1892](#).

## The Evangelistic Site

[75] **“Study Your Location”**—Enter the large cities, and create an interest among the high and the low. Make it your work to preach the gospel to the poor, but do not stop there. Seek to reach the higher classes also. Study your location with a view to letting your light shine forth to others. This work should have been done long since.—[Testimonies to Ministers and Gospel Workers, 400 \(1896\)](#).

**Work in Halls**—Let halls be hired, and let the message be given with such power that the hearers will be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places.—[Manuscript 127, 1901](#).

**Large Halls in Our Cities**—The large halls in our cities should be secured, that the third angel’s message may be proclaimed by human lips. Thousands will appreciate the message.—[Letter 35, 1895](#).

**The Most Popular Halls**—It requires money to carry the message of warning to the cities. It is sometimes necessary to hire at large expense the most popular halls, in order that we may call the people out. Then we can give them Bible evidence of the truth.—[Manuscript 114, 1905](#).

**Begin Cautiously**—I have been and still am instructed regarding the necessities required for the work in the cities. We must quietly secure buildings, without defining all we intend to do. We must use great wisdom in what we say, lest our way be hedged up. Lucifer is an ingenious worker, drawing from our people all possible knowledge, that he may, if possible, defeat the plans laid to arouse our cities. On some points silence is eloquence.—[Letter 84, 1910](#).

[76] **Lease Good Halls**—In some places the work must begin in a small way, and advance slowly. This is all that the laborers can do. But in many cases a wider and more decided effort might be made at the outset, with good results. The work in \_\_\_\_\_ might now be much further advanced than it is if our brethren, at the beginning of

the work there, had not tried to work in so cheap a way. If they had hired good halls, and carried forward the work as though we had great truths, which would surely be victorious, they would have had greater success. God would have the work started in such a way that the first impressions given shall be, as far as they go, the very best that can be made.—[Gospel Workers, 462 \(1915\)](#).

**Tents Pitched in Most Favorable Places**—We must carry the truth to the cities. Tents are to be pitched in the most favorable places, and meetings held.—[The Review and Herald, May 25, 1905](#).

**Care of Tent Ground**—Elder \_\_\_\_\_ has had the big camp meeting tent pitched in Oakland. During the preparations he was right on hand to direct, and worked very hard to have the grounds approaching the tent as presentable as possible.—[Letter 352, 1906](#)

**Advantages of a Portable Meetinghouse**—I wish that you might have a portable meetinghouse. This would be much more favorable for your work than would a tent, especially in the rainy season.—[Letter 376, 1906](#).

## The Outpost Centers

**From Outpost Centers**—It is God’s design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard.—[The Review and Herald, April 14, 1903.](#)

[77] **As a Barrier to Contaminating Influence**—We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places.—*Life Sketches*, p. 410. (1915).

**Low-priced Rural Properties**—We are to be wise as serpents and harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities.—[Special Testimonies, Series B, 14:7.](#) (1902).

**In Easy Access to the Cities**—Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as a gift from the owners, or purchased at a reasonable price by the gifts of our people. Do not erect buildings in the noisy cities.—[Medical Ministry, 308, 309](#) (1909).

**Working in, but Not Living in, Cities**—The truth must be spoken, whether men will hear, or whether men will forbear. The cities are filled with temptation. We should plan our work in such a way as to keep our young people as far as possible from this contamination.

The cities are to be worked from outposts. Said the messenger of God, “Shall not the cities be warned? Yes, not by God’s people living in them, but by their visiting them, to warn them of what is coming upon the earth.”—[Letter 182, 1902.](#)

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**As Did Enoch**—As God’s commandment-keeping people, we must leave the cities. As did Enoch, we must work in the cities but not dwell in them.—[Manuscript 85, 1899](#). [78]

**Lessons From Lot and Enoch**—When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance away from the city. Enoch walked with God, and yet he did not live in the midst of any city polluted with every kind of violence and wickedness, as did Lot in Sodom.—[Manuscript 94, 1903](#).

## Planning Sectional and Suburban Meetings

### **Large Cities—Evangelistic Meetings in Different Areas—**

Now is the opportune time to work the cities; for we must reach the people there. As a people we have been in danger of centering too many important interests in one place. This is not good judgment nor wisdom. An interest is now to be created in the principal cities. Many small centers must be established, rather than a few large centers....

Let missionaries be laboring two and two in different parts of all our large cities. The workers in each city should frequently meet together for counsel and prayer, that they may have wisdom and grace to work together effectively and harmoniously. Let all be wide awake to make the most of every advantage. Our people must gird the armor on and establish centers in all the large cities.—[Medical Ministry, 300 \(1909\)](#).

[79] **Reaching the Unwarned Sections of Our Cities**—There is to be an increased force of working agencies in every part of the field. Let the laborers go out two and two, that they may work together in the many parts of our cities that have been left unwarned for a long time.—[Letter 8, 1910](#).

**Every Part to Be Worked**—Let a band of workers go to a city and work earnestly to proclaim the truth in every part of it. Let them counsel together as to the best way of carrying on the work in the most inexpensive manner. They are to do thorough work and are ever to keep the spiritual phase of their effort uppermost.—[Manuscript 42, 1905](#).

**Tents Repitched to Reach Various Sections of City**—Much wiser generalship should be shown in the location of camp meetings; they should not be held in out-of-the-way places, for in the cities there are people who need the truth. Camp meetings are to be held in places from which the people of our large cities can be reached....

Camp meetings must be held in or near the cities, the workers at one time pitching the tent in one part of the city and the next time in

another part. Right at our doors there are heathen who need to hear the warning message. In the large cities of America memorials for God are to be established.—[Letter 164, 1901](#).

## Planning for a Permanent Work

[See also pp. 321-326, “Binding Off Thoroughly.”]

[80] **Surface Plowing—A Limited Harvest**—We are in danger of spreading over more territory and starting more enterprises than we can possibly attend to properly, and they will become a wearing burden in absorbing means. There is danger to be guarded against of overdoing some branches of the work and leaving some important parts of the Lord’s vineyard to be neglected. To undertake and plan a large amount of work and do nothing perfectly, would be a bad plan. We are to move forward, but only in the counsel of God. We must not get so far above the simplicity of the work we lose our spiritual perception and it will be impossible to look after the many accumulated lines of work and enterprises entered into without sacrificing our best helpers to keep things in order. Life and health must be regarded.

While we should ever be ready to follow the opening providence of God, we should lay no larger plans in places where our work is represented, nor occupy more ground than there is help and means to bind off the work well. Surface plowing means a limited, scattered harvest. Keep up and increase the interest already started, until the cloud moves, then follow it. While there are broader plans and fields constantly opening for the laborers, our ideas and views must broaden in regard to the workers who are to labor in new fields in the Lord’s vineyard to bring souls into the truth.—[Letter 14, 1886](#).

**Spreading Too Thin**—Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere. It is possible for the workers to spread their efforts over so much territory that nothing will be properly done in the very places where, by the Lord’s direction, the work should be strengthened and perfected.—[Letter 87, 1902](#).

**Thoroughness in Evangelistic Details**—If our active temperament gathers in a large amount of work that we have not strength

nor the grace of Christ to do understandingly and with order and exactitude, everything we undertake shows imperfection, and the work is constantly marred. God is not glorified however good the motive. There is a want of wisdom which is too plainly revealed. The worker complains of constantly having too heavy burdens to bear, when God is not pleased with his taking these burdens; and he makes his own life one of worryment and anxiety and weariness, because he will not learn the lessons Christ has given him: to wear His yoke and bear His burdens rather than the yoke and burdens of his own creating....

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God wants intelligent workers, doing their work not hurriedly but carefully and thoroughly, always preserving the humility of Jesus. Those who put thought and painstaking into the higher duties, should put care and thought into the smaller duties, showing exactitude and diligence. Oh, how much neglected work is done, how much leaving things at loose ends because there is a constant desire to take on greater work. The work is slurred over that relates to the service of God, because they pile so much work before them that there is nothing done thoroughly. But all the work must bear the scrutiny of the Judge of all the earth. The smaller duties connected with the service of the Master assume importance because it is Christ's service.—[Letter 48, 1886](#).

**No New Interests Till Others Bound Off**—We must not plan for large beginnings while we have so little power to complete that which is already begun. Let not new enterprises come in before their time, to absorb in other places the means that ought to be used to build up the work in \_\_\_\_\_. The interests in that place must be firmly established before other territory is entered.—[Letter 87, 1902](#).

**Maintaining Interest for the Message**—The experiences of this meeting, with what has been presented to me at various times regarding the holding of camp meetings in large cities, lead me to advise that a larger number of camp meetings be held each year, even though some of them are small; for these meetings will be a powerful means of arresting the attention of the masses. By camp meetings held in the cities, thousands will be called out to hear the invitation to the feast, "Come; for all things are now ready."

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After arousing an interest, we must not cut these meetings short, pulling down the tents, leaving the people to think that the meeting

is over, just at the time when hundreds are becoming interested. It is just then that the greatest good may be accomplished by faithful, earnest work. The meetings must be so managed that the public interest shall be maintained.

It may be difficult, sometimes, to hold the principal speakers for some weeks to develop the interest awakened by the meeting; it may be expensive to retain the grounds, and to keep standing a sufficient number of the family tents to maintain the appearance of a camp meeting; it may be at a sacrifice that several families remain camping on the grounds, to assist the ministers and Bible workers in visiting and in holding Bible study with those who come on the grounds, and in visiting the people at their homes, telling them of the blessings received at the meetings, and inviting them to come; but the results will be worthy of the effort. It is by such earnest, energetic efforts as these that some of our camp meetings have been instrumental in raising up strong, working churches; and it is by just such earnest work that the third angel's message must be carried to the people of our cities.—[The Review and Herald, April 4, 1899.](#)

[83] **Organized Protracted Effort**—Sometimes a large number of speakers attend a camp meeting for a few days; and just when the interest of the people is beginning to be fully aroused, nearly all hurry away to another meeting, leaving two or three speakers behind to struggle against the depressing influence of the tearing down and removal of all the family tents.

How much better it would be in many cases, if the meetings were continued for a longer time; if persons would come from each church, prepared to remain a month or longer, helping in the meetings, and learning how to labor acceptably. Then they could carry a valuable experience to their churches when they return home. How much better if some of the same speakers who arouse the interest of the people during the largest attendance at the meeting would remain to follow up the work begun, by a thoroughly organized protracted effort.—[The Review and Herald, April 4, 1899.](#)

**Leaving the Harvest Ungarnered**—It would be better, and accomplish more good, if there were fewer tent meetings, and a stronger force, or company, with different gifts to labor. Then there should be a longer tarry in a place where an interest is awakened. [Note.—The tent meeting when this was written was of only a few

days' duration.—Compiler.] There has been too much haste in taking down the tent. Some begin to be favorably impressed, and there is need that persevering efforts be put forth till their minds become settled, and they commit themselves on the truth.

In many places where the tent has been pitched, the ministers stay till the prejudice begins to wear away, and some would then listen with minds free from prejudice; but just then the tent is taken down, and sent on its way to another place. The rounds are gone over, time and means spent, and the servants of God can see but very little accomplished through the tent season. But few are brought to acknowledge the truth, and God's servants, having seen but very little to cheer and encourage them, and call out the gift within them, lose instead of gaining in strength, spirituality, and power.—[Testimonies For The Church 1:148 \(1857\)](#).

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**Follow-Up Workers**—I have been thinking of how it used to be when the loud cry of the first angel's message was given in Portland and in the city of Boston. These efforts were followed up with continuous work similar to that which you, Elder \_\_\_\_\_ and Sister \_\_\_\_\_, and your helpers are doing. This work is indeed the Lord's work.—[Letter 182, 1906](#).

**Locate Families to Hold the Interest Awakened**—Then there is Toronto [Australia], a pleasure resort. These places are all within ten and twenty miles of Cooranbong, and must be entered as soon as we can find consecrated families whom we can locate there to hold the interest awakened. All these fields are white for the harvest, but we can do nothing without devoted workers, who can enter and arouse and hold an interest.—[Letter 76, 1899](#).

**A Wise Generalship Needed**—Wise generalship is needed in the selection of fields of labor. Plans should be made before a field is entered, [as to] how these souls are to be cared for. Who will minister unto these who shall take hold of the truth? They have accepted an unpopular truth. Who will educate them after they have learned their ABC's? Who will give the spiritual mold to their experience?

To labor at considerable expense to bring souls into the truth and then leave them to fashion their own experience according to false ideas they have received and woven into their religious experience, would leave that work far worse than if the truth had never been brought to them. To leave the work incomplete and to ravel out is

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worse than to wait until there are plans well devised to take care of those who do come into the faith.—[Letter 60, 1886](#).

## Finance and the Budget

**Sit Down and Count the Cost**—God’s people are not to go forward blindly in the investment of means that they have not and know not where to obtain. We must show wisdom in the movements that we make. Christ has laid before us the plan upon which His work is to be conducted. Those who desire to build must first sit down and count the cost, to see whether they are able to carry the building to completion. Before they begin to carry out their plans, they must advise with wise counselors. If one worker, failing to reason from cause to effect, is in danger of making unwise moves, his fellow workers are to speak words of wisdom to him, showing him where he is in error.—[Letter 182, 1902.](#)

**Strict Economy**—Let all who take up the work in our large cities be careful in this respect—in no place should there be any needless expenditure of money. It is not by outward display that men and women are to learn what is comprehended by present truth. Our workers are to practice strict economy. God forbids all extravagance. Every dollar at our command is to be expended with economy. No great display is to be made. God’s money is to be used to carry forward in His own way the work that He has declared must be done in our world.—[Letter 107, 1905.](#)

**Begin Without Display**—Why should we delay to begin work in our cities? We are not to wait for some wonderful thing to be done, or some costly apparatus to be provided, in order that a great display may be made. What is the chaff to the wheat? If we walk and work humbly before God, He will prepare the way before us.—[Letter 335, 1904.](#)

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**Balanced Evangelism**—God forbid that there should be a large outlay of means in a few places, without considering the needs of the many fields that have scarcely any help. Self-denial exercised by the brethren in favored localities in order that adequate help may be given to needy fields, will aid in accomplishing a work that will bring glory to God. None can afford to build a high tower of influence

in one locality, while they leave other places unworked. The Lord grant that our senses may be sanctified, and that we may learn to measure our ideas by the work and the teachings of Christ.—[Letter 320, 1908](#).

**Bearing Expense of a Worker**—In the great cities many agencies are to be set at work. Those who are so situated that they cannot act a part in personal labor, may interest themselves in bearing the expenses of a laborer who can go. Let not our brethren and sisters make excuses for not engaging in earnest work. No practical Christian lives to himself.—[Manuscript 128, 1901](#).

[87] **Churches Finance New Work**—Those who know the truth are to strengthen one another, saying to the ministers, “Go forth into the harvest field in the name of the Lord, and our prayers shall go with you as sharp sickles.” Thus our churches should bear decided witness for God, and they should also bring Him their gifts and offerings, that those who go forth into the field may have wherewith to labor for souls.—[Manuscript 73a, 1900](#).

**God’s Provision for City Work**—I have had messages from the Lord, which I have given to our people over and over again, that there are many monied men who are susceptible to the influences and impressions of the gospel message. The Lord has a people who have never yet heard the truth. Keep to your work, and let the property that shall be donated to the advancement of the truth be so used that a center shall be established in \_\_\_\_\_. Let proper persons, who have never revealed the selfish, grasping spirit which withholds the means that ought to be used in the large cities, be selected to carry forward the work, because God acknowledges them as His chosen ones....

God will move upon the hearts of monied men, when the Bible, and the Bible alone, is presented as the light of the world. In these cities the truth is to go forth as a lamp that burneth.

The question has been asked, Why have you made a specialty of laboring for the lowest, most debased class, passing by the men of discrimination and talent? There is a field all ripe for the harvest, and the Lord has means whereby this field shall be worked. There are men of large business capabilities who will accept the truth, men who trust in the Scriptures, who, from the treasure house of the heart can bring forth things new and old. Controlled by the Holy Spirit,

these men will move in a way that will clear away obstructions, so that the people may be warned of the soon coming of the Lord....

In many testimonies I have stated that wealthy men, who have their Lord's money, will be moved by the Spirit of God to open doors for the advancement of the truth in large cities. They will use their entrusted means to prepare the way of the Lord, to make straight in the desert a highway for our God. [88]

Those who work in the large cities are to reach if possible to the high ones of the world, even to ruling powers. Where is our faith? God has presented to me the case of Nebuchadnezzar. The Lord worked with power to bring the mightiest king on the earth to acknowledge Him as King over all kings. He moved upon the mind of the proud king until Nebuchadnezzar acknowledged Him as "the most high God," "whose dominion is an everlasting dominion, and His kingdom is from generation to generation."—[Letter 132, 1901](#).

**Solicit the Wealthy**—Let those who labor in the interests of the cause of God lay the necessities of the work in \_\_\_\_\_ before the wealthy men of the world. Do this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world.

There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men with a heart filled with love for Christ and suffering humanity, and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical missionary work. They will be led to co-operate with God, to provide the facilities necessary to set in operation the work that needs to be done.—[Manuscript 40, 1901](#).

**Others, Too, Must Have Facilities**—Elder \_\_\_\_\_ uses with prodigality money that should go to the sustaining of workers in different parts of the field. He needs to remember that others besides him are to have opportunity to use their talents in the Lord's work. And they are to be given facilities for work, so that they can labor without sacrificing health and even life itself. One worker is not to absorb a large amount of money to carry on his line of work according to his own plans, leaving his fellow worker without the [89]

means he ought to have in order to do the work assigned him. Even if this money comes from outsiders, it is still the Lord's money. God has not ordained that one worker should have a superabundance, while his fellow worker is so bound about by a lack of means that he cannot accomplish the work that should be done.—[Letter 49, 1902.](#)

**Converted Souls to Provide Means**—As men and women are brought into the truth in the cities, the means will begin to come in. As surely as honest souls will be converted, their means will be consecrated to the Lord's service, and we shall see an increase of our resources.—[Manuscript 53, 1909.](#)

**Build Up a Reserve Fund**—Evangelistic work is not to be carried on in the selfish, self-exalted manner in which Elder \_\_\_\_\_ has carried it on. The means that come into the hands of the workers in the Lord's cause belong to God and are to be used in an economical manner. When large sums of money are given to the work, let a portion of the means be laid by; for there will be emergencies to meet in the Lord's great vineyard.—[Letter 149, 1901.](#)

[90]

**Wise Management in New Fields**—There is great importance attached to the starting in right at the beginning of our work. I have been shown that the work in \_\_\_\_\_ has been bound about without making that decided advancement that it might have made if the work had commenced right. Far more might have been done with different modes of management, and there would have been less means actually taken from the treasury. We have a great and sacred trust in the elevated truths committed to us.—[Letter 14, 1887.](#)

**Economy Not to Excess**—While we are to be economical, we are not to carry economy to excess. It is one of the sad, strange things in life that great mistakes are sometimes made in carrying the virtue of self-sacrifice to an extreme. It is possible for the Lord's workers to be presumptuous, and to carry too far the self-sacrifice that prompts them to go without sufficient food and without sufficient clothing, in order that they may make every dollar go as far as possible. Some laborers overwork and do without things they ought to have, because there is not enough money in the treasury to sustain the number of workers that ought to be in the field. There would be more money if all would work in accordance with Christ's injunction: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me."—[Letter 49, 1902.](#)

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**Avoid Petty Meanness**—The one object to be kept before the mind is that you are reformers and not bigots. In dealing with unbelievers, do not show a contemptible spirit of littleness, for if you stop to haggle over a small sum, you will, in the end, lose a much larger sum. They will say, “That man is a sharper; he would cheat you out of your rights if he possibly could, so be on your guard when you have any dealing with him.” But if in a deal a trifle in your favor is placed to the favor of another, that other will work with you on the same generous plan. Littleness begets littleness, penuriousness begets penuriousness. Those who pursue this course do not see how contemptible it appears to others; especially those not of our faith; and the precious cause of truth bears the stamp of this defect.—[Letter 14, 1887](#). [91]

## The Business Management of the Campaign

**Ministers Not Burdened With Business**—To every man is given his work. Those who enter the ministry engage in a special work and should give themselves to prayer and to the speaking of the Word. Their minds should not be burdened with business matters. For years the Lord has been instructing me to warn our ministering brethren against allowing their minds to become so engrossed with business matters that they will have no time to commune with God and to have fellowship with the Spirit. A minister cannot keep in the best spiritual frame of mind while he is called upon to settle little difficulties in the various churches. This is not his appointed work. God desires to use every faculty of His chosen messengers. Their mind should not be wearied by long committee meetings at night, for God wants all their brain power to be used in proclaiming the gospel clearly and forcibly as it is in Christ Jesus.

Overburdened, a minister is often so hurried that he scarcely finds time to examine himself, whether he be in the faith. He finds very little time to meditate and pray. Christ in His ministry united prayer with work. Night after night He spent wholly in prayer. Ministers must seek God for His Holy Spirit, in order that they may present the truth aright.—[Manuscript 127, 1902.](#)

[92] **Business Details Carried by Men of Business Ability**—It is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters. He who holds forth the Word of life is not to allow too many burdens to be placed upon him....

The finances of the cause are to be properly managed by businessmen of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences should find businessmen to look after

the financial details of city work. If such men cannot be found, let facilities be provided for training men to bear these burdens.—[The Review and Herald, October 5, 1905.](#)



## **Section 5—Organizing for Evangelistic Meetings**

[93]

## Methods and Organization

**A Great Work by Simple Means**—The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world by very simple means. It is God's plan that every part of His government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony. He moves upon human forces, causing His Spirit to touch invisible chords, and the vibration rings to the extremity of the universe.—[Manuscript 22, 1897](#).

**Success the Result of Order and Harmonious Action**—God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it.—[Patriarchs and Prophets, 376 \(1890\)](#).

[94] **Following an Organized Plan**[Note:—The necessity and advantages of thorough organization are here set forth in several statements some of which were directed to institutional managers. These principles, however, applying to all lines of work, justify their inclusion here.—Compilers.]—It is essential to labor with order, following an organized plan and a definite object. No one can properly instruct another unless he sees to it that the work to be done shall be taken hold of systematically and in order, so that it may be done at the proper time....

Well-defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are understood. Then require of all those who are at the head of the various departments to cooperate in the execution of these plans. If this sure and radical method is properly adopted and followed up with interest and

good will, it will avoid much work being done without any definite object, much useless friction.—[Manuscript 24, 1887](#).

**Well-understood Plans**—The work you are engaged in cannot be done except by forces which are the result of well-understood plans.—[Letter 14, 1887](#).

**Forethought, Order, and Prayer**—It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with His cause should be carried forward with order, forethought, and earnest prayer.—[The Review and Herald, March 18, 1884](#).

**Thoroughness and Promptness**—It will be easy to make great blunders if the business is not looked after with clear and sharp attention. Although the novice or apprentice may be energetic, if there is not in the various departments someone to oversee, someone who is properly qualified for his work, there will be failure in many respects. As the work grows, it will become impossible even occasionally to postpone jobs from one date to another. What is not done in due time, be it in sacred or in secular matters, runs a great risk of not being done at all; in any case, such work can never be done so well as at the proper time.—[Manuscript 24, 1887](#).

[95]

**Each in His Proper Sphere**—To every man God has appointed his work, according to his capacities and capabilities. Wise planning is needed to place each one in his proper sphere in the work, in order that he may obtain an experience which will fit him to bear increased responsibility.—[Letter 45, 1889](#).

**Work Like Disciplined Army**—Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity.—[The Review and Herald, October 8, 1901](#).

**Genius to Plan and Work**—Genius is wanted, ability to devise and plan and work harmoniously. We want those who will labor, not merely to benefit themselves, receiving all they can get for their work, but who will labor with an eye single to the glory of God, for the rapid carrying forward of the work in various lines. This is a precious opportunity to reveal their devotion to the Lord's work, and

their capability for it. To every man is given his work, not for the purpose of glorifying himself, but for the glory of God.—[Manuscript 25, 1895](#).

**Wise Planning Saves Overwork**—I must urge that the workers shall have their work so planned that they will not become wearied by overwork.—[Letter 17, 1902](#).

## The Evangelistic Company

[96]

**Organization of Companies Called For**—God says, “Enter the cities. Give the inhabitants of these cities the call to prepare for the coming of the Lord.”...

Many in the cities are still without the light of the gospel message. Those who neglect to sound forth the last message of warning will in the future suffer deep regret. My message is, “Let companies be organized to enter the cities. Seek proper locations for holding meetings. Circulate our literature. Make earnest efforts to reach people.”—[Letter 106, 1910](#).

**Corps of Workers in Every Large City**—In every large city there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work....

Each company of workers should be under the direction of a competent leader, and it should ever be kept before them that they are to be missionaries in the highest sense of the term. Such systematic labor, wisely conducted, would produce blessed results.—[Medical Ministry, 300, 301 \(1892\)](#).

**Varied Talents Needed**—The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray.—[Testimonies For The Church 9:109 \(1909\)](#).

**Well-trained Companies**—There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude.—[Testimonies For The Church 9:171, 172 \(1909\)](#).

**Generalship Sets Men to Work**—Let every man work who can work. The very best general is not the one who does the most work himself, but one who will obtain the greatest amount of labor from others.—[Letter 1, 1883](#).

[97]

## Importance of Prayerful Counseling

**Meeting the Issues With Counsel and Prayer**—There must be something ventured, and some risks run by those on the field of battle. They must not in every movement feel that they must receive orders from headquarters. They must do the best they can under all circumstances, all counseling together with much earnest prayer to God for His wisdom. There must be union of effort.—[Letter 14, 1887](#).

**Frequent Councils**—In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another.... As laborers together with God, they should seek to be in harmony with one another. There should be frequent councils, and earnest, whole-hearted co-operation. Yet all are to look to Jesus for wisdom, not depending upon men alone for direction.—[Testimonies For The Church 9:109 \(1909\)](#).

**Brother Consult With Brother**—As workers we need to counsel together over difficult matters. It is right that brother should consult with brother. And it is our privilege after we have done this, to bow together in prayer and ask for divine wisdom and counsel. But for one human voice to be a controlling power is a sad mistake.—[Letter 186, 1907](#).

[98] **Defects Revealed**—In the work of the laborers there should be a counseling together. No one is to strike out on his own independent judgment, and work according to his own mind, unless he has a treasury of his own from which to draw.... I have been shown that the management of the work must not be trusted to inexperienced hands. Those who have not had breadth of experience are not the ones to take large responsibilities, although they may think themselves qualified to do so. Their brethren may see defects where they themselves see only perfection.—[The Review and Herald, December 8, 1885](#).

**Ministers to Take Time to Pray**—I am drawn out to call upon our people to make every effort to save souls. We need increased

faith. The hearts of our church members should be drawn out in prayer for those who are preaching the gospel. And ministers must take time to pray for themselves and for the people of God, whom they are appointed to serve.—[Letter 49, 1903](#).

**Prayer Seasons Bring Encouragement**—As workers, let us seek the Lord together. Of our own selves we can do nothing; but through Christ we can do all things. God intends that we shall be a help and blessing to one another, and that we shall be strong in the Lord and in the power of His might.... God lives and reigns; and He will give us all the help we need. It is our privilege at all times to draw strength and encouragement from His blessed promise, “My grace is sufficient for you.”—*Historical Sketches*, p. 129. (1886).

## Unity in Diversity

[99] **God's Plan in a Diversity of Gifts**—In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do if they will labor in humility, trusting in Him.—[Letter 122, 1902.](#)

**Characters as Varied as the Flowers**—From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers.—[Letter 95, 1902.](#)

**Diverse in Mind and Ideas**—Diverse in mind, in ideas, one subject is to bind heart to heart—the conversion of souls to the truth, which draws all to the cross.—[Letter 31, 1892.](#)

**Special Talents for Special Work**—One worker may be a ready speaker; another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the Word of God with clearness. And each gift is to become a power for God, because He works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith; but all are to work under the same Head. The diversity of gifts leads to a diversity of operations; but “it is the same God which worketh all in all.” [1 Corinthians 12:6.](#)

[100] The Lord desires His chosen servants to learn how to unite together in harmonious effort. It may seem to some that the contrast

between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer, they will hopefully endeavor to labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed; and as each worker fills his appointed place faithfully, the prayer of Christ for the unity of His followers will be answered, and the world will know that these are His disciples....

The workers in the large cities must act their several parts, making every effort to bring about the best results. They are to talk faith and to act in such a way as to impress the people. They are not to narrow the work down to their own particular ideas. In the past too much of this has been done by us as a people, and it has been a drawback to the success of the work. Let us remember that the Lord has different ways of working, that He has different workmen to whom He entrusts different gifts.—[Testimonies For The Church 9:144-146 \(1909\)](#).

**Satan's Efforts to Divide Workers**—As we begin active work for the multitudes in the cities, the enemy will work mightily to bring in confusion, hoping thus to break up the working forces. Some who are not thoroughly converted, are in constant danger of mistaking the suggestions of the enemy as the leadings of the Spirit of God. As the Lord has given us light, let us walk in the light.—[Manuscript 13, 1910](#).

**Beware of Satan's Plans**—Not all who take hold of the work will be of the same temperament. They will not be men of the same education or training, and they will just as surely work at cross purposes as they are different in character, unless they are daily converted men. [101]

Every day Satan has his plans to carry out—certain lines that will hedge up the way of those who are witnesses for Jesus Christ. Now, unless the living, human agents for Jesus are humble, meek, and lowly of heart because they have learned of Jesus, they will just as surely fall under temptation as they live; for Satan is watching and artful and subtle, and the workers, if not prayerful, will be taken

unawares. He steals upon them as a thief in the night and makes them captives. Then he works upon the minds of individuals to pervert their individual ideas and frame their plans; and if brethren see danger and speak of it, they feel that a personal injury is done them, that someone is trying to weaken their influence. One draws one way, and another in an opposite direction.

The work has been bound about, false moves have been made, and Satan has been pleased. If self had not been so carefully, tenderly cherished, lest it should not find room enough to preserve its native dignity, the Lord could have used these differently constituted characters to do a good work and much larger; for in their diversity of talent, yet unity in Christ, was the power of their usefulness. If, like the diverse branches of the vine, they were centered in the vine stock, all would bear the rich cluster of precious fruit. There would be perfect harmony in their diversity, for they are partakers of the nourishment and fitness of the vine.

[102] The Lord is displeased with the want of harmony that has existed among the workers. He cannot impart His Holy Spirit, for they are bent on having their own way, and the Lord presents to them His way. Great discouragement will come in from Satan and his confederacy of evil, but “all ye are brethren,” and it is an offense to God when you allow your individual, unsanctified traits of character to be active agencies to discourage one another.—[Letter 31, 1892](#).

**Press Together, Press Together**—Love of self, pride, and self-sufficiency lie at the foundation of the greatest trials and discords that have ever existed in the religious world. Again and again the angel has said to me, “Press together, press together, be of one mind, of one judgment,” Christ is the leader, and you are brethren; follow Him.—[Letter 4, 1890](#).

**Strife for Supremacy**—Linked together in confidence, in the bonds of holy love, brother may receive from brother all the help that can possibly be obtained from one another....

Strife for the supremacy makes manifest a spirit that, if cherished, will eventually shut out from the kingdom of God those who cherish it. The peace of Christ cannot dwell in the mind and heart of a workman who criticizes and finds fault with another workman simply because the other does not practice the methods he thinks best, or because he feels that he is not appreciated. The Lord never

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blesses him who criticizes and accuses his brethren, for this is Satan's work.—[Manuscript 21, 1894](#).

**To Value Gifts of Others**—My brethren, try the wearing of Christ's yoke. Come down from your spiritual stilts and practice the grace of humility. Put away every evil surmising and be willing to see the value of the gifts God has bestowed on your brethren.—[Letter 125, 1903](#).

**Different in Temperament, but United in Spirit**—In our home we have no dissension, no words of impatience. My workers are different in temperament, and their ways and manners are different, but we blend in action and stand united in spirit, seeking to help and strengthen one another. We know that we cannot afford to be at variance because we differ in temperament. We are God's little children, and we ask Him to help us to live, not to please ourselves and to have our own way, but to please and glorify Him.—[Letter 252, 1903](#).

[103]

## Allowing for More Than One Man's Method

[See also pp. 72-74, "Advantages of Two and Two."]

**Varied Gifts Combined**—In our association with one another we are to remember that all have not the same talents or the same disposition. The workers differ in plans and ideas. Varied gifts, combined, are necessary for the success of the work. Let us remember that some can fill certain positions more successfully than others. The worker who has been given tact and ability that fit him for the accomplishment of some special line of work should not blame others for not being able to do that which he, perhaps, can do readily. Are there not things that his fellow workers can do far more successfully than he?

The various talents that the Lord has entrusted to His servants are essential in His work. The different parts of the work are to be brought together, piece by piece, to make a complete whole. The parts of a building are not all the same; neither are they made by the same process. The lines of God's work are not all the same, and neither are they to be carried forward in exactly the same way.—[Letter 116, 1903.](#)

[104] **Insufficiency of One Man's Gifts**—Let not one man feel that his gift alone is sufficient for the work of God; that he alone can carry through a series of meetings, and give perfection to the work. His methods may be good, and yet varied gifts are essential; one man's mind is not to mold and fashion the work according to his special ideas. In order for the work to be built up strong and symmetrical, there is need of varied gifts and different agencies, all under the Lord's direction; He will instruct the workers according to their several ability. Co-operation and unity are essential to a harmonious whole, each laborer doing his God-given work, filling his appropriate position, and supplying the deficiency of another. One worker left to labor alone is in danger of thinking that his talent is sufficient to make a complete whole.

Where there is a union of workers, there is opportunity for them to consult together, to pray together, to co-operate in labor. None should feel that they cannot link up with their brethren because they do not work in exactly the same line as they themselves do.—[Special Testimonies, Series A, 7:14, 15](#). (1874).

**Where One Weak, Another Strong**—The Lord moves upon ministers who have varied capabilities, that they may feed the flock of His heritage with food convenient for them. They will reveal truth on points that their brother laborer did not regard as essential. Were the work of ministering to the flock left entirely to one man, there would be deficiency in the results. In His providence the Lord sends various workmen. One is strong on some essential point where another is weak.—[Manuscript 21, 1894](#).

**Do Not Block the Wheels**—There are some minds which do not grow with the work but allow the work to grow far beyond them.... Those who do not discern and adapt themselves to the increasing demands of the work, should not stand blocking the wheels, and thus hindering the advancement of others.—[Letter 45, 1889](#).

[105]

**Methods to Be Improved**—There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved.—[The Review and Herald, July 23, 1895](#).

**Different Methods From the Past**—Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism.—[The Review and Herald, September 30, 1902](#).

**New Life in Old Methods**—Men are needed who pray to God for wisdom, and who, under the guidance of God, can put new life into the old methods of labor and can invent new plans and new methods of awakening the interest of church members and reaching the men and women of the world.—[Manuscript 117, 1907](#).

**Limiting Power of God by One-Line Plans**—The kind of planning that would make one man a center and pattern, neither he nor any other man can carry out. This is not the way in which the Lord works.... When one man thinks that his mind is to outline the large moves in the work of God, that his abilities are to accomplish the

greatest work, he limits the power of God to fulfill His purposes in the earth.

[106] God needs men and women who will work in the simplicity of Christ to bring the knowledge of truth before those who need its converting power. But when a precise line is laid down which the workers must follow in their efforts to proclaim the message, a limit is set to the usefulness of a great number of workers.—[Letter 404, 1907](#).

**Avoid a Rut**—God’s workmen must labor to be many-sided men; that is, to have a breadth of character, not to be one-idea men, stereotyped in one manner of working, getting into a groove, and unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances that they have to meet.—[Letter 12, 1887](#).

**Method Determined by Class of People**—Let us not forget that different methods are to be employed to save different ones.—[The Review and Herald, April 14, 1903](#).

You have a hard field to handle, but the gospel is the power of God. The classes of people you meet will decide for you the way in which the work should be handled.—[Letter 97a, 1901](#).

**No Pulling to Pieces Another’s Work**—Remember that we are laborers together with God. God is the all-powerful, effectual mover. His servants are His instruments. They are not to pull apart, everyone laboring in accordance with his own ideas. They are to labor in harmony, fitting together in kindly, courteous, brotherly order, in love for one another. There is to be no unkind criticism, no pulling to pieces of another’s work. Together they are to carry the work forward.—[The Review and Herald, December 11, 1900](#).

[107] **A Warning to Workers of Experience**—I am bidden to say to my aged brethren, walk humbly with God. Be not accusers of the brethren. You are to do your appointed work under the direction of the God of Israel. The inclination to criticize is the greatest danger of many. The brethren whom you are tempted to criticize are called to bear responsibilities which you could not possibly carry; but you can be their helpers. You can do great service to the cause if you will, by presenting your experience in the past in connection with the labors of others. The Lord has not given to any of you the work of correcting and censuring your brethren....

Follow on with your brethren to know the Lord. Sympathize with those who are bearing a heavy load, and encourage them wherever you can. Your voices are to be heard in unity, and not in dissension.—  
[Letter 204, 1907.](#)

## The City Field Training School

**Laying the Foundation for Service**—Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner.... Whenever a special effort is to be made in an important place, a well-arranged system of labor should be established, so that those who wish to become colporteurs and canvassers, and those who are adapted to give Bible readings in families, may receive the necessary instruction....

[108] There should be connected with our missions, training schools for those who are about to enter the field as laborers. They should feel that they must become as apprentices to learn the trade of laboring for the conversion of souls. The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners, that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ.—[The Review and Herald, June 14, 1887.](#)

**Training Workers During Evangelistic Series**—A well-balanced work can be carried on best in the cities when a Bible school for the training of workers is in progress while public meetings are being held. Connected with this training school or city mission should be experienced laborers of deep spiritual understanding, who can give the Bible workers daily instruction, and who can also unite wholeheartedly in the general public effort. And as men and women are converted to the truth, those standing at the head of the mission should, with much prayer, show these new converts how to experience the power of the truth in their hearts. Such a mission, if conducted by those who know how to manage wisely, will be a light shining in a dark place.—[Gospel Workers, 364, 365](#)

**The Field School in Action**—Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary

work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested....

A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training.—[The Review and Herald, September 7, 1905.](#) [109]

**In Association With Experienced Worker**—God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as evangelists and Bible workers, in company with a worker of experience who can show them how to labor successfully.—[Manuscript 71, 1903.](#)

**Christ's Method of Training**—In their association with the Master the disciples obtained a practical training for missionary work. They saw how He presented truth, and how He dealt with the perplexing questions that arose in His ministry. They saw His ministry in healing the sick wherever He went; they heard Him preach the gospel to the poor. In our day, from the record of His life, all must learn His methods of working.—[Letter 208a, 1902.](#)

**Proper Training Multiplies Efficiency**—One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work.—[The Review and Herald, May 29, 1888.](#)

**The Training Center and Follow-Up Work**—After the community has been stirred by a well-organized camp meeting, then shall the workers pull up stakes and leave to attend another camp meeting and let the work ravel out? I say, Divide the workers and have some take right hold, giving Bible readings, doing colporteur work, selling tracts, etc. Let there be a mission home to prepare [110]

workers by educating them in every line of the work. This will not leave the work to ravel out. The good impressions the messengers of God have made upon hearts and minds will not be lost.

This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done. Seventy-five souls have been organized into a church in ----- . We thank God for this. Fifty of these have embraced the truth since the camp meeting.—[Letter 137, 1898](#).

## Reviving and Organizing the Church for Service

**Reviving Church Members**—The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden.—[Testimonies For The Church 6:371 \(1900\)](#).

**Twenty Souls Instead of One**—There is a vast amount of rubbish brought forward by professed believers in Christ, which blocks up the way to the cross. Notwithstanding all this, there are some who are so deeply convicted that they will come through every discouragement, and will surmount every obstacle in order to gain the truth. But had the believers in the truth purified their minds by obeying it, had they felt the importance of knowledge and refinement of manners in Christ's work, where one soul has been saved there might have been twenty.—[Testimonies For The Church 4:68 \(1876\)](#).

**First Train Church Members**—In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.—[Gospel Workers, 196 \(1915\)](#).

[111]

**Clearing the King's Highway**—When a special effort to win souls is put forth by laborers of experience in a community where our own people live, there rests upon every believer in that field a most solemn obligation to do all in his power to clear the King's highway, by putting away every sin that would hinder him from cooperating with God and with his brethren.—[The Review and Herald, December 6, 1906](#).

**Counsel to Churches Where City Efforts Are Held**—About four years ago, when Elder Haskell and others were conducting a Bible training school and evening services in New York City, the word of the Lord to the workers there was: "Let the believers living

near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work. He desires every church member to labor as His helping hand, seeking by loving ministry to win souls to Christ.”...

[112] And to the church in Los Angeles, over a year ago, when the Lord was mightily stirring the people through the tent meetings in progress, was sent the word: “Let the Los Angeles church have special seasons of prayer daily for the work that is being done. The blessing of the Lord will come to the church members who thus participate in the work, gathering in small groups daily to pray for its success. Thus the believers will obtain grace for themselves, and the work of the Lord will be advanced.

“This is the way we used to do. We prayed for our own souls and for those who were carrying on the work. The Lord Jesus declares that where two or three are gathered together in His name, He is in the midst of them, to bless them. Let there be less talking, and more sincere, earnest prayer.

“I fear that the effort that is being made to proclaim the truth in Los Angeles will not be appreciated. Let every man come up to the help of the Lord against the mighty foe. Where a special effort is made, as has been revealed by the evangelistic work done in Los Angeles, let every member of the church draw near to God. Let all search their own hearts with the light that shines from the Word. If sin is discovered, let it be confessed and repented of. Let every helper be in good working order. The Lord will hear and answer prayer. Let not the church members think that efforts should be put forth for them by the one who is impressed to labor for those who have been neglected, those in whose behalf special efforts have not heretofore been put forth.

Where such an effort is made as has been made in Los Angeles, let the members of the church clear the King’s highway, and help with their means in the work being done. Let them show that they are in perfect harmony. Let them be on hand at the meetings, armed and equipped for service, ready to talk with anyone who may be interested. Let them pray and work for the lost sheep.—[The Review and Herald, December 20, 1906.](#)

**An Example to New Converts**—Let the older members be an example to those who have recently come into the truth. I entreat those who have been long in the truth not to hurt the new converts by living irreligious lives. Lay aside all murmuring and do thorough work in your own hearts. Break up the fallow ground of your hearts and seek to know what you can do to advance the work.... [113]

Awake, awake, and give to the unconverted evidence that you believe the truth of heavenly origin. Unless you do awake, the world will not believe that you practice the truth that you profess to hold.—[Letter 75, 1905](#).

**The Church Members to Help**—The Lord requires that far greater personal effort shall be put forth by the members of our churches. Souls have been neglected, towns and villages and cities have not heard the truth for this time, because wise missionary efforts have not been made.... Our ordained ministers must do what they can, but it must not be expected that one man can do the work of all. The Master has appointed unto every man his work. There are visits to be made, there is praying to be done, there is sympathy to be imparted; and the piety—the heart and hand—of the whole church is to be employed if the work is to be accomplished. You can sit down with your friends, and in a pleasant, social way, talk of the precious Bible faith.—[The Review and Herald, August 13, 1889](#).

**Ministers Enlist Churches in Evangelism**—Sometimes ministers do too much; they seek to embrace the whole work in their arms. It absorbs and dwarfs them; yet they continue to grasp it all. They seem to think that they alone are to work in the cause of God, while the members of the church stand idle. This is not God's order at all.—[The Review and Herald, November 18, 1884](#).

**A Working Force Augmented by Laymen**—How can our brethren and sisters continue to live close to large numbers of people who have never been warned, without devising methods of setting to work every agency through whom the Lord can work to the glory of His name? Our leaders who have had long experience will understand the importance of these matters, and can do much to increase the working forces. They can plan to reach many in the highways and in the hedges. As they put forth calm, steady, devoted effort to educate the church members to engage in personal work for [114]

souls wherever there are favorable openings, success will mark their labors.—[Manuscript 53, 1910](#).

**The Fields in Your Neighborhood Are Ripe**—The truth will triumph gloriously. Let the churches begin to do the work that the Lord has given them—the work of opening the Scriptures to those who are in darkness. My brethren and sisters, there are souls in your neighborhood who, if they were judiciously labored for, would be converted. Efforts must be made for those who do not understand the Word. Let those who profess to believe the truth become partakers of the divine nature, and then they will see that the fields are ripe for the work that all can do whose souls are prepared by living the Word.—[\(Australasian\) Union Conference Record, March 11, 1907](#).

[115] **Distributing Literature From Door to Door**—Brethren and sisters, will you put on the Christian armor? “Your feet shod with the preparation of the gospel of peace,” you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it trying to do this kind of work; but if you go forth in faith, the Lord will go before you, and will let His light shine upon your pathway. Entering the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven, which will abide in these homes.—[The Review and Herald, May 24, 1906](#).

**Organizing Into Working Bands**—In our churches let companies be formed for service. In the Lord’s work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ’s love.

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members but for unbelievers also.—[\(Australasian\) Union Conference Record, August 15, 1902](#).

**Like a Well-drilled Company of Soldiers**—Ministers should love order, and should discipline themselves, and then they can successfully discipline the church of God and teach them to work harmoniously, like a well-drilled company of soldiers. If discipline and order are necessary for successful action on the battlefield, the

same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character than those for which opposing forces contend on the field of battle. In the conflict in which we are engaged eternal interests are at stake.

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf.—[Letter 32, 1892](#).

## Relationship of Evangelist and Pastor

**Evangelists and Pastors Needed**—God calls for evangelists. A true evangelist is a lover of souls. He hunts and fishes for men. Pastors are needed [See also pp. 345-351, “Pastoral Evangelism.”]—faithful shepherds—who will not flatter God’s people or treat them harshly, but who will feed them with the bread of life.

The work of every faithful laborer lies close to the heart of Him who gave Himself for the redemption of the race.—[Letter 21, 1903](#).

**Evangelist-Pastor**—One man usually performs the labor which should be shared by two; for the work of the evangelist is necessarily combined with that of the pastor, bringing a double burden upon the worker in the field.—[Testimonies For The Church 4:260 \(1876\)](#).

**Confidence in the New Laborer**—Let not the laborer be fearful that because a new laborer is introduced to the people the interest will be interrupted and the work in which he is engaged will be marred.

Keep your hands off the ark; God will take care of His work. Additional light will flash forth from the men who are sent of God, who are laborers together with God, and the original workers should receive God’s messengers cordially, treat them respectfully, and invite them to unite with them and speak to the people.—[Manuscript 21, 1894](#).

## Guarding Against Overorganization

**Motion Not Necessarily Life**—It is not orthodox theories, not membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life. In an ancient tower in Switzerland I saw the image of a man that moved as if it possessed life. It looked like a living man, and I whispered when I came near, as if it could hear me. But though the image looked like life, it had no real life. It was moved by machinery. [117]

Motion is not necessarily life. We may go through all the forms and ceremonies of religion; but unless we are alive in Christ, our work is worthless. The Lord calls for living, working, believing Christians.—[The Review and Herald, April 21, 1903.](#)

**Work Made Difficult by Useless Inventions**—Men make the work of advancing the truth tenfold harder than it really is, by seeking to take God's work out of His hands into their own finite hands. They think they must be constantly inventing something to make men do things which they suppose these persons ought to do. The time thus spent is all the while making the work more complicated; for the Great Chief Worker is left out of the question in the care of His own heritage. Men undertake the job of tinkering up the defective characters, and only succeed in making the defects much worse. They would better leave God to do His own work, for He does not regard them as capable of reshaping character...

Instead of toiling to prepare set rules and regulations, you might better be praying and submitting your own will and your ways to Christ. He is not pleased when you make hard the thing He has made easy. He says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." The Lord Jesus loves His heritage, and if men will not think it their special prerogative to prescribe rules for their fellow laborers, but will bring Christ's rules into their life and copy His lessons, then each will be an example, and not a judge. [118]

—[Manuscript 44, 1894.](#)

**Contrary to Human Planning**—Unless those who can help in \_\_\_\_\_ are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.—[Testimonies to Ministers and Gospel Workers, 300 \(1885\)](#).

## **Section 6—The Public Effort**

[119]

## Our Present Truth Message

**Reaching Large Congregations**—We should make efforts to call together large congregations to hear the words of the gospel minister. And those who preach the Word of the Lord should speak the truth. They should bring their hearers, as it were, to the foot of Sinai, to listen to the words spoken by God amid scenes of awful grandeur.—[Letter 187, 1903](#).

**Give the Trumpet a Certain Sound**—Those who present the truth are to enter into no controversy. They are to preach the gospel with such faith and earnestness that an interest will be awakened. By the words they speak, the prayers they offer, the influence they exert, they are to sow seeds that will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ.—[The Review and Herald, March 2, 1905](#).

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**Proclamation of Truth Our Work**—In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them....

Shall we wait until God's judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the Word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come

to us, showing us that the great day of the Lord is near at hand, “even at the door.”—[Testimonies For The Church 9:19, 20 \(1909\)](#).

**Not to Miss the Mark**—There must be no time uselessly employed in this great work. We must not miss the mark. Time is too short for us to undertake to reveal all that might be opened up to view. Eternity will be required that we may know all the length and breadth, the height and depth, of the Scriptures....

To the apostle John, on the Isle of Patmos, were revealed the things that God desired him to give to the people. Study these revelations. Here are themes worthy of our contemplation, large and comprehensive lessons, which all the angelic hosts are now seeking to communicate. Behold the life and character of Christ, and study His mediatorial work. Here are infinite wisdom, infinite love, infinite justice, infinite mercy. Here are depths and heights, lengths and breadths, for our consideration. Numberless pens have been employed in presenting to the world the life, the character, and the mediatorial work of Christ; yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new, according to the mind and spirit of the human agent....

[121]

We want the truth as it is in Jesus; for we desire to make the people understand what Christ is to them, and what the responsibilities are that they are called upon to accept in Him. As His representatives and witnesses, we need to come to a full understanding of the saving truths attained by an experimental knowledge.—[The Review and Herald, April 4, 1899](#).

**Emphasize Special Truths**—We are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God.—[Testimonies to Ministers and Gospel Workers, 470 \(1890\)](#).

**A Seventh-day Adventist Message**—At this time, when we are so near the end, shall we become so like the world in practice that men may look in vain to find God’s denominated people? Shall

any man sell our peculiar characteristics as God's chosen people for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists?

Our only safety is in standing constantly in the light of God's countenance.—[Manuscript 84, 1905](#).

[122] **A Cheerful Present-Truth Message**—Now, just now, we are to proclaim present truth, with assurance and with power. Do not strike one dolorous note; do not sing funeral hymns.—[Letter 311, 1905](#).

**Convinced by the Weight of Evidence**—God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error, and has placed them in their proper frame-work. When these truths are given their rightful position in God's great plan, when they are presented intelligently and earnestly, and with reverential awe, by the Lord's servants, many will conscientiously believe because of the weight of evidence, without waiting for every supposed difficulty which may suggest itself to their minds, to be removed.—[Manuscript 8a, 1888](#).

## Arresting Public Attention

**By Extraordinary Methods**—In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God’s appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly.—[Testimonies For The Church 9:109 \(1909\)](#).

**Devise New and Unusual Plans**—Let every worker in the Master’s vineyard, study, plan, devise methods, to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of.—[Letter 20, 1893](#).

[123]

**Christ Used Various Methods**—From Christ’s methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude; and then He proclaimed to them the truths of the gospel.—[The Review and Herald, January 17, 1907](#).

**Simple Sincerity Attracted Large Numbers**—His messages of mercy were varied to suit His audience. He knew “how to speak a word in season to him that is weary”; for grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep,—with these objects Christ illustrated immortal truth; and ever afterward, when

His hearers chanced to see these things of nature, they recalled His words. Christ's illustrations constantly repeated His lessons.

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Christ never flattered men. He never spoke that which would exalt their fancies and imaginations, nor did He praise them for their clever inventions; but deep, unprejudiced thinkers received His teaching, and found that it tested their wisdom. They marveled at the spiritual truth expressed in the simplest language. The most highly educated were charmed with His words, and the uneducated were always profited. He had a message for the illiterate; and He made even the heathen to understand that He had a message for them.

His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually.—[The Desire of Ages, 254 \(1898\)](#).

**Attracting and Holding Large Numbers**—Those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day.... When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the Holy Spirit of God will impress their hearts.

Arm yourselves with humility; pray that angels of God may come close to your side to impress the mind; for it is not you that work the Holy Spirit, but the Holy Spirit must work you. It is the Holy Spirit that makes the truth impressive. Keep practical truth ever before the people.—[Testimonies For The Church 6:57 \(1900\)](#).

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**Advantage of Surprise Approach in Some Places**—Light was given me by the Lord that it was not the best plan to make a display of what we were going to do; for just as soon as our intentions were made known, our enemies would be roused to block the way.

Ministers would be called into the field to resist the message of truth. Warnings from the pulpit would be given to the congregations, ... telling them the things that the Adventists designed to do.

From the light given me by the Lord, I have a warning to present to our brethren. Do not wise generals keep their movements strictly secret, lest the enemy shall learn their plans, and work to counteract them? If the enemy has no knowledge of their movements, they have an advantage.

We are to study the field carefully and are not to think that we must follow the same methods in every place. If we move wisely, without one tinge of boasting, without stopping to challenge the enemy, if we advance one line of truth after another, crowding in the most important and soul-testing [truths], the Lord will take care of the result....

Wait; pitch the tents when the time for camp meeting comes. Put them up rapidly, and then give notice of the meetings. Whatever may have been your former practice, it is not necessary to repeat it again and again in the same way. God would have new and untried methods followed. Break in upon the people—surprise them.—[Manuscript 121, 1897](#).

**Tactful Methods, Not Deception**—You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked. He says, “Being crafty, I caught you with guile.” You must vary your labor, and not have one way which you think must be followed at all times and in all places. Your ways may seem to you a success, but if you used more tact, more of the wisdom of the serpent, you would have seen much more real results of your work.—[Letter 12, 1887](#).

[126]

**Poor Hall Advertises Defeat**—I am convinced that we might have had a good hearing if our brethren had secured a suitable hall to accommodate the people. But they did not expect much, and therefore did not receive much. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons.... By their lack of faith our laborers sometimes make the work very hard for themselves.—*Historical Sketches*, p. 200. (1886).

**In God's Own Way**—It is not by outward display that men and women are to learn what is comprehended by present truth. Our workers are to practice strict economy. God forbids all extravagance. Every dollar at our command is to be expended with economy. No great display is to be made. God's money is to be used to carry forward in His own way the work that He has declared must be done in our world.—[Letter 107, 1905](#).

**Display Is Poor Advertising**—The large cities are to be warned, but, my brother, not all the methods that you follow in this work are right. You think that you are at liberty to spend all the money that you please to gain the attention of the people. But remember that in the Lord's vineyard there are many, many places to be worked, and that every dollar is needed.

[127] God is not pleased by your large outlay of means to advertise your meetings, and by the display made in other features of your work. The display is out of harmony with the principles of the Word of God. He is dishonored by your expensive preparations. At times you do that which is represented to me as the shredding of wild gourds into the pot. This display makes the truth taste too strongly of the dish. Man is exalted. The truth is not advanced, but hindered. Sensible men and women can see that the theatrical performances are not in harmony with the solemn message that you bear.—[Letter 190, 1902](#).

**Disappointing Results From Expensive Methods**—Cut down the expense of advertising your meetings, and if a large amount of money is given in the collections made at the meeting, use this money to carry on your efforts in new places.

Do not hire worldly musicians if this can possibly be avoided. Gather together singers who will sing with the spirit and with the understanding also. The extra display which you sometimes make entails unnecessary expense, which the brethren should not be asked to meet; and you will find that after a time unbelievers will not be willing to give money to meet these expenses....

I beg of you not to continue to follow such expensive methods of labor. I must tell you that the Lord does not endorse these methods. And they do not accomplish what you suppose they do.—[Letter 51, 1902](#).

**Must Depend on God**—There is far more being done by the universe of Heaven than we have any idea of, in preparing the way so that souls shall be converted. We want to work in harmony with the messengers of Heaven. We want more of God; we do not want to feel that it is our talking and our sermonizing that is to do the work; we want to feel that unless the people are reached through God, they never will be reached.—[Manuscript 19b, 1890](#).

[128]

**Study Method of Approach**—The work of winning souls to Christ demands careful preparation. Man cannot enter the Lord's service without the needed training, and expect the highest success.... The architect will tell you how long it took him to understand how to plan a tasteful, commodious building. And so it is in all the callings that men follow. Should the servants of Christ show less diligence in preparing for work infinitely more important? Should they be ignorant of the ways and means to be employed in winning souls? It requires a knowledge of human nature, close study, careful thought, and earnest prayer, to know how to approach men and women on the great subjects that concern their eternal welfare.—[Gospel Workers, 92 \(1915\)](#).

## Successful and Impressive Advertising Methods

**Our Work Judged by Our Advertising**—The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice.—*Historical Sketches*, p. 200. (1886).

[129] **Judicious Advertising**—There is a necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie, not in these outward agencies, but in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His Word.—[Testimonies For The Church 9:110 \(1909\)](#).

**Devising Methods to Reach the People**—Workers with clear minds are needed to devise methods for reaching the people. Something must be done to break down the prejudice existing in the world against the truth.—[Letter 152, 1901](#).

**Articles in Secular Papers**—Men will misrepresent the doctrines we believe and teach as Bible truth, and it is necessary that wise plans should be laid to secure the privilege of inserting articles into the secular papers; for this will be a means of awakening souls to see the truth. God will raise up men who will be qualified to sow beside all waters. God has given great light upon important truths, and it must come to the world.—[Letter 1, 1875](#).

**Unique Advertising for Business People**—With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, He has counted His workers, both men and women, and has prepared the way before them, saying, “I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of My name. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will speak to thousands in a most forcible manner, and men spiritually blind will receive sight, and will see My salvation.

Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism.— [130]  
[The Review and Herald, September 30, 1902.](#)

**Utilizing the Press**—We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential. On every street corner you may see placards and notices calling attention to various things that are going on, some of them of the most objectionable character; and shall those who have the light of life be satisfied with feeble efforts to call the attention of the masses to the truth?

Those who become interested have to meet sophistry and misrepresentation from popular ministers, and they know not how to answer these things. The truth presented by the living preacher should be published in as compact a form as possible, and circulated widely. As far as practicable, let the important discourses given at our camp meetings be published in the newspapers. Thus the truth which was placed before a limited number may find access to many minds. And where the truth has been misrepresented, the people will have an opportunity of knowing just what the minister said.

Put your light on a candlestick, that it may give light to all who are in the house. If the truth has been given to us, we are to make it so plain to others that the honest in heart may recognize it and rejoice in its bright rays.—[Testimonies For The Church 6:36, 37 \(1900\).](#)

**Avoiding Excitement and Alarm**—I was not favorably impressed with the startling notices of your meetings. They savor of fanaticism.... Do not issue notices so worded as to create an alarm. When the Lord is ready for the advanced denunciation of wicked cities, He will let His people know. But this will be after these wicked cities have had an opportunity to hear the word and to receive the word that is unto life eternal. [131]

Our work now is to enlighten and educate minds as to the sayings of the Scripture. Doors are now opened for the entrance of truth. Avail yourselves of the opportunity to reach those who have never heard the truth. Explain the truth, as did Christ, in many ways, by

figures and parables. And Elder \_\_\_\_\_'s striking presentation of the truth by the means of charts may be followed to advantage. Let these things speak to the senses of the people. Do not encourage anything like a fanatical movement. Satan works in this line, seeking to draw away disciples after him by representations that, if it were possible, will deceive the very elect.—[Letter 17, 1902](#).

**Startling Notices**—Startling notices are detrimental to the progress of the work.—[The Review and Herald, July 5, 1906](#).

I assure you that we are praying for you and for the work in New York City. But please do withdraw those startling notices of your meetings. If a fanatical wave should strike New York now, Satan would work upon human minds, setting in operation a work that none of you are prepared to handle. It is not excitement that we need at this time, but calm, steady, devoted effort for the education of the people.—[Letter 17, 1902](#).

## The Evangelist in Publicity

**Boasting Out of Place**—All boasting of merit in ourselves is out of place.... Not in our learning, not in our position, not in our numbers or entrusted talents, not in the will of man, is to be found the secret of success.—[Christ's Object Lessons, 401, 404 \(1900\)](#). [132]

**Not After the World's Manner**—We are not to make the world's manner of dealing ours. We are to give to the world a nobler example, showing that our faith is of a high and elevated character.... Therefore, all odd notions and individual peculiarities and narrow plans that would give false impressions of the greatness of the work, should be avoided.—[Letter 14, 1887](#).

**No Misrepresentation to Gain Favor**—We are not to misrepresent what we profess to believe in order to gain favor. God despises misrepresentation and prevarication. He will not tolerate the man who says and does not. The best and noblest work is done by fair, honest dealing.—[Letter 232, 1899](#).

**Christ Not Called Professor**—It is not the seeking to climb to eminence that will make you great in God's sight, but it is the humble life of goodness, meekness, fidelity, and purity that will make you the object of the heavenly angels' special guardianship. The pattern Man, who thought it not robbery to be equal with God, took upon Himself our nature and lived nearly thirty years in an obscure Galilean town, hidden among the hills. All the angel host was at His command; yet He did not claim to be anything great or exalted. He did not attach "Professor" to His name to please Himself. He was a carpenter, working for wages, a servant to those for whom He labored.—[Letter 1, 1880](#).

**Christ Reproved Their Vanity**—He ... reproved the vanity shown in coveting the title of rabbi, or master. Such a title, He declared, belonged not to men, but to Christ. Priests, scribes, and rulers, expounders and administrators of the law, were all brethren, children of one Father. Jesus impressed upon the people that they [133]

were to give no man a title of honor indicating his control of their conscience or their faith.

If Christ were on earth today, surrounded by those who bear the title of “Reverend” or “Right Reverend,” would He not repeat His saying, “Neither be ye called masters; for one is your Master, even Christ”? The Scripture declares of God, “Holy and reverend is His name.” [Psalm 111:9](#). To what human being is such a title befitting?—[The Desire of Ages, 613 \(1898\)](#).

**No Right to the Title “Reverend”**—There must be no lowering of the standard as to what constitutes true education. It must be raised far above where it now stands. It is not men whom we are to exalt and worship; it is God, the only true and living God, to whom our worship and reverence are due.

According to the teaching of the Scriptures, it dishonors God to address ministers as “Reverend.” No mortal has any right to attach this to his own name or to the name of any other human being. It belongs only to God, to distinguish Him from every other being. Those who lay claim to this title take to themselves God’s holy honor. They have no right to the stolen word, whatever their position may be. “Holy and reverend is His name.” We dishonor God when we use this word where it does not belong.—[The Youth’s Instructor, July 7, 1898](#).

[134] **Little Men Handling Great Subjects**—The ministers of the gospel are to present truth in its simplicity, through the blessing of God making the Scriptures profitable for doctrine, for reproof, for correction, for instruction in righteousness. “Rightly dividing the word of truth”—this is the word that should be spoken of all our ministers.

But far, far from this, many of the ministers have departed from Christ’s plans. The praise of men is coveted, and they strain every faculty in an effort to hunt out and present wonderful things. The Lord bids me counsel them to walk humbly and prayerfully with Him.... Be willing to be little men handling great subjects.—[Manuscript 62, 1905](#).

**None Remarkable Men**—We have no great men among us, and none need try to make themselves what they are not, remarkable men. It is not wisdom for a single individual to strike out as though he had

some great talent, as though he were a Moody or a Sankey.—[The Review and Herald, December 8, 1885.](#)

**The Message, Not the Man**—The minister who has learned of Christ will ever be conscious that he is a messenger of God, commissioned by Him to do a work both for time and eternity. It should not be any part of his object to call attention to himself, his learning, or his ability. But his whole aim should be to bring sinners to repentance, pointing them, both by precept and example, to the Lamb of God that taketh away the sins of the world. Self should be hidden in Jesus. Such men will speak as those conscious of possessing power and authority from God, being a mouthpiece for Him. Their discourses will have an earnestness and fervor of persuasion that will lead sinners to see their lost condition, and take refuge in Christ.—[The Review and Herald, August 8, 1878.](#)

**John Only a Voice**—Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness.—[Gospel Workers, 56 \(1915\).](#)

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**Men Like John Chosen Today**—To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls.—[The Desire of Ages, 436 \(1898\).](#)

**Work Marred by Self-glorification**—There is no religion in the enthronement of self. He who makes self-glorification his aim, will find himself destitute of that grace which alone can make him efficient in Christ's service. Whenever pride and self-complacency are indulged, the work is marred.—[Christ's Object Lessons, 402 \(1900\).](#)

**The True Measure of a Man**—Christian worth does not depend on brilliant talents, lofty birth, wonderful powers, but on a clean heart—a heart purified and refined, that does not exalt self, but, by beholding Christ, reflects the long lost image of divinity.—[Letter 16, 1902.](#)

**Jesus Only**—Resolutely refusing to display human wisdom or to exalt self, they [God's ministers] will accomplish a work that will

withstand the assaults of Satan. Many souls will be turned from darkness to light, and many churches will be established. Men will be converted, not to the human instrumentality, but to Christ. Self will be kept in the background; Jesus only, the Man of Calvary, will appear.—[The Acts of the Apostles, 278 \(1911\)](#).

## Avoiding Display and the Sensational

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**Success Not Dependent on Outward Display**—Some ministers make the mistake of supposing that success depends on drawing a large congregation by outward display, and then delivering the message of truth in a theatrical style. But this is using common fire instead of the sacred fire of God’s kindling. The Lord is not glorified by this manner of working. Not by startling notices and expensive display is His work to be carried to completion, but by following Christlike methods. “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” It is the naked truth which, like a sharp, two-edged sword, cuts both ways, arousing to spiritual life those who are dead in trespasses and sins. Men will recognize the gospel when it is brought to them in a way that is in harmony with God’s purposes.—[Gospel Workers, 383 \(1915\)](#).

**Methods of Sound Sense**—There are persons that are ready to catch at something strange, which they can bring as a surprise upon the people, to awaken their fears and begin a strange work that will spoil the good work that has been begun right....

Those who are handling the great, grand, ennobling truths of the Word must ever reveal a spirit deep, earnest, fervent, but calm, and full of sound sense, that the mouths of gainsayers may be stopped. Encourage not a wave of fanaticism that will spoil a work begun as it should be, and carried on with the Word of God in your hands....

Those engaged in the work in New York are not to suppose that some strange thing must be brought in and mingled with their labor, as evidence of the supernatural character of the work, setting on it the seal that it is of God. Their work is to speak to the people in humble, trustful faith, asking counsel of God, not following their own ideas, not trusting to the bringing out of fanciful things to arouse the senses of those who are dead in trespasses and sins. The system of truth found in the Word of God is capable of making impressions such as the great Teacher desires to have made upon the intellect.—[Letter 17, 1902](#).

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**Never Bring Truth to Low Level**—Never bring the truth down to a low level in order to obtain converts, but seek to bring the sinful and corrupted up to the high standard of the law of God.—[Manuscript 7, 1900](#).

**Refrain From All Theatrical Display**—I have a message for those in charge of our work. Do not encourage the men who are to engage in this work to think that they must proclaim the solemn, sacred message in a theatrical style. Not one jot or tittle of anything theatrical is to be brought into our work. God's cause is to have a sacred, heavenly mold. Let everything connected with the giving of the message for this time bear the divine impress. Let nothing of a theatrical nature be permitted, for this would spoil the sacredness of the work.

[138] I am instructed that we shall meet with all kinds of experiences and that men will try to bring strange performances into the work of God. We have met such things in many places. In my very first labors the message was given that all theatrical performances in connection with the preaching of present truth were to be discouraged and forbidden. Men who thought they had a wonderful work to do sought to adopt a strange deportment and manifested oddities in bodily exercise. The light given me was, "Give this no sanction." These performances, which savored of the theatrical, were to have no place in the proclamation of the solemn messages entrusted to us.

The enemy will watch closely and will take every advantage of circumstances to degrade the truth by the introduction of undignified demonstrations. None of these demonstrations are to be encouraged. The precious truths given us are to be spoken in all solemnity and with sacred awe.—[Manuscript 19, 1910](#).

**Danger of Sensational Teachings**—You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon anyone the burden of encouraging an appetite for encouraging speculative doctrines and theories. My brethren, keep these things out of your teaching.—[\(Australasian\) Union Conference Record, March 15, 1904](#).

**Avoid Fanaticism**—We are not to encourage a spirit of enthusiasm that brings zeal for a while, but soon fades away, leaving discouragement and depression. We need the bread of life that comes down from heaven to give life to the soul. Study the Word of

God. Do not be controlled by feeling. All who labor in the vineyard of the Lord must learn that feeling is not faith. To be always in a state of elevation is not required. But it is required that we have firm faith in the Word of God as the flesh and blood of Christ.

Those who do the work of the Lord in our cities must close and bolt the doors firmly against excitement and fanaticism. The Word of God is our sanctification and righteousness, because it is spiritual food. To study it is to eat the leaves of the tree of life. Nothing is more uplifting to God's servants than to teach the Scriptures just as Christ taught them. The Word of God contains divine nourishment, which satisfies the appetite for spiritual food.—[Letter 17, 1902](#).

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**Expensive and Peculiar Methods**—You have chosen to work in a way that wears yourself out and absorbs a large amount of means.

This expensive outlay of means has been presented before you in its true bearing, and you have been told that such a way of working is not in harmony with the will of God. Your expensive and peculiar methods of labor may appear at first to make a strong impression on the people, but they soon reach the conclusion that the display is made to call attention to yourself and your wife and children. The large expenditure of means is not in harmony with the solemn truths presented. Self has been placed on exhibition.—[Letter 205, 1904](#).

**Not to Ape the World**—We are handling subjects which involve eternal interests, and we are not to ape the world in any respect. We are to follow closely the footsteps of Christ. He is a satisfying portion and can meet all our wants and necessities.—[Manuscript 96, 1898](#).

Our success will depend on carrying forward the work in the simplicity in which Christ carried it forward, without any theatrical display.—[Letter 53, 1904](#).

## Guarding Proper Approaches

[140] **Jesus Studied Natural Train of Thought**—The beneficent operations of nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their own hands. God works through the calm, regular operation of His appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought, by abrupt actions or prescribed rules. He honored man with His confidence, and thus placed him on his honor. He introduced old truths in a new and precious light. Thus, when only twelve years old, He astonished the doctors of the law by His questions in the temple.

Jesus assumed humanity, that He might meet humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete. The truth came from His lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did He treat every honest enquirer after truth, that He might gain admission to the sympathies, and find a home in the heart.—[Manuscript 44, 1894.](#)

**Results Determined by Approaches**—We are to stand in this world as though there were all around us the purchase of the blood of Christ, and as though it depended very much upon our words, deportment, and manner of labor, whether these souls shall be saved or not.... It depends very much on the way we take hold to labor whether we shall have souls as the result of our efforts.—[Manuscript 14, 1887.](#)

**Sound Methods for Meeting Prejudice**—Brethren, you who go forth to labor for those who are bound in chains of prejudice and ignorance, need to exercise the same divine wisdom that Paul

manifested. When you are laboring in a place where souls are just beginning to get the scales from their eyes, and to see men as trees walking, be very careful not to present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seed of truth in some hearts; God will water the seed sown, and the truth will spring up and bear fruit to His glory. [141]

Our ministers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises that had been made of a Saviour, and over the prophecies that pointed Him out. After dwelling upon these until the specifications were distinct in the minds of all, and they knew that they were to have a Saviour, he then presented the fact that this Saviour had already come. Christ Jesus fulfilled every specification. This was the “guile” with which Paul caught souls. He presented the truth in such a manner that their former prejudice did not arise to blind their eyes and pervert their judgment.—[Historical Sketches, 121, 122 \(1886\)](#).

**Caution in Presenting Opening Subjects**—The greatest care is needed in dealing with these souls. Be always on guard. Do not at the outset press before the people the most objectionable features of our faith, lest you close the ears of those to whom these things come as a new revelation.

Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy that new light is shed on the Word of God. Whereas if truth were presented in so large a measure that they could not receive it, some would go away and never come again. More than this, they would misrepresent the truth, and in their explanation of what was said they would so wrest the Scriptures as to confuse other minds. We must take advantage of circumstances now. Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of truth.—[Manuscript 44, 1894](#). [142]

**Study Community Needs Before Choosing Subjects**—Become acquainted with the people in their homes. Test the spiritual pulse and carry war into the camp. Create an interest. Pray and believe, and you will gain an experience which will be of value to you. Do not take up subjects which are so deep that they require mind struggles to comprehend. Pray and believe as you work. Awaken the people to do something. In the name of the Lord work with persevering intensity.—[Letter 189, 1899](#).

**Preparing the Soil for the Good Seed**—Remember that great care is to be exercised in regard to the presentation of truth. Carry the minds along guardedly. Dwell upon practical godliness, weaving the same into doctrinal discourses. The teachings and love of Christ will soften and subdue the soil of the heart for the good seed of truth.—[Letter 14, 1887](#).

[143] **Do Not Arouse Controversy and Opposition**—Learn to meet the people where they are. Do not present subjects that will arouse controversy. Let not your instruction be of a character to perplex the mind.—[Testimonies For The Church 6:58 \(1900\)](#).

Do not arouse opposition before the people have had opportunity to hear the truth and know what they are opposing.—[Testimonies For The Church 6:36 \(1900\)](#).

**Do Not Drive People From the Truth**—Upon us there rests the solemn responsibility of presenting the truth to unbelievers in the most forcible manner. How careful we should be not to present the truth in a way that will drive men and women from it. Religious teachers stand where they can do great good or great evil....

The Lord calls upon us to come to the banquet of truth, and then go out into the highways and hedges, and compel souls to come in, by presenting the great and wonderful offering that Christ has made to the world. We are to present the truth in the way that Christ told His disciples to present it—in simplicity and love.—[Letter 177, 1903](#).

**Considering Pastors of Other Denominations**—It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. [See also pp. 562-564, “Ministers of Other Denominations.”] Much has been lost by neglecting to do this. If our ministers show themselves friendly and

sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will.

Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission— [144] to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement.—[The Review and Herald, June 13, 1912.](#)

**Avoid Unnecessary Barriers**—We should not, upon entering a place, build up unnecessary barriers between us and other denominations, especially the Catholics, so that they think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them. There are many among the Catholics who live up to the light they have far better than many who claim to believe present truth, and God will just as surely test and prove them as He has tested and proved us.—[Manuscript 14, 1887.](#)

**Spiritual Eyesight Needed**—Time, precious time, has been lost. Golden opportunities have passed by unimproved, because of a lack of clear spiritual eyesight and wise generalship to plan and devise ways and means to frustrate the enemy and preoccupy the field....

Slumbering watchmen, what of the night? Do you not know the time of night? Do you feel no burden to lift the danger signal and give the warnings for this time? If you do not, come down from the walls of Zion, for God will not entrust you with the light He has to give. Light is only given to those who will reflect that light upon others.—[Manuscript 107, 1898.](#)

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## Platform Decorum, Announcements, and Preliminaries

**Dignity of the Messenger**—Decorum is necessary in the desk. A minister of the gospel should not be regardless of his attitude. If he is the representative of Christ, his deportment, his attitude, his gestures, should be of such a character as will not strike the beholder with disgust. Ministers should possess refinement. They should discard all uncouth manners, attitudes, and gestures, and should encourage in themselves humble dignity of bearing. They should be clothed in a manner befitting the dignity of their position. Their speech should be in every respect solemn and well chosen.—[Testimonies For The Church 1:648, 649 \(1868\)](#).

**Platform Conduct**—But things that are wrong often transpire in the sacred desk. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon the low level of common things.—[Testimonies For The Church 2:612, 613 \(1871\)](#).

**An Offense to God**—Sometimes the assemblies of God's people have been treated with a commonness which has been an offense to God and has robbed the sacred work of its holiness and purity.—[Letter 155, 1900](#).

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**Waste No Time With Apologies**—Many speakers waste their time and strength in long preliminaries and excuses. Some use nearly half an hour in making apologies; thus time is wasted, and when they reach their subject and try to fasten the points of truth in the minds of their hearers, the people are wearied out and cannot see their force.

Instead of apologizing because he is about to address the people, the minister should begin as if he knew that he was bearing a message from God.—[Gospel Workers, 168 \(1915\)](#).

**The Public Prayer**—The prayers offered in public should be short and to the point. God does not require us to make the season of

worship tedious by lengthy petitions....A few minutes is long enough for any ordinary public petition.—[Gospel Workers, 175 \(1915\)](#).

**Pray With Heartfelt Simplicity**—We need not make long public prayers. With heartfelt simplicity we should state our needs to the Lord, and claim His promises with such faith and confidence that the congregation will know that we have learned to prevail with God in prayer. They will be encouraged to believe that the Lord's presence is in the meeting, and they will open their hearts to receive His rich blessing. Their faith in your sincerity will be increased, and they will be ready to listen with willing ears to the instruction given by the speaker.—[Manuscript 127, 1902](#).

**Hurried, Rushed Movements**—The Lord gave you your work, not to be done in a rush, but in a calm, considerate manner. The Lord never compels hurried, complicated movements.—[Testimonies For The Church 8:189 \(1904\)](#).

**Avoiding the Grotesque**—We cannot be shepherds of the flock unless we are divested of our own peculiar habits, manners, and customs, and come into Christ's likeness. When we eat His flesh and drink His blood, then the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. There will be a new perception of truth. [147]

Some who stand in the pulpit make the heavenly messengers in the audience ashamed of them. The precious gospel, which it has cost so much to bring to the world, is abused. There is common, cheap talk; grotesque attitudes and workings of the features. There is, with some, rapid talking, with others a thick, indistinct utterance. Everyone who ministers before the people should feel it a solemn duty to take himself in hand. He should first give himself to the Lord in complete self-renunciation, determined that he will have none of self, but all of Jesus.—[Testimonies to Ministers and Gospel Workers, 339 \(1896\)](#).

**Discard Uncomely Gestures and Uncouth Speech**—The workman for God should make earnest efforts to become a representative of Christ, discarding all uncomely gestures and uncouth speech. He should endeavor to use correct language. There is a large class who are careless in the way they speak; yet by careful, painstaking attention, these may become representatives of the truth. Every day they should make advancement. They should not detract

from their usefulness and influence by cherishing defects of manner, tone, or language.—[Counsels to Parents, Teachers, and Students, 238 \(1913\)](#).

**Evangelist's Personality**—The position of our ministers calls for health of body and discipline of mind. Good sound sense, strong nerves, and a cheerful temper will recommend the gospel minister anywhere. These should be sought for, and perseveringly cultivated.—[Testimonies For The Church 3:466 \(1875\)](#).

## Interest-Holding Features

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**Truth Should Charm**—Let not your efforts be to follow the world's way but to follow God's way. Outward display will not do the work the Lord desires to have done to arouse the higher classes to a conviction that they have heard the truth. Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you do not hold Sunday evening meetings to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a warning, arousing them from their deathlike sleep of self-indulgence. It is the naked truth that, like a sharp, two-edged sword, cuts both ways....

Those who in their work for God depend on worldly plans for gaining success will make a failure. The Lord calls for a change in your manner of labor. He desires you to practice the lessons taught in the life of Christ. Then the mold of Christ will be seen on all the meetings that you hold.—[Letter 48, 1902](#).

**Creative Teaching**—The Prince of teachers sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so simple, His illustrations so appropriate, His words so sympathetic and so cheerful, that His hearers were charmed.

Christ drew many of his illustrations and lessons from the great treasure house of nature. He plucked a lily and pointed His hearers to its simplicity and marvelous beauty. He pointed to the grass of the field, saying, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you?" He desires us to see that the things of nature are an expression of the love of God, and that, though marred by sin, they still speak to us of the Eden home in which Adam and Eve were

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placed. He desires us to be reminded by them of the time when this home shall be restored, and the earth shall be filled with the praise of the Lord.—[Letter 213, 1902](#).

**He Held Their Interest**—The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it had been since they had eaten anything....

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms, and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words that they had not once thought of sitting down, and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort.—[The Desire of Ages, 365, 366 \(1898\)](#).

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**An Effective Interest-holding Program**—There was given me another sight. Tents were taken to different places during camp meeting season. Camp meetings were held in different locations. These were conducted by able, God-fearing men, having suitable helpers. There were children's meetings and revival meetings and an earnest effort to bring the people to a decision. A Paul may plant, an Apollos water, but God giveth the increase....

Let the talent of singing be brought into the work. The use of musical instruments is not at all objectionable. These were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest.

But hold the attention of the people by presenting before them the truth as it is in Jesus. Keep before them the cross of Calvary. What called for the death of Christ? The transgression of the law. Christ died to give men an opportunity to become loyal subjects of His kingdom.

Let there be short discourses, short and fervent prayers. Educate, educate in regard to thorough, whole-souled service. Thorough consecration, much prayer, an intense earnestness, will make an impression; for angels of God will be present to move upon the hearts of the people.—[Letter 132, 1898](#).

**Variety of Evangelistic Attractions**—At these meetings are gathered high and low, rich and poor, sinners of all degrees, and all hear the message of mercy given by the Lord's delegated servants. There is a variety of Bible subjects presented, and a variety of exercises during the meeting.

Old and young are called, and the Lord impresses the hearts of the hearers. By this means the call to the supper, as presented in the parable, is given to all. Some who, according to their own confession, have not entered a church for twelve, fourteen, and even sixteen years, are convicted and converted. Church members are deeply stirred, and listen with astonishment to the sermons and Bible readings explaining the Scriptures; and in the social meetings there is found something appropriate for every case.—[Manuscript 7, 1900](#).

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**Great Themes—Up-to-Date Message**—Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. Let the Word be in their hands as a sharp, two-edged sword. Let it testify to past truths and show what is to be in the future.

Christ came from heaven to give to John the great, wonderful truths that are to shape our lives and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit.—[The Review and Herald, April 19, 1906](#).

## Inquiry and Question Meetings

**Call Interested to an Aftermeeting**—The testing truth for this time is to be made known, and the explanation given. All classes, the higher as well as the most lowly, come to these meetings, and we are to work for all. After the warning message has been given, let those who are specially interested be called to the tent by themselves, and there labor for their conversion. This kind of labor is missionary work of the highest order.—[Letter 86, 1900](#).

[152] **Teach How to Become Christians**—I wish you to distinctly understand this point, that souls are kept from obeying the truth by a confusion of ideas, and also because they do not know how to surrender their wills and their minds to Jesus. They want special instruction how to become Christians. The work done for Christ in the world is not made of great deeds and wonderful achievements. These will come in as needed. But the most successful work is that which keeps self as much as possible out of sight. It is the work of giving line upon line and precept upon precept, here a little and there a little; coming close in sympathy with human hearts. This is the service done to Jesus Christ that will be recognized at the last day.—[Letter 48, 1886](#).

**Come Close to the People in the Afterinterview**—There is danger of passing too rapidly from point to point. Give short lessons, and often.... After you have opened to the people the precious mines of truth, there is yet a great work to be done for those who have become interested in the subjects presented.

After a short discourse, change the order of the exercises, and give opportunity for all who desire it, to remain for an afterinterview, or Bible class, where they can ask questions upon subjects that trouble them. You will find great success in coming close to the people in these Bible lessons. The workers who labor in connection with the minister should make special efforts patiently and kindly to lead inquirers to an understanding of the truth.

If you have not more than one to instruct, that one, thoroughly convinced, will communicate the light to others. These testing truths are of so great importance that they may be presented again and again, and impressed upon the minds of the hearers.—[Special Testimonies, Series A, 7:7](#). (1874). [153]

**An Opportunity to Ask Questions**—Whenever practicable, every important discourse should be followed by a Bible study. Here the points that have been presented can be applied, questions can be asked, and right ideas inculcated. More time should be devoted to patiently educating the people, giving them opportunity to express themselves. It is instruction that men need, line upon line, and precept upon precept.

Special meetings also should be held for those who are becoming interested in the truths presented and who need instruction. To these meetings the people should be invited, and all, both believers and unbelievers, should have an opportunity to ask questions on points not fully understood. Give all an opportunity to speak of their perplexities, for they will have them. In all the sermons and in all the Bible studies, let the people see that on every point a plain “Thus saith the Lord” is given for the faith and doctrines which we advocate.

This was the method of Christ’s teaching. As he spoke to the people, they would question as to His meaning. To those who were humbly seeking for light, He was always ready to explain His words. But Christ did not encourage criticism or caviling, nor should we. When men try to provoke a discussion of controverted points of doctrine, tell them that the meeting was not appointed for that purpose.

When you do answer a question, be sure to have the hearers see and acknowledge that it is answered. Do not let a question drop, telling them to ask it again. Feel your way step by step, and know how much you have gained.

In such meetings, those who understand the message can ask questions which will bring out light on points of truth. But some may not have wisdom to do this. When any put questions that serve only to confuse the mind and sow the seeds of doubt, they should be advised to refrain from such questioning. We must learn when to speak and when to keep silent, learn to sow the seeds of faith, to [154]

impart light, not darkness.—[Testimonies For The Church 6:68, 69 \(1900\)](#).

**Draw the People Out by Questions**—After a short discourse keep fresh, that you may give a Bible reading on the points spoken of, drawing the people out by questions. Come right to the hearts of your hearers, urging them to present their difficulties to you, that you may explain the Scriptures which they do not comprehend.—[Letter 8, 1895](#).

**A Point to Guard Well**—Whenever the Lord has a special work to do among His people, when He would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an issue concerning doctrines that are not essential to the understanding of the point in hand, and thus bring about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph.—[The Review and Herald, October 18, 1892](#).

[155] **Combateness Raised; Conviction Quenched**—Satan is constantly at work to divert the mind with earthly things, that the truth may lose its force upon the heart; and then there will be no progress, no advancement from light and knowledge, to greater light and knowledge. Unless the followers of Christ are constantly stirred up to practice the truth, they will not be sanctified through it. Questions, speculations, and matters of no vital importance will occupy the mind, and become the subject of conversation, and then there will be caviling and striving about words, and presenting of different opinions, concerning points that are not vital or essential....

The laborer for God must be wise enough to see the design of the enemy, and to refuse to be misled and diverted. The conversion of the souls of his hearers must be the burden of his work, and he must keep out of controversy, and preach the Word of God....

The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the

combateness, and quenches the spirit of conviction, in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth.—[The Review and Herald, September 11, 1888.](#)

**Praying With Those Under Conviction**—Let ministers and evangelists have more seasons of earnest prayer with those who are convicted by the truth. Remember that Christ is always with you. The Lord has in readiness the most precious exhibitions of His grace, to strengthen and encourage the sincere, humble worker.—[Manuscript 78, 1900.](#)

**Help the Perplexed**—Many who come to the meeting are weary and heavy laden with sin. They do not feel safe in their religious faith. Opportunity should be given for those who are troubled and want rest in spirit to find help. After a discourse those who wish to follow Christ should be invited to signify their desire. Invite all who are not satisfied that they are prepared for Christ's coming, and all who feel burdened and heavy laden, to come apart by themselves. Let those who are spiritual converse with these souls. Pray with and for them. Let much time be spent in prayer and close searching of the Word. Let all obtain the real facts of faith in their own souls through belief that the Holy Spirit will be imparted to them because they have a real hungering and thirsting after righteousness. Teach them how to surrender themselves to God, how to believe, how to claim the promises. Let the deep love of God be expressed in words of encouragement, in words of intercession.—[Testimonies For The Church 6:65 \(1900\).](#)

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## Getting Acquainted With the People

**Meeting the People as They Come and Go**—In conducting the important interests of meetings near a large city, the co-operation of all the workers is essential. They should keep in the very atmosphere of the meetings, becoming acquainted with the people as they come in and go out, showing the utmost courtesy and kindness, and tender regard for their souls. They should be ready to speak to them in season and out of season, watching to win souls. O that Christ's workers would show one half as much vigilance as does Satan, who is always on the track of human beings, always wide awake, watching to lay some gin or snare for their destruction.—[Testimonies For The Church 6:46 \(1900\)](#).

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**Evangelist's Responsibility to the Interested**—It is important that all who design to labor in the cause of God should learn the very best manner of prosecuting their work.... I have been shown that many efforts which have been made at great expense to present the truth, have been in a large measure unsuccessful, because the very kind of labor that is required has not been done. We have tried for years to present before our people the necessity of working more intelligently....

When the discourses are given in the desk, the work is just entered upon. Then the minister should, by personal effort if possible, become acquainted with every one of his hearers. If they have interest enough to come out and hear what you have to say, you should respond to it by a decided interest on your part to make their personal acquaintance....

Satan and his agents are sharper than our workers. While he is planning and devising and laying his nets to take souls unawares, our brethren are frequently taking things in a very easy manner, and Satan out-generals them almost every time. Now, if they would have the field preoccupied by God and by heavenly angels, they must throw their whole being, soul, body, and spirit, into the work of

God, and not make a pretense of doing the work, when it is not half done....

The discourse given from the desk should not be lengthy, for this not only wearies the people, but so draws upon the time and strength of the minister that he is not able to engage in the personal labor which should follow. He should go from house to house and labor with families, calling their attention to eternal truths in the Word of God. [See also pp. 429-455, "Personal Work."] If he does this labor in the meekness of Christ, he will surely have the angels of God to work with his efforts. But we are altogether too faithless and too narrow in our ideas and in our plans.—[Manuscript 14, 1887](#).

He will become acquainted with the parents and children in his congregation, and will speak kind, earnest words to them.—[The Review and Herald, January 21, 1902](#). [158]

**Get Into the Families**—Come close to the people; get into the families when you can; do not wait for the people to hunt up the shepherd. Bear with you the confidence and assurance of faith which evidences that you are not trusting in idle tales but in a plain "Thus saith the Lord."—[Letter 8, 1895](#).

**Contacts at Public Meetings**—When Christ was teaching on earth, He watched the countenances of His hearers, and the kindling eye, the animated expression, told Him in a moment when one assented to the truth. Even so should the teachers of the people now study the countenances of their hearers.

When they see a person in the audience who seems interested, they should make it a point to form his acquaintance before leaving the place of meeting, and, if possible, should ascertain where he lives, and visit him. It is this kind of personal labor that helps to make him a perfect workman. It enables him to prove his work, to give full proof of his ministry. This is also the most successful way of reaching the people; for by this means their attention is best secured.—[Historical Sketches, 147, 148 \(1886\)](#).

**Winning Confidence by Home Contacts**—There are numbers of families who will never be reached by the truth of God's Word unless the stewards of the manifold grace of Christ enter their homes, and by earnest ministry, sanctified by the endorsement of the Holy Spirit, break down the barriers and enter the hearts of the people. As the people see that these workers are messengers of mercy, the

[159] ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who do this work must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do His bidding, to go wheresoever His providence leads them, and speak the words He gives them. And if they are what God desires they shall be, if they are imbued with His Holy Spirit, they co-operate with the heavenly agencies and are indeed “laborers together with God.”—[Letter 95, 1896](#).

## Printed Sermons And Literature

**The Effective Use of Literature**—The truth must be published far more extensively than it yet has been. It must be defined in clear, sharp lines before the people. It must be presented in short but conclusive arguments, and plans must be laid that at every meeting where the truth has been set before the people, it may be followed by the distribution of tracts and pamphlets. At the present time it may be found necessary to give these away, but they will be a power for good, and nothing will be lost.

The discourses given in the desk would be far more effective if reading matter were circulated, educating the hearers in the doctrines of the Bible. God will make many willing to read, but there will also be many who will refuse to see or hear anything upon the present truth. But we should not even think these cases beyond hope, for Christ is drawing many to Himself... You should go forth with your hands filled with proper reading matter, and your heart filled with the love of God.—[Letter 1, 1875](#).

**To Forestall Effects of Opposition**—When a discourse is given, the people may listen with interest, but it is all strange and new to them, and Satan is ready to suggest to their minds many things that are not true. He will seek to pervert and misrepresent the speaker's words. What shall we do? [160]

The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. [Note.—In the matter of printing or mimeographing sermons, every worker should labor in harmony with the counsel of the General Conference Committee set forth in the following resolution adopted December 15, 1941, relating to the safeguarding of our public utterance:

“That before issuance, all mimeographed and printed sermons be first approved by the leadership of the local conference in which one is laboring, as a safeguarding, protective measure.”] Thus the falsehoods and misrepresentations which the enemy of truth constantly tries to keep in circulation would be revealed in their true

character, and the people would have an opportunity of knowing just what the minister said.—[The Review and Herald, October 14, 1902.](#)

**Short Printed Discourses**—Let a synopsis of the discourses be printed and widely circulated.—[Manuscript 42, 1905.](#)

**Handbills**—If a press can be secured to be worked during the meeting, printing leaflets, notices and papers for distribution, it will have a telling influence.—[Testimonies For The Church 6:36 \(1900\).](#)

**Some Only Reached by Literature**—Very much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the Word alone without the publications.... Many minds can be reached in no other way. Here is true missionary work in which labor and means can be invested with the best results.—*Life Sketches*, p. 217. (1915).

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**The Power of the Press**—The press is a powerful means to move the minds and hearts of the people. The men of this world seize the press, and make the most of every opportunity to get poisonous literature before the people. If men, under the influence of the spirit of the world and of Satan, are earnest to circulate books, tracts, and papers of a corrupting nature, you should be more earnest to get reading matter of an elevating and saving character before the people.

God has placed at the command of His people advantages in the press, which, combined with other agencies, will be successful in extending the knowledge of the truth. Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land.—*Life Sketches*, pp. 216, 217. (1915).

**Truth Given Wings**—There is great need of men who can use the press to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people.—[Gospel Workers, 25 \(1915\).](#)

**The Printed Page**—Though the minister may faithfully present the message, the people are not able to retain it all. The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can

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be accomplished by the ministry of the Word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the Word. The same ministry of angels attends the books that contain the truth as attends the work of the ministry.—[Testimonies For The Church 6:315, 316 \(1900\)](#).

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## The Debate

[See also pp. 301-306, “Meeting Prejudice and Opposition.”]

**God Is Seldom Glorified**—In some cases, it may be necessary to meet a proud boaster against the truth of God in open debate; but generally these discussions, either oral or written, result in more harm than good.—[Testimonies For The Church 3:213 \(1872\)](#).

Discussions cannot always be avoided.... People who love to see opponents combat, may clamor for discussion. Others, who have a desire to hear the evidences on both sides, may urge discussion in all honesty of motive; but whenever discussions can be avoided, they should be.... God is seldom glorified or the truth advanced in these combats.—[Testimonies For The Church 3:424 \(1875\)](#).

**Opposers Must Sometimes Be Met**—There are occasions where their glaring misrepresentations will have to be met. When this is the case, it should be done promptly and briefly, and we should then pass on to our work.—[Testimonies For The Church 3:37 \(1872\)](#).

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**To Meet Defiance but Not Defy**—In the presentation of unpopular truth, which involves a heavy cross, preachers should be careful that every word is as God would have it. Their words should never cut. They should present the truth in humility, with the deepest love for souls, and an earnest desire for their salvation, and let the truth cut. They should not defy ministers of other denominations, and seek to provoke a debate. They should not stand in a position like that of Goliath when he defied the armies of Israel. Israel did not defy Goliath but Goliath made his proud boasts against God and His people. The defying, the boasting, and the railing must come from the opposers of truth, who act the Goliath. But none of this spirit should be seen in those whom God has sent forth to proclaim the last message of warning to a doomed world....

If they, like David, are brought into a position where God’s cause really calls for them to meet a defier of Israel, and if they go forth in the strength of God, relying wholly upon Him, He will carry

them through, and cause His truth to triumph gloriously. Christ has given us an example. “Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”—[Testimonies For The Church 3:218-220 \(1872\)](#).

**Controversial Spirit Lays Weak Foundation**—The spirit of debate, of controversy, is a device of Satan to stir up combativeness, and thus eclipse the truth as it is in Jesus. Many have thus been repulsed instead of being won to Christ....

A controversial spirit is encouraged. Many dwell almost exclusively upon doctrinal subjects, while the nature of true piety, experimental Godliness, receives little attention. Jesus, His love and grace, His self-denial and self-sacrifice, His meekness and forbearance, are not brought before the people as they should be. The errors existing everywhere have, like parasites, fastened their deadly poison upon the boughs of truth and in many minds have become identified with it; many who accept the truth teach it in a harsh spirit. A false conception of it is given to the people, and the truth is made of no effect to those whose hearts are not softened and subdued by the Holy Spirit....

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It is essential for all to discern and appreciate the truth; therefore it is of the greatest importance that the seed of the Word should fall into soil prepared for its reception. The question with us individually should be, How shall we sow the precious seed of truth so that it shall not be lost, but spring up and produce a harvest, that sheaves may be brought to the master?—[The Review and Herald, February 9, 1892](#).

**Danger of Excitement and Rapid Decision**—If the interest steadily increases, and the people move understandingly, not from impulse, but from principle, the interest is much more healthy and durable than it is where a great excitement and interest are created suddenly, and the feelings are excited by listening to a debate, a sharp contest on both sides of the question, for and against the truth. Fierce opposition is thus created, positions are taken, and rapid decisions made. A feverish state of things is the result. Calm consideration and judgment are wanting. Let this excitement subside, or let reaction take place by indiscreet management, and the interest can never be raised again. The feelings and sympathies of the people were

stirred, but their consciences were not convicted, their hearts were not broken and humbled before God.—[Testimonies For The Church 3:218 \(1872\)](#).

[165] **Presenting Truth to Prejudiced Minds**—God’s ministers should not count the opportunity of engaging in discussion a great privilege. All points of our faith are not to be borne to the front and presented before the prejudiced crowds.... The truths that we hold in common should be dwelt upon first, and the confidence of the hearers obtained.—[Testimonies For The Church 3:426 \(1875\)](#).

**In Debate We Meet Satan**—Ministers who contend with opposers of the truth of God, do not have to meet men merely, but Satan and his host of evil angels. Satan watches for a chance to get the advantage of ministers who are advocating the truth, and when they cease to put their entire trust in God, and their words are not in the spirit and love of Christ, the angels of God cannot strengthen and enlighten them. They leave them to their own strength, and evil angels press in their darkness; for this reason, the opponents of the truth sometimes seem to have the advantage, and the discussion does more harm than real good.—[Testimonies For The Church 3:220, 221 \(1872\)](#).

**If Debate Cannot Be Avoided**—Whenever it is necessary for the advancement of the cause of truth and the glory of God, that an opponent be met, how carefully, and with what humility should they [the advocates of truth] go into the conflict. With heartsearching, confession of sin, and earnest prayer, and often fasting for a time, they should entreat that God would especially help them, and give His saving, precious truth a glorious victory, that error might appear in its true deformity, and its advocates be completely discomfited....

Never should you enter upon a discussion, where so much is at stake, relying upon your aptness to handle strong arguments. If it cannot be well avoided, enter the conflict, but enter upon it with firm trust in God, and in the spirit of humility, in the spirit of Jesus, who has bidden you learn of Him who is meek and lowly in heart.—[Testimonies For The Church 1:624, 626 \(1867\)](#).

[166] **Present the Truth**—The best way to deal with error is to present the truth, and leave wild ideas to die for want of notice. Contrasted with truth, the weakness of error is made apparent to every intelligent mind. The more the erroneous assertions of opposers, and of those

who rise up among us to deceive souls, are repeated, the better the cause of error is served. The more publicity is given to the suggestions of Satan, the better pleased is his Satanic majesty.—[Testimonies to Ministers and Gospel Workers, 165 \(1892\)](#).

**Use Only Sound Arguments**—It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny.

With those who have educated themselves as debaters, there is great danger that they will not handle the Word of God with fairness. In meeting an opponent, it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.—[Testimonies For The Church 5:708 \(1889\)](#).

**Lay Off the Pugilistic Armor**—Those who bear the most solemn message ever given to our world must lay off the pugilistic armor, and put on the armor of Christ's righteousness. We have no need to work in our own finite individuality, for then the angels of God stand back and leave us to carry on the warfare alone. When will our ministers learn of Jesus? Our preparation to meet opponents or to minister to the people must be obtained of God at the throne of heavenly grace. Here, in receiving the grace of God, our own incompetence is seen and acknowledged. The dignity and glory of Christ is our strength. The Holy Spirit's guidance leads us into all truth. The Holy Spirit takes the things of God and shows them unto us, conveying them as a living power into the obedient heart. We then have the faith that works by love and purifies the soul, which takes the perfect impress of its Author.—[Letter 21a, 1895](#).

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**Section 7—The Message and its  
Presentation**

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## Spirit and Manner of Presenting the Message

**Importance of the Manner of Presenting Truth**—The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected.—[Testimonies For The Church 4:404, 405 \(1880\)](#).

It is to be regretted that many do not realize that the manner in which Bible truth is presented has much to do with the impressions made upon minds, and with the Christian character afterward developed by those who receive the truth. Instead of imitating Christ in His manner of labor, many are severe, critical, and dictatorial. They repulse instead of winning souls. Such will never know how many weak ones their harsh words have wounded and discouraged.—*Historical Sketches*, p. 121. (1886).

**Startling Messages**—Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning, and led to resist light and evidence, we are to see from this that we are giving the testing message for this time.... We must also have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers.—[Testimonies For The Church 9:137 \(1909\)](#).

[169] **With Certainty and Decision**—There is a living power in truth, and the Holy Spirit is the agent that opens human minds to the truth. But the ministers and workers who proclaim the truth must show certainty and decision. They are to go forth in faith, and present the Word as though they believed it. Try to make those for whom you labor understand that it is God's truth. Preach Jesus Christ and Him crucified. This will confront Satan's lies.—[Letter 34, 1896](#).

**The Word of the Living God**—If your way of presenting the truth is God's way, your audience will be deeply impressed with the truth you present. The conviction will come to them that it is the word of the living God, and you will accomplish the will of God in power.—[Letter 48, 1902](#).

**Big Ideas of Scripture Truth**—You do not present yourself, but the presence and preciousness of truth is so large, why, it is so far-reaching, so deep, so broad, that self is lost sight of.... Preach so that the people can catch hold of big ideas and dig out the precious ore hid in the Scriptures.—[Manuscript 7, 1894](#).

**Meetings to Witness Deep Movings of Spirit**—At our meetings held in the cities, and at our camp meetings, we do not ask for great demonstrations, but we ask that the men who come before the people to present the truth shall be in earnest, and shall reveal that God is with them. There must be a special seeking after God, that the work of the meeting may be carried on under the deep movings of the Holy Spirit. There must be no mingling of the wrong with the right.—[The Review and Herald, July 23, 1908](#).

**More Activity and Zeal**—We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing enough activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many who are looking to see in us a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts.—[The Review and Herald, May 26, 1903](#).

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**Calm, Earnest Reasoning**—It is not excitement we wish to create, but deep, earnest consideration, that those who hear shall do solid work, real, sound, genuine work that will be enduring as eternity. We hunger not for excitement, for the sensational; the less we have of this, the better. The calm, earnest reasoning from the Scriptures is precious and fruitful. Here is the secret of success, in preaching a living personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the Word of life.—[Letter 102, 1894](#).

**Present the Evidences of Truth**—People cannot be expected to see at once the advantage of truth over the error they have cherished. The best way to expose the fallacy of error is to present the evidences of truth. This is the greatest rebuke that can be given to error. Dispel

the cloud of darkness resting on minds by reflecting the bright light of the Sun of Righteousness.—[Pacific Union Recorder, October 23, 1902.](#)

[171] **Win Confidence of the People**—Those who labor for Christ should be men and women of great discretion, so that those who do not understand their doctrines may be led to respect them, and regard them as persons void of fanaticism, void of rashness and impetuosity. Their discourses and conduct and conversation should be of a nature that will lead men to the conclusion that these ministers are men of thought, of solidity of character, men who fear and love their heavenly Father. They should win the confidence of the people, so that those who listen to the preaching may know that the ministers have not come with some cunningly devised fable, but that their words are words of worth, a testimony that demands thought and attention. Let the people see you exalting Jesus, and hiding self.—[The Review and Herald, April 26, 1892.](#)

**No Long, Far-fetched, Complicated Reasoning**—Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force anyone to believe. In the sermon on the mount He instructed the people in practical Godliness, distinctly outlining their duty. He spoke in such a manner as to commend truth to the conscience. The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth.

In Christ's teaching there is no long, far-fetched, complicated reasoning. He comes right to the point. In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure house He drew things both new and old to illustrate and enforce His teachings. He touched the heart, and awakened the sympathies.—[Manuscript 24, 1891.](#)

[172] **Simple, Forcible Doctrinal Teaching**—A few forcible remarks upon some point of doctrine will fasten it in the mind much more firmly than if such a mass of matter were presented that nothing lies out clear and distinct in the mind of those ignorant of our faith. There should be interspersed with the prophecies practical lessons of the teachings of Christ.—[Letter 48, 1886.](#)

**God Will Give Fit Words**—What a privilege it is to labor for the conversion of souls! Our calling is high.... To fit us to do this work, He will strengthen our mental faculties as verily as He did the mind of Daniel. As we teach those in darkness to understand the truths that have enlightened us, God will teach us to understand these truths still better ourselves. He will give us apt words to speak, communicating to us through the angel standing by our side.—[Manuscript 126, 1902](#).

**Less Controversy-More of Christ**—We need far less controversy, and far more presentation of Christ. Our Redeemer is the center of all our faith and hope. Those who can present His matchless love, and inspire hearts to give Him their best and holiest affections, are doing work that is great and holy.—[The Colporteur Evangelist, 60, 61 \(1902\)](#).

The many argumentative sermons preached seldom soften and subdue the soul.—[Letter 15, 1892](#).

**Do Not Rail**—Those who advocate the truth can afford to be fair and pleasant. It does not need the human mixing in. It is not for you to use the Holy Spirit of God, but it is for the Holy Spirit to use you....

Be careful that you do not rail once. We want the Holy Spirit of God to be life and voice for us. Our tongue should be as the pen of a ready writer, because the Spirit of God is speaking through the human agent. When you use that twit and fling, you have stirred in some of yourself, and we do not want anything of that mixture.—[Manuscript 7, 1894](#).

**Do Not Attack Authorities**—Our work is not to make a raid on the Government but to prepare a people to stand in the great day of the Lord. The fewer attacks we make on authorities and powers, the more work will we do for God....

While the truth must be defended, this work is to be done in the spirit of Jesus. If God's people work without peace and love, they work at a great loss, an irretrievable loss. Souls are driven from Christ even after they have been connected with His work.

We are not to pass judgment on those who have not had the opportunities and privileges we have had. Some of these will go into heaven before those who have had great light but have not lived up to the light.

If we wish to convince unbelievers that we have the truth that sanctifies the soul and transforms the character, we must not vehemently charge them with their errors. Thus we force them to the conclusion that the truth does not make us kind and courteous, but coarse and rough.

Some, easily excited, are always ready to take up the weapons of warfare. In times of trial they will show that they have not founded their faith on the solid rock....

Let Seventh-day Adventists do nothing that will mark them as lawless and disobedient. Let them keep all inconsistency out of their lives. Our work is to proclaim the truth, leaving the issues with the Lord.

Do all in your power to reflect the light, but do not speak words that will irritate or provoke.—[Manuscript 117a, 1901](#).

[174] **Presenting Truth in Fierce Way**—In the past you have presented the truth in a fierce way, using it as if it were a scourge. This has not glorified the Lord. You have given the people the rich treasures of God's Word, but your manner has been so condemnatory that they have turned from them. You have not taught the truth in the way that Christ taught it. You present it in a way that mars its influence.... Your heart needs to be filled with the converting grace of Christ.—[Letter 164, 1902](#).

**Present the Truth Tenderly**—Let every minister learn to wear the gospel shoes. He who is shod with the preparation of the gospel of peace will walk as Christ walked. He will be able to speak right words, and to speak them in love. He will not try to drive home God's message of truth. He will deal tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence....

In speaking words of reproof, let us put all the Christlike tenderness and love possible into the voice. The higher a minister's position, the more circumspect should he be in word and act.—[Manuscript 127, 1902](#).

**Reclaim Rather Than Condemn**—All whose hearts are in sympathy with the heart of Infinite Love will seek to reclaim, and not to condemn. Christ dwelling in the soul is a spring that never

runs dry. Where He abides, there will be an overflowing of beneficence.—[Thoughts From the Mount of Blessing, 39 \(1896\)](#).

## The Evangelistic Sermon

[175] **Simple Speech; Clarity of Expression**—The Lord wishes you to learn how to use the gospel net. Many need to learn this art. In order for you to be successful in your work, the meshes of your net—the application of the Scriptures—must be close, and the meaning easily discerned. Then make the most of drawing in the net. Come right to the point. Make your illustrations self-evident. However great a man’s knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make its impression on hearts. Urge your students to surrender themselves to God...

Make your explanations clear; for I know that there are many who do not understand many of the things said to them. Let the Holy Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding.

By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. Into what you say put the spirit and life of Christ... To those who hear, the gospel is made the power of God unto salvation. Present the gospel in its simplicity.—[Counsels to Parents, Teachers, and Students, 253-255 \(1913\)](#).

**Attention to Sermon Preparation**—The discourses given upon present truth are full of important matter, and if these discourses are carefully considered before being presented to the people, if they are condensed and do not cover too much ground, if the spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed. The preparation, both in preacher and hearer, has very much to do with the result.

[176] I will here quote a few words that have come under my notice just now: “I always know by the length of Cannon’s sermon whether

he has been much from home during the week,” said one of his flock. “When carefully studied, his discourses are of a moderate length, but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long, and it is equally impossible to get anything out of them which will stick to the memory.”

Another able minister was asked how long he was accustomed to preach. “When I prepare thoroughly, half an hour; when only partially, an hour; but when I enter the pulpit without previous preparation, I go on for any length of time you like; in fact, I never know when to stop.”

Here is another forcible statement: “A good shepherd,” says a writer, “should always have abundance of bread in his scrip, and his dog under command. The dog is his zeal, which he must lead, order, and moderate. His scrip full of bread is his mind full of useful knowledge, and he should ever be in readiness to give nourishment to his flock.”—[Letter 47, 1886](#).

**Guard Spiritual Digestion**—“I do not like to go much beyond the half hour,” said a faithful and earnest preacher, who certainly never gave to his hearers that which cost him nothing in the preparation. “I know that the spiritual digestion of some is but weak, and I should be sorry for my hearers to spend the second half hour in forgetting what I had said in the first, or in wishing that I would cease when I had given them as much as they could carry away.”—[Letter 47, 1886](#).

**Cut Down Your Lengthy Discourses**—Some of your lengthy discourses would have far better effect upon the people if cut up into three. The people cannot digest so much; their minds cannot even grasp it, and they become wearied and confused by having so much matter brought before them in one discourse. Two thirds of such long discourses are lost, and the preacher is exhausted. There are many of our ministers who err in this respect. The result upon them is not good; for they become brain weary and feel that they are carrying heavy loads for the Lord and having a hard time...

The truth is so different in character and work from the errors preached from popular pulpits that when it is brought before the people for the first time, it almost overwhelms them. It is strong meat and should be dealt out judiciously. While some minds are quick

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to catch an idea, others are slow to comprehend new and startling truths which involve great changes and present a cross at every step. Give them time to digest the wonderful truths of the message you bear them.

The preacher should endeavor to carry the understanding and sympathies of the people with them. Do not soar too high, where they cannot follow, but give the truth point after point, slowly and distinctly, making a few essential points, then it will be as a nail fastened in a sure place by the Master of assemblies. If you stop when you should, giving them no more at once than they can comprehend and profit by, they will be eager to hear more, and thus the interest will be sustained.—[Letter 39, 1887](#).

[178] **Reputation of Being an Interesting Speaker**—Put into your work all the enthusiasm that you can. Let your discourses be short. There are two reasons why you should do this. One is that you may gain the reputation of being an interesting speaker. Another is that you may preserve your health.—[Letter 112, 1902](#).

**Sermons With Fresh Ideas**—Never weary the hearers by long discourses. This is not wise. For many years I have been laboring on this point, seeking to have our brethren sermonize less, and devote their time and strength to making important points of truth plain, for every point will be assailed by our opponents. Everyone connected with the work should keep fresh ideas; ... and by tact and foresight bring all that is possible into your work to interest your hearers.—[Letter 48, 1886](#).

**Apply Truth to Heart**—In every address given, let there be an application of truth to the heart, that whosoever may hear shall understand, and that men, women, and youth may become alive unto God.—[Testimonies to Ministers and Gospel Workers, 258 \(1896\)](#).

**Easy to Comprehend**—Preach the Word so that it will be easy to comprehend. Bring the people right to Jesus Christ, in whom their hopes of eternal life are centered.... As you bring to them the Word of God, presenting it in a simple style, the seed will grow, and after a time you will have a harvest. The seed sowing is your work; the propagation of the seed is the Lord's divine work.—[Letter 34, 1896](#).

**Practical Godliness in Every Discourse**—It is harder to reach the hearts of men today than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as

far from salvation as ever. Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical Godliness should find a place in every discourse.—[The Review and Herald, April 23, 1908.](#)

**Preach Realities of the Message**—On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, Archbishop of Canterbury, the Archbishop said to him, “Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary.” “My Lord,” replied Betterton, “with due submission to Your Grace, permit me to say that the reason is plain; it all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real; and you in the pulpit speak of things real as if they were imaginary.”—[Counsels to Parents, Teachers, and Students, 255 \(1913\).](#)

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**No Compromise**—We are not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment. Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of waverings: the world has a right to know what to expect of us.—[Manuscript 16, 1890.](#)

**Our World-wide Message**—We are one in faith in the fundamental truths of God’s Word.... We have a world-wide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work.—[Letter 37, 1887.](#)

**Preaching for a Revival**—Repent, repent, was the message rung out by John the Baptist in the wilderness. Christ’s message to the people was, “Except ye repent, ye shall all likewise perish.” [Luke 13:5.](#) And the apostles were commanded to preach everywhere that men should repent.

The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God’s law, and shall exercise repentance toward God and faith toward the Lord Jesus Christ.—[Manuscript 82, 1894.](#)

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**Comforting, Powerful Preaching**—You should have a clear apprehension of the gospel. The religious life is not one of gloom

and of sadness but of peace and joy coupled with Christlike dignity and holy solemnity. We are not encouraged by our Saviour to cherish doubts and fears and distressing forebodings; these bring no relief to the soul and should be rebuked rather than praised. We may have joy unspeakable and full of glory. Let us put away our indolence and study God's Word more constantly. If we ever needed the Holy Ghost to be with us, if we ever needed to preach in the demonstration of the Spirit, it is at this very time.—[Manuscript 6, 1888](#).

**A Cheerful Present-Truth Message**—Now, just now, we are to proclaim present truth, with assurance and with power. Do not strike one dolorous note; do not sing funeral hymns.—[Letter 311, 1905](#).

**How to Preach on Calamities**—Uplift those who are cast down. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair.—[Testimonies For The Church 7:272 \(1902\)](#).

[181] **Hurry Produces Tame Discourses**—When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work? The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of a worldly nature to take their time and attention.—[Testimonies For The Church 7:251 \(1902\)](#).

**Avoid Sickly Discourses**—Short, plainly made points, avoiding all rambling, will be of the greatest advantage. God would not have you exhaust your energies before you come into the meeting, either in writing or in any other employment, for when you come with a tired mind you give a very imperfect discourse to the people. Put your freshest energies into the work and let not the slightest dullness of imperfectness be seen in any of your efforts.

If from any cause you are tired and exhausted, for Christ's sake do not attempt to give a discourse. Let another who is not thus exhausted speak, short, to the point, or else have a Bible reading; anything but sickly discourses. These will do less harm where all are believers, but when the truth is to be proclaimed before a people who are not in the faith, the speaker must prepare himself for the task. He must not ramble all through the Bible but give a clear, connected discourse, showing that he understands the points he would make.—[Letter 48, 1886](#).

**Artificial Embellishments**—God calls upon the ministers of the gospel not to seek to stretch themselves beyond their measure by bringing forward artificial embellishments, striving for the praise and applause of men, being ambitious for a vain show of intellect and eloquence. Let the minister's ambition be carefully to search the Bible, that they may know as much as possible of God and of Jesus Christ, whom He has sent. The more clearly ministers discern Christ, and catch His spirit, the more forcibly will they preach the simple truth of which Christ is the center.—[The Review and Herald, March 24, 1896.](#)

**“Eloquent” Sermons**—The minister may make a high range [182] into the heavens, by poetical descriptions and fanciful presentations which please the senses and feed the imagination, but which do not touch the common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest. The immediate requirements, the present trials, need present help and strength—the faith that works by love and purifies the soul, not words which have no real influence upon the living daily walk in practical Christianity.

The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in His greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be truths, but too often they are not the food that will fortify them for the daily battles of life.—[Manuscript 59, 1900.](#)

**Introducing Side Issues**—Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that are not essential to salvation....

I have been shown that it is the device of the enemy to divert [183]

men's minds to some obscure or unimportant point, something that is not fully revealed or is not essential to salvation. This is made the absorbing theme, the "present truth," when all the investigations and suppositions only serve to make matters more obscure and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.—[Manuscript 82, 1894](#).

**Preach Testing Truths**—If we allow the mind to take its own course, there will be countless points of difference which may be debated by men who make Christ their hope, and who love the truth in sincerity, and yet who hold opposite opinions upon subjects that are not of real importance. These unsettled questions should not be brought to the front, and urged publicly, but should, if held by any, be done quietly and without controversy....

A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention.—[The Review and Herald, September 11, 1888](#).

**Voice in Sermon Delivery**—Preach short, govern your voice, [See also pp. 665-670, "The Voice of the Gospel Worker."] put all the pathos and melody into it you can, and this terrible exhaustion that is liable to come through long, protracted preaching will be avoided....

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Much of the effect of discourses is lost because of the manner in which they are delivered. The speaker frequently forgets that he is God's messenger, and that Christ and angels are in his audience as listeners. His voice should not be raised to a high key, shouting out the truth as through a trumpet; for this is more nervous power than the calm spirit and power of the Holy Ghost. Jesus, the greatest Teacher the world ever knew, was calm, earnest, and impressive in His discourses. He is our example in all things.—[Letter 47, 1886](#).

**Violent Gesticulations**—The Lord calls upon you to make decided improvement in your manner of presenting the truth. You need not to be sensational. Preach the Word, as Christ, the Son of God, preached the Word. Violent gesticulations detract greatly from the

impressions the truth would make upon human hearts, and lessen the force of the demonstrations of the Spirit of God. They efface the solemn impressions regarding God's Word that holy angels desire shall be made upon minds....

My brother, the Lord has given me a message for you. The gospel minister is engaged in a very solemn, sacred work. In every meeting where the Word of God is taught, angels are present, and those who conduct these meetings are to labor with such solemnity as Christ manifested in His teachings. The right mold must be placed upon every presentation of Bible truth.—[Letter 366, 1906](#).

## Christ the Center of the Message

**Jesus Christ the Great Center of Attraction**—The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message....

[185] The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy. Laborers in the cause of truth should present the righteousness of Christ.—[The Review and Herald, March 20, 1894.](#)

**Lift Up Christ**—Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest.

Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to “the Lamb of God.” Lift Him up, the risen Saviour, and say to all who hear, Come to Him who “hath loved us, and hath given Himself for us.” Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour.—[Gospel Workers, 159, 160 \(1915\).](#)

**In Every Discourse**—More people than we think are longing to find the way to Christ. Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge. Some ministers think that it is not necessary to preach repentance and faith; they take it for granted that their hearers are acquainted with

the gospel, and that matters of a different nature must be presented in order to hold their attention. But many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other. [186]

Theoretical discourses are essential, that people may see the chain of truth, link after link, uniting in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel. Ministers would reach more hearts if they would dwell more upon practical godliness.—[Gospel Workers, 158, 159 \(1915\)](#).

**Preaching Christ From Experience**—It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and the lambs are not fed. Said Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory....

Let us gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines. Thus will the sinner be attracted to Him who is represented as the Chief among ten thousand and the One altogether lovely. The cross of Calvary is a pledge to us of everlasting life. Faith in Christ means everything to the sincere believer. The merits of Jesus blot out transgressions, and clothe us with the robe of righteousness woven in the loom of heaven. The crown of life is presented before us as the honor to be given at the end of the conflict. These precious truths are to be set forth in living characters.—[The Review and Herald, March 19, 1895](#). [187]

**The Themes for Our Discourses**—These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men.—[Letter 86, 1895](#).

His pre-existence, [See also pp. 613-617, "Misrepresentations of the Godhead."] His coming the second time in glory and power,

His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power.—[Letter 83, 1895](#).

**Affirmative Message**—Bear with a certain voice an affirmative message. Lift Him up, the Man of Calvary, higher and still higher. There is power in the exaltation of the cross of Christ....

Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour.—[Letter 65, 1905](#).

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**Sermon Like the Offering of Cain**—Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer. Their testimony was destitute of the saving blood of Christ. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which in itself was acceptable in God's sight. Very good indeed was the fruit; but the virtue of the offering—the blood of the slain lamb, representing the blood of Christ—was lacking. So it is with Christless sermons. By them men are not pricked to the heart; they are not led to inquire, What must I do to be saved? Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world.—[Gospel Workers, 156 \(1915\)](#).

**In a Clear, Simple Manner**—Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John and with touching

simplicity, their hearts aglow with the love of Christ, say, “Behold the Lamb of God, which taketh away the sins of the world.” Strong and earnest appeals should be made to the sinner to repent and be converted.—[The Review and Herald, February 22, 1887](#).

**The Truth as It Is in Jesus**—Teach the simple lessons given by Christ. Tell the story of His life of self-denial and sacrifice, His humiliation and death, His resurrection and ascension, His intercession for sinners in the courts above. In every congregation there are souls upon whom the Spirit of the Lord is moving. Help them to understand what is truth; break the bread of life to them; call their attention to vital questions.

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Many voices are advocating error; let your voice advocate truth. Present subjects that will be as green pastures to the sheep of God’s fold. Do not lead your hearers into waste tracts, where they will be no nearer the fountain of living water than they were before hearing you. Present the truth as it is in Jesus, making plain the requirements of the law and the gospel. Present Christ, the way, the truth, and the life, and tell of His power to save all who come to Him. The Captain of our salvation is interceding for His people, not as a petitioner to move the Father to compassion, but as a conqueror, who claims the trophies of His victory. He is able to save to the uttermost all who come to God by Him. Make this fact very plain.

Unless ministers are guarded, they will hide the truth under human ornamentation. Let no minister suppose that he can convert souls by eloquent sermons. Those who teach others should plead with God to imbue them with His Spirit, and enable them to lift up Christ as the sinner’s only hope. Flowery speeches, pleasing tales, or inappropriate anecdotes do not convict the sinner. Men listen to such words as they would to a pleasant song. The message that the sinner should hear is, “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—[Gospel Workers, 154, 155 \(1915\)](#).

**Christ’s Love Uplifted**—In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse. Make men to know how much Jesus loves them, and what evidences He has given them of His love. What love can equal that which God has manifested for man, by the death of Christ

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on the cross? When the heart is filled with the love of Jesus, this can be presented to the people, and it will affect hearts.—[Letter 48, 1886](#).

**The Cross Foundation of Every Discourse**—The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.—[Gospel Workers, 315 \(1915\)](#).

**Christ and His Righteousness**—Christ and His righteousness—let this be our platform, the very life of our faith.—[The Review and Herald, August 31, 1905](#).

**The Third Angel's Message in Verity**—Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity."—[The Review and Herald, April 1, 1890](#).

[191] **It Presents an Uplifted Saviour**—This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts

above, pleading for those for whom He paid the redemption price of His own lifeblood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits....

For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines.—[Testimonies to Ministers and Gospel Workers, 91-93 \(1896\)](#).

**Christ vs. Penance**—When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing....

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Penances, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion—all these are of no value whatever. The sacrifice of Christ is sufficient; He made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless....

The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful....

Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power.—[The Review and Herald, August 19, 1890](#).

**A Present-Truth Message**—We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief

to many, many souls, and God says to His people, “Go forward.”—[The Review and Herald, July 23, 1889.](#)

[193] **A Message for the Churches and New Fields**—Ministers are to present Christ in His fullness both in the churches and in new fields, that the hearers may have an intelligent faith. The people must be instructed that Christ is unto them salvation and righteousness. It is Satan’s studied purpose to keep souls from believing in Christ as their only hope; for the blood of Christ that cleanseth from all sin is efficacious in behalf of those only who believe in its merit.—[Gospel Workers, 162 \(1915\).](#)

**Some Listening to the Last Sermon**—God would draw minds from the conviction of logic to a conviction deeper, purer, and more glorious. Often human logic has nearly quenched the light that God would have shine forth in clear rays to convince men that the Lord of nature is worthy of all praise and glory, because He is the Creator of all things.

Some ministers err in making their sermons wholly argumentative. There are those who listen to the theory of the truth, and are impressed with the evidences brought out; then, if Christ is presented as the Saviour of the world, the seed sown may spring up and bear fruit to the glory of God. But often the cross of Calvary is not presented before the people. Some may be listening to the last sermon they will ever hear, and the golden opportunity lost, is lost forever. If in connection with the theory of the truth, Christ and His redeeming love had been proclaimed, these might have been won to His side.—[Gospel Workers, 157, 158 \(1915\).](#)

## Prophetic Preaching that Arrests Attention

**Call Attention to Prophecies**—The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God.—[Manuscript 38, 1905](#).

**Prophecy Alone Holds the Answer to the Questions of thinking People**—The prophecies which the great I AM has given in His Word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.

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Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis.

The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble, and men's hearts to fail them for fear.—[Prophets and Kings, 536, 537 \(1916\)](#).

[195] **Give the Trumpet a Certain Sound**—There are many who do not understand the prophecies relating to these days, and they must be enlightened. It is the duty of both watchmen and laymen to give the trumpet a certain sound. Be in earnest, “cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.”—[Letter 1, 1875](#).

**Crowd in Clear-cut Prophetic Truths**—The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed, be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message.

We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, “the Root and the Offspring of David, and the bright and morning Star.”—[Testimonies to Ministers and Gospel Workers, 118 \(1896\)](#).

**In a Fresh, Impressive Way**—Do not let the teaching be done in a dry, abstract way, which has been the manner of teaching in too many cases, but present the truths of God’s Word in a fresh, impressive way....

[196] The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed only to those who reject light and truth. The truth it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to transpire. The third angel’s message must be presented as the only hope for the salvation of a perishing world.—[Letter 87, 1896](#).

**Three Messages Important**—The theme of greatest importance is the third angel’s message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is

essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost.—[Letter 97, 1902](#).

**Prophecy the Foundation of Our Faith**—Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, “Behold the Lamb of God, which taketh away the sin of the world.”

The twenty-fourth chapter of Matthew is presented to me again and again as something that is to be brought to the attention of all. We are today living in the time when the predictions of this chapter are fulfilling. Let our ministers and teachers explain these prophecies to those whom they instruct. Let them leave out of their discourses matters of minor consequence, and present the truths that will decide the destiny of souls.—[Gospel Workers, 148 \(1915\)](#).

**Truths That Concern All Living Today**—We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter. A benediction is pronounced upon those who pay due regard to this communication. The blessing is promised to encourage a study of this book. We are by no means to become weary of looking into it because of its apparently mystical symbols. Christ can give us understanding....

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There should be a closer and more diligent study of the Revelation, and a more earnest presentation of the truths it contains—truths which concern all who are living in these last days.—[Manuscript 105, 1902](#).

**A Message for the Whole World**—The vision that Christ presented to John, presenting the commandments of God and the faith of Jesus, is to be definitely proclaimed to all nations, people, and tongues. The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon.—[Testimonies to Ministers and Gospel Workers, 117 \(1896\)](#).

**Receiving Congregational Response**—Brother -----’s meetings were largely attended, and the people listened to his words with spellbound interest; the interest continued from first to last. With his Bible in his hand, and basing all his arguments on the Word of God, Brother -----traced out before them the prophecies of Daniel and Revelation. His own words were few; he made the Scriptures themselves explain the truth to the people. After giving them the truth, Elder -----would draw an expression of opinion from his congregation. “Now,” he would say, “those who see the truth of what I am saying, raise your hands”; and in response many hands would be raised. I can only poorly represent to you the interest his work has created.—[Letter 400, 1906](#).

[198] **Modern Attitude Toward Prophetic Truth**—As of old, the plain testimony of God’s Word was met with the inquiry, “Have any of the rulers or of the Pharisees believed?” And finding how difficult a task it was to refute the arguments drawn from the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed, and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be “put out of the synagogue.” The message which God had sent for the testing and purification of the church, revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom, and turned away from the heartsearching message of truth.—[The Great Controversy, 380 \(1888\)](#).

**Familiar With Every Line of Prophetic History**—Young men who desire to give themselves to the ministry, or who have already done so, should become familiar with every line of prophetic history.—[Gospel Workers, 98 \(1915\)](#).

**Increased Light on the Prophecies**—Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole.

Do we believe that we are coming to the crisis, that we are living in the very last scenes of the earth’s history? Will we now awaken

and do the work which this time calls for, or will we wait till the things which I have presented come upon us?—[Manuscript 18, 1888](#).

**Prophecies Already Made Plain**—The Lord wants all to understand His providential dealings now, just now, in the time in which we live. There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain. Now the great work from which the mind should not be diverted is the consideration of our personal safety in the sight of God. Are our feet on the rock of ages? Are we hiding ourselves in our only refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as He is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in copartnership with Christ?—[Manuscript 32a, 1896](#).

**Teach Lessons of Christ**—The apostle presents a solemn charge to every minister of the gospel. He arrays them before God and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word, and they are not to show a partiality for merely the prophecies and the argumentative portions of the Scriptures, but the greatest and most important lessons that are given us are those given us by Jesus Christ Himself.—[Manuscript 13, 1888](#).

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## Restraining Without Obscuring Truth

**Strongest Meat Not for Babes**—Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus will have a telling influence upon many minds.

[200] Many souls are hungering for the bread of life. Their cry is, “Give me bread; do not give me a stone. It is bread that I want.” Feed these perishing, starving souls. Let our ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to receive them now.—[The Review and Herald, October 14, 1902.](#)

**Prepare the Soil Before Sowing the Seed**—In laboring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventists; we believe that the seventh day is the Sabbath; we believe in the nonimmortality of the soul. This would often erect a formidable barrier between you and those you wish to reach. Speak to them, as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus.—[Gospel Workers, 119, 120 \(1915\).](#)

**Guard Against Closing the Listeners’ Ears**—Last night in my sleeping hours I seemed to be in meeting with my brethren, listening to One who spoke as having authority. He said: “Many souls will attend this meeting who are honestly ignorant of the truths which will

be presented before them. They will listen and become interested, because Christ is drawing them. Conscience tells them that what they hear is true, for it has the Bible for its foundation. The greatest care is needed in dealing with these souls.

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Do not at the outset press before the people the most objectionable features of our faith, lest you close their ears to which these things come as a new revelation. Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy the new light that is shed on the Word of God, whereas if truth were presented in so large a measure that they could not receive it, some would go away, and never come again. More than this, they would misrepresent the truth.—[The General Conference Bulletin, February 25, 1895.](#)

**Here a Little, and There a Little**—Those who have been educated in the truth by precept and example should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange and wholly unlike that which they have heard from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little.—[Manuscript 95, 1894.](#)

**Take One Point at a Time**—Teachers of the Word of God are not to keep back any part of the counsel of God, lest the people shall be ignorant of their duty and not understand what is the will of God concerning them, and stumble and fall into perdition. But while the teacher of truth should be faithful in presenting the gospel, let him never pour out a mass of matter which the people cannot comprehend because it is new to them and hard to understand. Take one point at a time, and make that one point plain, speaking slowly and in a distinct voice. Speak in such a way that the people shall see what is the relation of that one point to other truths of vital

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importance.... It will be difficult to create prejudice in the hearts of those who are seeking for truth as for hidden treasure, if the speaker will hide himself in Christ; for he will then reveal Christ, not himself.—[Manuscript 39, 1895](#).

**Dwell on the Affirmative Truths**—Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart consecration. Keep your lamps trimmed and burning; and let bright rays shine forth, that men, beholding your good works, may be led to glorify your Father which is in heaven.

The Great Teacher held in His hand the entire map of truth, but He did not disclose it all to His disciples. He opened to them those subjects only which were essential for their advancement in the path to heaven. There were many things in regard to which His wisdom kept Him silent. As Christ withheld many things from His first disciples, knowing that then it would be impossible for them to comprehend them, so today he withholds many things from us, knowing the capacity of our understanding.—[The Review and Herald, April 23, 1908](#).

## Truth-Teaching Devices

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**Christ's Parables and Symbols**—We should seek to follow more closely the example of Christ, the great Shepherd, as He worked with His little company of disciples, studying with them and with the people the Old Testament Scriptures. His active ministry consisted not merely in sermonizing but in educating the people. As He passed through villages, He came in personal contact with the people in their homes, teaching, and ministering to their necessities. As the crowds that followed Him increased, when He came to a favorable place, He would speak to them, simplifying His discourses by the use of parables and symbols.—[Letter 192, 1906](#).

**Charts Should Be Used**—You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. And these illustrations should be made still more impressive by words showing the importance of obedience.—[Letter 51, 1902](#).

**Prophecies Taught by Simple, Inexpensive Charts**—The use of charts is most effective in explaining the prophecies relating to the past, the present, and the future. But we are to make our work as simple and inexpensive as possible. The truth is to be explained in simplicity. In no case are we to follow the example of outward display set by the world.—[Manuscript 42, 1905](#).

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**Effective Use of Appropriate Devices**—Elder S is now making an effort in Oakland.... He has pitched his tent in a central location and has secured a good hearing, better than we had expected.

Brother S is an intelligent evangelist. He speaks with the simplicity of a child. Never does he bring any slur into his discourses.

He preaches directly from the Word, letting the Word speak to all classes. His strong arguments are the words of the Old and the New Testaments. He does not seek for words that would merely impress the people with his learning, but he endeavors to let the Word of God speak to them directly in clear, distinct utterance. If any refuse to accept the message, they must reject the Word.

Brother S dwells especially upon the prophecies in the books of Daniel and the Revelation. He has large representations of the beasts spoken of in these books. These beasts are made of papier-mache, and by an ingenious invention, they may be brought at the proper time before the congregation. Thus he holds the attention of the people, while he preaches the truth to them. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions.—[Letter 326, 1906](#).

**A Sound Pedagogical Principle**—The labors of Elder S remind me of the labors put forth in 1842 to 1844. He uses the Bible, and the Bible alone, to prove the truth of his arguments. He presents a plain “Thus saith the Lord.” Then if any oppose his words, he makes it plain that they must have their controversy not with him.

[205] He has large lifelike representations of the beasts and symbols in Daniel and the Revelation, and these are brought forward at the proper time to illustrate his remarks. Not one careless or unnecessary word escapes his lips. He speaks forcibly and solemnly. Many of his hearers have never before heard discourses of so solemn a nature. They manifest no spirit of levity, but a solemn awe seems to rest upon them.—[Letter 350, 1906](#).

**Catholics Attracted by Symbols**—Elder S is arousing a good interest by his meetings. People of all classes come out to hear, and to see the life-size images that he has of the beasts of Revelation. A great many Catholics come to hear him.—[Letter 352, 1906](#).

**Methods to Be Used in Closing Work**—I am pleased with the manner in which our brother [Elder S] has used his ingenuity and tact in providing suitable illustrations for the subjects presented—representations that have a convincing power. Such methods will be used more and more in this closing work.—[Manuscript 105, 1906](#).

**Young Men Study How to Present Symbolic Truth**—The Lord has been working with Elder S, teaching him how to give

to the people this last warning message. His method of making the words of the Bible prove the truth for this time, and his use of the symbols presented in Revelation and Daniel, are effective. Let the young men learn as for their lives what is truth and how it should be presented. We are living in the last days of the great conflict; the truth alone will hold us securely in this time of trouble. The way should be prepared for Elder S to give the message, and our young men should attend his evening meetings.—[Letter 349, 1906](#).

**Workers to Originate Devices**—Let the workers for God manifest tact and talent, and originate devices by which to communicate light to those who are near and to those who are afar off.... Time has been lost, golden opportunities have been unimproved, because men have lacked clear, spiritual eyesight, and have not been wise to plan and devise means and ways whereby they might preoccupy the field before the enemy had taken possession.—[The Review and Herald, March 24, 1896](#).

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**Devices to Teach, Not Entertain**—By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God. But when the worker makes his labors so expensive that others are unable to secure from the treasury sufficient means to support them in the field, he is not working in harmony with God's plan.

The work in the large cities is to be done after Christ's order, not after the order of a theatrical performance. It is not a theatrical performance that glorifies God, but the presentation of the truth in the love of Christ.—[Testimonies For The Church 9:142 \(1909\)](#).

## Stories, Anecdotes, Jestings, and Joking

[See also pp. 641-644, “Avoid Jestings And Joking.”]

[207] **An Ambassador for Christ**—The minister of the gospel who is a laborer together with God, will learn daily in the school of Christ.... No light, trifling words will fall from his lips; for is he not an ambassador for Christ, bearing a divine message to perishing souls? All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ. He is weighed down by the burden he feels for souls. Constantly his heart is drawn out in prayer to God for the gift of His grace, that he may be a faithful steward. He prays to be kept pure and holy, and then refuses to rush heedlessly into temptation.

He heeds the injunction, “As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy”.... Keeping close to his Master, he receives words from Him to speak to the people. Lifting as Christ lifts, loving as Christ loves, working as Christ works, he goes about doing good. He strives with all his power for self-improvement, that by precept and example he may lead others to a purer, higher, nobler life.—[The Review and Herald, January 21, 1902.](#)

**Leave a Solemn Impression**—Ministers are not to preach men’s opinions, not to relate anecdotes, get up theatrical performances, not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the Word. Let them not bring levity into the work of the ministry, but let them preach the Word in a manner that will leave a most solemn impression upon those who hear.—[The Review and Herald, September 28, 1897.](#)

**Impress Strangers With Character of the Truth**—It is God’s will that all parts of His service shall be managed in an orderly, becoming manner, which will impress those strangers who may

attend, as well as the regular attendants, with the elevated, ennobling character of the truth and its power to cleanse the heart.

In His providence God impresses people to attend our tent meetings and church services. Some come from curiosity, others to criticize or ridicule. Often they are convicted of sin. The word spoken in the spirit of love makes a lasting impression on them. How carefully, then, should these meetings be conducted. The words spoken should be of authority, that the Holy Spirit can impress them on minds. The speaker who is controlled by the Spirit of God has a sacred dignity, and his words are a savor of life unto life. Let not unsuitable illustrations or anecdotes be introduced into the discourse. Let the words spoken be for the edification of the hearers.—[Letter 19, 1901](#).

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**The Illustrations Christ Used**—His [Christ’s] messages of mercy were varied to suit His audience. He knew “how to speak a word in season to him that is weary”; for grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds, and surprised them with illustrations that won their attention.

Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep,—with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ’s illustrations constantly repeated His lessons.—[The Desire of Ages, 254 \(1898\)](#).

**Depreciating the Message**—We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of truth to the people, solemn, sacred truth. Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the Word of God to the people.—[The Review and Herald, February 22, 1887](#).

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**Very Cheap Fodder**—There are men who stand in the pulpits as shepherds, professing to feed the flock, while the sheep are starving for the bread of life. There are long-drawn-out discourses, largely made up of the relation of anecdotes; but the hearts of the hearers are not touched. The feelings of some may be moved, they may shed a few tears, but their hearts are not broken. The Lord Jesus has been present when they have been presenting that which was called sermons, but their words were destitute of the dew and rain of heaven. They evidenced that the anointed ones described by Zechariah (see [chapter 4](#)) had not ministered to them that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves into the golden bowls, to flow forth into the lamps, the churches. This is the work of every true, devoted servant of the living God. The Lord God of heaven cannot approve much that is brought into the pulpit by those who are professedly speaking the word of the Lord. They do not inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people.—[Testimonies to Ministers and Gospel Workers, 336, 337 \(1896\)](#).

[210] **Strange Fire**—The object of your ministerial labors is not to amuse. It is not to convey information alone, not merely to convince the intellect. The preaching of the Word should appeal to the intellect and impart knowledge, but it comprises much more than this. The heart of the minister must reach the hearts of the hearers. Some have adopted a style of preaching that does not have a right influence....

The minister is using strange fire when he mixes storytelling with his discourses.... You have men of all classes of minds to meet, and as you deal with the Sacred Word, you should manifest earnestness, respect, reverence. Let not the impression be made upon any mind that you are a cheap, surface speaker. Weed out storytelling from your discourses. Preach the Word. You would have had more sheaves to bring to the Master if you had constantly preached the Word. You little understand the soul's great need and longing. Some are wrestling with doubt, almost in despair, almost hopeless....

God is offended when His representatives descend to the use of cheap, trifling words. The cause of truth is dishonored. Men judge

of the whole ministry by the man whom they hear, and the enemies of the truth will make the most of his errors.—[Letter 61, 1896](#).

**Hungry for the Bread of Life**—Keep your stories to yourself. The people are not soul-hungry for these, but they want the bread of life, the word that liveth and abideth forever. What is the chaff to the wheat?—[Letter 61, 1896](#).

**Burden of Conviction Lost by Cheap Nonsense**—After a good work has been done, the ones who have been awakened to a sense of sin should be taught how to take hold of the arm of the Lord. But if the good impressions made are not followed up with true, earnest efforts, no permanent good is accomplished. The result might be very different, did not a desire for amusement divert the mind from the contemplation of serious things....

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Amusement is not to be interwoven with instruction in the Scriptures. When this is done, the hearers, amused by some cheap nonsense, lose the burden of conviction. The opportunity passes away, and no one is drawn by the cords of love to the Saviour.—[Manuscript 83, 1901](#).

**Free From Cheap, Common Expressions**—The messages of truth are to be kept entirely free from cheap, common words of human devising. Thus forcible impressions will be made upon hearts. Let not our ministers cherish the idea that they must bring forth something new and strange, or that cheap, common expressions will give them influence. Ministers are to be the mouthpiece of God, and they must eradicate from their speech every expression that is cheap or common. Let them be careful lest by attempting during their discourse to cause laughter, they dishonor God.

Our message is a solemn and sacred one, and we must watch unto prayer. The words uttered must be of such a character that through them God can make an impression on heart and mind. Let the ministers of the gospel be sanctified through the truth.—[Letter 356, 1906](#).

## False Tests and Man-Made Standards

[212] **Teach Fundamental Truths**—Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth.

The commandment of God that has been almost universally made void, is the testing truth for this time.... The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth.

It is the desire and plan of Satan to bring in among us those who will go to great extremes—people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law—judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbathkeepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice.

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers,

evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that His followers might be one as He and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.—[The Review and Herald, May 29, 1888.](#) [213]

**Little Fables—Not Worth a Straw**—We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again till someone thinks he must bring in something original. He brings in little fables which are not worth a straw. These he brings forward as tests God has given, when Satan has originated them to divert minds from the true tests God has given.—[The General Conference Bulletin, April 16, 1901.](#)

**New and Strange Human Tests**—No one is to put truth to the torture by placing a forced, mystical construction upon the Word. Thus some are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and all connected with this great memorial is to be kept before the people.—[Manuscript 82, 1894.](#)

**Freedom From Human Suppositions**—The work of God is a great work. Wise men are needed, to keep Bible principles free from a particle of worldly policy. Every worker is being tested. Paul speaks of those who bring to the foundation wood, hay, and stubble. This represents those who bring in as truth that which is not truth, even their own suppositions and fabrications. If these souls are saved, it will be as by fire, because they conscientiously thought they were working in harmony with the Word. They will only be as brands snatched out of the burning. [214]

The work which might have been pure, elevated, and noble, has been mingled with fallacies brought in by men. Thus the beauty of the truth has been marred. Nothing stands forth untainted by selfishness. The mingling of these fallacies with the work of God makes that which should stand out clearly and distinctly before the world, a jumble of conflicting principles in its practical working.—[Letter 3, 1901.](#)

**Preach the Word**—I have words to speak to the young men who have been teaching the truth. *Preach the Word*. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, “In vain they do worship Me, teaching for doctrines the commandments of men.” [Matthew 15:9](#). They presented to the people traditions, suppositions, and fables of all kinds. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the traditions of men.

Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God’s Word, they will be as those represented in the last chapter of Revelation.

[215] Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the mines of heavenly truth, and secure the riches which mean life eternal to the receiver. Precious treasure will be secured by those who study God’s Word with earnestness, for heavenly angels will direct the search.—[Manuscript 82, 1894](#).

**When Men Weave in Human Threads**—When men begin to weave in the human threads to compose the pattern of the web, the Lord is in no hurry. He waits until men shall lay down their own human inventions and will accept the Lord’s way and the Lord’s will.—[Letter 181, 1901](#).

**Making a World of an Atom**—O how many might do a noble work in self-denial and self-sacrifice, who are absorbed in the little things of life! They are blind and cannot see afar off. They make a world of an atom and an atom of a world. They have become shallow streams, because they do not impart to others the water of life.—[Manuscript 173, 1898](#).

**Message Impaired by One-Idea Men**—There was precious talent in the church at -----, but God could not use these brethren until they were converted. There were some who had capabilities to help the church, but who needed first to set their own hearts in order. Some had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others. Thus a spirit of criticism, fault-finding, and dissension had come in,

which had been a great injury to the church. And the impression was given to unbelievers that Sabbathkeeping Adventists were a set of fanatics and extremists, and that their peculiar faith rendered them unkind, uncourteous, and really unchristian in character. Thus the course of a few extremists prevented the influence of the truth from reaching the people.

Some were making the matter of dress of first importance, criticizing articles of dress worn by others, and standing ready to condemn everyone who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed.

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These one-idea men can see nothing except to press the one thing that presents itself to their minds. Years ago we had to meet this same spirit and work. Men arose claiming to have been sent with a message condemning pictures, and urging that every likeness of anything should be destroyed. They went to such lengths as even to condemn clocks which had figures, or “pictures,” upon them....

A few in ----- had gone so far as to burn all the pictures in their possession, destroying even the likenesses of their friends. While we had no sympathy with these fanatical movements, we advised that those who had burned their pictures should not incur the expense of replacing them. If they had acted conscientiously, they should be satisfied to let the matter rest where it was. But they ought not to require others to do as they had done. They should not endeavor to be conscience for their brethren and sisters.—[Historical Sketches](#), 211, 212 (1886).



**Section 8—Preaching the Distinctive  
Truths**

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## Heralding the Second Advent

**Rouse People to Preparation**—We are living in the close of this earth's history.... Prophecy is fulfilling. Soon Christ will come with power and great glory. We have no time to lose. Let the message sound forth in earnest words of warning.

We must persuade men everywhere to repent and flee from the wrath to come. They have souls to save or to lose. Let there be no indifference in this matter. The Lord calls for workers who are filled with an earnest, decided purpose. Tell the people to be instant in season and out of season. With the words of life upon your lips go forth to tell men and women that the end of all things is at hand.

Let us keep our souls in the love of God. The note of warning must be given. The truth must not languish upon our lips. We must rouse people to immediate preparation, for we little know what is before us. My faith is as strong as ever that we are living in the last remnant of time. Let every teacher present an open door before all who will come to Jesus, repenting of their sins.—[Letter 105, 1903](#).

[218] **Proclaim It in Every Land**—I have been instructed to trace words of warning for our brethren and sisters who are in danger of losing sight of the special work for this time.... In every land we are to herald the second coming of Christ, in the language of the revelator proclaiming: “Behold, He cometh with clouds; and every eye shall see Him.”—[Testimonies For The Church 8:116 \(1904\)](#).

The time has come when the message of Christ's soon coming is to sound throughout the world.—[Testimonies For The Church 9:24 \(1909\)](#).

**Message, “The Lord Is Coming”**—The Lord is coming. Lift up your heads and rejoice. Oh, we would think that those who hear the joyful news, who claim to love Jesus, would be filled with joy unutterable and full of glory. This is the good, the joyful news which should electrify every soul, which should be repeated in our homes, and told to those whom we meet on the street. What more joyful news can be communicated! ...

The voice of the true watchman needs now to be heard all along the line, “The morning cometh, and also the night.” The trumpet must give a certain sound, for we are in the great day of the Lord’s preparation.—[Letter 55, 1886](#).

**No Time to Lose**—Sound an alarm through the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls who are in error. According to the truth that we have received above others, we are debtors to impart the same to them.

We have no time to lose. The powers of darkness are working with intense energy, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do, but soon it will be more difficult than we imagine....

The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us? [219]

The Lord is coming. We hear the footsteps of an approaching God, as He comes to punish the world for its iniquity. We are to prepare the way for Him by acting our part in getting a people ready for that great day.—[The Review and Herald, November 12, 1914](#).

**Living Power Must Attend Message**—Living power must attend the message of Christ’s second appearing. We must not rest until we see many souls converted to the blessed hope of the Lord’s return. In the days of the apostles the message that they bore wrought a real work, turning souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe it. Waiting, watching, working, praying, warning the world—this is our work....

All heaven is astir, engaged in preparing for the day of God’s vengeance, the day of Zion’s deliverance. The time of tarrying is almost ended. The pilgrims and strangers who have so long been

seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! Rapidly we are nearing the time when Christ will come to gather His redeemed to Himself.—[The Review and Herald, November 13, 1913.](#)

[220] **All Discourses in Light of Christ's Coming**—The truths of prophecy are bound up together, and as we study them, they form a beautiful cluster of practical Christian truth. All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God. His coming is our hope. This hope is to be bound up with all our words and works, with all our associations and relationships.—[Letter 150, 1902.](#)

**Key to History**—An understanding of the hope of Christ's second coming is the key that unlocks all the history that follows, and explains all the future lessons.—[Letter 218, 1906.](#)

**Effect of Preaching the Second Advent**—The second coming of the Son of man is to be the wonderful theme kept before the people. Here is a subject that should not be left out of our discourses. Eternal realities must be kept before the mind's eye, and the attractions of the world will appear as they are, altogether profitless as vanity. What are we to do with the world's vanities, its praises, its riches, its honors, or its enjoyments?

We are pilgrims and strangers who are waiting, hoping, and praying for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. If we believe this and bring it into our practical life, what vigorous action would this faith and hope inspire; what fervent love one for another; what careful holy living for the glory of God; and in our respect for the recompense of the reward, what distinct lines of demarcation would be evidenced between us and the world.—[Manuscript 39, 1893.](#)

**Keep It Before the People**—The truth that Christ is coming should be kept before every mind.—[Letter 131, 1900.](#)

[221] **A Caution Against Time-Setting Expressions**—The times and seasons God has put in His own power. And why has not God given us this knowledge?—Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to be engrossed with speculations in regard to the times and the

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seasons which God has not revealed. Jesus has told His disciples to “watch,” but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for “of that day and hour knoweth no man.” You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years.... We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.—[The Review and Herald, March 22, 1892.](#)

## The Sanctuary Truth

**The Foundation of Our Faith**—The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.—[Letter 208, 1906](#).

[222] **The Center of Christ's Atoning Work**—The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.—[The Great Controversy, 488, 489 \(1888\)](#).

**The Key to a Complete System of Truth**—The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people.—[The Great Controversy, 423 \(1888\)](#).

**Eyes Fixed on Sanctuary**—As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. This subject sheds great light on our present position and work, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” [223]

Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God’s people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where He is interceding for His people.—[The Review and Herald, November 27, 1883.](#)

**The Central Truth in a Simple Theology**—In every school established the most simple theory of theology should be taught. In this theory, the atonement of Christ should be the great substance, the central truth. The wonderful theme of redemption should be presented to the students.—[Manuscript 156, 1898.](#)

**Seriousness of Sanctuary Truth**—While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness.—[The Review and Herald, April 8, 1890.](#) [224]

**Preaching the Sanctuary Doctrine Endorsed by Holy Spirit**—For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been presented,

the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.—[Manuscript 125, 1907](#).

**False Theories Regarding the Sanctuary**—In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?—[The Review and Herald, May 25, 1905](#).

[225] **Contest Over Distinguishing Truth**—The time is near when the deceptive powers of satanic agencies will be fully developed. On one side is Christ, who has been given all power in heaven and earth. On the other side is Satan, continually exercising his power to allure, to deceive with strong, spiritualistic sophistries, to remove God out of the places that He should occupy in the minds of men.

Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.—[Special Testimonies, Series B, 7:17](#). (1905).

## Presenting the Law and the Sabbath

**Our Special Message**—The Lord has a special message for His ambassadors to bear. They are to give the people the warning, calling upon them to repair the breach that has been made by the Papacy in the law of God. The Sabbath has been made a nonentity, an unessential requirement, which human authority can set aside. The holy day of the Lord has been changed to a common working day. Men have torn down God’s memorial, placing a false rest day in its stead.—[Manuscript 35, 1900](#).

**The Last Message to the World**—The last message of warning to the world is to lead men to see the importance that God attaches to His law. So plainly is the truth to be presented that no transgressor, hearing it, shall be excusable in failing to discern the importance of obedience to God’s commands. [226]

I am instructed to say, Gather from the Scriptures the proofs that God has sanctified the seventh day, and let these proofs be read before the congregation. Let those who have not heard the truth be shown that all who turn aside from a plain “Thus saith the Lord,” must suffer the result of their course. In all ages the Sabbath has been the test of loyalty to God. “It is a sign between Me and the children of Israel forever,” the Lord declares.—[Gospel Workers, 148, 149 \(1915\)](#).

**The Deciding Question for Whole World**—The light concerning the binding claims of the law of God is to be presented everywhere. This is to be a deciding question. It will test and prove the world.—[Special Testimonies, Series A, 7:17, 18. \(1874\)](#).

**The Build-up in New Fields**—I have had to break off writing to have an interview with Brother \_\_\_\_\_. He is in some perplexity.... He wished to know how to present the truth in entering new fields, whether the Sabbath should be presented first.

I told him that the best and wisest plan would be to dwell upon subjects that would arouse the conscience. He could talk to them upon practical godliness; devotion and piety; and present the self-

denial, self-sacrificing life of Jesus as our example until they will see the contrast in their self-indulgent life, and become dissatisfied with their unchristian lives.

[227] Then present to them the prophecies; show them the purity and binding claims of the Word of God. Not one jot or tittle of this law is to lose its force, but hold its binding claims on every soul to the end of time. When the law of God is made void; when the Christian world is joined to the Catholic and the worldly, in making of none effect the commandments of God, then God's chosen people arise to defend the law of Jehovah.

This is the guile that Paul used; this is the wisdom of the serpent; the harmlessness of the dove. When we come to a community that is acquainted with our faith, this cautious course need not to be pursued, but in every case special efforts should be made to come close to hearts by personal efforts. Avoid running down the churches; do not let the people receive the idea that your work is to tear down, but to build up, and to present the truth as it is in Jesus. Dwell much upon the necessity of vital godliness.—[Letter 2, 1885](#).

**Broaching the Sabbath in New Fields**—The message of truth is new and startling to the people of this country [Australia]. The Bible doctrines presented are as a new revelation, and they really look upon the sentiments advanced as infidelity. In presenting the Sunday question, or the union of church and state, handle it carefully. It will not answer to present the strong positions that have been and will of necessity be presented in America.

[228] These subjects must be broached guardedly. We have not as yet obtained standing place in this country. The enemy of all righteousness has been and still is working by every device he can invent to hinder the work that ought to be done in enlightening and educating the people; his forces are increasing. Delays have been giving Satan advantage of the situation, and these delays have caused the loss of many souls. The Lord is not pleased with the retarding of the work. Every delay renders more difficult the work that must be done, because advantage is given for Satan to preoccupy the field, and prepare for determined resistance.

The tardy movements of our people in raising the standard in our large cities are not in harmony with the light given of God. A glimmering of light has been shining in the cities, but just enough to

make the false shepherds feel that it is time for them to be actively at work in presenting fables and falsehoods to turn the people away from the message of truth. Some little effort has been made, but men and money are not furnished to do the work. Satan has worked and will work with his lying wonders, and strong delusions will be accepted where the banner of truth should have been uplifted. Now the fact that God's people that know the truth have failed to do their duty according to the light given in the Word of God, makes it a necessity for us to be more guarded, lest we offend unbelievers before they have heard the reasons of our faith in regard to the Sabbath and Sunday....

There is need now to give to the people patient, kind instruction; the education of a lifetime is not to be readily counteracted; great tact and patient effort are needed by those who shall present the truth in any manner.—[Manuscript 95, 1894](#).

**Defer Its Presentation**—You should not feel it your duty to introduce arguments upon the Sabbath question as you meet the people. If persons mention the subject, tell them that this is not your burden now. But when they surrender heart and mind and will to God, they are then prepared candidly to weigh evidence in regard to these solemn, testing truths.—[Letter 77, 1895](#).

**Caution Against Undue Delay**—Caution is needed; but while some of the workers are guarded, and make haste slowly, if there are not united with them in the work those who see the necessity of being aggressive, very much will be lost; opportunities will pass, and the opening providence of God will not be discerned. [229]

When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away....

Frequently when a congregation is at the very point where the heart is prepared for the Sabbath question, it is delayed through fear of the consequences. This has been done, and the result has not been good.—[Letter 31, 1892](#).

**In a Brief Campaign**—When you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until everything else is presented, supposing that you thus pave the way for it. Lift up the standard, the commandments of God, and the faith of Jesus. Make this the important theme. Then, by your

strong arguments, make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching.

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The present truth is to be our burden. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.—[Testimonies For The Church 6:61 \(1900\)](#).

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**Life and Death Message**—We are as a people in danger of giving the third angel's message in such an indefinite manner that it does not impress the people.... Our message is a life-and-death message, and we must let this message appear as it is,—the great power of God. Then the Lord will make it effectual. We are to present it in all its telling force.—[Letter 209, 1899](#).

**Message Not Muffled**—Satan has devised a state of things whereby the proclamation of the third angel's message shall be bound about. We must beware of his plans and methods. There must be no toning down of the truth, no muffling of the message for this time. The third angel's message must be strengthened and confirmed. The eighteenth chapter of Revelation reveals the importance of presenting the truth in no measured terms but with boldness and power.... There has been too much beating about the bush in the proclamation of the third angel's message. The message has not been given as clearly and distinctly as it should have been.—[Manuscript 16, 1900](#).

**As Christ Presented the Law**—Christ presented the principles of the law of God in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections.—[The Review and Herald, September 13, 1906](#).

**Paul Adapted His Methods**—To the Gentiles, he [Paul] preached Christ as their only hope of salvation, but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer

in the costly sacrifice to manifest the love of God to man, in the most eloquent simplicity he showed that love for all mankind—Jew and Gentile—that they might be saved by surrendering their hearts to Him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of their obedience. This was the manner of his working—adapting his methods to win souls.—[Special Testimonies, Series A, 6:55](#). (1895).

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**First the Fundamental Principles**—Do not make prominent those features of the message which are a condemnation of the customs and practices of the people, until they have opportunity to know that we are believers in Christ, that we believe in His divinity and in His pre-existence. Let the testimony of the world’s Redeemer be dwelt upon.—[Testimonies For The Church 6:58](#) (1900).

**We Preach the Gospel**—Let the outsiders understand that we preach the gospel as well as the law, and they will feast upon these truths, and many will take their stand for the truth.—[Letter 1, 1889](#).

**Will Convict of Sin**—The law and the gospel, revealed in the Word, are to be preached to the people; for the law and the gospel, blended, will convict of sin. God’s law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom “dwelleth all the fullness of the Godhead bodily.” The glory of the gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus both the law and the gospel are blended. In no discourse are they to be divorced.—[Manuscript 21, 1891](#).

The religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left *out* Christ and His matchless love, and brought in the theories and reasonings, preached arguments.—[Manuscript 24, 1890](#).

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**They Go Hand in Hand**—If we would have the spirit and power of the third angel’s message, we must present the law and the gospel together, for they go hand in hand.—[Gospel Workers, 161](#) (1915).

**Reinforce the Message With Literature**—The days in which we live are times that call for constant vigilance, times in which God’s people should be awake to do a great work in presenting the

light on the Sabbath question.... This last warning to the inhabitants of the earth is to make men see the importance God attaches to His holy law. So plainly is the truth to be presented that no transgressor, hearing it, shall fail to discern the importance of obedience to the Sabbath commandment....

There is work for all to do in order that the simple truths of the Word of God may be made known. The words of Scripture should be printed and published just as they read. It would be well if the nineteenth and the greater portion of the twentieth chapters of Exodus, with verses twelve to eighteen of the thirty-first chapter, were printed just as they stand. Crowd these truths into small books and pamphlets, and let the word of God speak to the people. When a discourse concerning the law is preached that is right to the point, if you have any means of doing so, get it into a printed leaflet. Then when those who plead for Sunday laws meet you, place these leaflets in their hands. Tell them that you have no discussion over the Sunday question, for you have a plain “Thus saith the Lord” for the keeping of the seventh day.—[The Review and Herald, March 26, 1908.](#)

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**Make the Distinguishing Mark Prominent**—We are to give to the world a manifestation of the pure, noble, holy principles that are to distinguish the people of God from the world. Instead of the people of God becoming less and less definitely distinguished from those who do not keep the seventh-day Sabbath, they are to make the observance of the Sabbath so prominent that the world cannot fail to recognize them as Seventh-day Adventists.—[Manuscript 162, 1903.](#)

**Called to Expose Man of Sin**—In the very time in which we live the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord.—[Testimonies to Ministers and Gospel Workers, 118 \(1903\).](#)

**A Distinct People With a Testing Message**—The Lord has been pleased to give His people the third angel’s message as a testing message to bear to the world. John beholds a people distinct and separate from the world, who refuse to worship the beast or

his image, who bear God's sign, keeping holy His Sabbath—the seventh-day to be kept holy as a memorial of the living God, the Creator of heaven and earth. Of them the apostle writes, “Here are they that keep the commandments of God, and the faith of Jesus.”—[Letter 98, 1900](#).

**The Mark of the Beast**—When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome,—“the mark of the beast.” And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive “the mark of the beast.”—[The Great Controversy, 449 \(1888\)](#).

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**Reception of Mark of the Beast Future**—The change of the Sabbath is the sign or mark of the authority of the Romish church. Those who, understanding the claims of the fourth commandment, choose to observe the false sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal sabbath, which has been accepted by the world in the place of the day of God's appointment.

No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.

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With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin.—[Manuscript 51, 1899](#).

**When Seal of God Is Refused**—If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls “My holy day,” you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.—[The Review and Herald, July 13, 1897](#).

**As a Result of Disregard of Light**—God has given men the Sabbath as a sign between Him and them, as a test of their loyalty. Those who, after the light regarding God’s law comes to them, continue to disobey and exalt human laws above the law of God in the great crisis before us will receive the mark of the beast.—[Letter 98, 1900](#).

[236] **Caution in Presenting the Sunday Question**—[We are] not to provoke those who have accepted this spurious sabbath, an institution of the Papacy in the place of God’s holy Sabbath. Their not having the Bible arguments in their favor makes them all the more angry and determined to supply the place of arguments that are wanting in the Word of God by the power of their might. The force of persecution follows the steps of the dragon. Therefore great care should be exercised to give no provocation.—[Letter 55, 1886](#).

**Let the Truth Do the Cutting**—Satan’s efforts against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ’s day the chief priests and rulers stirred up the people against Him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would

never have thought of had they not been imbued with the animosity of professed Christians against the truth.

And what course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit.—[The Review and Herald, October 14, 1902.](#)

**A Call to Enlighten the Masses**—I have been shown that Satan is stealing a march upon us. The law of God, through the agency of Satan, is to be made void. In our land of boasted freedom, religious liberty will come to an end. The contest will be decided over the Sabbath question, which will agitate the whole world.

Our time for work is limited, and God calls us as ministers and people to be minutemen. Teachers as wise as serpents and as harmless as doves must come to the help of the Lord, to the help of the Lord against the mighty. There are many who do not understand the prophecies relating to these days, and they must be enlightened.—[Letter 1, 1875.](#)

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## Meeting Sabbathkeeping Problems

**No Cause to Worry or Fear**—Often when our workers present the testing Sabbath truth to the people, some stand hesitating for fear of bringing poverty and hardship upon themselves and their families. They say, Yes, I see what you are trying to show me in regard to the observance of the seventh-day Sabbath; but I am afraid if I keep the Sabbath I shall lose my position, and shall not be able to provide for my family. And so, many keep their worldly position and disobey the command of God. But these scriptures [[Luke 12:1-7](#)] teach us that the Lord knows all about our experiences; He understands about our inconveniences; and He has a care for all who follow on to know the Lord. He will never allow His children to be tempted above that they are able to bear.

Christ declared to His disciples: “Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?”

[238] Holding up before them the lily of the field in its beauty and purity, the Saviour continued: “Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith?”

“And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.”

Christ is here teaching a precious lesson in regard to His service. Whatever experiences may come to you, He says, serve God. Whatever inconveniences and hardships you may encounter, trust in the Lord. We have no cause to worry and fear if we take our position for the truth, that we and our families will suffer. To do this is to manifest unbelief in God. “Your Father knoweth that ye have need of these things,” the Saviour says. If we would study the Word more faithfully, we would increase in faith.—[Manuscript 83, 1909](#).

**Time to Extend a Helping Hand**—It is an important time now for these localities where an interest has been awakened. A large number ... are in the valley of decision. O that the Lord will give to His servants wisdom to speak to these souls such words as shall give them courage to confess the truth and surrender their will, their heart’s entire devotion, to God. We pray that the Lord will inspire with faith these souls who are convinced of the truth, that the seventh day is the Sabbath of the Lord, that they shall not confer with their own feelings and let the enemy lead them to decide that the sacrifice is too great. [239]

They will suffer loss in temporal matters, and a helping hand must not be wanting. Many ask, “How can we support our families? We shall lose our positions as soon as we decide to keep holy the seventh day and do no work on the Sabbath. Our families, shall they starve?” What can we say? Poverty and want are seen everywhere, and honest souls know not what to do. They dare not venture out; yet they are fully convinced that the seventh day is the Sabbath of the Lord. They know that God blessed the seventh day and set it apart for man to observe as a memorial of His creating of the world in six days and His rest upon the seventh day.

When we see the difficulties standing like mountains before their souls, the prospect of want to themselves and children staring them in the face, our hearts are pained. Many a one says, “I want to observe the seventh day, but as soon as I state to my employer that I have decided to keep the Sabbath, I shall be discharged.” Hundreds are waiting to step into any place made vacant. I am sorely troubled. All we can do is to encourage them to have faith, and pray for them. Oh, sometimes I wish I had a million dollars. I could use every dollar in this work....

Many become decided transgressors of God's holy law as the result of union, concord, and co-operation with companions who are instruments of Satan. God sends them light to undeceive them, but they refuse to take the Word of God as it reads. They accept error, choosing the lies of Satan rather than a "Thus saith the Lord." And these advocates of error make it very hard for those who see the truth to obey it. Human sight can see nothing but starvation before those who keep the Sabbath.—[Manuscript 19, 1894.](#)

[240] **Never Results in Starvation**—Never need anyone fear that observance of the true Sabbath will result in starvation. [[Isaiah 58:11, 12](#); [Proverbs 7:2](#); [Isaiah 58:14.](#)] These promises are a sufficient answer to all the excuses that man may invent for refusing to keep the Sabbath. Even if, after beginning to keep God's law, it seems impossible to support one's family, let every doubting soul realize that God has promised to care for those who obey His commandments.—[Manuscript 116, 1902.](#)

**It Takes Men of Courage**—It requires moral courage to take a position to keep the commandments of the Lord. An opposer of the truth once said that it was only weak-minded people, foolish, ignorant persons, who would turn away from the churches to keep the seventh day as the Sabbath. But a minister who had embraced the truth, replied, "If you think it takes weak-minded persons, just try it." It takes moral courage, firmness, decision, perseverance, and very much prayer to step out on the unpopular side. We are thankful that we can come to Christ as the poor suffering ones came to Christ in the temple....

You have not dared to trample under foot the commandments of God, and have stepped out on unpopular truth, let the result be what it may. Will the Saviour ever turn away to leave you to struggle alone? No, never. But He never told His disciples that they should have no trials, no self-denial to endure, no sacrifices to make. The Master was a man of sorrows and acquainted with grief. "Ye know the grace of our Lord Jesus Christ, how that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." We thank God that in your poverty you can call God your Father.

[241] Poverty is coming upon this world, and there will be a time of trouble such as never was since there was a nation. There will be

wars and rumors of wars, and the faces of men will gather paleness. You may have to suffer distress; you may go hungry sometimes; but God will not forsake you in your suffering. He will test your faith. We are not to live to please ourselves. We are here to manifest Christ to the world, to represent Him and His power to mankind.—[Manuscript 37, 1894](#).

**Time to Rely on God's Word**—In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God, and walked in His ways, He would not forsake them. The Saviour now practiced the lesson He had taught to Israel. By the word of God, succor had been given to the Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall, than to depart in any manner from the will of God.

“Man shall not live by bread alone, but by every word of God.” Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely, is the Word of God. “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other.—[The Desire of Ages, 121 \(1898\)](#).

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**An Appeal to One in the Valley of Decision**—The enemy was telling you to wait for a more convenient season. He has been on hand with his devices presenting to you the advantages you would gain if you did not keep the Sabbath, and the disadvantages you would realize in keeping the Sabbath. He has prepared these various excuses why you should not make your decision to be obedient to

the law of God. He is a deceiver. He falsifies the character of God, and you have accepted his temptation. All your imaginings have shown distrust of your heavenly Father.

You have thought when you could realize a certain prosperity in your business, then you would obey the Sabbath of the fourth commandment. But the Lord requires of every one of His subjects entire obedience. God's requirements were upon you, and you have been making terms with God. And all the time Satan has been working to make it more and still more impossible as you look at the matter, to decide to keep the Sabbath. You have been growing less and less susceptible to the movings of the Spirit of God upon your heart. The Lord has given me a message for you and for your children to take up your long-neglected duty, to walk in the light as He is in the light. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." "This do," said Christ of a lawyer, "and thou shalt live." [243] This is the voice of God to yourself and to your children. The law of God is good as well as just and profitable to all who obey, and you will show honor to Him whom you obey.

When your mind is brought into conformity to the will of God, to obey His commandments, think you that the Lord will not have a care for you and your temporal interests? You have been almost persuaded, but did not obey. You thought you would wait until the way cleared before you. The Lord has left every human agent responsible for his course of action. God's claims are to be your first consideration. Obedience to God is your first duty. You are to leave all the consequences in His hands. You have been hesitating because you do not now realize the strong convictions that you once had, and would not yield to obey. You need not expect as forcible conviction again. You will have to obey God and take your position on the truth, feeling or no feeling. Your business now is to work decidedly from principle, to make your decisions irrespective of consequences.—[Letter 72, 1893](#).

**Live Up to Every Ray of Light**—Live up to every ray of light that you have received. Your eternal interests are involved here, and that is why I say, "Cherish every ray of light." On your knees ask Christ to impress your heart by His Holy Spirit, and turn not away from His law.—[Manuscript 10, 1894](#).

**Better Lose Position Than Jesus**—Do not think that if you take your position for the Bible truth you will lose your position. You had better lose your position than lose Jesus. You had better be partakers of the self-denial and self-sacrifice of the Lord than to go in your own way seeking to gather to yourself the treasures of this life. You cannot carry any of it into the grave. You will come up from the grave without anything, but if you have Jesus you will have everything. He is all that you will require to stand the test of the day of God, and is not this enough for you?—*Manuscript 20, 1894.* [244]

**A Decided Stand**—Men may raise up all the combativeness they please, but the commandments of God are the commandments of God still. We have decided to keep God's commandments and live, and [preserve] His law as the apple of our eye. Let men rail out against the law of God and trample His commandment-keeping people under their feet. Can they do it and live? It is impossible. God has His measurement of character, and it is those who obey Him that live, and those who keep His law as the apple of their eye that He preserves.—*Manuscript 5, 1891.*

**Offering Positions to New Sabbathkeepers**—Among those who embraced the truth at \_\_\_\_\_ last winter was a young man who left the school that he was attending, in order to keep the Sabbath. He was asked what he expected to do for a living. He replied, "God has given me physical strength, and I will work in any capacity rather than break His commandments." Some felt anxious that he should be given a place in the printing office, but one said, "No. When he shows that he will obey God at any cost, then we shall know that he is the very man we need in this office. But if he has not principle enough to do this, he is just the man that we do not want."

Elder \_\_\_\_\_ came to me, and asked me if he ought to give the young man encouragement to think that he would be given a place in the office. I said, "The God of heaven has presented before him the eternal weight of glory that awaits the overcomer, and if like Moses, he has respect unto the recompense of reward, he will take his position decidedly on the side of truth. But it would do harm and not good to hold out before him any bribe or attraction. And yet your duty is to help him to see that he must walk out by faith, but do not leave him to wrestle this battle out alone, for Satan will tempt [245]

him, and you must render him every help possible.”—[Manuscript 26, 1886](#).

**Business Ties With Sabbathbreakers**—There is need of a Sabbath reform among us, who profess to observe God’s holy rest day. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business.

Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God’s holy day. A Sabbathkeeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey Him. Those who are careless in their observance of the Sabbath will suffer great loss.—[The Review and Herald, March 18, 1884](#).

**One Kind of Employment for Sabbathkeepers**—We find here the best class of people to work for. And for many of them it would not be difficult to keep the Sabbath. \_\_\_\_\_ is a place where a great deal of poultry raising is done. With almost every dwelling house on the outskirts of the city poultry yards are connected. The houses are not built in terraces, but stand apart from one another, often surrounded by several acres of land. Poultry of all kinds is raised, and the eggs find a ready market in \_\_\_\_\_ and \_\_\_\_\_, and are taken to the city by boat.

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I write this that you may understand the situation. In poultry raising many families find a means of livelihood, and these could not raise the objection that many raise to keeping the Sabbath—that it would interfere with their business. They could keep the Sabbath without fear of losing their employment.—[Letter 113, 1902](#).

## Preaching on Nonimmortality

**Delay Presentation of Objectionable Features**—Great wisdom should be used in the presentation of a truth that comes directly in opposition to the opinions and practices of the people. Paul’s habit was to dwell upon the prophecies when with the Jewish people, and bring them down step by step, and then after some time open the subject of Christ as the true Messiah.

I have been shown that our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort. There are truths that will not involve so great a cross, that should be kept before their minds, day after day and even weeks before the Sabbath and immortality questions are entered upon. Then you gain the confidence of the people as being men who have clear, forcible arguments, and they think you understand the Scriptures. When once the confidence of the people is gained, then it is time enough to introduce publicly the Sabbath and immortality questions.

But men who are not wise advance these questions too soon, and thus close the ears of the people, when with greater care and more faith and aptness and wisdom they could have carried them along step by step through the important events in the prophecies and in dwelling upon practical subjects in the teachings of Christ.—[Letter 48, 1886](#).

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**One of the Great Delusions**—Every species of delusion is now being brought in. The plainest truths of God’s Word are covered with a mass of man-made theories. Deadly errors are presented as the truth to which all must bow. The simplicity of true godliness is buried beneath tradition.

The doctrine of the natural immortality of the soul is one error with which the enemy is deceiving man. This error is well-nigh universal....

This is one of the lies forged in the synagogue of the enemy, one of the poisonous drafts of Babylon. “All nations have drunk of the

wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.”—[The Review and Herald, March 16, 1897](#).

**Emphasize Life Through Jesus**—The question of the nonimmortality of the soul also needs to be treated with great care, lest in introducing the subject there be started a deep and exciting controversy which will close the door to further investigation of the truth.

Great wisdom is required in dealing with human minds, even in giving a reason of the hope that is within us.... What is the hope of which we are to give a reason? The hope of eternal life through Jesus Christ.... You dwell too much upon special ideas and doctrines, and the heart of the unbeliever is not softened. To try to impress him is like striking upon cold iron....

[248] We are in constant need of wisdom to know when to speak and when to keep silent. But there is always perfect safety in talking of the hope of eternal life. And when the heart is all melted and subdued by the love of Jesus, the inquiry will be, “Lord, what must I do to be saved?”—[Letter 12, 1890](#).

**Wisdom Required in Presenting Testing Truths**—Our growth has been, in untried fields, generally slow because of the seventh-day Sabbath. There stands a sharp cross directly in the way of every soul who accepts the truth.

There are other truths, such as the nonimmortality of the soul and the personal coming of Christ in the clouds of heaven to our earth in a short time. But these are not as objectionable as the Sabbath. Some will conscientiously accept the truth for its own sake, because it is Bible truth, and they love the path of obedience to all the commandments of God. These objectionable features of our faith will bar the way to many souls who do not wish to be a peculiar people, distinct and separate from the world. Therefore, great wisdom is required to be exercised in the matter of how the truth is brought before the people. There are certain clearly defined ends to gain at the very introduction of missionary effort. If the plans and methods had been of a different character, even if they

necessarily involved more outlay of means, there would have been far better results.—[Letter 14, 1887](#).

**Lay Off Combative Armor**—Some ministers, when they find before them unbelievers who are prejudiced against our views upon the nonimmortality of the soul out of Christ, feel all stirred up to give a discourse on that very subject. This the hearers are in no way prepared to receive, and it only increases their prejudice and stirs up their opposition. Thus all the good impressions that might have been made if the worker had pursued a wise course are lost. The hearers are confirmed in their unbelief. Hearts might have been won, but the combative armor was put on. Strong meat was thrust upon them and the souls that might have been won were driven farther off than before. [249]

The combative armor, the debating spirit, must be laid off. If we would be Christlike we must reach men where they are.—[Manuscript 104, 1898](#).

**Correct Understanding Vital**—A correct understanding of “what saith the Scriptures” in regard to the state of the dead is essential for this time. God’s Word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the Word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan’s delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the Word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth.—[The Review and Herald, December 18, 1888](#).

## The Message of Christian Stewardship

[250] **Teach Every Convert**—Every soul converted is to have the light in regard to the Lord's requirement for tithes and offerings. All that men enjoy they receive from the Lord's great farm, and He is pleased to have His heritage enjoy His goods; but He has made a special contract with all who stand under the bloodstained banner of Prince Immanuel, that they may show their dependence and accountability to God, by returning to His treasury a certain portion as His own. This is to be invested in supporting the missionary work which must be done to fulfill the commission given to them by the Son of God just before He left His disciples.—[Manuscript 123, 1898](#).

**Each a Link in Chain of Salvation**—He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost.—[The Ministry of Healing, 105 \(1905\)](#).

**Evangelists' Responsibility**—It is part of your work to teach those whom you bring into the truth to bring the tithe into the storehouse as an acknowledgment of their dependence on God. They should be fully enlightened as to their duty to return to the Lord His own. The command to pay tithe is so plain that there is no semblance of excuse for disregarding it. If you neglect to give the new converts instruction on this point, you leave undone a most important part of your work.—[Letter 51, 1902](#).

**Guiding the New Church**—Never should the laborer who raises up little companies here and there, give the impression to those newly come to the faith, that God does not require them to work systematically in helping to sustain the cause by their personal labors and by their means....

[251] All should be taught to do what they can for the Master; to render to Him according as He has prospered them. He claims as His just due a tenth of their income, be it large or small; and those who withhold this, commit robbery toward Him and cannot expect

His prospering hand to be with them. Even if the church is composed mostly of poor brethren, the subject of systematic benevolence should be thoroughly explained, and the plan heartily adopted. God is able to fulfill His promises. His resources are infinite, and He employs them all in accomplishing His will. And when He sees a faithful performance of duty in the payment of the tithes, He often, in His wise providence, opens ways whereby it shall increase. He who follows God's arrangement in the little that has been given him, will receive the same returns as he who bestows of his abundance.—[Gospel Workers, 222, 223 \(1915\)](#).

**Test of Heavenly Fellowship**—Our heavenly Father bestows gifts and solicits a portion back, that He may test us whether we are worthy to have the gift of everlasting life.—[Testimonies For The Church 3:408 \(1875\)](#).

**A Point to Be Presented Tactfully and Repeatedly**—Teachers of the Word of God are not to keep back any part of the counsel of God, lest the people shall be ignorant of their duty, and not understand what is the will of God concerning them, and stumble and fall into perdition....

Let no one neglect to give faithful and plain instruction upon tithing. Let there be instruction as to giving to the Lord that which He claims as His own; for the commendation of the Lord will not rest upon a people who rob Him in tithes and offerings. There will be need of often setting before the people their duty on this matter that they may render unto God His own. Let the one who first presents the truth be faithful in presenting this matter and let him also who follows up the interest also make plain the requirement of God on tithing, that the people may see that in all points the laborers are teaching the same truth and are of one mind in urging them to yield obedience to all the requirements of God.

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But let laborers have discretion and not give strong meat to those who are babes; feed them with the sincere milk of the Word. In no case mingle your own spirit and ideas with the truth and cover up the precepts of God by traditions or suppositions. Let the people have the truth as it is in Jesus.—[Manuscript 39, 1895](#).

**A Neglected Work**—We are to give the message of warning to the world, and how are we doing our work? Are you, brethren, preaching that part of the truth that pleases the people, while other

parts of the work are left incomplete? Will it be necessary for someone to follow after you, and urge upon the people the duty of faithfully bringing all the tithes and offerings into the Lord's treasury? This is the work of the minister, but it has been sadly neglected. The people have robbed God, and the wrong has been suffered because the minister did not want to displease his brethren. God calls these men unfaithful stewards.—[The Review and Herald, July 8, 1884.](#)

**Faithful Tithes, Adequate Means**—Should means flow into the treasury exactly according to God's plan,—a tenth of all the increase,—there would be abundance to carry forward His work.—[Testimonies For The Church 5:150 \(1882\).](#)

[253] **Ingathering for Missions**—In the providence of God, those who are bearing the burden of His work have been endeavoring to put new life into old methods of labor, and also to invent new plans and new methods of awakening the interest of church members in a united effort to reach the world. One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places, during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified.—[Counsels on Stewardship, 190, 191.](#)

**Avoid Worldly Methods**—We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances, and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing....

Let us stand clear of all these church corruptions, dissipations, and festivals, which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. They are the price of souls. The pulpit may defend festivals, dancing, lotteries, fairs,

and luxurious feasts, to obtain means for church purposes; but let us participate in none of these things; for if we do, God's displeasure will be upon us. We do not propose to appeal to the lust of the appetite or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has entrusted to them. If they do not give willingly, for the love of Christ, the offering will in no case be acceptable to God.—[Counsels on Stewardship, 201, 202 \(1878\)](#).

**Bribed by Feasting and Merriment**—It is a deplorable fact [254] that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make freewill offerings to sustain the gospel, as the tempting bribes of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence.

The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast. He did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring the offerings. Moses was to accept gifts of every man that gave willingly from his heart. These freewill offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use.—[Counsels on Stewardship, 203 \(1874\)](#).

And what impression is made upon the minds of unbelievers? The holy standard of the Word of God is lowered into the dust. Contempt is cast upon God and upon the Christian name. The most corrupt principles are strengthened by this un-Scriptural way of raising means. And this is as Satan would have it. Men are repeating the sin of Nadab and Abihu. They are using common instead of sacred fire in the service of God. The Lord accepts no such offerings.

All these methods for bringing money into His treasury are an abomination to Him. It is a spurious devotion that prompts all such devising. O what blindness, what infatuation, is upon many who claim to be Christians! Church members are doing as did the inhabitants of the world in the days of Noah, when the imagination [255]

of their hearts was only evil continually. All who fear God will abhor such practices as a misrepresentation of the religion of Jesus Christ.—[Counsels on Stewardship, 205 \(1896\)](#).

**Man's Stewardship**—There is a yet deeper significance to the golden rule. Everyone who has been made a steward of the manifold grace of God, is called upon to impart to souls in ignorance and darkness, even as, were he in their place, he would desire them to impart to him. The apostle Paul said, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." By all that you have known of the love of God, by all that you have received of the rich gifts of His grace, above the most benighted and degraded soul upon the earth, are you in debt to that soul to impart these gifts unto him.—*Mount of Blessing*, p. 193. (1896).

## Presentation of the Spirit of Prophecy

**New Believers to Have Clear Understanding**—As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise.—[Testimonies For The Church 5:654 \(1889\)](#).

**God's Present-Day Instruction**—In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue.—[Testimonies For The Church 5:661 \(1889\)](#).

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**Frequently Neglected**—Ministers frequently neglect these important branches of the work—health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work. Under their labors large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the proving of God. The minister laid upon the foundation, hay, wood, and stubble, which would be consumed by the fire of temptation.—[The Review and Herald, December 12, 1878](#).

**Not to Take Place of the Bible**—The testimonies of Sister White should not be carried to the front. God's Word is the unerring standard. The Testimonies are not to take the place of the Word. Great care should be exercised by all believers to advance these questions carefully, and always stop when you have said enough. Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God.—[Letter 12, 1890](#).

**Testimonies Not Ahead of Bible**—The more we look at the promises of the Word of God, the brighter they grow. The more we practice them, the deeper will be our understanding of them. Our

position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible.—[Manuscript 7, 1894](#).

[257] **Purpose of the Testimonies**—The Word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the Word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the Word that they have neglected to follow. The Word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles.—[Testimonies For The Church 5:663, 664 \(1889\)](#).

**The Greater and Lesser Lights**—Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.—[The Colporteur Evangelist, 37 \(1902\)](#).

**Illustration: Presenting the Spirit of Prophecy**—Elder \_\_\_\_\_ enters into no controversy with opponents. He presents the Bible so clearly that it is evident that anyone who differs must do so in opposition to the Word of God.

Friday evening and Sabbath forenoon he spoke upon the subject of spiritual gifts, dwelling especially upon the Spirit of prophecy. Those who were present at these discourses say that he treated the subject in a clear, forceful manner.—[Letter 388, 1906](#).

In his teaching Elder \_\_\_\_\_ showed that the Spirit of prophecy has an important part to act in the establishment of the truth. When binding off his work, he called for me ... to speak to the people.—[Letter 400, 1906](#).

[258] **Give Time to Weigh Evidence**—In the last vision given at Battle Creek I was shown that an unwise course was taken at \_\_\_\_\_ in regard to the visions at the time of the organization of the church there. There were some in \_\_\_\_\_ who were God's children, and yet doubted the visions. Others had no opposition, yet dared not take a decided stand in regard to them. Some were skeptical, and they had sufficient cause to make them so. The false visions and fanatical exercises, and the wretched fruits following, had an influence upon the cause in \_\_\_\_\_, to make minds jealous of everything bearing

the name of visions. All these things should have been taken into consideration, and wisdom exercised. There should be no trial or labor with those who have never seen the individual having visions, and who have had no personal knowledge of the influence of the visions. Such should not be deprived of the benefits and privileges of the church, if their Christian course is otherwise correct, and they have formed a good Christian character.

Some, I was shown, could receive the published visions, judging of the tree by its fruits. Others are like doubting Thomas; they cannot believe the published Testimonies, nor receive evidence through the testimony of others, but must see and have the evidence for themselves. Such must not be set aside, but long patience and brotherly love should be exercised toward them until they find their position and become established for or against. If they fight against the visions, of which they have no knowledge; if they carry their opposition so far as to oppose that in which they have had no experience, and feel annoyed when those who believe that the visions are of God speak of them in meeting, and comfort themselves with the instruction given through vision, the church may know that they are not right.—[Testimonies For The Church 1:327-329 \(1862\)](#).

**Driven to a Premature Position**—I have been shown that some, especially in \_\_\_\_\_, make the visions a rule by which to measure all; and have taken a course which my husband and myself have never pursued. Some are unacquainted with me and my labors, and they are very skeptical of anything bearing the name of visions. This is all natural, and can be overcome only by experience. If persons are not settled in regard to the visions, they should not be crowded off. The course to pursue with such may be found in Testimony No. 8 [volume 1, pages 328, 329], which I hope will be read by all. Ministers should have compassion of some, making a difference; others save with fear, pulling them out of the fire. God's ministers should have wisdom to give to everyone his portion of meat, and to make that difference with different persons which their cases require. The course pursued with some in \_\_\_\_\_ who are unacquainted with me, has not been careful and consistent. Those who were, comparatively, strangers to the visions, have been dealt with in the same manner as those who have had much light and experience in the visions. Some have been required to indorse the

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visions when they could not conscientiously do so, and in this way some honest souls have been driven to take positions against the visions and against the body, which they never would have taken had their cases been managed with discretion and mercy.—[Testimonies For The Church 1:382, 383 \(1863\)](#).

[260] **Overcoming the Opposition**—The ministers (non-S.D.A.) are opening up their tirade, and against Mrs. White in particular. But this is only hurting themselves.... I am placing *Desire of Ages, Great Controversy, Patriarchs and Prophets*, and *Christ Our Saviour* in families; so while the ministers are working against me, I will speak in my writings to the people. I believe souls will be converted to the truth. We are now turning them to the law and to the testimonies. If they speak not according to this word, it is because there is no light in them.—[Letter 217, 1899](#).

**Judged by Their Fruits**—Let the Testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? All who desire to do so can acquaint themselves with the fruits of these visions....

God is either teaching His church, reproofing their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work ... bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil.—[Testimonies For The Church 5:671 \(1889\)](#).

**God Speaks Through Testimonies**—We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His Word. He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy.—[Testimonies For The Church 8:298 \(1904\)](#).

## Presenting Health and Christian Standards

[See also [The Medical Evangelist, 513-551](#) and pp. 657-665, “Health and Health Principles.”]

**Presenting Health Reform**—Our work is to be practical. We are to remember that man has a body as well as a soul to save. Our work includes far more than standing before the people to preach to them. In our work we are to minister to the physical infirmities of those with whom we are brought in contact. We are to present the principles of health reform, impressing our hearers with the thought that they have a part to act in keeping themselves in health. [261]

The body must be kept in a healthy condition in order that the soul may be in health. The condition of the body affects the condition of the soul. He who would have physical and spiritual strength must educate his appetite in right lines. He must be careful not to burden the soul by overtaxing his physical or spiritual powers. Faithful adherence to right principles in eating, drinking, and dressing is a duty that God has laid upon human beings.

The Lord desires us to obey the laws of health and life. He holds each one responsible to care properly for his body, that it may be kept in health.—[Letter 123, 1903](#).

**A Part of the Last Message**—The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord’s design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message.—[Medical Ministry, 259](#).

As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God’s Word declares, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31](#). The subject of temperance, in all its bearings, has an important place in the work of salvation.—[Testimonies For The Church 9:112 \(1909\)](#). [262]

**Fully Established in Health Reform**—Those who live in the last days of this earth's history need to be fully established in the principles of health reform....

Sickly men and sickly women need to become health reformers. God will co-operate with His children in preserving their health, if they eat with care, refusing to put unnecessary burdens on the stomach. He has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth....

Many have done the body much injury by a disregard of the laws of life, and they may never recover from the effects of their neglect; but even now they may repent and be converted. Man has tried to be wiser than God. He has become a law unto himself. God calls upon us to give attention to His requirements, no longer to dishonor Him by dwarfing the physical, mental, and spiritual capabilities.—[Letter 135, 1902](#).

**Health Reform Progressive and Practical**—The Lord desires our ministers, physicians, and church members to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing men to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. Nor does the Lord require His messengers to present the beautiful truths of healthful living in a way that will prejudice minds. Let no one put stumbling blocks before the feet that are walking in the dark paths of ignorance. Even in praising a good thing, it is well not to be too enthusiastic, lest you turn out of the way those who come to hear. Present the principles of temperance in their most attractive form.

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We must not move presumptuously. The laborers who enter new territory to raise up churches must not create difficulties by attempting to make prominent the question of diet. They should be careful not to draw the lines too closely, for impediments would thus be thrown in the pathway of others. Do not drive the people; lead them.

Wherever the truth is carried, instruction should be given in regard to the preparation of wholesome foods. God desires that in every place the people shall be taught by skillful teachers how to

utilize wisely the products that they can raise or readily obtain in their section of the country. Thus the poor, as well as those in better circumstances, can be taught to live healthfully.—[Gospel Workers, 233 \(1915\)](#).

**Keep It to the Front**—The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by co-operating with the Master worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.

Keep the work of health reform to the front, is the message I am instructed to bear. Show so plainly its value that a wide-spread need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

I am instructed to say to health-reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel's message stand true to their colors.—[Testimonies For The Church 9:112, 113 \(1909\)](#).

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**Total Abstinence From Liquor and Tobacco**—Men and women have many habits that are antagonistic to the principles of the Bible. The victims of strong drink and tobacco are corrupted, body, soul, and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies the soul. The truth of God will purify the true believer. He who is thoroughly converted will abandon every defiling habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.—[Letter 49, 1902](#).

**Conversion the Secret of Victory**—The very first and the most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sinbearer, the sin-pardoning Saviour, making the gospel as clear as possible.

When the Holy Spirit works among us, as it surely has done at the camp meeting in \_\_\_\_\_, souls who are unready for Christ's appearing

are convicted. Many come to our meetings and are converted who for years have not attended meetings in any church. The simplicity of the truth reaches their hearts. It touches all classes. The tobacco devotees sacrifice their idol and the liquor drinker his liquor. They could not do this if they did not grasp by faith the promises of God for the forgiveness of their sins. Is it not worth a decided effort to save these souls?—[Letter 4, 1899](#).

**Begin Reform at the Foundation**—Liquor drinking encourages the vilest debauchery and strengthens the most Satanic propensities.... As we face these things, and see the terrible consequences of liquor drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil? At the foundation of liquor drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee, for these excite a desire for stronger stimulant. They should refuse to eat flesh meat, for this too excites a desire for strong drink. Wholesome food, prepared with taste and skill, should be our diet now.

Those who are not health reformers treat themselves unfairly and unwisely. By the indulgence of appetite they do themselves fearful injury. Some may think that the question of diet is not important enough to be included in the question of religion. But such make a great mistake. God's Word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The subject of temperance, in all its bearings, has an important place in the working out of our salvation. Because of wrong habits of eating, the world is becoming more and more immoral.—[Letter 49, 1902](#).

**Personal Labor for Intemperate**—Missionary work does not consist merely of preaching. It includes personal labor for those who have abused their health and have placed themselves where they have not moral power to control their appetites and passions. These souls are to be labored for as those more favorably situated. Our world is full of suffering ones.

God has written His law upon every nerve and muscle, every fiber and function of the human body. The indulgence of unnatural appetite, whether for tea, coffee, tobacco, or liquor, is intemperance, and is at war with the laws of life and health. By using these forbidden articles a condition of things is created in the system which the Creator never designed. This indulgence in any of the members of

the human family is sin.... The eating of food that does not make good blood is working against the laws of our physical organism, and is a violation of the law of God. The cause produces the effect. Suffering, disease, and death are the sure penalty of indulgence.—[Letter 123, 1899](#).

**The Quest for Pleasure**—Multitudes are vainly seeking happiness in worldly amusements. They crave something which they do not have. They are spending their money for that which is not bread, and their labor for that which satisfieth not. The hungering, thirsting soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. O that every such one would listen to the voice of Jesus, “If any man thirst, let him come unto Me, and drink.” Those who drink of the living water will thirst no more for frivolous, exciting amusements. Christ, the wellspring of life, is the fountain of peace and happiness.

God bestows various talents and gifts upon men, not that they may lie useless, nor that they may be employed in amusements or selfish gratification, but that they may be a blessing to others by enabling men to do earnest, self-sacrificing missionary work.—[The Youth’s Instructor, November 6, 1902](#).

**Shows and Theaters**—Satan’s ruling passion is to pervert the intellect and cause men to long for shows and theatrical performances. The experience and character of all who engage in this work will be in accordance with the food given to the mind. [267]

The Lord has given evidence of His love for the world. There was no falsity, no acting, in what He did. He gave a living gift, capable of suffering humiliation, neglect, shame, reproach. This Christ did that He might rescue the fallen. While human beings were instituting schemes and methods to destroy Him, the Son of the Infinite God came to our world to give an example of the great work to be done to redeem and save man. But today the proud and disobedient are striving to acquire a great name and great honor from their fellow men by using their God-given endowments to amuse.—[Manuscript 42, 1898](#).

**Working for Pleasure Lovers**—Instead of disparaging Jacob’s well, Christ presented something infinitely better.... He offered the woman something better than anything she possessed, even living water, the joy and hope of the gospel of His kingdom.

This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure lovers, theatergoers, horse racers, drunkards, gamblers, and scathingly rebuke them for their sins. This will do no good. We must offer them something better than that which they have, even the peace of Christ, which passeth all understanding....

[268] These poor souls are engaged in a wild chase after worldly pleasure and earthly riches. They have no knowledge of anything more desirable. But games, theaters, horse races, will not satisfy the soul. Human beings were not created to be satisfied in this way, to spend their money for that which is not bread. Show them how infinitely superior to the fleeting joys and pleasures of the world is the imperishable glory of heaven. Seek to convince them of the freedom and hope and rest and peace there is in the gospel. “Whosoever drinketh of the water that I shall give him shall never thirst,” Christ declared.—[Manuscript 12, 1901](#).

**Instructions on Dress and Pleasure**—The principles of the Christian life should be made plain to those who have newly come to the truth. Faithful, Christian men and women should have an intense interest to bring the convicted soul to a correct knowledge of righteousness in Christ Jesus. If any have allowed the desire for pleasure or the love of dress to become supreme, so that any portion of their mind, soul, and strength is devoted to selfish indulgences, the faithful believers should watch for these souls as they that must give an account. They must not neglect the faithful, tender, loving instruction so essential to the young converts, that there may be no half-hearted work.—[Manuscript 56, 1900](#).

**Instructing New Converts on Idolatry of Dress**— One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress.

There should be no carelessness in dress. For Christ’s sake, whose witnesses we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus

we are taught that He has a preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion,—that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments. [269]

The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel.

All who study the life of Christ and practice His teachings will become like Christ. Their influence will be like His. They will reveal soundness of character. As they walk in the humble path of obedience, doing the will of God, they exert an influence that tells for the advancement of the cause of God and the healthful purity of His work. In these thoroughly converted souls the world is to have a witness to the sanctifying power of truth upon the human character.—[Testimonies For The Church 6:96, 97 \(1900\)](#).

**In Keeping With Our Faith**—Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith. Are we of the number who see the folly of worldlings in indulging in extravagance of dress as well as in love of amusements? If so, we should be of that class who shun everything that gives sanction to this spirit which takes possession of the minds and hearts of those who live for this world only, and who have no thought or care for the next.—[Testimonies For The Church 3:366 \(1875\)](#). [270]

**Conformity to Christ or the World**—A sister who had spent some weeks at one of our institutions in \_\_\_\_\_, said that she felt much disappointed in what she saw and heard there.... Before accepting the truth, she had followed the fashions of the world in her dress, and had worn costly jewelry and other ornaments; but upon deciding to obey the Word of God, she felt that its teachings required her to

lay aside all extravagant and superfluous adorning. She was taught that Seventh-day Adventists did not wear jewelry, gold, silver, or precious stones, and that they did not conform to worldly fashions in their dress. When she saw among those who profess the faith such a wide departure from Bible simplicity, she felt bewildered. Had they not the same Bible which she had been studying, and to which she had endeavored to conform her life? Had her past experience been mere fanaticism? Had she misinterpreted the words of the apostle, "The friendship of the world is enmity with God, for whosoever will be a friend of the world is the enemy of God"?

[271] Mrs. D, a lady occupying a position in the institution, was visiting at Sr. \_\_\_\_\_'s room one day, when the latter took out of her trunk a gold necklace and chain, and said she wished to dispose of this jewelry and put the proceeds into the Lord's treasury. Said the other, "Why do you sell it? I would wear it if it was mine." "Why," replied Sr. \_\_\_\_\_, "when I received the truth, I was taught that all these things must be laid aside. Surely they are contrary to the teachings of God's Word." And she cited her hearer to the words of the apostles, Paul and Peter, upon this point, "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but, as becometh women professing godliness, with good works." "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

In answer, the lady displayed a gold ring on her finger, given her by an unbeliever, and said she thought it no harm to wear such ornaments. "We are not so particular," said she, "as formerly. Our people have been overscrupulous in their opinions upon the subject of dress. The ladies of this institution wear gold watches and gold chains, and dress like other people. It is not good policy to be singular in our dress; for we cannot exert so much influence."

We inquire, Is this in accordance with the teachings of Christ? Are we to follow the Word of God, or the customs of the world? Our sister decided that it was the safest to adhere to the Bible standard. Will Mrs. D and others who pursue a similar course be pleased to

meet the result of their influence, in that day when every man shall receive according to his works?

God's Word is plain. Its teachings cannot be mistaken. Shall we obey it, just as He has given it to us, or shall we seek to find how far we can digress and yet be saved? Would that all connected with our institutions would receive and follow the divine light, and thus be enabled to transmit light to those who walk in darkness.

Conformity to the world is a sin which is sapping the spirituality of our people, and seriously interfering with their usefulness. It is idle to proclaim the warning message to the world, while we deny it in the transactions of daily life.—[The Review and Herald, March 28, 1882.](#)

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**A Work of the Heart**—There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, “You don't dress as you should.” They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus. They should talk of His love and compassion, present His example and sacrifice, reveal His Spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main point of your religion. There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return.

In order to teach men and women the worthlessness of earthly things, you must lead them to the living Fountain, and get them to drink of Christ, until their hearts are filled with the love of God, and Christ is in them, a well of water springing up into everlasting life.—[The Signs of the Times, July 1, 1889.](#)

Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right.—[Testimonies For The Church 1:158 \(1857\).](#)

**Simplicity of Dress**—We are nearing the close of this world's history. A plain, direct testimony is now needed, as given in the Word of God, in regard to plainness of dress. This should be our

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burden. But it is too late now to become enthusiastic in making a test of this matter. The dress of our people should be made most simply.... No one precise style has been given me as the exact rule to guide all in their dress....

Our sisters should clothe themselves with modest apparel. They should dress with simplicity. Your hats and dresses need not the extra trimmings that are put upon them. You are to be clothed with modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind.—[Manuscript 97, 1908](#).

## The Ordinances

**The Two Monumental Pillars**—The ordinances of baptism and the Lord’s supper are two monumental pillars, one within and one without the church. Upon these ordinances Christ has inscribed the name of the true God.—[Manuscript 27a, 1900](#).

**The Lord’s Supper a Continuing Memorial**—The symbols of the Lord’s house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for His church a memorial of His great sacrifice for man. “This do,” He said, “in remembrance of Me.” This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which He had just established, was to take its place, and to continue through all time as the memorial of His death.—[The Review and Herald, June 22, 1897](#).

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**Feet Washing More Than a Form**—We do not come to the ordinances of the Lord’s house merely as a form....

He has instituted this service, that it may speak constantly to our senses of the love of God that has been expressed in our behalf.... This service cannot be repeated without one thought linking itself with another. Thus a chain of thought calls up remembrances of blessings, of kindnesses, and of favors received from friends and brethren, that have passed out of mind. The Holy Spirit, with its quickening, vivifying power, presents the ingratitude and lack of love that have sprung from the hateful root of bitterness. Link after link of memory’s chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ.—[The Review and Herald, June 7, 1898](#).

**Heart Preparation**—In the early days of the advent movement, when our numbers were few, the celebration of the ordinances was made a most profitable occasion. On the Friday before, every church

member endeavored to clear away everything that would tend to separate him from his brethren and from God. Hearts were closely searched; prayers for a divine revelation of hidden sin were earnestly offered; confessions of overreaching in trade, of ill-advised words hastily spoken, of sins cherished, were made. The Lord came near, and we were greatly strengthened and encouraged.—[Manuscript 102, 1904.](#)

[275] **The Purpose of the Ordinance of Service**—Reconciliation one with another is the work for which the ordinance of feet washing was instituted. By the example of our Lord and Master, this humiliating ceremony has been made a sacred ordinance. Whenever it is celebrated, Christ is present by His Holy Spirit. It is this Spirit that brings conviction to hearts.

As Christ celebrated this ordinance with His disciples, conviction came to the hearts of all save Judas. So we shall be convicted as Christ speaks to our hearts. The fountains of the soul will be broken up. The mind will be energized, and, springing into activity and life, will break down every barrier that has caused disunion and alienation. Sins that have been committed will appear with more distinctness than ever before; for the Holy Spirit will bring them to our remembrance. The words of Christ, “If ye know these things, happy are ye if ye do them,” will be clothed with new power.—[The Review and Herald, November 4, 1902.](#)

**Test of the Heart**—This ordinance of feet washing was made a religious service.... It was given as something to test and prove the loyalty of the children of God. When modern Israel observes the sacramental ordinance, this ceremony should precede the partaking of the emblems of the Lord’s death.

This ordinance was given for the benefit of Christ’s disciples. And Christ meant all that He said when His lips uttered the words, “I have given you an example, that ye should do as I have done to you.... If ye know these things, happy are ye if ye do them.” He designed by this to test the true state of the heart and mind of those who participated therein.—[Manuscript 8, 1897.](#)

[276] **For All Time in Every Country**—In the place of the national festival which the Jewish people had observed, He instituted a memorial service, the ordinance of feet washing and the sacramental supper, to be observed through all time by His followers in every country.

These should ever repeat Christ's act, that all may see that true service calls for unselfish ministry.—[The Signs of the Times, May 16, 1900.](#)

**To Be Often Commemorated**—In this last act of Christ in partaking with His disciples of the bread and wine, He pledged Himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life.

This covenant deed was to be ratified by Christ's own blood, which it had been the office of the old sacrificial offerings to keep before the minds of His chosen people. Christ designed that this supper should be often commemorated, in order to bring to our remembrance His sacrifice in giving His life for the remission of the sins of all who will believe on Him and receive Him. This ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus say: "I accept Christ as my personal Saviour. He gave His life for me, that I might be rescued from death."—[The Review and Herald, June 22, 1897.](#)

**Experience: Dealing Faithfully With an Interested Minister**—Sabbath morning, when the church at \_\_\_\_\_ celebrated the ordinances, Brother \_\_\_\_\_ was present. He was invited to unite in the ordinance of feet washing, but said he preferred to witness it. He asked if participation in this ordinance was required before one could partake of communion, and was assured by our brethren that it was not obligatory, and that he would be welcome to the table of the Lord. This Sabbath was a most precious day to his soul; he said that he had never had a happier day in his life. [277]

He afterward desired an interview with me, and we had a pleasant visit. His conversation was very interesting, and we had a precious season of prayer together. I believe that he is a servant of God. I gave him my books *Great Controversy*, *Patriarchs and Prophets*, and *Steps to Christ*. He seemed much pleased, said he wanted all the light he could get in order to meet the opponents of our faith. He was baptized before leaving for his home, and will return to present the truth to his own congregation.—[Letter 23a, 1893.](#)

**Not Closed Communion**—Christ's example forbids exclusiveness at the Lord's supper. It is true that open sin excludes the guilty.

This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat?—[The Desire of Ages, 656 \(1898\)](#).

There may come in among you those who are not in heart united with truth and holiness, but who may wish to take part in these services. Forbid them not.—[Manuscript 47, 1897](#).

**With Reverence**—Everything connected with it should suggest as perfect a preparation as possible. Every ordinance of the church should be uplifting. They should not be made common or cheap, or placed on a level with common things.... Our churches need to be educated to a higher order of reverence and respect for the sacred service of God.—[Manuscript 76, 1900](#).

[278] This ceremony is not to be performed listlessly, but earnestly, keeping in view its purpose and object.—[Manuscript 8, 1897](#).

**A Blessed Meeting**—This day has been a most precious season of refreshment to my soul. The little company here are organized into a church, and I met with them to celebrate the ordinances. I spoke from [John 13](#), and precious ideas were impressed upon my mind in regard to the ordinance of humility.... There is much in this simple rite that is not seen and appreciated. I was blessed in partaking of the symbols of the broken body and spilled blood of our precious Saviour, who became sin for us, that we might become the righteousness of God in Him. He was our sin bearer.

The meeting today was a very solemn occasion for all present. The testimony meeting was excellent. Everyone whose name was called responded willingly. I know that the Lord Jesus was in the midst of us, and all heaven was pleased as we followed the example of Christ. On these occasions the Lord manifests Himself in a special manner to so soften and subdue the soul, to expel selfishness, to imbue with His Holy Spirit, and to bring love and grace and peace into hearts that are contrite.

As the meeting closed, and we turned to our tents in the woods, a soft, sweet, holy influence pervaded our hearts. My soul was filled with sweet peace.—[Manuscript 14, 1895](#).

## **Section 9—Clinching the Interest**

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## Preaching for the Final Decision

**By Simple Lessons—Not Eloquence**—He who in his preaching makes eloquence his highest aim, causes the people to forget the truth that is mingled with his oratory. When the emotion has passed away, it will be found that the Word of God has not been fastened upon the mind, nor have the hearers gained in understanding. They may speak in terms of admiration of the minister's eloquence, but they are not brought any nearer to the point of decision. They speak of the sermon as they would of a play, and of the minister as they would of an actor. They may come again to listen to the same kind of discourse, but they will go away unimpressed and unfed.

It is not flowery discourses that are needed, not a flood of words without meaning. Our ministers are to preach in a way that will help people to grasp vital truth.—[Gospel Workers, 153, 154 \(1915\)](#).

**Undecided Souls in Every Meeting**—There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity; but it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance. The result is that impressions are not deepened upon the hearts of the convicted ones; and they leave the meeting feeling less inclined to accept the service of Christ than when they came. They decide to wait for a more favorable opportunity; but it never comes.—[Testimonies For The Church 4:447 \(1880\)](#).

**Some Listening to Their Last Sermon**—Some may be listening to the last sermon they will ever hear, and some will never again be so situated that they can have the chain of truth brought before them, and a practical application made of it to their hearts. That golden opportunity lost, is lost forever. Had Christ and His redeeming love been exalted in connection with the theory of truth, it might have balanced them on His side.—[Testimonies For The Church 4:394 \(1880\)](#).

**An Appeal in Every Sermon**—With an unction of the Holy Spirit upon him, giving him a burden for souls, he will not dismiss a congregation without presenting before them Jesus Christ, the sinner’s only refuge, making earnest appeals that will reach their hearts. He should feel that he may never meet these hearers again until the great day of God.—[Testimonies For The Church 4:316 \(1879\)](#).

In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ.—[Testimonies For The Church 4:396 \(1880\)](#).

**Call for Decisions**—At our camp meetings there are far too few revival efforts made. There is too little seeking of the Lord. Revival services should be carried from the beginning to the close of the meeting. The most determined efforts should be made to arouse the people. Let all see that you are in earnest because you have a wonderful message from heaven. Tell them that the Lord is coming in judgment, and that neither kings nor rulers, wealth nor influence, will avail to ward off the judgments soon to fall. At the close of every meeting, decisions should be called for.—[Testimonies For The Church 6:64, 65 \(1900\)](#). [281]

**Sabbath Truth Boldly Proclaimed**—It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment of the Decalogue and those who observe it are ignored and despised, the faithful few know that it is the time not to hide their face but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, “Here are they that keep the commandments of God, and the faith of Jesus.” [Revelation 14:12](#)....

The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.—[Letter 3, 1890](#).

**Two Extremes Affecting Decision**—There are two extremes to be avoided, one is the shunning to declare the whole counsel of God, and running into the spirit of revivalists in this age of crying, “Peace, peace; when there is no peace,” and weaving into the labors an element which moves the feelings and leaves the heart unchanged....

The second extreme is to be always hammering at the people and in a harsh un-Christlike manner talking in a way that they think you are provoked.—[Letter 43, 1886](#).

[282] **Minister's Presentation May Mar Decision**—In the past the work of Brother \_\_\_\_\_ has been represented to me in figures. It has seemed as if he was holding out to the people a vessel filled with most beautiful fruit, but that while offering this fruit to them, his attitude and manner were such that no one wanted any. Thus it has too often been with the spiritual truths that he offers to the people. In his presentation of these truths, a spirit sometimes crops out that is not heaven born. Words are sometimes spoken, reproofs given, with a drive, a vim, that causes the people to turn away from the beautiful truths that he has for them.

I have seen Brother \_\_\_\_\_ when the melting Spirit of God was upon him. His love for the truth was genuine, and not something that he merely claimed to possess. He had cultivated and cherished this love, and it is still within his heart. But our brother has a very poor way of manifesting the compassion, the tenderness, the lovable spirit of Christ.... He is in need of the holy oil that is poured out of the golden pipes into the hearts of men. This oil is to fill his heart, and when he receives it, the Spirit of God will be upon him.—[Manuscript 120, 1902](#).

**Rejection of Light Serious**—When conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance.—[Manuscript 13, 1892](#).

**An Earnest Work for Souls**—Work for the salvation of souls as though you knew by sight that you were in full view of the whole universe of heaven. Every angel in glory is interested in the work being done for the salvation of souls. We are not awake as we should be. All the angelic host are our helpers. “The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.” O cannot we then work with courage and faith. “In that day it will be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.” Only have faith. Pray and believe, and ye shall see the salvation of God.—[Letter 126, 1896](#).

**Urging Souls to Decide**—It is the work of the Holy Spirit to convince the soul of its need of Christ. Many are convicted of sin, and feel their need of a sin-pardoning Saviour; but they are merely dissatisfied with their pursuits and aims, and if there is not a decided application of the truth to their hearts, if words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth, farther away from Jesus and never take their stand on the Lord's side.

Now the minister is not merely to present the Word of God in such a manner as to convince of sin in a general way, but he is to lift up Christ before his hearers. Christ's claims upon them are to be made plain. The people should be urged to decide just now to be on the Lord's side.—[Letter 29, 1890](#).

**Securing Audience Response**—Elder \_\_\_\_\_ has had wonderful success in this series of meetings. His method has been to make scripture explain scripture; and the Holy Spirit has convinced many hearts of the truth. The people can but accept a plain Thus saith the Lord.... He has lectured only in the evening, when men are released from their work and can come out to hear. After a few weeks of labor he presented the Sabbath, again making the Bible prove every statement.

The first meeting on Sabbath was held in the large tent. After Elder \_\_\_\_\_ had finished speaking, there was a social meeting, and then he asked all who were convinced of the truth and were determined to take their stand to obey the Word of God, to rise to their feet. Fifty responded; their names were taken and a meeting appointed in which they should bear their testimony. Many had excellent words to speak....

After several weeks had passed, another call was made for those who had decided to obey the truth. Between twenty-five and thirty responded. Several ministers were present at this meeting and bore excellent testimonies.—[Letter 372, 1906](#).

**Audience Response to Truth in 1844 Movement**—This is the manner in which it was proclaimed in 1842, 1843, and 1844.... No unnecessary words were uttered by the speaker, but the Scripture was clearly presented. Frequently a call would be made for those who believed the truths that were proved by the Word, to rise to their feet, and large numbers would respond. Prayers were offered in behalf of those who wished special help.—[Manuscript 105, 1906](#).

**Recognizing Fresh Displays of Conviction**—To my ministering brethren I would say: Every fresh display of the conviction of the grace of God upon the souls of unbelievers, is divine. Everything that you can do to bring souls to a knowledge of the truth, is a means of allowing the light to shine, the light of the glory of God, as it shines in the face of Jesus Christ. Direct the mind to Him who guides and controls all things. Christ will be the manna and the spiritual dew to these newly converted souls. In Him is no darkness at all. As men of spiritual understanding conduct Bible studies with them, telling them how to yield to the power of the Holy Spirit, that they may be fully and firmly established in the truth, the power of God will be revealed.—[Manuscript 105, 1906](#).

[285] **Frequent Public Calls**—Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds, with all their affections, to Christ Jesus.—[Letter 8, 1895](#).

**Personally Speak to Inquirers**—After the meetings are through, there should be a personal investigation with each one on the ground. Each one should be asked how he is going to take these things, if he is going to make a personal application of them. And then you should watch and see if there is an interest in this one or that. Five words spoken to them privately will do more than the whole discourse has done.—[Manuscript 19b, 1890](#).

**Holy Spirit Makes Appeals Effective**—If you will seek the Lord, putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that gives efficacy to your efforts and your appeals. Humble yourselves before God, that in His strength you may rise to a higher standard.—[Manuscript 20, 1905](#).

**Love of Jesus Moves Hearts**—God and His beloved Son must be presented before the people in the wealth of the love they have evidenced for man. In order to break down the barriers of prejudice and impenitence the love of Christ must have a part in every discourse. Make men to know how much Jesus loves them, and what evidences He has given them of His love. What love can equal that which God has manifested for man by the death of Christ on the cross. When the heart is filled with the love of Jesus, this can be presented to the people and it will affect hearts.—[Letter 48, 1886](#).

## Helping Souls to Be Converted

**The Experience of Genuine Conversion**—I have been shown that many have confused ideas in regard to conversion. They have often heard the words repeated from the pulpit, “Ye must be born again.” “You must have a new heart.” These expressions have perplexed them. They could not comprehend the plan of salvation.

Many have stumbled to ruin because of the erroneous doctrines taught by some ministers concerning the change that takes place at conversion. Some have lived in sadness for years, waiting for some marked evidence that they were accepted by God. They have separated themselves in a large measure from the world, and find pleasure in associating with the people of God; yet they dare not profess Christ, because they fear it would be presumption to say that they are children of God. They are waiting for that peculiar change that they have been led to believe is connected with conversion.

After a time some of these do receive evidence of their acceptance with God, and are then led to identify themselves with His people. And they date their conversion from this time. But I have been shown that they were adopted into the family of God before that time. God accepted them when they became weary of sin, and having lost their desire for worldly pleasures, resolved to seek God earnestly. But, failing to understand the simplicity of the plan of salvation, they lost many privileges and blessings which they might have claimed had they only believed, when they first turned to God, that He had accepted them.

[287] Others fall into a more dangerous error. They are governed by impulse. Their sympathies are stirred, and they regard this flight of feeling as an evidence that they are accepted by God and are converted. But the principles of their life are not changed. The evidences of a genuine work of grace on the heart are to be found not in feeling, but in the life. “By their fruits,” Christ declared, “ye shall know them.”

Many precious souls, desiring earnestly to be Christians, are yet stumbling in darkness, waiting for their feelings to be powerfully exercised. They look for a special change to take place in their feelings. They expect some irresistible force, over which they have no control, to overpower them. They overlook the fact that the believer in Christ is to work out his salvation with fear and trembling.

The convicted sinner has something to do besides repent; he must act his part in order to be accepted by God. He must believe that God accepts his repentance, according to His promise. "Without faith it is impossible to please Him: for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

The work of grace upon the heart is not an instantaneous work. It is effected by continuous, daily watching and believing the promises of God. The repentant, believing one, who cherishes faith and earnestly desires the renewing grace of Christ, God will not turn away empty. He will give him grace. And ministering angels will aid him as he perseveres in his efforts to advance.—[Manuscript 55, 1910](#).

**Conversions—Not All Alike**—All are not constituted alike. Conversions are not all alike. Jesus impresses the heart, and the sinner is born again to new life. Often souls have been drawn to Christ when there was no violent conviction, no soul rending, no remorseful terrors. They looked upon an uplifted Saviour; they lived. They saw the soul's need; they saw the Saviour's sufficiency and His claims; they heard His voice saying, "Follow Me," and they rose up and followed Him. This conversion was genuine, and the religious life was just as decided as was that of others who suffered all the agony of a violent process.—[Letter 15a, 1890](#).

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**Conversions Not Precise and Methodical**—Those men who calculate just how religious exercises should be conducted, and are very precise and methodical in diffusing the light and grace that they seem to have, simply do not have much of the Holy Spirit....

Though we cannot see the Spirit of God, we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober,

and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe the work of God.

[289] The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the Word of God. His convictions will be so deep that a hurricane and tumult of feeling seem to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the life-giving spirit which he has received cannot be repressed. Christ is in him a well of water springing up into everlasting life. His feelings of love are as deep and ardent as was his distress and agony. His soul is like the fountain of the great deep, broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God.

Others are brought to Christ in a more gentle way. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." You cannot see the operating agency, but you can see its effects. When Nicodemus said unto Jesus, "How can these things be?" Jesus said to him, "Art thou a master of Israel, and knowest not these things?" A teacher in Israel, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion! He was not willing to admit truth, because he could not understand all that was connected with the operation of the power of God, and yet he accepted the facts of nature although he could not explain or even comprehend them. Like others of all ages, he was looking to forms and precise ceremonies as more essential to religion than

the deep movements of the Spirit of God.—[The Review and Herald, May 5, 1896.](#)

**Conversion Leads On to Obedience**—The conversion of the human soul is of no little consequence. It is the greatest miracle performed by divine power. Actual results are to be reached through a belief in Christ as a personal Saviour. Purified by obedience to the law of God, sanctified by a perfect observance of His holy Sabbath, trusting, believing, patiently waiting, and earnestly working out our own salvation with fear and trembling, we shall learn that it is God that worketh in us to will and to do of His good pleasure.—[Manuscript 6, 1900.](#)

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**Sanctification Only Through Practicing the Truth**—Man must not only read the Word of God, supposing that a casual knowledge of this Word will bring about in him a reformation of character. This work only the One who is the way, the truth, and the life can accomplish. Firmly may certain doctrines of truth be held. Again and again they may be reiterated, till the holders come to think that they are indeed in possession of the great blessings which these doctrines represent. But the greatest, most powerful truths may be held, and yet kept in the outer court, exerting little influence to make the daily life wholesome and fragrant. The soul is not sanctified through the truth that is not practiced.—[Letter 16, 1892.](#)

**Doctrines or Church Membership Do Not Take Place of Conversion**—All, high or low, if they are unconverted, are on one common platform. Men may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words, “A new heart also will I give you.” Accepting new theories, and uniting with a church, do not bring new life to anyone, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to anyone if the heart is not truly changed....

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We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition. They did not receive into the heart the truth as it is in Jesus. When truth is held

as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.—[The Review and Herald, February 14, 1899.](#)

**Conversion the Result of United Effort**—In the recovering of lost, perishing souls, it is not man that effects the work of saving souls, it is God who labors with him. God works and man works. “Ye are laborers together with God.” We must work in different ways and devise different methods, and let God work in us to the revealing of truth and Himself as the sin-pardoning Saviour.—[Letter 20, 1893.](#)

**Helping the Sinner Across the Line**—Be instant in season and out of season, warning the young, pleading with sinners, with the love for them that Christ has. When there comes from the lips of the sinner the cry, “Oh, my sins, my sins, I fear that they are too grievous to be forgiven,” encourage faith. Hold Jesus up higher and still higher, saying, “Behold the Lamb of God, which taketh away the sin of the world.” When the cry is heard, “God be merciful to me a sinner,” point the trembling soul to a sin-pardoning Saviour as a refuge.—[Manuscript 138, 1897.](#)

**Angels Rejoice**—The conversion of souls to God is the greatest work, the highest work, in which human beings can have a part. In the conversion of souls God’s forbearance, His unbounded love, His holiness, His power, are revealed. Every true conversion glorifies Him, and causes the angels to break forth into singing. “Mercy and truth have met together; righteousness and peace have kissed each other.”—[Letter 121, 1902.](#)

## Gathering in the Interested

**Many Looking Wistfully to Heaven**—All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.—[The Acts of the Apostles, 109 \(1911\)](#).

**Go After the Lost**—When we engage with all our hearts in the work, we are closely allied to the angels; we are co-workers with the angels and with Christ; and there is a sympathy with heaven and with us, a holy, elevated sympathy. We are brought a little closer to heaven, a little closer to the angelic hosts, a little closer to Jesus. Then let us engage in this work with all our energies.

Do not become weary in the work. God will help us. Angels will help us; because it is their work, and the very work they are seeking to inspire us with....

This is a work you must take hold of earnestly; and when you find a wandering sheep, call him to the fold; and leave him not until you see him safely enfolded there. May Heaven let the Spirit that was in our divine Lord rest upon us. This is what we want. He tells us, “Love one another, as I have loved you.” Go out for the lost sheep of the house of Israel.—[Manuscript 3, 1877](#).

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**Take Hold of Christ and Draw Men**—With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour.—[The Review and Herald, September 10, 1903](#).

Have faith and hope, and draw, yes, *draw* souls to the gospel banquet.—[Letter 112, 1902](#).

**May Not Reach Them Again**—It is as much our duty to look at the afterinterests of a camp meeting as it is to look after the present interests, because the next time you go, if they were impressed and convicted, and did not yield to that conviction, it is harder to make an impression on their minds than it was before, and you cannot reach them again.—[Manuscript 19b, 1890](#).

**Getting Decision Now Difficult**—In our day it is a difficult matter to bring those who profess to believe the truth to the experiential knowledge of its vitalizing, sanctifying power. This has been experienced in years gone by, but form has taken the place of the power, and its simplicity has been lost in a round of ceremonies.—[Manuscript 104, 1898](#).

[294] **A Parable—Gathering the Ripening Fruitage**—In a dream given me September 29, 1886, I was walking with a large company who were looking for berries. ... The day wore on, and very little was accomplished. At last I said: “Brethren, you call this an unsuccessful expedition. If this is the way you work, I do not wonder at your lack of success. Your success or failure depends upon the way you take hold of the work. There are berries here; for I have found them. Some of you have been searching the low bushes in vain; others have found a few berries; but the high bushes have been passed by, simply because you did not *expect* to find fruit on them. You see that the fruit which I have gathered is large and ripe. In a little while other berries will ripen, and we can go over the bushes again. This is the way in which I was taught to gather fruit. If you had searched near the wagon, you might have found fruit as well as I....

“The Lord has placed these fruit-bearing bushes right in the midst of these thickly settled places, and He expects you to find them. But you have been altogether too much engaged in eating, and amusing yourselves. You did not come to the field with an earnest determination to find fruit....

“By working in the right way, you will teach the younger workers that such matters as eating and recreation are of minor importance. It has been hard work to bring the wagon of supplies to the ground, but you have thought more of the supplies than of the fruit you ought to carry home as the result of your labors. You should be diligent, first to pick the berries nearest you, and then to search for those farther away; after that you can return and work near by again, and thus you will be successful.”—[Gospel Workers, 136-139 \(1886\)](#).

**Wrestle With God for Souls**—If we have the interest that John Knox had when he pleaded before God for Scotland, we shall have success. He cried, “Give me Scotland, Lord, or I die.” And when we take hold of the work and wrestle with God, saying, “I must have

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souls; I will never give up the struggle,” we shall find that God will look upon our efforts with favor.—[Manuscript 14, 1887](#).

**Do Not Force Results**—As an interest is about to close up, be careful not to ripen it off too suddenly, but keep the confidence of the people if possible, that souls who are in the valley of decision may find the true path, the way, and the life.—[Letter 7, 1885](#). [295]

## Methods of Clinching Decisions

**Christ Spoke Directly to His Hearers**—Even the crowd that so often thronged His steps was not to Christ an indiscriminate mass of human beings. He spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.—[Education, 231 \(1903\)](#).

**He Watched the Changing Countenance**—Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure, gave Him great satisfaction. As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad. When His eye swept over the throng of listeners, and He recognized among them the faces He had before seen, His countenance lighted up with joy. He saw in them hopeful subjects for His kingdom. When the truth, plainly spoken, touched some cherished idol, He marked the change of countenance, the cold, forbidding look, which told that the light was unwelcome. When He saw men refuse the message of peace, His heart was pierced to the very depths.—[The Desire of Ages, 254, 255 \(1898\)](#).

[296] **Preaching for Decision**—Cultivate earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but you would do well to mingle a positiveness with persuasive entreaties....

Present the plain “Thus saith the Lord” with authority, and exalt the wisdom of God in the written Word. Bring the people to a decision; keep the voice of the Bible ever before them. Tell them you speak that which you do know, and testify that which is truth, because God has spoken it. Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by

the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you.—[Letter 8, 1895](#).

**Do Not Miss the Mark**—Do not encourage the presentation of Scripture in any way to encourage vainglory in the one who shall open the Word to others. The work for this time is to bring students and workers to the place where they will deal with subjects in a serious, solemn, plain manner, that there may be no time uselessly employed in this great work. Do not miss the mark. Time is too short to reveal all that might be opened up to view; eternity will be required to know the length and breadth, the depth and height of the Scriptures. There are truths of more importance to some souls than others. Skill is needed in educating in Scriptural lines.—[Manuscript 153, 1898](#).

**Continual Advancement**—We must not think, “Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.” The truth is an advancing truth, and we must walk in the increasing light. [297]

A brother asked, “Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?”

I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No....

We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.—[The Review and Herald, March 25, 1890](#).

**Make a Charge Against the Enemy**—We are living in a perilous time, and we need that grace that will make us valiant in fight, turning to flight the armies of the aliens. Dear brother, you need more faith, more boldness and decision in your labors. You need more push and less timidity.... Our warfare is aggressive. Your efforts are too tame; you need more force in your labor, else you will be disappointed in its results. There are times when you must make

a charge against the enemy. You must study methods and ways to reach the people. Go right to them and talk with them.... Let the people understand that you have a message that means life, eternal life to them if they accept it. If any subject should enthuse the soul it is the proclamation of the last message of mercy to a perishing world. But if they reject this message it will be to them a savor of death unto death. Therefore there is need to work diligently, lest your labors be in vain. O that you would realize this, and that you would urge the truth upon the conscience with the power of God. Give force to your words and make the truth appear essential to their educated minds.—[Letter 8, 1895](#).

**Aggressiveness Necessary**—Caution is needed; but while some of the workers are guarded and make haste slowly, if there are not united with them in the work those who see the necessity of being aggressive, very much will be lost; opportunities will pass, and the opening providence of God will not be discerned.

When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away....

Frequently, when a congregation is at the very point when the heart is prepared for the Sabbath question, it is delayed through fear of the consequences. This has been done, and the result has not been good. God has made us depositaries of sacred truth; we have a message, a saving message, which we are commanded to give to the world, and which is pregnant with eternal results. To us as a people has been committed light that must illuminate the world.—[Letter 31, 1892](#).

**Spirit's Power for Victory**—Talk to souls in peril, and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness, but not a harsh, loud note should be heard in the voice of one who is trying to win the soul to look and live. First have your own soul consecrated to God. As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith laying them at the foot of the cross; carry their minds up with your mind, and fix the eye of faith where

you look, upon Jesus, the Sin Bearer. Get them to look away from their poor sinful selves to the Saviour, and the victory is won....

The inworking ministry of the Holy Spirit is our great need. The Spirit is all divine in its agency and demonstration. God wants you to have the gracious spiritual endowment; then you will work with a power that you were never conscious of before. Love and faith and hope will be an abiding presence. You can go forth in faith, believing that the Holy Spirit accompanies you.—[Letter 77, 1895](#).

**The Holy Spirit Impresses Truth**—It is the Holy Spirit that makes the truth impressive. Keep practical truth ever before the people.—[Testimonies For The Church 6:57 \(1900\)](#).

**Decision Influenced by Our Words and Deportment**—When I saw this congregation yesterday, I thought, The decisions are to come after this meeting and during the meeting. There will be some that will take their position forever under the black banner of the powers of darkness; there are some that will take their position under the blood-stained banner of Prince Immanuel. Our words, our deportment, how we present the truth, may balance minds for or against the truth; and we want in every discourse, whether it is doctrinal or not, we want that Jesus Christ should be presented distinctly, as John declared, “Behold the Lamb of God, that taketh away the sin of the world.”

Every expression that you have ever been in the habit of making, people and ministers, that is sharp or cutting, every practice of thrusting upon the people the very strongest positions, that they are no more prepared to receive than a baby to receive strong meat, must be put aside. There must be a leading along, Christ must be woven into everything that is argumentative as the warp and the woof of the garment. Christ, Christ, Christ is to be in it everywhere, and my heart feels the need of Christ, as I have, seems to me, never felt it more sensibly.

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Here are an ignorant people; they do not know anything about the truth; they have been educated by the ministers that this is so and that is so. When the Word of God is explained to the people, when it is presented in its purity, and they see what the Word of God says, what are they going to do? There are very few that will take their position on that Word. But I tell you, be very careful how you handle the Word, because that Word is to make the decisions with

the people. Let the Word cut, and not your words. But when they make their decision, what will it be?—[Manuscript 42, 1894](#).

**A Delayed Harvest**—The priests were convinced of the divine power of the Saviour... Many hearts were moved that for a time made no sign. During the Saviour's life, His mission seemed to call forth little response of love from the priests and teachers; but after His ascension "a great company of the priests were obedient to the faith."—[The Desire of Ages, 266 \(1898\)](#).

[301] **Leave Listeners Approachable**—Why was it that Christ went out by the seaside, and into the mountains? He was to give the word of life to the people. They did not see it just that minute. A good many do not see it now, to take their position, but these things are influencing their lives; and when the message goes with a loud voice, they will be ready for it. They will not hesitate long; they will come out and take their position.—[Manuscript 19b, 1890](#).

## Meeting Prejudice and Opposition

[See also pp. 445, 446, “Prejudice Broken Down.”]

**Opposition**—Those who introduce the leaven of truth amid the mass of false theories and doctrines may expect opposition. Satan’s batteries will be opened upon those who advocate the truth, and the standard bearers must expect to meet many sneers, and much reviling that is hard to bear.—[The Review and Herald, October 14, 1902.](#)

**Reformation Creates Opposition**—Jesus and His disciples were surrounded with bigotry, pride, prejudice, unbelief, and hatred. Men were filled with false doctrines, and nothing but united, persistent endeavor could be attended with any measure of success; but the great work of saving souls could not be laid aside because there were difficulties to surmount. It was written of the Son of God that He should “not fail nor be discouraged.”

There is a great work before us. The work that engages the interest and activity of heaven is committed to the church of Christ. Jesus said: “Go ye into all the world, and preach the gospel to every creature.” The work for our time is attended with the same difficulties that Jesus had to meet, and that the reformers of every age have had to overcome; and we must set our wills on the side of Christ, and move forward with firm confidence in God.—[The Review and Herald, March 13, 1888.](#)

**Prejudice Rejects Light**—There is in the heart of man that which is opposed to truth and righteousness.... Christ’s miraculous power gave evidence that He was the Son of God. In the cities of Judah overwhelming evidence was given of the divinity and mission of Christ.... But prejudice is hard to deal with, even by Him who is Light and Truth, and the prejudice that filled the hearts of the Jews would not allow them to accept the evidence given. With scorn they rejected the claims of Christ.—[Manuscript 104, 1898.](#)

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**Holding to the Affirmative the Best Way**—Often, as you seek to present the truth, opposition will be aroused; but if you seek to

meet the opposition with argument, you will only multiply it, and this you cannot afford to do. Hold to the affirmative. Angels of God are watching you, and they understand how to impress those whose opposition you refuse to meet with arguments. Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study, earnest prayer, and heart consecration. Keep your lamps trimmed and burning, and let bright rays shine forth, that men, beholding your good works, may be led to glorify your Father who is in heaven.

If Christ had not held to the affirmative in the wilderness of temptation, He would have lost all that He desired to gain. Christ's way is the best way to meet our opponents. We strengthen their arguments when we repeat what they say. Keep always to the affirmative. It may be that the very man who is opposing you will carry your words home, and be converted to the sensible truth that has reached his understanding.

[303] I have often said to our brethren: Your opponents will make statements about your work that are false. Do not repeat their statements, but hold to your assertions of the living truth; and angels of God will open the way before you. We have a great work to carry forward, and we must carry it in a sensible way. Let us never get excited, or allow evil feelings to arise. Christ did not do this, and He is our example in all things. For the work given us to do we need much more of heavenly, sanctified, humble wisdom, and much less of self. We need to lay hold firmly on divine power.—[Testimonies For The Church 9:147, 148 \(1909\)](#).

**When Opposed—Guard the Tongue**—When opposed, you will be in danger of retaliating in a sharp debating manner, if you are not constantly softened and subdued by the contemplation of Christ, and have a heart to pray, “Be Thou my pattern.” Looking unto Jesus constantly, catching His spirit, you will be able to present the truth as it is in Jesus....

Love must be the prevailing element in all our work. In the representation of others who do not believe as we do, every speaker must guard against making statements that will appear severe and like judging. Present the truth, and let the truth, the Holy Spirit of God, act as a reprover, as a judge; but let not your words bruise and wound the soul....

Let not one rasping word be spoken. Let all sharp speeches that you are disposed to make, be kept to your individual self. Be as true as steel to principle, wise as a serpent, but harmless as a dove. If your words are not to hurt anyone, you will have to speak only the words that you are sure will not be harsh and cold and severe.... Of all the people in the world, reformers should be the most unselfish, the kindest, the most courteous, learning Christ's ways and words and works.—[Letter 11, 1894](#).

**The Spirit of Controversy**—Do not cherish a spirit of controversy. Little good is accomplished by denunciatory speeches. The surest way to destroy false doctrine is to preach the truth. Keep to the affirmative. Let the precious truths of the gospel kill the force of evil. Show a tender, pitiful spirit toward the erring. Come close to hearts.—[Letter 190, 1902](#).

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**Sarcasm Offensive**—When in your discourses, you denounce with bitter sarcasm that which you wish to condemn, you sometimes offend your hearers, and their ears are turned from hearing you further. Carefully avoid any severity of speech that might give offense to those you desire to save from error; for it will be difficult to overcome the feelings of antagonism thus aroused....

If you will weed out the tares from your discourses, your influence for good will be increased.—[Letter 366, 1906](#).

**Not to Invite Persecution**—Let everyone bear in mind that we are in no case to invite persecution. We are not to use words that are harsh and cutting. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way....

We all need more of the deep love of Jesus in the soul, and far less of the natural impetuosity. We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority, before the people are really enlightened in regard to the message God would have us bear. God is not pleased when by our own course of action we bar the way so that the truth is prevented from coming to the people.—[Manuscript 95, 1894](#).

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**Opposition Advertises Truth**—Satan is fruitful in bringing up devices to evade the truth. But I call upon you to believe the words I speak today. Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail.... Opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention, and is the means of leading to closer investigation as to what is saving truth. The truth becomes more highly estimated. New beauty and greater value are revealed from every point of view.—[Manuscript 8a, 1888](#).

**Treat Opponents With Respect**—We must expect to meet unbelief and opposition. The truth has always had to contend with these elements. But though you should meet the bitterest opposition, do not denounce your opponents. They may think, as did Paul, that they are doing God service; and to such we must manifest patience, meekness, and long-suffering....

The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers, and constantly thrust upon the people the fact that they were wrong. He who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence.

[306] In the advocacy of truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts, but will make light of the gospel invitation. Others, even those whom we suppose to have passed the boundary of God's mercy, will be won to Christ. The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness, and have in ignorance worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm any in unbelief.—[Testimonies For The Church 6:120-122 \(1900\)](#).

**Help in Every Emergency**—Every teacher of the truth, every laborer together with God, will pass through searching, trying hours, when faith and patience will be severely tested. You are to be

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prepared by the grace of Christ to go forward, although apparent impossibilities obstruct the way. You have a present help in every time of emergency. The Lord allows you to meet obstacles, that you may seek unto Him who is your strength and sufficiency. Pray most earnestly for the wisdom that comes from God; He will open the way before you, and give you precious victories if you will walk humbly before Him.—[Special Testimonies, Series A, 7:18](#). (1874).

## Baptism and Church Membership

**Baptism Requisite in Conversion**—Repentance, faith, and baptism are the requisite steps in conversion. [Letter 174, 1909](#).

[307] **Clinching Decision for Baptism**—The souls under conviction of the truth need to be visited and labored for. Sinners need a special work done for them, that they may be converted and baptized.—[Manuscript 17, 1908](#).

**The Sign of Entrance to the Kingdom**—Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God’s spiritual kingdom, he is to receive the impress of the divine name, “The Lord our righteousness.” [Jeremiah 23:6](#).

Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King. They have obeyed the command, “Come out from among them, and be ye separate, ... and touch not the unclean thing.” And to them is fulfilled the promise, “I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18](#).—[Testimonies For The Church 6:91 \(1900\)](#).

**The Christian’s Oath of Allegiance**—As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. This vow is their oath of allegiance. They are baptized in the name of the Father and the Son and the Holy Spirit. Thus they are united with the three great powers of heaven. They pledge themselves to renounce the world and to observe the laws of the kingdom of God. Henceforth they are to walk in newness of life. No

longer are they to follow the traditions of men. No longer are they to follow dishonest methods. They are to obey the statutes of the kingdom of heaven. They are to seek God's honor. If they will be true to their vow, they will be furnished with grace and power that will enable them to fulfill all righteousness. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.—[Letter 129, 1903](#). [308]

**Thorough Conversion to the Truth**—The preparation for baptism is a matter that needs to be carefully considered. The new converts to the truth should be faithfully instructed in the plain "Thus saith the Lord." The Word of the Lord is to be read and explained to them point by point.

All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections.... The practicing of the truth is essential. The bearing of fruit testifies to the character of the tree. A good tree cannot bring forth evil fruit. The line of demarcation will be plain and distinct between those who love God and keep His commandments and those who love Him not and disregard His precepts. There is need of a thorough conversion to the truth.—[Manuscript 56, 1900](#).

**Accepted When Position Fully Understood**—The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism.... When they give evidence that they fully understand their position, they are to be accepted.—[Testimonies to Ministers and Gospel Workers, 128 \(1897\)](#).

**Thorough Preparation for Baptism**—There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, "I believe," but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the [309]

heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience.—[Testimonies For The Church 6:91, 92 \(1900\)](#).

**The Baptizing of Children**—Parents whose children desire to be baptized have a work to do, both in self-examination and in giving faithful instruction to their children. Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance. Let both parents and children count the cost. In consenting to the baptism of their children, parents sacredly pledge themselves to be faithful stewards over these children, to guide them in their character building. They pledge themselves to guard with special interest these lambs of the flock, that they may not dishonor the faith they profess.

[310] Religious instruction should be given to children from their earliest years. It should be given, not in a condemnatory spirit, but in a cheerful, happy spirit. Mothers need to be on the watch constantly, lest temptation shall come to the children in such a form as not to be recognized by them. The parents are to guard their children with wise, pleasant instruction. As the very best friends of these inexperienced ones, they should help them in the work of overcoming, for it means everything to them to be victorious. They should consider that their own dear children who are seeking to do right are younger members of the Lord's family, and they should feel an intense interest in helping them to make straight paths in the King's highway of obedience. With loving interest they should teach them day by day what it means to be children of God and to yield the will in obedience to Him. Teach them that obedience to God involves obedience to their parents. This must be a daily, hourly work. Parents, watch, watch and pray, and make your children your companions.

When the happiest period of their life has come, and they in their hearts love Jesus and wish to be baptized, then deal faithfully with them. Before they receive the ordinance, ask them if it is to be their first purpose in life to work for God. Then tell them how to begin. It is the first lessons that mean so much. In simplicity teach them

how to do their first service for God. Make the work as easy to be understood as possible. Explain what it means to give up self to the Lord, to do just as His Word directs, under the counsel of Christian parents.

After faithful labor, if you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized. But, I repeat, first of all prepare yourselves to act as faithful shepherds in guiding their inexperienced feet in the narrow way of obedience. God must work in the parents that they may give to their children a right example, in love, courtesy, and Christian humility, and in an entire giving up of self to Christ. If you consent to the baptism of your children and then leave them to do as they choose, feeling no special duty to keep their feet in the straight path, you yourselves are responsible if they lose faith and courage and interest in the truth.—[Testimonies For The Church 6:93-95 \(1900\)](#).

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**Preparing Young People for Baptism**—Candidates who have grown to manhood and womanhood should understand their duty better than do the younger ones; but the pastor of the church has a duty to do for these souls. Have they wrong habits and practices? It is the duty of the pastor to have special meetings with them. Give them Bible readings, converse and pray with them, and plainly show the claims of the Lord upon them. Read to them the teaching of the Bible in regard to conversion. Show what is the fruit of conversion, the evidence that they love God. Show that true conversion is a change of heart, of thoughts and purposes. Evil habits are to be given up. The sins of evil-speaking, of jealousy, of disobedience, are to be put away. A warfare must be waged against every evil trait of character. Then the believing one can understandingly take to himself the promise, “Ask, and it shall be given you.” [Matthew 7:7](#).—[Testimonies For The Church 6:95 \(1900\)](#).

**Examination of Candidates**—The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord’s side, to come out from the world and be separate, and touch not the unclean thing. Before baptism, there should be a thorough inquiry as to the experience of

[312] the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism.

One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress.

There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that He has a preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. So the dress of Christ's followers should be symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion,—that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments.

The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel.

[313] All who study the life of Christ and practice His teachings will become like Christ. Their influence will be like His. They will reveal soundness of character. As they walk in the humble path of obedience, doing the will of God, they exert an influence that tells for the advancement of the cause of God and the healthful purity of His work. In these thoroughly converted souls the world is to have a witness to the sanctifying power of truth upon the human character.

The knowledge of God and of Jesus Christ, expressed in character, is an exaltation above everything that is esteemed in earth or

in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ by baptism shall possess. And it is the duty of God's servants to set before these souls the privilege of their high calling in Christ Jesus.—[Testimonies For The Church 6:95-97 \(1900\)](#).

**Judge by the Fruit of the Life**—There is one thing that we have no right to do, and that is to judge another man's heart or impugn his motives. But when a person presents himself as a candidate for church membership, we are to examine the fruit of his life, and leave the responsibility of his motive with himself. But great care should be exercised in accepting members into the church; for Satan has his specious devices through which he purposes to crowd false brethren into the church, through whom he can work more successfully to weaken the cause of God.—[The Review and Herald, January 10, 1893](#).

**Administration of the Ordinance**—Whenever possible, let baptism be administered in a clear lake or running stream. And give to the occasion all the importance and solemnity that can be brought into it. At such a service angels of God are always present.

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The one who administers the ordinance of baptism should seek to make it an occasion of solemn, sacred influence upon all spectators. Every ordinance of the church should be so conducted as to be uplifting in its influence. Nothing is to be made common or cheap, or placed on a level with common things. Our churches need to be educated to greater respect and reverence for the sacred service of God. As ministers conduct the services connected with God's worship, so they are educating and training the people. Little acts that educate and train and discipline the soul for eternity are of vast consequence in the uplifting and sanctifying of the church.

In every church, baptismal robes should be provided for the candidates. This should not be regarded as a needless outlay of means. It is one of the things required in obedience to the injunction, "Let all things be done decently and in order." [1 Corinthians 14:40](#).

It is not well for one church to depend upon borrowing robes from another. Often when the robes are needed, they are not to be found; some borrower has neglected to return them. Every church should provide for its own necessities in this line. Let a fund be

raised for this purpose. If the whole church unite in this, it will not be a heavy burden.

[315] The robes should be made of substantial material, of some dark color that water will not injure, and they should be weighted at the bottom. Let them be neat, well-shaped garments, made after an approved pattern. There should be no attempt at ornamentation, no ruffling or trimming. All display, whether of trimming or ornaments, is wholly out of place. When the candidates have a sense of the meaning of the ordinance, they will have no desire for personal adornment. Yet there should be nothing shabby or unseemly, for this is an offense to God. Everything connected with this holy ordinance should reveal as perfect a preparation as possible.—[Testimonies For The Church 6:97, 98 \(1900\)](#).

**An Impressive Baptismal Service**—The efforts put forth in Oakland have borne fruit in the salvation of precious souls. Sunday morning, December 16, I attended a baptismal service at the Piedmont Baths. Thirty-two candidates were buried with their Lord in baptism, and arose to walk in newness of life. This was a scene that angels of God witnessed with joy.... The entire service was impressive. There was no confusion, and occasionally a verse of some hymn of praise was sung.—[Manuscript 105, 1906](#).

**Emergency Baptism**—Arrangements will be made to fulfill the aged man's request for baptism. He is not strong enough to go to \_\_\_\_\_ or to \_\_\_\_\_, and the only way in which the ceremony can be performed is by getting a bathtub and letting him into the water.—[Letter 126, 1901](#).

**God's Keeping Power**—After the believing soul has received the ordinance of baptism, he is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit....

All who study the life of Christ and practice his teaching will become like Christ. Their influence will be like His. They will reveal soundness of character. They are established in the faith, and will not be overcome by the devil because of vanity and pride. They seek to walk the humble path of obedience, doing the will of God. Their character exerts an influence that tells for the advancement of the cause of God and the healthful purity of His work....

[316] In these thoroughly converted souls the world has a witness to the sanctifying power of truth upon the human character. Through

them Christ makes known to the world His character and will. In the lives of God's children is revealed the blessedness of serving the Lord, and the opposite is seen in those who do not keep His commandments. The line of demarcation is distinct. All who obey God's commandments are kept by His mighty power amid the corrupting influence of the transgressors of His law. From the lowliest subject to the highest in positions of trust, they are kept by the power of God through faith unto salvation.—[Manuscript 56, 1900](#).

**Dedicated to God**—Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory.

The obligations in the spiritual agreement entered into at baptism are mutual. As human beings act their part with whole-hearted obedience, they have a right to pray, "Let it be known, Lord, that Thou art God in Israel." The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit, is an assurance that if you will claim their help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ's yoke and learn in His school His meekness and lowliness.—[Testimonies For The Church 6:98, 99 \(1900\)](#).

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**The Church's Responsibility for New Converts**—Faithful Christian men and women should have an intense interest to bring the convicted soul to a correct knowledge of righteousness in Christ Jesus. If any have allowed the desire for selfish indulgence to become supreme in their life, the faithful believers should watch for these souls as they that must give an account. They must not neglect the faithful, tender, loving instruction so essential to the young converts that there may be no halfhearted work. The very first experience should be right.

Satan does not want anyone to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; the appetites and passions are striving for the mastery; temptations confuse the conscience, so that true conversion does not take place. If all had a sense of the conflict which each soul must wage with satanic agencies that are seeking to ensnare, entice, and deceive, there would be much more diligent labor for those who are young in the faith.

These souls, left to themselves, are often tempted, and do not discern the evil of the temptation. Let them feel that it is their privilege to solicit counsel. Let them seek the society of those who can help them. Through association with those who love and fear God they will receive strength.

[318] Our conversation with these souls should be of a spiritual, encouraging character. The Lord marks the conflicts of every weak, doubting, struggling one, and He will help all who call upon Him. They will see heaven open before them, and angels of God descending and ascending the ladder of shining brightness which they are trying to climb.—[Testimonies For The Church 6:92, 93 \(1900\)](#).

**Church Membership**—Very close and sacred is the relation between Christ and His church,—He the bridegroom, and the church the bride; He the head, and the church the body. Connection with Christ, then, involves connection with His church.—[Education, 268 \(1903\)](#).

**Satan Discourages Joining the Church**—It is his [Satan's] studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish this are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say so. They are amenable to no man. It was and now is Satan's special work to lead men to feel that it is God's order to

strike out for themselves and choose their own order independent of their brethren.—[Letter 32, 1892](#).

**A Worthless Form Apart From Christ**—It is the grace of Christ that gives life to the soul. Apart from Christ, baptism, like any other service, is a worthless form. “He that believeth not the Son shall not see life.”—[The Desire of Ages, 181 \(1898\)](#).

**Conversion, Not Just Baptism**—Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him.—[Letter 55, 1886](#). [319]

**A Caution to Evangelists and Pastors**—Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received Him by faith.—[The Review and Herald, February 4, 1890](#).

**A Weakness in Our Evangelism**—The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christians in name. Heretofore they were Satan’s subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders.

Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in order to put on a form of godliness, and to have one’s name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian’s path broad and pleasant for worldlings. God has not smoothed or [320]

widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod,—the path of humility, self-denial, and sacrifice.—[Testimonies For The Church 5:172 \(1882\)](#).

**Our Goal—Truly Converted Members**—Ministers who labor in towns and cities to present the truth should not feel content, nor that their work is ended, until those who have accepted the theory of the truth realize indeed the effect of its sanctifying power, and are truly converted to God. God would be better pleased to have six truly converted to the truth as the result of their labors, than to have sixty make a nominal profession, and yet not be thoroughly converted. These ministers should devote less time to preaching sermons, and reserve a portion of their strength to visit and pray with those who are interested, giving them godly instruction, to the end that they may “present every man perfect in Christ Jesus.”

[321] The love of God must be living in the heart of the teacher of the truth. His own heart must be imbued with that deep and fervent love which Christ possessed; then it will flow out to others. Ministers should teach that all who accept the truth should bring forth fruit to the glory of God. They should teach that self-sacrifice must be practiced every day; that many things which have been cherished must be yielded; and that many duties, disagreeable though they may appear, must be performed. Business interests, social endearments, ease, honor, reputation, in short, everything, must be held in subjection to the superior and ever-paramount claims of Christ.—[Testimonies For The Church 4:317 \(1879\)](#).

## Binding Off Thoroughly

**The Evangelist Must Finish His Instruction**—A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if a second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, “The minister who brought us the truth did not mention these things.” And they become offended because of the Word. Some refuse to accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When other lines are opened before them, they answer, “It was not so taught us,” and they hesitate to move forward. How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors.—[Gospel Workers, 369, 370 \(1915\)](#).

**A Work That Will Not Ravel Out**—Ministers should not feel that their work is finished until those who have accepted the theory of the truth realize indeed the influence of its sanctifying power, and are truly converted. When the Word of God, as a sharp, two-edged sword, cuts its way to the heart and arouses the conscience, many suppose that this is enough; but the work is only begun. Good impressions have been made, but unless these impressions are deepened by careful, prayerful effort, Satan will counteract them. Let not the laborers rest content with what has been done. The plowshare of truth must go deeper, and this it will surely do if thorough efforts are made to direct the thoughts and establish the convictions of those who are studying the truth. [322]

Too often the work is left in an unfinished state, and in many such cases it amounts to nothing. Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field; and sometimes, without proper investigation, he is authorized to go. This is wrong; he should finish the work begun;

for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan and the opposition of members of other churches who have rejected the truth; and many are driven where they can never again be reached. A minister might better not engage in the work unless he can bind it off thoroughly....

Unless those who receive the truth are thoroughly converted, unless there is a radical change in the life and character, unless the soul is riveted to the eternal Rock, they will not endure the test of trial. After the minister leaves and the novelty has worn off, the truth loses its power to charm, and they exert no holier influence than before.

[323] God's work is not to be done in a bungling, slipshod manner. When a minister enters a field, he should work that field thoroughly. He should not be satisfied with his success until he can, through earnest labor and the blessing of Heaven, present to the Lord converts who have a true sense of their responsibility, and who will do their appointed work. If he has properly instructed those under his care, when he leaves for other fields of labor the work will not ravel out; it will be bound off so firmly as to be secure.—[Gospel Workers, 367-369 \(1915\)](#).

**To Do a Thorough Work**—There is danger that those who hold meetings in our cities will be satisfied with doing a surface work. Let the ministers and the presidents of our conferences arouse to the importance of doing a thorough work. Let them labor and plan with the thought in mind that time is nearly ended, and that because of this they must work with redoubled zeal and energy.—[The Review and Herald, January 11, 1912](#).

While we should be ever ready to follow the opening providence of God, we should lay no larger plans, occupy no more ground in branching out than there is help and means to bind off the work well and keep up and increase the interest already started. While there are larger plans and broader fields constantly opening for the laborers, there must be broader ideas, and broader views in regard to the workers who are to labor to bring souls into the truth.—[Letter 34, 1886](#).

**Leave a Well-Bound Off Work**—Churches are raised up and left to go down while new fields are being entered. Now these churches are raised up in much cost in labor and in means, and then neglected and allowed to ravel out. This is the way matters are going now....

While duties are suffering to be done right in our path, we should not reach out and long and sigh for work at a great distance.... God would not want you to leave so much work that you have planned, and started the people in upon, to be neglected, to run down, and be harder to bring up than if it had never been started....

I hope you will look at things candidly and not move impulsively or from feeling. Our ministers must be educated and trained to do their work more thoroughly. They should bind off the work and not leave it to ravel out. And they should look especially after the interests they have created, and not go away and never have any special interest after leaving a church. A great deal of this has been done.—[Letter 1, 1879](#).

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**Soul Interests Hold Priority**—For years light has been given upon this point, showing the necessity of following up an interest that has been raised, and in no case leaving it until all have decided that lean toward the truth, and have experienced the conversion necessary for baptism, and united with some church, or formed one themselves.

There are no circumstances of sufficient importance to call a minister from an interest created by the presentation of truth. Even sickness and death are of less consequence than the salvation of souls for whom Christ made so immense a sacrifice. Those who feel the importance of the truth, and the value of souls for whom Christ died, will not leave an interest among the people for any consideration. They will say, Let the dead bury their dead. Home interests, lands and houses, should not have the least power to attract from the field of labor.

If ministers allow these temporal things to divert them from the work, the only course for them to pursue is to leave all, possess no lands or temporal interests which will have an influence to draw them from the solemn work of these last days. One soul is of more value than the entire world. How can men who profess to have given themselves to the sacred work of saving souls, allow their

[325] small temporal possessions to engross their minds and hearts, and keep them from the high calling they profess to have received from God?—[Testimonies For The Church 2:540, 541 \(1870\)](#).

**Loss in Leaving an Unfinished Work Illustrated**—What courage have we—what courage can we have—to put forth efforts in different places that use up our strength and vitality to the very last edge; and then go away and leave it to all ravel out, with nobody to look after it?

Now I will just mention my experience. After I stepped on American soil, after coming from Europe, I did not go into a house but went into a hotel and took my dinner, and then went to \_\_\_\_\_. There was the place of all others where plans should have been laid to keep somebody there to bind off the work. There were a wealthy people, and deeply convicted. It was a wonderful interest we had there. The people would come out to the meeting and sit and listen with tears in their eyes; they were deeply impressed; but the matter was left with no one to follow up the interest; but everything was allowed to go right back. These things are not pleasing to God. We are either spreading over too much ground and proposing to do too much work, or else matters are not arranged as they ought to be.—[Manuscript 19b, 1890](#).

**Creating a Difficult Field for Others**—Ministers who are not men of vital piety, who stir up an interest among the people but leave the work in the rough, leave an exceedingly difficult field for others to enter and finish the work they failed to complete. These men will be proved; and if they do not do their work more faithfully, they will, after a still further test, be laid aside as cumberers of the ground, unfaithful watchmen.—[Testimonies For The Church 4:317 \(1879\)](#).

[326] **Result of Haphazard Work**—Bind off your work thoroughly. Leave no dropped stitches for someone else to pick up. Do not disappoint Christ. Determine that you will succeed, and in the strength of Christ you may give full proof of your ministry....

Nothing is so discouraging to the advancement of present truth as the haphazard work done by some of the ministers for the churches. Faithful labor is needed. The churches are ready to die, because they are not strengthened in Christlikeness. The Lord is not pleased with the loose way in which the churches are left because men are not faithful stewards of God's grace. They do not receive His

grace, and therefore cannot impart it. The churches are weak and sickly because of the unfaithfulness of those who are supposed to labor among them, whose duty it is to have an oversight over them, watching for souls as they that must give an account.—[Manuscript 8a, 1888](#).

## **Length of Effort and Closing The Campaign**

**Length of Effort Not to be Prescribed**—Bear in mind that no living man can tell the precise work, or bound the work of a man who is in God's service. No one can prescribe the days, the weeks, that one should remain in a certain locality before pushing on to another place. Circumstances must shape the labors of the minister of God, and if he seeks God he will understand that his work embraces every part of the Lord's vineyard, both that which is nigh and that which is afar off. The laborer is not to confine his work to a specified measurement. He must have no circumscribed limits, but extend his labors wherever necessity demands. God is his co-laborer; he should seek wisdom and counsel of Him at every step and not depend upon human counsel.

[327] The work has been greatly hindered in many fields because the laborers ask counsel from those who are not working in the field and who see not and feel not the demand, and therefore cannot understand the situation as well as the one who is on the ground.—[Letter 8, 1895](#).

**Study Circumstances Carefully**—When a minister is appointed to a certain work, he is not to consider that he must ask the president of the conference how many days he shall labor in a certain locality, but he must seek wisdom from One who has appointed him his work, One who promised to give wisdom and unerring judgment, who giveth liberally and upbraideth not. He must carefully consider every part of the vineyard apportioned to him, and discern by the grace given what he shall do and what he shall not do. Circumstances will arise, which, if carefully studied, with humility and faith, seeking wisdom of God, will make you a wise and successful laborer.—[Letter 8, 1895](#).

**A Complete Work**—The work in \_\_\_\_\_ must be carried forward so long as the interest continues there. Some suitable place must be provided where meetings can be held.... The work in \_\_\_\_\_ must not be cut short. For years I have pleaded that an earnest

effort be put forth in this city, and now that this is being done, let us go straight forward in right lines.—[Letter 380, 1906.](#)

**Paul's Longer Campaign at Corinth**—The Lord God of Israel is hungry for fruit. He calls upon His workers to branch out more than they are doing. The apostle Paul went from place to place, preaching the truth to those in the darkness of error. He labored for a year and six months at Corinth, and proved the divine character of his mission by raising up a flourishing church, composed of Jews and Gentiles. The Gentile converts were more numerous than the Jewish converts, and many of them were truly converted—brought from darkness into the light of the gospel.—[Letter 96, 1902.](#)

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**Longer City Efforts**—In efforts made in large cities one half of the effort is lost because they close up the work too soon and go to a new field.... The haste to close up an effort has frequently resulted in a great loss.—[Letter 48, 1886.](#)

## Determining the Success of Meetings

**God the Judge of the Worker's Success**—God, and not man, is the judge of man's work, and He will apportion to each his just reward. It is not given to any human being to judge between the different servants of God. The Lord alone is the judge and rewarder of every good work.—[The Review and Herald, December 11, 1900.](#)

**If One Soul Endures, the Work Is a Success**—In the night season I was conversing with you. I had a message for you and was presenting that message. You were cast down and feeling discouraged. I said to you, The Lord has bidden me speak to Brother and Sister \_\_\_\_\_. I said you are considering your work as almost a failure, but if one soul holds fast to truth and endures unto the end, your work cannot be pronounced a failure. If one mother has been turned from her disloyalty to obedience, you may rejoice. The mother who follows on to know the Lord will teach her children to follow in her footsteps. The promise is to fathers, to mothers, and to their children....

[329] The Lord will not judge you by the amount of success manifested in your efforts. I was bidden to tell you that your faith must be kept revived and firm, and constantly increasing. When you see that those who have ears will not hear, and, that those who are intelligent will not understand, after you have done your best, pass on to regions beyond and leave the result with God. But let not your faith fail.—[Letter 8, 1895.](#)

**Be Not Discouraged With Small Returns**—The work that is done to the honor and glory of God will bear the seal of God. Christ will endorse the work of those who will do their best. And as they continue to do their best, they will increase in knowledge, and the character of their work will be improved.—[Letter 153, 1903.](#)

In comparison to the number that reject the truth, those that receive it will be very small, but one soul is of more value than worlds beside. We must not become discouraged, although our work does not seem to bring large returns.—[Letter 1, 1875.](#)

**United, Steady Effort for Good Results**—Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world must be willing to do it in God's way by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything.

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work, and wins of His children a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties are not fitful but steadfast in purpose, pressing their way through evil, as well as good reports. They are instant in season and out of season.—[Letter 122, 1902](#).

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**Right Methods Produce a Soul Harvest**—When in our work for God right methods are energetically followed, a harvest of souls will be gathered.—[The Review and Herald, April 28, 1904](#).

**Evil of Idolizing the Minister**—The fact that a minister is applauded and praised is no evidence that he has spoken under the influence of the Spirit. It is too frequently the case that young converts, unless guarded, will set their affections more upon their minister than upon their Redeemer. They feel that they have been greatly benefited by their minister's labors. They conceive that he possesses the most exalted gifts and graces, and that no other can do as well as he; therefore they attach undue importance to the man and his labors. This is a confidence that disposes them to idolize the man, and look to him more than to God, and in doing this they do not please God nor grow in grace. They do great harm to the minister, especially if he is young, and developing into a promising gospel laborer....

The minister of Christ who is imbued with the Spirit and love of his Master, will so labor that the character of God and of His dear Son may be made manifest in the fullest and clearest manner. He will strive to have his hearers become intelligent in their conceptions of the character of God, that His glory may be acknowledged on the earth.—[Gospel Workers, 44, 45 \(1892\)](#).

**Converted to Man Rather Than Christ**—Four years ago there was an effort made by Elder \_\_\_\_\_ in \_\_\_\_\_, and the people turned out in a wonderful manner to hear. If right plans had been made there

[331] might have been many souls brought to truth. Brother \_\_\_\_\_ was not working in the right lines, his main purpose was to get the largest kind of congregation by fanciful preaching, which differed vastly from the preaching of John, the forerunner of Christ. Many signed the covenant, but when he left it was demonstrated that they believed in \_\_\_\_\_, were attracted to the man and not to Jesus Christ. Many who signed the covenant were unconverted, and when left alone they withdrew their names.—[Letter 79, 1893](#).

**Elder \_\_\_\_\_'s Church**—In working for those who are converted under your labors, you would be highly pleased if they were called Elder \_\_\_\_\_'s church. You would like to manipulate their minds in such a way that they would be guided by sentiments of your choosing. But God forbid! In fastening minds to yourself, you lead them to disconnect from the Source of their wisdom and efficiency. Their dependence must not be in you but be wholly in God. Only thus can they grow in grace. They are dependent on Him for success, for usefulness, for power to be laborers together with God.—[Letter 39, 1902](#).

**Christ's Property—Not Ours**—Let us always remember, Brother \_\_\_\_\_, that no matter how great and good a work the human agent may do, he does not gain the ownership of those who through his instrumentality have been converted to the truth. None are to place themselves under the control of the minister who has been instrumental in their conversion. In our ministry we are to bring souls direct to Christ. They are Christ's property, and must ever be amenable to Him alone. Every person possesses an individuality that no other person can claim.—[Letter 193, 1903](#).

[332] **God to Receive the Glory for Success**—After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then great carefulness is needed. The human agent cannot do the work of the Holy Spirit, we are only the channels through which the Lord works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and His precious name is to receive all the glory. Let self be hid in Jesus.—[The Review and Herald, October 14, 1902](#).

**Success Fades With Self-praise**—Every man who praises himself, brushes the luster from his best efforts.—[Testimonies For The Church 4:607 \(1881\)](#).

**Full Credit to Associate Workers**—Each is to act his part faithfully, and each is to give credit to his brother worker for the part which he performs. Let not your conversation be covetous, taking credit to self. God has used many instrumentalities in His work. That which you have done is only a part of that work. Others have worked diligently and prayerfully and intelligently and they must not be overlooked. “His reward is with Him, and His work before Him.” In the day of final reckoning God will justly reckon with His servants, and He will give to every man according as his works have been. God has marked the lives of the self-denying, self-sacrificing workers who have carried the work in difficult fields.

These are things that you are to consider. The Lord is not pleased with His servants when they take credit to themselves. In our old age let us be just, and not appropriate to ourselves that which belongs to others. It has taken years to accomplish the work that has been done, and one group after another of noble workers have acted their part in it.—[Letter 204, 1907](#).

**The Lord Restricted by Our Attitude**—The Lord would do great things for the workers, but their hearts are not humble. Should the Lord work in them, they would become lifted up, filled with self-esteem, and would demerit their brethren.—[The Review and Herald, July 12, 1887](#).

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**Why Lack of Success**—In the pride of worldly wisdom and worldly ambition to be first, may be found the reason that the work of the gospel, notwithstanding its boundless resources, meets with so little success comparatively. Our Saviour rejoiced in spirit and offered thanks to God as He thought of how the value of truth, though hidden from the wise and prudent, is revealed to babes—those who realize their weakness and feel their dependence on Him.—[Manuscript 118, 1902](#).

**Reward of Soul Winning**—A rich reward will be given to the true workers, who put all there is of them into the work. There is no greater bliss on this side of heaven than in winning souls to Christ. Joy fills the heart as the workers realize that this great miracle could never have been wrought by human agencies, but only through the

One who loves souls ready to perish. The divine presence is close beside every true worker, making souls penitent. Thus the Christian brotherhood is formed. The worker and those worked for are touched with the love of Christ. Heart touches heart, and the blending of soul with soul is like the heavenly intercourse between ministering angels.—[Manuscript 36, 1901](#).

**Section 10—Establishing and Holding New** [334]  
**Converts**

## Follow-up Methods

**The Second Series of Meetings**—When the arguments for present truth are presented for the first time, it is difficult to fasten the points upon the mind. And although some may see sufficiently to decide, yet for all this, there is need of going all over the very same ground again, and giving another course of lectures.—[Letter 60, 1886.](#)

**To Fix the Truth Distinctly**—After the first efforts have been made in a place by giving a course of lectures, there is really greater necessity for a second course than for the first. The truth is new and startling, and the people need to have the same presented the second time, to get the points distinct and the ideas fixed in the mind.—[Letter 48, 1886.](#)

[335] **Importance of Repeating Points of Truth**—If those who knew the truth and were established in it were indeed in need of having its importance kept over before them and their minds stirred up by the repetition of it, how important that this work is not neglected for those newly come to the faith. Everything in the interpretation of the Scripture is new and strange to them, and they will be in danger of losing the force of the truth and receiving ideas not correct. In many efforts that have been made the work has been left incomplete.—[Letter 60, 1886.](#)

**Careful Plans for the Follow-up Series**—It may be advisable to change locations and have new congregations, but all the time you are making a second effort, do it just as perfectly as if the first effort had not been made. Let every talent of the workers be put out to the exchangers. Let everyone do his level best and act an energetic part in the work and service of God.

There are different kinds of work to be done. Souls are precious in the sight of God; educate them, teach them, as they embrace the truth, how to bear responsibilities. He who sees the end from the beginning, who can make the seeds sown wholly fruitful, will be with you in your efforts.—[Letter 48, 1886.](#)

**An Example of Thorough Follow-up Work**—Our meeting has ended. From the very first day, October 21, up to the present time (November 10), the interest has not abated. At the first meeting the large tent was crowded, and a wall of people stood round the outside.

I spoke six times on Sabbath, Sunday, and Wednesday afternoons to the crowd that assembled, and five times in various lines to our people. We had the best of ministerial labor.... The word was spoken in no faltering, hesitating manner, but in the demonstration of the Spirit and with power. The interest was superior to anything we have seen in any camp meeting in this country. We feel very grateful to the Lord for this opportunity of making known the light of present truth. As in Christ's day, the people listen and are astonished and captivated. They say, "We never heard anything like this. Oh, how I wish I could have heard all these things before. I never knew such things were in the Bible. I see that the work before me is to search the Scriptures as I have never done before."

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The Word of God has indeed been like a sword, quick and powerful. The crowds of people listened interestedly for one and nearly two hours without showing any appearance of weariness. Oh, I am so glad, so thankful. I praise the Lord with heart and soul and voice....

Several workers are keeping up the interest in Stanmore. This interest does not flag. The big tent has been taken down and sent to Melbourne. The forty-foot tent is being spliced in the center so that it will seat as many as possible, and will be used here. A house has been rented to accommodate the workers. A room has been prepared for me, and if I am able I shall probably go to Sydney this week to join the workers. We must do all we possibly can to make this effort a success. Elder Haskell writes cheerfully in regard to the work there and the unflagging interest.—[Letter 27, 1897](#).

**Building on Interest Created**—The laborers who may come in after an interest has been created, may be men who have even less ability than those who have started the work; but if they are humble men of God, they may present the truth in such a way as to arouse and impress the hearts of some who have hitherto been untouched. The Lord reveals truth to different minds in different aspects, so that through one man's presentation some point of truth is made clearer than through another man's presentation, and for this very reason

the Lord does not permit one man alone the work of dealing with human minds....

[337] One man may carry his part of the work as far as he can, and then the Lord will send another of His workmen to do another part of the work that the first worker did not feel the necessity of doing, and yet it was essential that the work should be done. Therefore let no man feel that it is his duty to begin and carry forward a work entirely himself. If it is possible for Him to have other gifts in other laborers to work for the conversion of souls, let him gladly co-operate with them.—[Manuscript 21, 1894](#).

**New Converts Thoroughly Instructed**—Our efforts are not to cease because public meetings have been discontinued for a time. So long as there are interested ones, we must give them opportunity to learn the truth. And the new converts will need to be instructed by faithful teachers of God's Word, that they may increase in a knowledge and love of the truth, and may grow to the full stature of men and women in Christ Jesus. They must now be surrounded by the influences most favorable to spiritual growth.—[The Review and Herald, February 14, 1907](#).

**Develop the Local Talent**—Do the work of an evangelist—water and cultivate the seed already sown. When a new church has been raised up, it should not be left destitute of help. The minister should develop the talent in the church, that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers. He was to preach the Word, but he was not to be settled over one church.—[The Review and Herald, September 28, 1897](#).

[338] **Visit New Members Often**—The work should not be left prematurely. See that all are intelligent in the truth, established in the faith, and interested in every branch of the work, before leaving them for another field. And then, like the apostle Paul, visit them often to see how they do. Oh, the slack work that is done by many who claim to be commissioned of God to preach His Word, makes angels weep.—[Testimonies For The Church 5:256 \(1885\)](#).

**Line Upon Line, Precept Upon Precept**—It is not preaching alone that must be done. Far less preaching is needed. More time

should be devoted to patiently educating others, giving the hearers opportunity to express themselves. It is instruction that many need, line upon line, precept upon precept, here a little, and there a little.

But it is very difficult to impress the minds of our ministering brethren with the idea that sermons alone cannot do the work that is needed for our churches. Personal efforts are wanted; they are essential for the prosperity of individuals and churches.—[Manuscript 7, 1891](#).

**Help in Beginning the New Life**—Wherever such an interest is awakened as that which is now shown in \_\_\_\_\_, men of the best ability should be chosen to help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavoring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work.

Much depends upon the work done by the members of the church in connection with and following the tent meetings that shall be held in our cities. During the meeting, many, convicted by the Spirit, may be filled with a desire to begin the Christian life; but unless there is constant watchfulness on the part of the workers who remain to follow up the interest, the good impressions made on the minds of the people will become indistinct. The enemy, full of subtle reasoning, will take advantage of every failure on the part of God's workers to watch for souls as they that must give an account.—[The Review and Herald, March 2, 1905](#).

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**Create a Bulwark Around New Believers**—Just after the decisions are made, the forces of the powers of darkness take these minds that have been convicted, and that have resisted the conviction of the Spirit of God. They have a superstition, and Satan works upon those minds until there is an intensity of opposition to the truth and everybody that believes it, and they think they are in God's service, as Christ told us, "Whosoever killeth you will think that he doeth God service."

Now we can see the intensity of their minds. Where is the intensity on the other side? Unite with the Spirit of the living God to present a bulwark around our people and around our youth, to

educate and train them. This must be met, and we must carry right through the truth of God at any cost. We understand something about it, but there are many who do not understand anything about it, therefore we need to lead them along, to instruct them kindly and tenderly, and if the spirit of God is with us, we will know just what to say.—[Manuscript 42, 1894](#).

[340] **Comprehension of God's Over-all Purpose**—The student should learn to view the Word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand, central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.—[Education, 190 \(1903\)](#).

**Teaching New Believers How to Meet Enemy**—It is poor policy to leave a few here and there, unfed and uncared for, for devouring wolves, or to become targets for the enemy to open fire upon. I have been shown that there has been much of such work done among us as a people. Promising fields have been spoiled for future effort by striking in prematurely without counting the cost, and leaving the work half done. Because there has been a course of lectures given, then stop the work, rush into a new field to half do the work there, and these poor souls who have but a slight knowledge of the truth are left without proper measures being taken to confirm and establish them in the faith and educate them like well-drilled soldiers how to meet the enemy's attacks and vanquish him.—[Letter 60, 1886](#).

## Integrating New Believers into the Church

**To Be Guided as Children**—“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” [341]

By “little ones” Christ does not mean babies. Those to whom He refers are “little ones which believe in Me”—those who have not gained an experience in following Him, those who need to be led like children, as it were, in seeking the things of the kingdom of heaven.—[Manuscript 60, 1904](#).

**Counsel to Those New in the Faith**—I would address you who have come to a knowledge of the truth in \_\_\_\_\_. You are young in the faith, and there is great need of your walking humbly with God, and of learning daily in the school of Christ by dwelling particularly in meditation and conversation upon the lessons which He gave to His disciples. Walk in all humility of mind, distrustful of self, seeking wisdom from the God of wisdom, that all your ways and methods may be in firm and close connection with the ways and the will of God, that there may be no confusion....

We must never forget how hard it is to remove long-cherished errors from the minds of men, which have been taught from childhood. We must bear in mind that earth is not heaven, and that there will be discouragements to meet and to overcome, but forbearance and tenderness and pity should be exercised toward all who are in darkness. If we bring them to see the light, it will not be solely by arguments, it must be by the work of the grace of Christ on your [342]

own hearts, revealed in your own characters with firmness, yet with the meekness and simplicity of Christ. Through much prayer you must labor for souls, for this is the only method by which you can reach hearts. It is not your work, but the work of Christ who is by your side, that impresses hearts....

Be determined that you will not be at variance among yourselves, but will have the peace of Christ in your own hearts, and then it will be an easy work to have it brought into your own families. But when the garden of the heart is neglected, poisonous weeds of pride, self-esteem, self-sufficiency, obtain a rank growth. We individually must watch unto prayer.

The characters we form will speak in the home life. If there is sweet accord in the home circle, the angels of God may minister in the home. If there is wise management at home, kindness, meekness, forbearance, combined with firm principles, then be assured that the husband is a house band; he binds the family together with holy cords and presents them to God, binding himself with them upon the altar of God. What a light shines forth from such a family!

That family, properly conducted, is a favorable argument to the truth, and the head of such a family will carry out the very same kind of work in the church as is revealed in the family. Wherever severity, harshness, and want of affection and love are exhibited in the sacred circle of the home, there will most assuredly be a failure in the plans and management in the church. Unity in the home, unity in the church, reveals Christ's manner and grace more than sermons and arguments.... Is the truth, the advanced truth we have received, producing in our own hearts the fruits of patience, faith, hope, charity, and thus leaving its saving influence upon human minds, revealing that we are branches of the true Vine because we bear rich clusters of fruit?—[Letter 6b, 1890](#).

**To Have Root in Themselves**—It is not in God's purpose that the church shall be sustained by life drawn from the minister. They are to have root in themselves. The gospel news, the message of warnings, the third angel's message, is to be voiced by church members.—[Manuscript 83, 1897](#).

Everyone who claims to be a Christian is to bear the responsibility of keeping himself in harmony with the guidance of the Word of God. God holds each soul accountable for following, for himself,

the pattern given in the life of Christ and for having a character that is cleansed and sanctified.—[Manuscript 63, 1907](#).

**Not to Put Ministers in Place of God**—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.—[Testimonies For The Church 7:20 \(1904\)](#).

**Points on Which to Establish the New Believers**—Ministers frequently neglect these important branches of the work—health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work. Under their labors large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the proving of God...

How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, even if there were less whom he could number as being added to the church under his labors.

Ministers must impress upon those for whom they labor the importance of their bearing burdens in connection with the work of God. They should be instructed that every department of the work of God should enlist their support and engage their interest. The great missionary field is open to men, and the subject must be agitated, agitated, again and again. The people must understand that it is not the hearers of the Word but the doers of the Word that will have eternal life. Not one is exempted from this work of beneficence. God requires of all men to whom He imparts the gifts of His grace to communicate, not only of their substance to meet the demands for the time in successfully advancing His truth, but to give themselves to God without reserve....

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It is not a trait of the natural heart to be beneficent; men must be taught, giving them line upon line and precept upon precept, how to work and how to give after God's order.—[The Review and Herald, December 12, 1878](#).

**Developing New Attitudes for God's Work**—How much means are spent for things that are mere idols, things that engross the thoughts and affections, little ornaments that require attention to be kept free from dust and placed in order. The moments spent

in arranging these little idols might be spent in speaking a word in season to some soul, awakening an interest to inquire, “What shall I do to be saved?” These little things take the time that should be devoted to prayer, seeking the Lord, and grasping by faith the promises....

[345] When I see how much might be done in such countries as I am now in, my heart burns within me to show to those who profess to be the children of God how much money they are wasting on dress, on expensive furniture, or selfish pleasures, in excursions merely for selfish gratifications. All this is embezzling the Lord’s goods, using to please self that means that is wholly His and which should be devoted to His service.—[Letter 42a, 1893](#).

**Serviceable Christians**—The work of the ambassadors for Christ is far greater and more responsible than many dream of. They should not be at all satisfied with their success until they can, by their earnest labors and the blessing of God, present to Him serviceable Christians, who have a true sense of their responsibility, and will do their appointed work. The proper labor and instruction will result in bringing into working order those men and women whose characters are strong, and their convictions so firm that nothing of a selfish character is permitted to hinder them in their work, to lessen their faith, or to deter them from duty.—[Testimonies For The Church 4:398, 399 \(1880\)](#).

## Pastoral Evangelism

**Looking After New Believers**—When men and women accept the truth, we are not to go away and leave them and have no further burden for them. They are to be looked after. They are to be carried as a burden upon the soul, and we must watch over them as stewards who must render an account. Then as you speak to the people, give to every man his portion of meat in due season, but you want to be in that position where you can give this food.—[Manuscript 13, 1888](#).

**Feed My Lambs**—The Lord Jesus said to Peter, “When thou art converted, strengthen thy brethren”; and after His resurrection, just before His ascension, He said to His disciple, “Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs.”

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This was a work in which Peter had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who are young in the faith. It would require great care, much patience and perseverance, to give those who are ignorant the suitable teachings, opening up the Scriptures and educating them for usefulness and duty. This is the work that must be done in the church at this day, or the advocates of truth will have a dwarfed experience and will be exposed to temptation and deception. The charge given to Peter should come home to nearly every minister. Again and again the voice of Christ is heard repeating the charge to His undershepherds, “Feed My lambs,” “Feed My sheep.”

In the words addressed to Peter the responsibilities of the gospel minister who has charge of the flock of God are laid before him.—[Letter 3, 1892](#).

**Feeding the Flock**—My brethren in the gospel ministry, let us feed the flock of God. Let us bring encouragement and cheerfulness to every heart. Let us turn the eyes of our brethren and sisters away from the unlovely traits of character possessed by nearly everyone,

and teach them to behold Christ, the One altogether lovely, the Chiefest among ten thousand....

God has entrusted to mortals precious treasures of truth. These treasures may be likened to beautiful fruit, which is to be presented to the people in vessels that are clean and pure and holy, so that they will accept this fruit and enjoy it, to the glory of God.—[Manuscript 127, 1902](#).

[347] **Visit Every Family**—As the shepherd of the flock he [the minister] should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children, entreating, warning, encouraging, as the case demands.—[The Signs of the Times, January 28, 1886](#).

**Come Close to Hearts**—Come close to your brethren; seek for them, help them; come close to their hearts as one touched with the feelings of their infirmities. Thus we may achieve victories that our small faith has not grasped. The members of these families should be given some labor to perform for the good of souls. Mutual love and confidence will give them moral force to be laborers together with God.—[Manuscript 42, 1898](#).

**Thorns Must Be Uprooted and Cast Out**—Many who profess to be Christians are so engrossed with earthly cares that they have no time for the cultivation of piety. They do not regard true religion as of the first importance. A man may seem to receive the truth, but if he does not overcome his un-Christlike traits of character, these thorns grow and strengthen, killing the precious graces of the Spirit. The thorns in the heart must be uprooted and cast out, for good and evil cannot grow in the heart at the same time. Unsanctified human inclinations and desires must be cut away from the life as hindrances to Christian growth.—[Letter 13, 1902](#).

[348] **Reprove and Exhort**—There is pastoral work to do, and this means to reprove and exhort with all long-suffering and doctrine; that is, he should present the Word of God, to show wherein there is a deficiency. If there is anything in the character of the professed

followers of Christ, the burden should certainly be felt by the minister, and not that he should lord it over God's heritage. To deal with human minds is the nicest job that was ever committed to mortal man.—[Manuscript 13, 1888](#).

**Often Make Sabbath Meeting a Bible Class**—It has often been presented to me that there should be less sermonizing by ministers acting merely as local pastors of churches, and that greater personal efforts should be put forth. Our people should not be made to think that they need to listen to a sermon every Sabbath. Many who listen frequently to sermons, even though the truth be presented in clear lines, learn but little. Often it would be more profitable if the Sabbath meetings were of the nature of a Bible class study. Bible truth should be presented in such a simple, interesting manner that all can easily understand and grasp the principles of salvation.—[Letter 192, 1906](#).

**More Than Sermons Needed**—A minister is one who ministers. If you confine your work to sermonizing, the flock of God will suffer; for they need personal effort. Let your discourses be short. Long sermons wear out both you and the people. If ministers would make their sermons only half as long, they would do more good and would have strength left for personal work. Visit families, pray with them, converse with them, search the Scriptures with them, and you will do them good. Give them evidence that you seek their prosperity, and want them to be healthy Christians.—[Manuscript 8a, 1888](#).

**Bearing the Censer of Fragrant Love**—The Lord's workers need the melting love of Jesus in their hearts. Let every minister live as a man among men. Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven's fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor.—[Letter 50, 1897](#).

**Preaching for Children**—At every suitable opportunity let the story of Jesus' love be repeated to the children. In every sermon let a little corner be left for their benefit. The servant of Christ may make lasting friends of these little ones. Then let him lose no opportunity of helping them to become more intelligent in a knowledge of the Scriptures. This will do more than we realize to bar the way against

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Satan's devices. If children early become familiar with the truths of God's Word, a barrier against ungodliness will be erected, and they will be able to meet the foe with the words, "It is written."—[Gospel Workers, 208 \(1915\)](#).

[350] **Dedicating Children**—Let the minister not forget to encourage the precious lambs of the flock. Christ, the majesty of heaven, said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." Jesus does not send the children to the rabbis; He does not send them to the Pharisees; for He knows that these men would teach them to reject their best friend. The mothers that brought their children to Jesus, did well. Remember the text, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." Let mothers now lead their children to Christ. Let ministers of the gospel take the little children in their arms, and bless them in the name of Jesus. Let words of tenderest love be spoken to the little ones; for Jesus took the lambs of the flock in His arms, and blessed them.—[The Review and Herald, March 24, 1896](#).

**Sabbath Sermons for Visitors**—When learned men, statesmen, and so-called honorable men are present in a place of worship, the minister thinks he must give them an intellectual treat; but in attempting to do this he loses a precious opportunity of teaching the very lessons that were presented by the greatest Teacher the world ever knew. All the congregations in our land need to learn more of Christ and Him crucified. A religious experience that is not founded in Christ and Him alone is worthless. These men of intellectual powers need a clear, Scriptural presentation of the plan of salvation. Let the truth, in its simplicity and power, be presented to them. If this does not hold the attention and arouse the interest, they never can be interested in heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they want to hear something definite explaining how they can be saved, how they are to become Christians. The important thing for them to know is, How can a sinner be presented before God? Let the way of salvation be presented before them in simplicity, just as plainly as you would speak to a little child. Lift up Jesus as the sinner's only hope.—[Manuscript 4, 1893](#).

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**Neglecting the Work for Reading and Study**—The duties of a pastor are often shamelessly neglected because the minister lacks strength to sacrifice his personal inclinations for seclusion and study. The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls. Those who have manifested a desire to become acquainted with the principles of our faith should not be neglected, but thoroughly instructed in the truth.—[Gospel Workers](#), 337 (1915). [351]

## Responsibility of Spiritual Laymen to New Converts

**Church Patiently to Help New Converts**—Those who have newly come to the faith should be patiently and tenderly dealt with, and it is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction for those who have conscientiously withdrawn from other churches for the truth's sake, and thus cut themselves off from the pastoral labor to which they have been accustomed. The church has a special responsibility laid upon her to attend to these souls who have followed the first rays of light they have received; and if the members of the church neglect this duty, they will be unfaithful to the trust that God has given them.—[The Review and Herald, April 28, 1896.](#)

**Watchful Attention and Encouragement**—After individuals have been converted to the truth, they need to be looked after. The zeal of many ministers seems to fail as soon as a measure of success attends their efforts. They do not realize that these newly converted ones need nursing,—watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with. These souls need the meat apportioned to every man in due season.

[352] No wonder that some become discouraged, linger by the way, and are left for wolves to devour. Satan is upon the track of all. He sends his agents forth to gather back to his ranks the souls he has lost. There should be more fathers and mothers to take these babes in the truth to their hearts, and to encourage them and pray for them, that their faith be not confused.

Preaching is a small part of the work to be done for the salvation of souls. God's Spirit convicts sinners of the truth, and He places them in the arms of the church. The ministers may do their part, but they can never perform the work that the church should do. God requires His church to nurse those who are young in faith and experience, to go to them, not for the purpose of gossiping with

them, but to pray, to speak unto them words that are “like apples of gold in pictures of silver.”

We all need to study character and manner that we may know how to deal judiciously with different minds, that we may use our best endeavors to help them to a correct understanding of the Word of God, and to a true Christian life. We should read the Bible with them, and draw their minds away from temporal things to their eternal interests. It is the duty of God’s children to be missionaries for Him, to become acquainted with those who need help. If one is staggering under temptation, his case should be taken up carefully and managed wisely; for his eternal interest is at stake, and the words and acts of those laboring for him may be a savor of life unto life, or of death unto death.—[Testimonies For The Church 4:68, 69 \(1876\)](#).

**The Guardianship Plan**—In Christ we are all members of one family. God is our Father, and He expects us to take an interest in the members of His household, not a casual interest, but a decided, continual interest. As branches of the parent vine, we derive nourishment from the same source, and by willing obedience, we become one with Christ. [353]

If one member of Christ’s household falls into temptation, the other members are to look after him with kindly interest, seeking to arrest the feet that are straying into false paths, and win him to a pure, holy life. This service God requires from every member of His church.... The members of the Lord’s family are to be wise and watchful, doing all in their power to save their weaker brethren from Satan’s concealed nets.

This is home missionary work, and it is as helpful to those who do it as to those for whom it is done. The kindly interest we manifest in the home circle, the words of sympathy we speak to our brothers and sisters, fit us to work for the members of the Lord’s household, with whom, if we remain loyal to Christ, we shall live through eternal ages. “Be thou faithful unto death,” Christ says, “and I will give thee a crown of life.” Then how carefully should the members of the Lord’s family guard their brethren and sisters! Make yourself their friend. If they are poor and in need of food and clothing, minister to their temporal as well as their spiritual wants. Thus you will be a double blessing to them.—[Manuscript 63, 1898](#).

## Helping New Believers to Win Souls

**Minister to Educate New Believers in Soul Winning**—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.

[354] Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully....

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.—[Testimonies For The Church 7:20 \(1902\)](#).

**Stress Personal Responsibility to God**—Personal responsibility, personal activity in seeking the salvation of others, must be the education given to all newly come to the faith.... Personal faith is to be acted and practiced, personal holiness is to be cultivated, and the meekness and lowliness of Christ is to become a part of our practical life. The work is to be thorough and deep in the heart of every human agent.

Those who profess to receive and believe the truth are to be shown the deadly influence of selfishness and its tainting, corrupting power. The Holy Spirit must work upon the human agent, else another power will control mind and judgment. Spiritual knowledge of God and Jesus Christ whom He hath sent is the only hope of the soul. Each soul is to be taught of God, line upon line, precept upon precept; he must feel his individual accountability to God to engage in service for his Master, whose he is, and whom he is required to serve in the work of saving souls from death.—[Manuscript 25, 1899](#).

**Baptismal Vows—Pledge to Win Souls**—God’s people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soulsaving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed.—(Australasian) Union Conference Record, June 1, 1903. [355]

**Truly Converted Will Work for Others**—Divine grace in the newly converted soul is progressive. It gives an increase of grace, which is received, not to be hidden under a bushel, but to be imparted, that others may be benefited. He who is truly converted will work to save others who are in darkness. One truly converted soul will reach out in faith to save another and still another. Those who do this are God’s agencies, His sons and daughters. They are a part of His great firm, and their work is to help to repair the breach which Satan and his agencies have made in the law of God by trampling underfoot the genuine Sabbath, and putting in its place a spurious rest day.—Letter 29, 1900.

**Why Some New Believers Do Not Advance**—Humble, simplehearted, trusting souls may do a work which will cause rejoicing in heaven among the angels of God. Their work at home, in their neighborhood, and in the church will be in its results as far-reaching as eternity. It is because this work is not done that the experience of young converts never reaches beyond the ABC in divine things. They are always babes, always needing to be fed upon milk, and never able to partake of true gospel meat.—Letter 61, 1895.

**Confirmed in the Faith by Service**—When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith. As the light shines into their hearts, let them diffuse its rays. Teach the newly converted that they are to enter into fellowship with Christ, to be His witnesses, and to make Him known unto the world. [356]

None should be forward to enter into controversy, but they should tell the simple story of the love of Jesus. All should constantly search the Scriptures for the reason of their faith, so that, if asked, they may give “a reason of the hope that is in them, with meekness and fear.”

The best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus. They would find an unfailing helper in Him who has promised to save all who come unto Him.—[The Review and Herald, June 25, 1895.](#)

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**Relation of Activity to Spirituality**—Those who are most actively employed in doing with interested fidelity their work to win souls to Jesus Christ, are the best developed in spirituality and devotion. Their very active working formed the means of their spirituality. There is danger of religion losing in depth that which it gains in breadth. This need not be, if, in the place of long sermons, there is wise education given to those newly come to the faith. Teach them by giving them something to do, in some line of spiritual work, that their first love will not die but increase in fervor. Let them feel that they are not to be carried and to lean for support on the church; but they are to have root in themselves. They can be in many lines, according to their several abilities, useful in helping the church to come nearer to God, and working in various ways to act upon the elements outside the church which will be a means of acting beneficially upon the church. The wisdom and prosperity of the church casts a telling influence upon her favor. The psalmist prayed for the prosperity of the church, “God be merciful unto us, and bless us; and cause His face to shine upon us.... That Thy way may be known upon the earth, Thy saving health among all nations.”—[Letter 44, 1892.](#)

**Christian Growth Will Be Evident**—Nothing saps spirituality from the soul more quickly than to enclose it in selfishness and self-caring. Those who indulge self and neglect to care for the souls and bodies of those for whom Christ has given His life, are not eating of the bread of life, nor drinking of the water of the well of salvation. They are dry and sapless, like a tree that bears no fruit. They are spiritual dwarfs, who consume their means on self; but “whatsoever a man soweth, that shall he also reap.”

Christian principles will always be made visible. In a thousand ways the inward principles will be made manifest. Christ abiding in

the soul is as a well that never runs dry.—[The Review and Herald, January 15, 1895.](#)

**To Keep the Church Alive by Service**—Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone.—[The Review and Herald, April 23, 1908.](#)

## **Guarding New Members Against Error And Fanaticism**

[358] **Satan Annoys and Distracts New Believers**—Wherever there is a little company raised up, Satan is constantly trying to annoy and distract them. When one of the people turns away from his sins, do you suppose that he will let him alone? No, indeed. We want you to look well to the foundation of your hope. We want you to let your life and your actions testify of you that you are the children of God.—[Manuscript 5, 1885](#).

**No Lack of Isms to Delude New Converts**—Satan is constantly seeking to lead men into error. He is the God of all dissension, and he has no lack of isms to bring forward to delude. New sects are constantly arising to lead from the truth; and instead of being fed with the bread of life, the people are served with a dish of fables. The Scriptures are wrested and, taken from their true connection, are quoted to give falsehood the appearance of truth. The garments of truth are stolen to hide the features of heresy.

Paul planted the pure truths of the gospel in Galatia. He preached the doctrine of righteousness by faith, and his work was rewarded in seeing the Galatian church converted to the gospel. Then Satan began to work through false teachers to confuse the minds of some of the believers. The boasting of these teachers, and the setting forth of their wonder-working powers, blinded the spiritual eyesight of many of the new converts, and they were led into error...

For a time Paul lost his hold on the minds of those who had been deceived; but relying on the word and power of God, and refusing the interpretations of the apostate teachers, he was able to lead the converts to see that they had been deceived, and thus defeat the purposes of Satan. The new converts came back to the faith, prepared to take their position intelligently for the truth.—[Manuscript 43, 1907](#).

[359] **Erroneous Doctrines by Professed Believers**—We shall all be severely tested. Persons who pretend to believe the truth will come

to us and urge upon us erroneous doctrines, which will unsettle our faith in present truth if we pay heed to them. True religion alone will stand the test of the judgment.—[The Review and Herald, December 2, 1884.](#)

**Satan's Efforts to Divide God's People**—Christ foretold that the going forth of deceivers would be accompanied with more danger to His disciples than would persecution.

This warning is repeated several times. Seducers, with their scientific problems, were to be guarded against more carefully than any other peril that they would meet; for the entrance of these seductive spirits meant the entrance of the specious errors that Satan has ingeniously prepared to dim the spiritual perceptions of those who have had but little experience in the workings of the Holy Spirit, and of those who remain satisfied with a very limited spiritual knowledge. The effort of seducers has been to undermine confidence in the truth of God and to make it impossible to distinguish truth from error. Wonderfully pleasing, fanciful, scientific problems are introduced and urged upon the attention of the unwary; and unless believers are on their guard, the enemy, disguised as an angel of light, will lead them into false paths....

Satan can skillfully play the game of life with many souls, and he acts in a most underhanded, deceptive manner to spoil the faith of the people of God and to discourage them.... He works today as he worked in heaven, to divide the people of God in the very last stage of this earth's history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God's people. He tries to make it appear as if the Lord contradicts Himself.

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It is when Satan appears as an angel of light that he takes souls in his snare, deceiving them. Men who pretend to have been taught of God, will adopt fallacious theories, and in their teaching will so adorn these fallacies as to bring in Satanic delusions. Thus Satan will be introduced as an angel of light and will have opportunity to present his pleasing fables.

These false prophets will have to be met. They will make an effort to deceive many, by leading them to accept false theories. Many scriptures will be misapplied in such a way that deceptive theories will apparently be based upon the words that God has spo-

ken. Precious truth will be appropriated to substantiate and establish error. These false prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories. And even some of those who, in times past, the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the sanctuary question.—[Manuscript 11, 1906](#).

**The Church to Be Sifted**—It is always difficult to hold fast the beginning of our confidence firm unto the end, and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counterworking element, on Satan’s side of the question.

[361] In the absence of the persecution there have drifted into our ranks men who appear sound and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis they would see force in specious reasons that have had an influence on their minds. Satan has prepared various snares to meet varied minds.

When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the true Vine, they bear no fruit, and the husbandman taketh them away.—[Letter 3, 1890](#).

**To Keep a Firm Hold on Bible Truth**—The Christian is to be “rooted and grounded” in the truth, that he may stand firm against the temptations of the enemy. He must have a continual renewal of strength, and he must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer from his allegiance to God, but he is to look up, believe in God, and stand firmly rooted and grounded in the truth.

Keep a firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God’s Word lead you to devote heart, mind, soul, and strength to the doing of His will. Lay hold resolutely upon a plain “Thus saith the Lord.” Let your only argument be, “It is written.” Thus we are to contend for the faith once delivered to the saints. That faith has not lost any

of its sacred, holy character, however objectionable its opposers may think it to be.

Those who follow their own mind and walk in their own way will form crooked characters. Vain doctrines and subtle sentiments will be introduced with plausible presentations, to deceive, if possible, the very elect. Are church members building upon the Rock? The storm is coming, the storm that will try every man's faith, of what sort it is. Believers must now be firmly rooted in Christ, or else they will be led astray by some phase of error. Let your faith be substantiated by the Word of God. Grasp firmly the living testimony of truth. Have faith in Christ as a personal Saviour. He has been and ever will be our Rock of Ages. The testimony of the Spirit of God is true. Change not your faith for any phase of doctrine, however pleasing it may appear, that will seduce the soul. [362]

The fallacies of Satan are now being multiplied, and those who swerve from the path of truth will lose their bearings. Having nothing to which to anchor, they will drift from one delusion to another, blown about by the winds of strange doctrines. Satan has come down with great power. Many will be deceived by his miracles....

I entreat everyone to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality.—[The Review and Herald, August 31, 1905.](#)

**Drifting Away From Bible Landmarks**—Many know so little about their Bibles that they are unsettled in the faith. They remove the old landmarks, and fallacies and winds of doctrine blow them hither and thither. Science, falsely so-called, is wearing away the foundation of Christian principle; and those who once were in the faith drift away from the Bible landmarks, and divorce themselves from God, while still claiming to be His children.—[The Review and Herald, December 29, 1896.](#)

**New Parties of Professed Believers**—The church needs to awake to an understanding of the subtle powers of satanic agencies that must be met. If they will keep on the whole armor, they will be able to conquer all the foes they meet, some of which are not yet developed. [363]

Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. “Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more prayer, much more of earnest effort, among professed believers.—[The Review and Herald, August 5, 1909.](#)

**Danger in Ignorance of Our Past History**—All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel’s message. There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written.

[364] The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons for our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.

My soul is made very sad to see how quickly some who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness. When men turn away from the landmarks the Lord has established that we may understand our position as marked out in prophecy, they are going they know not whither.—[Manuscript 185, 1897.](#)

**Errors Attractively Taught**—Spurious doctrines, spurious piety, spurious faith, much that is fair in appearance, abound all

around us. Teachers will come clothed as angels of light; and if possible, they will deceive the very elect. The youth need to learn all they can of the truth if they would not be deceived by the tissue of falsehood that Satan will invent. They need to live in the sunlight of Christ's righteousness. They need to be rooted and grounded in the truth, that they may impart to others the light they receive.—[The Youth's Instructor, April 22, 1897.](#)

**Dangers of Sensational Religion**—There is no safety, much less benefit, for our people in attending these popular holiness meetings; let us rather search the Scriptures with much carefulness and earnest prayer, that we may understand the ground of our faith. Then we shall not be tempted to mingle with those who, while making high claims, are in opposition to the law of God.

We must not have a sensational religion, which has no root in truth. Solid instruction must be given to the people upon the reasons of our faith. They must be educated to a far greater extent than they have been in the doctrines of the Bible, and especially in the practical lessons that Jesus gave to His disciples. The believers must be impressed with their great need of Bible knowledge. There must be painstaking effort to fasten in the minds of all, the solid arguments of the truth; for everyone will be tested, and those who are rooted and grounded in the work of God will be unmoved by the heresies that will arise on all sides; but if any neglect to obtain the necessary preparation, they will be swept away by errors that have the appearance of truth.—[Gospel Workers, 228, 229 \(1892\).](#)

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**Confusions of Babylon and Antichrist**—It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various churches....

Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of

[366] God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan, clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him.—[The Review and Herald, September 12, 1893.](#)

**Believers to Continue Searching the Scriptures**—It is not enough to merely read, but the Word of God must enter into our hearts and our understanding, in order that we may be established in the blessed truth. If we should neglect to search the Scriptures for ourselves, that we may know what is truth, then if we are led astray, we are accountable for it. We must search the Scriptures carefully, so that we will know every condition that the Lord has given us; and if we have minds of limited capacity, by diligently searching the Word of God we may become mighty in the Scriptures, and may explain them to others.—[The Review and Herald, April 3, 1888.](#)

**Our Books Helpful in Establishing New Believers**—Many will depart from the faith and give heed to seducing spirits. *Patriarchs and Prophets* and *Great Controversy* are books that are especially adapted to those who have newly come to the faith, that they may be established in the truth. The dangers are pointed out that should be avoided by the churches. Those who become thoroughly acquainted with the lessons in these books will see the dangers before them, and will be able to discern the plain, straight path marked out for them. They will be kept from strange paths. They will make straight paths for their feet, lest the lame be turned out of the way.

In *Desire of Ages*, *Patriarchs and Prophets*, *Great Controversy*, and *Daniel and the Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people.—[Letter 229, 1903.](#)

[367] **Good Judgment in Dealing With New Members**—Hasty and inconsiderate actions result from a lack of judgment, and lead to wrongdoing. But that which is most to be lamented is that the young converts will be hurt by this influence, and their confidence in the cause of God shaken. Let us pray that when the time shall come to act we may be ready.—[Letter 16, 1907.](#)

## Reclaiming Backsliders

**Guard Against Apostasy**—Care should be exercised to educate the young converts. They are not to be left to themselves, to be led away by false presentations, to walk in a false way. Let the watchmen be constantly on guard, lest souls shall be beguiled by soft words and fair speech and sophistry. Teach faithfully all that Christ has commanded. Everyone who receives Christ is to be trained to act some part in the great work to be accomplished in our world.—[Letter 279, 1905](#).

**Cause for Backsliding by New Members**—Upon all new converts should be impressed the truth that abiding knowledge can be gained only by earnest labor and persevering study. As a rule, those who are converted to the truth we preach have not previously been diligent students of the Scriptures; for in the popular churches there is little real study of the Word of God. The people look to the ministers to search the Scriptures for them and to explain what they teach.

Many accept the truth without digging down deep to understand its foundation principles; and when it is opposed, they forget the arguments and evidences that sustain it. They have been led to believe the truth, but have not been fully instructed as to what truth is, or carried forward from point to point in the knowledge of Christ. Too often their piety degenerates into a form, and when the appeals that first aroused them are no longer heard, they become spiritually dead.—[Gospel Workers, 368 \(1915\)](#).

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**Dealing With Backsliders**—Those who are sent by God to do a special work will be called to rebuke heresies and errors. They should exercise Bible charity toward all men, presenting the truth as it is in Jesus. Some will be most earnest and zealous in their resistance to the truth; but while their faults must be exposed unflinchingly and their evil practices condemned, long-suffering, patience, and forbearance must be exercised toward them. “And of some have

compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh.”

The church may be called upon to dismiss from their fellowship those who will not be corrected. It is a painful duty that has to be done. Sad indeed is such a step, and it should not be taken until every other means of correcting and saving the one in error has failed.

Christ never made peace by anything like compromise. The hearts of God’s servants will overflow with love and sympathy for the erring, as represented by the parable of the lost sheep; but they will have no soft words for sin. They show the truest friendship who reprove error and sin without partiality and without hypocrisy. Jesus lived in the midst of a sinful and perverse generation. He could not be at peace with the world unless He left them unwarned, unreprieved, and this would not be in accordance with the plan of salvation.—[Letter 12, 1890](#).

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**Dealing With Wrongs in God’s Way**—God is not pleased with the slothful work done in the churches. He expects His stewards to be true and faithful in giving reproof and correction. They are to expel wrong after the rule God has given in His Word, not according to their own ideas and impulses. No harsh means must be used, no unfair, hasty, impulsive work done. The efforts made to cleanse the church from moral uncleanness must be made in God’s way. There must be no partiality, no hypocrisy. There must be no favorites, whose sins are regarded as less sinful than those of others. Oh, how much we all need the baptism of the Holy Ghost. Then we shall always work with the mind of Christ, with kindness, compassion, and sympathy, showing love for the sinner while hating sin with a perfect hatred.—[Manuscript 8a, 1888](#).

**How Paul Corrected Wrongs**—Contentions in the body of believers are not after the order of God. They result from the manifestation of the attributes of the natural heart. To all who bring in disorder and disunion, the words of Paul are applicable: “I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.” Paul here addressed a people whose advancement was not proportionate to their privileges and opportunities. They ought to have been able to bear the hearing of the plain Word of God, but

they were in the position in which the disciples were when Christ said to them, "I have yet many things to say unto you, but ye cannot bear them now." They ought to have been far advanced in spiritual knowledge, able to comprehend and practice the higher truths of the Word; but they were unsanctified. They had forgotten that they must be purged from their hereditary and cultivated tendencies to wrong, and that they must not cherish carnal attributes.

It was impossible for the apostle to reprove wrongdoing without some who claimed to believe the truth becoming offended. The inspired testimony could do these no good; for they had lost their spiritual discernment. Jealousy, evil surmising, and accusing closed the door to the working of the Holy Spirit. Paul would gladly have dwelt upon higher and more difficult truths, truths which were rich in nourishment, but his instruction would have cut directly across their tendencies to jealousy, and would not have been received. The divine mysteries of godliness, which would have enabled them to grasp the truths necessary for that time, could not be spoken. The apostle must select lessons, which, like milk, could be taken without irritating the digestive organs. Truths of the deepest interest could not be spoken, because the hearers would misapply and misappropriate them, presenting them to young converts who needed only the more simple truths of the Word....

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Holiness to God through Christ is required of Christians. If there are wrongs in the church, they should receive immediate attention. Some may have to be sharply rebuked. This is not doing the erring one any wrong. The faithful physician of the soul cuts deep, that no pestilent matter may be left to burst forth again. After the reproof has been given, then comes repentance and confession, and God will freely pardon and heal. He always pardons when confession is made.—[The Review and Herald, December 11, 1900.](#)

**Troublers of Zion**—There are in our churches those who profess the truth who are only hindrances to the work of reform. They are clogs to the wheels of the car of salvation. This class are frequently in trial. Doubts, jealousies, and suspicion are the fruits of selfishness, and seem to be interwoven with their very natures. I shall name this class chronic church grumblers. They do more harm in a church than two ministers can undo. They are a tax to the church and a great weight to the ministers of Christ. They live in an

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atmosphere of doubts, jealousies, and surmisings. Much time and labor of the ambassadors of Christ are required to undo their work of evil, and restore harmony and union in the church. This takes from the courage and strength of God's servants and unfits them for the work He has for them to do in saving perishing souls from ruin. God will reward these troublers of Zion according to their works.

The ministers of Christ should take their position, and not be hindered in their work by these agents of Satan. There will be enough of these to question, and quibble, and criticize, to keep the ministers of God constantly busy, if they will allow themselves to be detained from the great work of giving the last saving message of warning to the world. If the church has no strength to stand against the unsanctified, rebellious feelings of church grumblers, it is better to let church and grumblers go overboard together than lose the opportunity of saving hundreds who would make better churches, and have the elements existing within themselves of strength and union and power.

The very best way for ministers and churches is to let this fault-finding, crooked class fall back into their own element, and pull away from the shore, launch out into the deep, and cast out the gospel net again for fish that may pay for the labor bestowed upon them. Satan exults when men and women embrace the truth who are naturally faultfinding and who will throw all the darkness and hindrance they can against the advancement of the work of God. Ministers cannot now in this important period of the work be detained to prop up men and women who see and have felt once the force of the truth. They should fasten believing Christians on Christ, who is able to hold them up and preserve them blameless unto His appearing, while they go forth to new fields of labor.—[The True Missionary, February, 1874.](#)

## Rebaptism

**When the Former Baptism Does Not Satisfy**—There are many at the present day who have unwittingly violated one of the precepts of God’s law. When the understanding is enlightened, and the claims of the fourth commandment are urged upon the conscience, they see themselves sinners in the sight of God. “Sin is the transgression of the law” and “he that shall offend on one point is guilty of all.”

The honest seeker after truth will not plead ignorance of the law as an excuse for transgression. Light was within his reach. God’s Word is plain, and Christ has bidden him search the Scriptures. He reveres God’s law as holy, just, and good, and he repents of his transgression. By faith he pleads the atoning blood of Christ, and grasps the promise of pardon. His former baptism does not satisfy him now. He has seen himself a sinner, condemned by the law of God. He has experienced anew a death to sin, and he desires again to be buried with Christ by baptism, that he may rise to walk in newness of life. Such a course is in harmony with the example of Paul in baptizing the Jewish converts. That incident was recorded by the Holy Spirit as an instructive lesson for the church.—[Sketches from the Life of Paul, 133 \(1883\)](#).

**Not to Be Made a Testing Question for New Believers**—The subject of rebaptism should be handled with the greatest care. After the truth is presented upon the Sabbath question and other important points of our faith, and souls manifest the moral courage to take their position upon the truth, they will see this question in the Bible light if they are fully converted. But by some these questions have been handled unwisely, and God has sent reproof many times on this point. Those who place the subject of rebaptism in the front, making it of as much importance as the Sabbath question, are not leaving the right impression upon the minds and correctly representing the subject. It requires great discrimination to bring in kindred truths with the

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Sabbath, rightly dividing the Word, giving to each his portion of meat in due season.

Those who lift the cross of the Sabbath have a tremendous battle to fight with self and with selfish interests which would interpose between their souls and God. Then when they have taken this great step and their feet have been planted upon the platform of eternal truth, they must have time to become accustomed to their new position, and not be hurried on the question of rebaptism. No one should become a conscience for another or urge and press rebaptism.

[374] This is a subject which each individual must conscientiously take his position upon in the fear of God. This subject should be carefully presented in the spirit of tenderness and love. Then the duty of urging belongs to no one but God; give God a chance to work with His Holy Spirit upon the minds, so that the individual will be perfectly convinced and satisfied in regard to this advanced step. A spirit of controversy and contention should never be allowed to come in and prevail on this subject. Do not take the Lord's work out of His hands into your own hands. Those who have conscientiously taken their position upon the commandments of God, will, if rightly dealt with, accept all essential truth. But it needs wisdom to deal with human minds. Some will be longer in seeing and understanding some kindred truths than others, especially will this be the case in regard to the subject of rebaptism, but there is a divine hand that is leading them—a divine spirit impressing their hearts, and they will know what they ought to do and do it.

Let none of our zealous brethren overdo this matter. They will be in danger of getting before the Lord and making tests for others which the Lord has not bidden them to make. It is not the work of any of our teachers to urge rebaptism upon anyone. It is their business to lay down the great principles of Bible truths, especially is this the case in regard to rebaptism. Then let God do the work of convicting the mind and heart....

Every honest soul who accepts the Sabbath of the fourth commandment will see and understand his duty in time. But it will take time for some. It is not a subject to be driven and forced upon those newly come to the truth, but this subject will work like leaven; the process will be slow and quiet, but it will do its work, if our

ministering brethren will not be too fast and defeat the purpose of God.

Those who have long looked upon this subject see it quite clearly and think all others should see it just as they do. They do not consider that with some newly come to the faith this matter looks like denying all their former religious experience. But in time they will come to regard the matter differently. As the truth is constantly unfolding to their minds, they will see advanced steps to be taken; new light will flash upon their pathway; God's Spirit will work upon their minds, if men will not interfere and seek to drive them to the positions which they think are truth.

Now let it be distinctly understood, from time to time all through our experience, God has given me testimonies of caution to our brethren in regard to handling the subject of rebaptism. Our good Brother \_\_\_\_\_ and several others of our ministers I was shown were making a mistake at some point in their experience in putting in the front and making a test question of rebaptism. This is not the way that the subject should be treated. It is a matter to be treated as a great privilege and blessing, and all who are rebaptized, if they have the right ideas upon this subject, will thus consider it. These good brethren were not bringing those newly come to the faith along step by step, cautiously and guardedly, and the result was that some were turned from the truth, when a little time and tender, careful dealing with them would have prevented all such sad results.—[Letter 56, 1886.](#) [375]

**Reconversion and Rebaptism of Seventh-day Adventists—**The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptized. Let him renew his covenant with God, and God will renew His covenant with him.... Reconversion must take place among the members, that as God's witnesses they may testify to the authoritative power of the truth that sanctifies the soul.—[Letter 63, 1903.](#)

## Providing Church Buildings

[376] **Memorials for the Truth**—When an interest is aroused in any town or city, that interest should be followed up. The place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God’s Sabbath, a light amid the moral darkness. These memorials are to stand in many places as witnesses to the truth. God in His mercy has provided that the messengers of the gospel shall go to all countries, tongues, and peoples, until the standard of truth shall be established in all parts of the inhabited world.—[Testimonies For The Church 6:100 \(1900\)](#).

**It Assures a Stable Work**—Wherever a company of believers is raised up, a house of worship should be built. Let not the workers leave the place without accomplishing this.

In many places where the message has been preached and souls have accepted it, they are in limited circumstances, and can do but little toward securing advantages that would give character to the work. Often this renders it difficult to extend the work. As persons become interested in the truth, they are told by the ministers of other churches,—and these words are echoed by the church members,—“These people have no church, and you have no place of worship. You are a small company, poor and unlearned. In a short time the ministers will go away, and then the interest will die down. Then you will give up all these new ideas which you have received.”

[377] Can we suppose that this will not bring strong temptation to those who see the reasons of our faith and are convicted by the Spirit of God in regard to present truth? It has to be often repeated, that from a small beginning large interests may grow. If wisdom and sanctified judgment and skillful generalship are manifested by us in building up the interests of our Redeemer’s kingdom, we shall do all in our power to assure the people of the stability of our work. Humble sanctuaries will be erected where those who accept the truth may find a place to worship God according to the dictates of their own conscience.—[Testimonies For The Church 6:100, 101 \(1900\)](#).

**Securing City Properties**—In every city where the truth is proclaimed, churches are to be raised up. In some large cities there must be churches in various parts of the city. In some places, meetinghouses will be offered for sale at reasonable rates, which can be purchased advantageously.—[Letter 168, 1909](#).

**No Less Humble Than Our Homes**—There have been times when it seemed necessary to worship God in very humble places; but the Lord did not withhold His Spirit nor refuse His presence because of this. It was the best His people could do at the time, and if they worshiped Him in spirit and in truth, He never reproved or condemned their efforts. But He has blessed us with means, and we expend that means in making our houses attractive, in planning and executing to please, to honor, and to glorify ourselves; if we are content to thus leave the Lord out of our plans and to worship Him in a much poorer and more inconvenient place than we are willing to live in ourselves; if, I say, our selfish purposes are thus made supreme and God and His worship secondary, He will not bestow upon us His blessing.—[Manuscript 23, 1886](#).

**Plain, Neat, and Perfect in Design**—We have no command from God to erect a building which will compare for richness and splendor with the temple. But we are to build a humble house of worship, plain and simple, neat and perfect in its design.

Then let those who have means look to it that they are as liberal and tasteful in erecting a temple wherein we may worship God as they have been in locating and building and furnishing their own houses. Let them manifest a willingness and a desire to show greater honor to God than to themselves. Let them build with nicety but not with extravagance. Let the house be built conveniently and thoroughly so that when it is presented to God He can accept it and let His Spirit rest upon the worshipers who have an eye single to His glory. Nothing must interfere between God's glory and us; no selfish plans, no selfish schemes, no selfish purposes. There must be an agreement.—[Manuscript 23, 1886](#).

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**Substantial Buildings**—Some may ask, Why does Sister White always use the words, “plain, neat, and substantial,” when speaking of buildings? It is because I wish our buildings to represent the perfection God requires from His people.

“But,” some say, “if the Lord is so soon to come, why do you urge our builders to put the best material into the buildings they erect?” Would we dare to dedicate to God a house made of cheap material, and put together so faultily as to be almost lifted from its foundation when struck by a strong wind? We would be ashamed to put worthless material into a building for the Lord. And I would not advise anyone to put worthless material into a house. It does not pay. The floors of our houses should be made of well-seasoned wood. This will cost a little more, but will in the end save a great deal of vexation. The frame of a building should be well matched and well put together. Christ is our example in all things. He worked at the carpenter’s trade with His father Joseph, and every article He made was well made, the different parts fitting exactly, the whole able to bear test.

[379] Whatever you do, let it be done as well as upright principles and your strength and skill can do it. Let your work be like the pattern shown you in the mount. The buildings erected will soon be severely tried.—[Manuscript 127, 1901](#).

**Members to Help Build**—When a church is raised up, the members are to arise and build. Let the newly converted ones, under the direction of a minister who is guided by the advice of his fellow ministers, work with their own hands, saying, We need a church and we must have a church and we will each do our best in helping in the building....

Let us reveal Christ by making advancement. God calls upon those who claim to follow Jesus to make cheerful, united efforts in His cause. Let this be done and soon will be heard the voice of thanksgiving, “See what the Lord hath wrought.”—[Letter 65, 1900](#).

**Financial Help From the Outside**—We all need to be wide awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the instruction to enter these cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. We are to continue working until a church is organized, and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons.—[The Review and Herald, September 30, 1902](#).

**Different Styles of Architecture**—Churches are built in many places, but they need not all be built in precisely the same style. Different styles of building may be appropriate to different locations.

In the breastplate of the high priest there were many stones, but each stone had its special light, adding to the beauty of the whole. Every stone had its special significance, bearing its important message from God. There were many stones, but one breastplate. So there are many minds, but one Mind. In the church there are many members, each having his peculiar characteristics, but they form one family.—[Letter 53, 1900](#).

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**Ventilation Given Consideration**—Sabbath afternoon the beautiful and commodious meetinghouse in \_\_\_\_\_ was crowded to its utmost capacity. The day was warm, and abundant ventilation was needed. But the beautiful colored windows were not built to open. As a result, the congregation suffered intensely, and the speaker was so poisoned that she experienced great suffering for a week, and was barely able to fill one of her three appointments in New York City. Why will a people having abundance of information on health, sanitation, and ventilation, allow wrongly built meetinghouses to stand year after year as closed reservoirs for poison air?—W. C. White in [The Review and Herald, November 25, 1909](#).

**Provide for the Church School**—Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church school.

This matter has been plainly presented before me. I saw in different places new companies of believers being raised up, and meetinghouses being erected. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. In the basement of the church, above ground, I was shown a room provided for a school where the children could be educated in the truths of God's Word. Consecrated teachers were selected to go to these places. The numbers in the school were not large, but it was a happy beginning.—[Testimonies For The Church 6:108 \(1900\)](#).

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**Go Forward**—When we open up the work in one field, and gather out a company, we consecrate them to God and then draw them to unite with us in building a humble house of worship. Then when the church is finished, and dedicated to the Master, we pass on to other fields. Distinct and plain the word has come to us, “Go forward,” and just as soon as the warning message has been given in one place, and men and women raised up to continue the work there, we pass to the unworked parts of the Lord’s vineyard.—[Letter 154, 1899](#).

## On to New Fields

**Church Members Taught to Stand Alone**—As I traveled through the South on my way to the conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches which know the truth while thousands are perishing out of Christ.

If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them.

They should be taught to bring a faithful tithe to God, that He may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again.—[Manuscript 150, 1901](#).

**Go Work for Souls**—Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: “Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields.”—[Testimonies For The Church 6:30 \(1900\)](#). [382]

**Conference Workers Called to New Fields**—As a general rule, the conference laborers should go out from the churches into new fields, using their God-given ability to a purpose in seeking and saving the lost.—[Letter 136, 1902](#).

**Aggressive Work Called For**—Our ministers should plan wisely, as faithful stewards. They should feel that it is not their duty to hover over the churches already raised up, but that they should be doing aggressive evangelistic work, preaching the Word

and doing house-to-house work in places that have not yet heard the truth.... They will find that nothing is so encouraging as doing evangelistic work in new fields.—[Letter 169, 1904](#).

If the ministers would get out of the way, if they would go forth into new fields, the members would be obliged to bear responsibilities, and their capabilities would increase by use.—[Letter 56, 1901](#).

**Ministerial Forces Exhausted on Established Churches—**

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Our people have had great light, and yet much of our ministerial force is exhausted on the churches, in teaching those who should be teachers; enlightening those who should be “the light of the world”; watering those from whom should flow springs of living water; enriching those who might be veritable mines of precious truth; repeating the gospel invitation to such as should be scattered to the uttermost parts of the earth, communicating the message of Heaven to many who have not had the privileges which they have enjoyed; feeding those who should be in the byways and highways heralding the invitation, “Come; for all things are now ready.” Come to the gospel feast; come to the supper of the Lamb; “for all things are now ready.”

Now is the time for earnest wrestling with God. Our voices should join with the Saviour’s in that wonderful prayer: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” Let the whole earth be filled with His glory. Many may ask, “Who is sufficient for these things?” The responsibility rests upon every individual. “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.”—[The Review and Herald, July 23, 1895](#).

**Section 11—The Work in the Large  
American Cities**

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## New York

**The Message to Go**—While in New York in the winter of 1901, I received light in regard to the work in that great city. Night after night the course that our brethren should pursue passed before me. In Greater New York the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and His angels will go before them. Though our large cities are fast reaching a condition similar to the condition of the world before the Flood, though they are as Sodom for wickedness, yet there are in them many honest souls, who, as they listen to the startling truths of the advent message, will feel the conviction of the Spirit. New York is ready to be worked. In that great city the message of truth will be given with the power of God. The Lord calls for workmen. He calls upon those who have gained an experience in the cause to take up and carry forward in His fear the work to be done in New York and in other large cities of America. He calls also for means to be used in this work.—[Testimonies For The Church 7:54, 55 \(1902\)](#).

**New York—A Symbol of Work in the World**—Those who bear the burden of the work in Greater New York should have the help of the best workers that can be secured. Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world....

In Greater New York, the Lord has many precious souls who have not bowed the knee to Baal; and there are those who through ignorance have walked in the ways of error. On these the light of truth is to shine, that they may see Christ as the Way, the Truth, and the Life.

We are to present the truth in the love of Christ. No extravagance or display should attend the work. It is to be done after Christ's order. It is to be carried forward in humility, in the simplicity of the gospel. Let not the workers be intimidated by outward appearances, however forbidding. Teach the Word, and the Lord by His Holy

Spirit will send conviction to the hearers.—[Testimonies For The Church 7:38 \(1902\)](#).

**Working After God's Order**—Our manner of working must be after God's order. The work that is done for God in our large cities must not be according to man's devising....

In our work we are to remember the way in which Christ worked. He made the world. He made man. Then He came in person to the world to show its inhabitants how to live sinless lives.

Brother \_\_\_\_\_, the Lord has given you an opening in New York City, and your mission work there is to be an example of what mission work in other cities should be. You are to show how the work should be carried forward, sowing the seed, and then gathering the harvest. There are those who can unite with you in your labor, engaging in the work understandingly, and in full sympathy with you....

Your work in New York has been started in right lines. You are to make in New York a center for missionary effort, from which work can be carried forward successfully. The Lord desires this center to be a training school for workers, and nothing is to be allowed to interrupt the work. After the people have embraced the truth and taken their stand, then the Lord will prepare them to be educated for the full reception of Bible truth. You must select as helpers men who can carry the work forward solidly and thoroughly, laboring for the conversion of the whole being, body, soul, and spirit. A solid foundation, laid upon gospel plans, must be laid for the building up of the church.—[Letter 150, 1901](#).

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**Medical Missionary and School Needs of the Great Metropolis**—We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become.

It would be well to secure a place as a home for our mission workers outside the city. It is of great importance that they have the advantages of pure water, free from all contamination. For this reason, it is often well to consider the advantages of locations among the hills. And there should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a

small sanitarium. A place in the city should also be secured where simple treatments might be administered.

Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city. The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise.

[387] Let such homes be secured in the neighborhood of several cities, and earnest, determined efforts be put forth by capable men to give in these cities the warning message that is to go to all the world. We have only touched, as it were, a few of the cities.—[Medical Ministry, 308 \(1909\)](#).

**The Best Help**—To start medical missionary work in New York will be the best thing that you can do. I have been shown that if in this work there could be men and women of experience, who would give a correct representation of true medical missionary work, it would have great power in making a correct impression on the people.—[Letter 195, 1901](#).

**Cosmopolitan Medical Evangelism**—In New York there are many who are ripe for the harvest. In this great city there are thousands who have not bowed the knee to Baal. The angel said, “Behold, I bring you good tidings of great joy, which shall be to all people.” New York contains a part of the “all people.” We desire to see the new year open with teachers at work in all parts of New York. There is a work to be done in this city.... In our large cities the medical missionary work must go hand in hand with the gospel ministry. It will open doors for the entrance of truth.—[Manuscript 117, 1901](#).

**Startling Notices Detrimental**—Some time ago Elder \_\_\_\_\_ got out some very startling notices regarding the destruction of New York. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices, that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of His work....

[388] I have sent cautions to the brethren working in New York, saying that these flaming, terrifying notices should not be published. When

my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet.

Think you that if I had said that New York would be destroyed by a tidal wave, I should have urged the purchase of property only sixty miles away from this city, as a sanitarium site, and a place from which New York could be worked?—[Letter 176, 1903](#).

**Plans to Reach Businessmen**—You should feel a decided responsibility for the working of New York City. The men in the business houses of New York and other large cities, as verily as the heathen in foreign lands, must be reached with the message.—[Letter 168, 1909](#).

**Halls and Church Building Problems**—Go to New York City. Look the ground over carefully, and see whether it is advisable to purchase the hall and the land on which it stands. Perhaps the land could be leased for a term of years. I have been instructed that some such methods will have to be followed in the work in the large cities. If, after careful consideration, you decide that it is best to purchase the hall, we shall do all in our power to raise the money. But it is best to move understandingly. Pray, pray, pray, for if possible Satan will close the doors which have opened for the entrance of truth. The Lord desires a center for the truth to be established in the great, wicked city of New York....

I ask you to investigate the work in New York, and lay plans for establishing a memorial for God in this city. It is to be a center for missionary effort, and in it a sanitarium is to be established.... A determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is successfully carried forward.—[Letter 154, 1901](#).

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**Results to Follow Proper Effort**—God wants the work to go forward in New York. There ought to be thousands of Sabbathkeepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept broader plans from others. Thus opportunities are lost. In New York there should be several small companies established, and workers should be sent out. It does not follow that because a man is not ordained as a preacher he cannot work for God. Let such ones as these be taught how to work, then

let them go out to labor. On returning, let them tell what they have done. Let them praise the Lord for His blessing, and then go out again. Encourage them. A few words of encouragement will be an inspiration to them.—*Life Sketches*, p. 385. (1915).

## Boston and New England

**Unworked Cities of New England**—My mind has been burdened in behalf of the large cities of the East. Besides New York City, where you labored last summer, there is the important city of Boston, near which is situated the Melrose Sanitarium. And I know of no place where there is a greater need for a rebuilding of the first works than in Boston and in Portland, Maine, where the first messages were given in power, but where now there is but a little handful of our people.—[Letter 4, 1910](#).

**To Be Worked Without Delay**—If in the city of Boston and other cities of the East, you and your wife will unite in medical evangelistic work, your usefulness will increase, and there will open before you clear views of duty. In these cities the message of the first angel went with great power in 1842 and 1843, and now the time has come when the message of the third angel is to be proclaimed extensively in the East. There is a grand work before our Eastern sanitariums. The message is to go with power as the work closes up. Portland, Maine, a city that has been foremost in temperance reform, is to be worked without delay.—[Letter 20, 1910](#).

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There are towns in Maine, like Brunswick and Bangor, that must be worked faithfully. All through the cities and towns of the East, the truth is to shine forth as a lamp that burneth.—[Letter 28, 1910](#).

**Importance of the Near-by Sanitarium**—The buildings and grounds at Melrose are of a character to recommend our medical missionary work, which is to be carried forward not only in Boston, but in many other unworked cities in New England. The Melrose property is such that conveniences can be provided that will draw to that sanitarium persons not of our faith. The aristocratic as well as the common people will visit that institution to avail themselves of the advantages offered for restoration of health.

Boston has been pointed out to me repeatedly as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. The Melrose sanitarium is one of the greatest

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agencies that can be employed to reach Boston with the truth. The city and its suburbs must hear the last message of mercy to be given to our world. Tent meetings must be held in many places. The workers must put to the very best use the abilities God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalized by the revelation of the Holy Spirit, if all will walk humbly with God....

We hope that those in charge of the work in New England will cooperate with the Melrose sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be laboring to advantage in different portions of the city, in varied lines of service....

The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message....

The Lord will work with power, as we strive to do our part faithfully. He will cause Boston to hear the message of present truth. Co-operate with Him in bringing this about, my brother, my sister, and He will help you, strengthen you, and encourage your hearts through the salvation of many precious souls.—[Special Testimonies, Series B, 13:12-16](#). (1906).

**Boston's Thousands Craving for Simple Truths**—I feel a deep anxiety that Boston shall hear the Word of the Lord and the reasons of our faith. Ask the Lord to raise up laborers to enter the field. Ask Him to raise up laborers who can gain access to the people of Boston. The message must be sounding forth. There are thousands in Boston craving for the simple truth as it is in Jesus. Cannot you who minister in word and doctrine prepare the way for this truth to reach souls?—[Letter 25, 1905](#).

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**If We Move Out by Faith**—It was in the plan of God that the Melrose sanitarium should come into the hands of our people, as a means of reaching the higher classes. The city of Boston and the surrounding country should be thoroughly worked. I am instructed to say to Elder \_\_\_\_\_ and Elder \_\_\_\_\_ that they should connect with

them men and women who can help them sound the note of warning. With the sanitarium should be connected the best help possible to give a religious mold to the institution.

Let Elder \_\_\_\_\_ secure the best help he can, and pitch a tent in the vicinity of the city of Boston, and speak to the people as the Lord gives utterance. There should be no delay in taking up this work. Elder \_\_\_\_\_ might strengthen the effort by laboring for the Jewish people. Physicians might help much by giving health talks in connection with the meetings....

The Lord is calling for a work to be done in the city of Boston. If you will move out by faith in this work, God will greatly bless you. There need be no great outward demonstration, but work quietly and earnestly. The Lord will help His humble, earnest workers. Make determined efforts. Say continually, "I will not fail nor be discouraged."—[Letter 202, 1906](#).

**God Will Lead in Establishing Institutions**—Do not worry, my sister. The Lord is acquainted with your situation. Nothing escapes His notice. He will hear your prayers; for He is a prayer-hearing and a prayer-answering God. Put your trust in Him, and He will certainly bring relief, in His own way. I am very thankful for what I hear of the blessing that has attended the work in New Bedford. Let us trust in God, and let our faith take hold of Him most earnestly.

If Brother \_\_\_\_\_ does not feel free to give his means to establish a sanitarium at this time, it is best not to urge him. The ideas that we think are good may not always be the best. Let the Lord's way be established. [393]

Oh, how I long to see the work going with power in New Bedford and Fairhaven, and in many other places just as greatly in need of the truth as these places. We hope that sometime a sanitarium may be established in New Bedford. Medical missionary workers are needed in such cities. But, dear sister, it requires talent of no ordinary ability to manage a sanitarium. Men of experience, tried and tested, must take hold of the work. That part of the workers who undertake to establish such an institution are experienced and qualified, is not sufficient. For their own sake, for the sake of the institution, and for the sake of the cause at large, it is important that a complete corps of well-qualified men and women be found to enter upon the work.

The Lord's eye is over the whole field, and when the time is ripe for an institution to be started in a certain field, He can turn toward that place the minds of the men and women best prepared to enter the institution.

There are many lines of work to be carried forward. There is an opening for well-trained nurses to go among families, and awaken in households an interest in the truth. There is urgent need of many evangelists and Bible workers in such cities as Boston and New Bedford. Such workers would find many opportunities to sow the good seed. There is work for every energetic, thorough, earnest worker. The teaching of Christ, the simple truths taught by His parables, are just as much needed today as they were when He was in the world in person.—[Letter 29, 1905](#).

[394] **Repeat the Message in the Eastern Cities**—What is being done in the Eastern cities where the advent message was first proclaimed? The cities of the West have had advantages, but who in the East have been burdened to take up the work of going over the ground that in the early days of the message was baptized with the truth of the Lord's soon coming? The light has been given that the truth should go again to the Eastern States where we first began our work, and where we had our first experiences. We must make every effort to spread a knowledge of the truth to all who will hear, and there are many who will listen. All through our large cities God has honest souls who are interested in what is truth. There is earnest work to be done in the Eastern States. Repeat the message, repeat the message, were the words spoken to me over and over again. Tell My people to repeat the message in the places where it was first preached, and where church after church took its position for the truth, the power of God witnessing to the message in a remarkable manner.—[Manuscript 29, 1909](#).

## Cities of the East and South

**Message to Reach the Cities and Suburbs**—There is New York City, and the populous cities close by; there is Philadelphia and Baltimore and Washington. I need not enumerate all these places; you know where they are. The Lord desires us to proclaim the third angel's message with power in these cities.—[Manuscript 53, 1909](#).

**Philadelphia: Agitation Provides Evangelistic Opportunities**—Philadelphia and other important places should be worked. Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and of the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities to present the truth that burdens my heart and keeps me awake night after night.—[The Review and Herald, April 20, 1905](#). [395]

**At the National Capital**—I have been writing much in regard to the need of making more decided efforts in Washington, D.C.... Washington, the capital of the United States, is the very place from which this truth should shine forth.—[Letter 132, 1903](#).

**Sensible, Rational Methods for Washington**—A strong evangelistic effort must be put forth in the capital of the nation.... I rejoice that you have taken up this evangelistic work in Washington, and that so deep an interest has already been aroused. The accounts given regarding the work there correspond as nearly as possible to the representation given me of what would be. I am sure, for the matter has been presented to me, and this work must not be weakened by the necessary laborers being called to other places....

Evangelistic work must be done in Washington, and it must not be broken into by calls from other places. God would have His work in the highways carried forward in straight lines.

You are where the Lord would have you. Elder \_\_\_\_\_ and yourself must not be loaded down with a great many burdens. Washington has been neglected long enough. A decided work must now be done there. The Lord will give strength and grace. The workers must not

allow themselves to be diverted from the work by the many things that will be sure to press for attention. This is the reason that I have felt anxious that every talent of the workers in Washington shall be used in a way that will best advance His work.

[396] Brother \_\_\_\_\_ has mentioned several that he thought might be a help to the work in Washington. But be cautious as to whom you employ in the work there. Everything must be kept up to the Bible standard....

In our work we are not to go onto a hilltop to shine. We are not told that we must make a special, wonderful display. The truth must be proclaimed in the highways and the byways, and thus work is to be done by sensible, rational methods. The life of every worker, if he is under the training of the Lord Jesus Christ, will reveal the excellence of His life. The work that Christ did in our world is to be our example, as far as display is concerned. We are to keep as far from the theatrical and the extraordinary as Christ kept in His work. Sensation is not religion, although religion will exert its own pure, sacred, uplifting, sanctifying influence, bringing spiritual life, and salvation.—[Letter 53, 1904](#).

**Evangelistic Meetings for Washington Area**—There are places all around Washington in which missionary effort is needed. Right in Washington itself is a small world of unconverted souls, both white and colored. Who is feeling the burden for them? And there are many other important places yet unwarned. When I see this neglect, I feel sore at heart. I am praying night and day that the burden may be rolled onto the men who are acting as leaders in the work. Let those who are already at work, open the way for others who desire to labor, and who are qualified to take part in missionary effort....

[397] There are important cities needing labor, that are near by Washington—our next-door neighbors, as it were. If our brethren and sisters will do earnest missionary work for all with whom they come in contact, new fields of labor right around us will be opened up. The burden to labor for souls will come to many of those settled here, and they will desire to take an active part in the proclamation of the truth.

We plead that those settled in Takoma Park shall become laborers together with God in planting the standard of truth in unworked

territories. Let a part of the large donations called for be used to furnish workers in our cities close by Washington. Let faithful house-to-house work be done. Souls are perishing out of the ark of safety. Let the standard of truth be lifted up by the church members in their neighborhoods. Let ministers pitch their tent, and preach the truth to the people with power, and then move to another vicinity and preach the truth there.—[Letter 94a, 1909](#).

**Proclaiming a Decided Message**—I call upon the believers in Washington to come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Personal labor will be needed in this city and its suburbs. Clear the King's highway. Lift up the standard higher and still higher. There is evangelistic work to be done in Washington and Baltimore and in the many other large cities of the South and the East. Let the work of teaching and healing be combined. Let ministers and medical missionaries put on the whole armor of God and go forth to proclaim the gospel message. A decided message is to be proclaimed in Washington. The trumpet is to be given a certain sound.—[Letter 304, 1908](#).

**Nashville, St. Louis, New Orleans**—Every effort possible should now be made to advance the work of God. Soon circumstances will arise which will make it more difficult than it is now to present the truth to many who are at present within our reach. Most earnest efforts should be put forth in Washington, in Boston, in Nashville, St. Louis, New Orleans, and in many other large cities. A comprehensive work will be accomplished when men and women stand in their places, faithfully doing their part. There is a call for hundreds of young men and women to be educated and trained for service.—[Manuscript 21, 1908](#).

[398]

**Nashville a Center**—Nashville has been presented to me as the most favorable center from which to do a general work for all classes in the Southern States. In and near Nashville there are established institutions of learning which should be respected by our people. Their influence has helped to make it possible for us to carry forward successfully many lines of work from that center.—[Letter 262, 1903](#).

**Memphis and the Southern Cities**—The Lord gave me a message for Brother \_\_\_\_\_, instructing him to take up the work in Memphis.... He obeyed the word of the Lord, and he has reported excellent success in his work in Memphis.

I am instructed to say to our people throughout the cities of the South, Let everything be done under the direction of the Lord. The work is nearing its close. We are nearer the end than when we first believed.—[Letter 6, 1909](#).

**New Orleans, Memphis, St. Louis**—There is a great work to be done, and we have only a little while in which to do it. There are cities in the South—New Orleans, Memphis, St. Louis—in which but little has been done, and there are others that have not been entered. In these places the standard of truth is to be uplifted. With might and power we are to carry the truth to the people.—[Manuscript 56, 1904](#).

[399] **Evangelism for New Orleans and Southern Cities**—There is a great work to be done, and we have only a little while in which to do it. There are cities in the South—New Orleans, Memphis, St. Louis—in which but little has been done; and there are others that have not been entered. In these places the standard of truth must be uplifted. With might and with power we are to carry the truth to the people....

New Orleans is to be worked. At a proper time of the year a public effort is to be made there. Camp meetings are to be held in many places, and evangelistic work is to be done after the camp meeting is over. Thus the sheaves are to be gathered in.

Now that the work in New Orleans is to be more fully entered upon, I am bidden to say, Let men and women who have a knowledge of the truth, and understand the way of the Lord, enter this city to work with wisdom and in the fear of the Lord. The laborers who are chosen for the work in New Orleans should be those who have the good of the cause at heart, men who will keep the glory of God always in view, and who will make the strength of the God of Israel their front guard and their rearward. The Lord will certainly hear and answer the prayers of His workers if they will seek Him for counsel and instruction.

To the workers who enter that field I would say, Exercise faith in God; and in your association with those not of our faith, let the practice of the truth appear in your lives. In presenting the doctrines of your faith, use the persuasive arguments of the Word of God, and let your hearers see that it is your desire not to have controversy

with them over their beliefs, but to present to them a “Thus saith the Lord.” “It is written,” was Christ’s forcible appeal on every occasion.

Preach in your lives the practical godliness of the faith that you believe. Let it be seen that the truth never degrades the receiver, making him rough and coarse, or fretful and impatient. Make apparent to all your patience, your kindness, your long-suffering, gentleness, compassion, and true goodness; for these graces are the expression of the character of the God whom you serve.—[Manuscript 49, 1907](#). [400]

**Workers for the Southland**—Let missionaries work quietly for both white and colored people in the South. Let them work in a way to help those who most need help, who are surrounded with influences that are misleading. Many of them are under the control of those who will stir up the worst passions of the human heart. The priests and rulers in Christ’s day worked most successfully in stirring up the passions of the mob, because they were ignorant, and had placed their trust in man. Thus they were led to denounce and reject Christ and to choose a robber and murderer in His place. The work in the South should be done without noise or parade. Let missionaries who are truly converted, and who feel the burden of the work, seek wisdom from God, and with all the tact they can command, let them go into this field. Medical missionaries can find a field in which to relieve the distress of those who are falling under bodily ailments. They should have means so that they may clothe the naked and feed the hungry. Christian help work will do more than the preaching of sermons.... Let the workers be Christlike, that they may by precept and example exert an elevating influence. Let them furnish themselves with the most appropriate, simple lessons from the life of Christ to present to the people. Let them not dwell too much upon doctrinal points, or upon features of our faith that will seem strange and new; but let them present the sufferings and the sacrifice of Christ; let them hold up His righteousness and reveal His grace; let them manifest His purity and holiness of character. Workers in the Southern field will need to teach the people line upon line, precept upon precept, here a little and there a little.—[The Review and Herald, December 24, 1895](#). [401]

**Southern City Workers to Receive Encouragement**—The Lord God has been at work. My brethren, instead of criticizing what has been done, save your speech for the great cities that have

not yet been worked, such as New Orleans, Memphis, and St. Louis. Go to these places and labor for the people, but do not speak a word of censure regarding those who have tried so hard to do everything in their power for the advancement of the work. Sometimes these workers would be almost discouraged, but we kept praying for them. Wherever I was, I would ask the prayers of God's people in their behalf.—[The Review and Herald, May 25, 1905](#).

**Philadelphia, New Orleans, and St. Louis**—You speak of the work which should be done in America, but which is undone. I wish to speak of these neglected fields as they are presented to me. I wish to speak, not merely in behalf of the Southern field, but in behalf of the large cities, whose neglected, unwarned condition is a condemnation to our people, who claim to be missionaries for the Master....

[402] We stand rebuked by God because the large cities right within our sight are unworked and unwarned. A terrible charge of neglect is brought against those who have been long in the work, in this very America, and yet have not entered the large cities. What has been done in Philadelphia, in New Orleans, in St. Louis, and in other cities that I might name? We have done none too much for foreign fields, but we have done comparatively nothing for the great cities right beside our own doors.—[Letter 187, 1905](#).

## Cities of the Central States

**Needs of Large Cities, Including Detroit**—In New York, Detroit, and many other large cities, little has been done. The cities of the South, though kept before our people in the testimonies of God's Spirit, have been neglected. While I would not stay the hand that is stretched out to labor in far-off countries, I would have our people understand that there is a work to be done in the home field.—[Letter 43, 1903](#).

**Cleveland and Cincinnati**—The Lord has many precious souls in Cleveland, in Cincinnati, and other cities, who should be reached by the special truths for this time.—[Manuscript 19a, 1890](#).

**Warning Chicago From Rural Working Center**—For the present, some will be obliged to labor in Chicago; but these should be preparing working centers in rural districts, from which to work the city. The Lord would have His people looking about them, and securing humble, inexpensive places as centers for their work. And from time to time, larger places will come to their notice, which they will be able to secure at a surprisingly low price.—[Medical Ministry, 305, 306 \(1906\)](#).

**A Substantial Work in Denver**—As the matter is laid open before me, I see that there is need of substantial work being done in Denver. In the past many things have worked against the prosperity of the work there, and this unfavorable influence is not yet entirely removed.

There is a large class of colored people in Denver. Let special efforts be made for them, both by the white and the colored members of the church. Let the missionary spirit be awakened. Let earnest work be done for those who know not the truth.—[Letter 84, 1901](#).

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## The Western Cities

**The Cities of California**—There is work to be done in California,—a work that has been strangely neglected. Let this work be delayed no longer. As doors open for the presentation of truth, let us be ready to enter. Some work has been done in the large city of San Francisco, but as we study the field we see plainly that only a beginning has been made. As soon as possible, well-organized efforts should be put forth in different sections of this city, and also in Oakland. The wickedness of San Francisco is not realized. Our work in this city must broaden and deepen. God sees in it many souls to be saved.—[Testimonies For The Church 7:110 \(1902\)](#).

Shall we not do all in our power to establish the work in the great cities of San Francisco and Oakland, and in all the other cities of California? Thousands upon thousands who live in the cities close by us need help in various ways. Let the ministers of the gospel realize that the Lord Jesus Christ said to His disciples, “Ye are the light of the world.”—[Manuscript 79, 1900](#).

[404] **Western Tent Meetings**—Well-equipped tent meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. [Note: Written in 1902.] San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath.—[Manuscript 114, 1902](#).

**The Work Will Be Cut Short**—San Francisco has been visited with heavy judgments, but Oakland has been thus far mercifully spared. The time will come when our labor in these places will be cut short, therefore it is important that earnest efforts be put forth now to proclaim to their inhabitants the message of the Lord for them.—[Manuscript 25, 1908](#).

**A Warning to San Francisco Workers**—The work going forward in San Francisco is a good work. But at every step there must be watchfulness and prayer; for many things will come in to confuse and entangle the workers. My brethren, the word has been given me

for you, "Watch and pray." Watch lest you stand in the way of the work of God, making an impression that hurts the truth. Adorn your profession by an honest conversation. Cherish the grace of the Holy Spirit, else you will stand as hindrances in the way of the work of God. Make straight paths for your feet, lest the lame be turned out of the way.—[Manuscript 105, 1902](#).

**Bay City Suburbs; Oakland**—My soul is filled with remorse—I cannot word it in any other way—that such places as this [Petaluma] should be passed by. Once in a great while a minister has come to speak to the believers, but no effort has been made to place the truth before the people. Why Petaluma should have been neglected is beyond my comprehension. It is so near San Francisco, and yet it might be as far off as Africa as far as any effort to proclaim the truth in it is concerned.

A work is to be done in and around San Francisco and Oakland. The adjacent towns are to be worked. Oh, I see so much the need of our ministers getting the spirit of the loud cry before it is too late to work for the conversion of souls.—[Letter 113, 1902](#).

[405]

**Experience With Open-Air Meetings in Resort Towns**—For some months we have been planning to hold grove meetings near St. Helena, Calistoga, and other places in the Napa Valley. The first one was held on Sunday, June 7, in the Hot Springs Park, at Calistoga. The conference lent us some folding chairs. The members of the Calistoga church are anxious to carry the truth to those who have not heard it, and they made thoughtful preparation for the meeting. We were confident that open-air meetings would be the means of reaching some who would not attend a service held in a church. And thus they have proved.

Although the day was oppressively warm, a goodly number were present at the meeting. The Lord gave me much freedom in speaking. The people seemed to enjoy the meeting very much, and an appointment was given out that meetings would be held in the same place the following Sabbath and Sunday. Our people gathered early Sunday morning, and spent the day together in the grove. A larger number were present on the second Sunday than on the first.

We expect to continue these open-air meetings. I believe that by them much good will be accomplished. The next one is to be held near St. Helena, if a suitable place can be found.

We desire to do all we can to warn those around us of the soon coming of the Saviour. My heart is drawn out to those who know not the truth for this time.—[The Review and Herald, July 14, 1903](#).

[406] **In Southern California**—There is a work to be done in Los Angeles. In Southern California and in many other places there are promising opportunities for labor in connection with the health resorts. Our ministers and canvassers should be on the ground, watching their chance to present the message, and holding meetings as they have opportunity....Let them speak the Word of God with clearness and power, that those who have ears to hear, may hear the truth. Speakers should find their places in different localities in southern California to place the gospel of present truth in the way of those who know it not.—[Manuscript 105, 1902](#).

**Los Angeles**—Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city.—[The Review and Herald, March 2, 1905](#).

**Redlands and Riverside**—There is important work to do in Redlands and in Riverside. The churches in these places are to be added to. Let the work advance.—[Letter 193, 1905](#).

**The Message in Large Western Cities**—It would be a mistake to build or purchase large buildings in the cities of southern California. Those who seem to see such great advantages in so doing are without understanding.

There is a great work to be done in sounding the gospel message for this time in these large cities, but the fitting up of large buildings for some apparently wonderful work has been a mistake. The Lord would have men walk humbly with Him. The message of warning should be sounded in the large, wicked cities.—[Manuscript 30, 1903](#).

**Section 12—Heralding the Message in  
Other Continents**

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## **Sounding the Message in Europe**

**The Whole Earth to Be Illuminated**—At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth....

Certain countries have advantages that mark them as centers of education and influence. In the English-speaking nations and the Protestant nations of Europe it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work....America has many institutions to give character to the work. Similar facilities should be furnished for England, Australia, Germany, and Scandinavia, and other continental countries as the work advances. In these countries the Lord has able workmen, laborers of experience. These can lead out in the establishment of institutions, the training of workers, and the carrying forward of the work in its different lines. God designs that they shall be furnished with means and facilities. The institutions established would give character to the work in other countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundredfold....

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It pains me to think that greater facilities are not provided for the work throughout Europe. I have sore heartache as I think of the work in Switzerland, Germany, Norway, and Sweden. Where there are one or two men struggling to carry forward the different branches of the cause, there should be hundreds at work.—[Testimonies for the Church 6:24-26 \(1900\)](#).

**Great Work in Europe**—There is a great work to be done in Europe. All heaven takes an interest not only in lands that are nigh and that need our help, but in lands that are afar off. All the inhabitants of heaven are in active service, ministering to a fallen

world. They take a deep and fervent interest in the salvation of men, the fallen inhabitants of this world.—[Manuscript 65, 1900](#).

A great work is committed to those who present the truth in Europe.... There are France and Germany, with their great cities and teeming population. There are Italy, Spain, and Portugal, after so many centuries of darkness, ... opened to the Word of God—opened to receive the last message of warning to the world. There are Holland, Austria, Rumania, Turkey, Greece, and Russia, the home of millions upon millions, whose souls are as precious in the sight of God as our own, who know nothing of the special truths for this time....

A good work has already been done in these countries. There are those who have received the truth, scattered as light bearers in almost every land.... But how little has been done in comparison with the great work before us! Angels of God are moving upon the minds of the people, and preparing them to receive the warning. Missionaries are needed in fields that have yet been scarcely entered. New fields are constantly opening. The truth must be translated into different languages, that all nations may enjoy its pure, life-giving influences.—[Life Sketches of Ellen G. White, 304, 305 \(1915\)](#).

[409]

**The Call for a Broad, Substantial Work**—The time has come for much to be accomplished in Europe. A large work, such as has been done in America, can be done in Europe. Let sanitariums be established, let hygienic restaurants be started. Let the light of present truth shine forth from the press. Let the work of translating our books go forward. I have been shown that in the European countries lights will be kindled in many places.

There are many places where the Lord's work has not a proper showing. Help is needed in Italy, in France, in Scotland, and in many other countries. A larger work should be done in these places. Laborers are needed. There is talent among God's people in Europe, and the Lord desires this talent to be employed in establishing all through Great Britain and the continent centers from which the light of his truth may shine forth.

There is a work to be done in Scandinavia. God is just as willing to work through Scandinavian believers as through American believers.

My brethren, bind up with the Lord God of hosts. Let Him be your fear, and let Him be your dread. The time has come for His work to be enlarged. Troublous times are before us, but if we stand together in Christian fellowship, none striving for supremacy, God will work mightily for us.—[Testimonies for the Church 8:38 \(1904\)](#).

[410] **Greater Effort Needed in Europe**—It will require far greater effort to accomplish the work than in America because of the poverty of the people. Then the ministers are so plentiful. We think of the words of the apostle, They shall “heap to themselves teachers having itching ears.” As soon as the truth is brought to the place the ministers of the different churches become alarmed and send at once for ministers to come in and commence revival meetings. Here they are called conferences. These meetings will continue for weeks, and no less than ten ministers will be on hand; the very best talent will be enlisted, and warnings and threatenings will be poured out from the churches against the seventh-day people, who are classed with Mormons, and who they say are breaking up churches and causing divisions.

It is very hard to get any hold of the people. The only way that we find to be successful is in holding Bible readings, and in this way the interest is started with one or two or three; then these visit others and try to interest others, and thus the work moves slowly as it has done in Lausanne; but twenty have embraced the truth there, and this is not all the good that has been accomplished, for the young men who are preparing themselves for laborers have here had a good drill and received an education that will fit them for greater usefulness in the cause of God.—[Letter 44, 1886](#).

[411] **Reaching European State Church Members**—From the light that has been given me concerning the people in this part of the country, and perhaps all through Europe, there is danger, in presenting the truth, of arousing their combativeness. There is little harmony between present truth and the doctrines of the church in which many of the people have been born and brought up; and they are so filled with prejudice, and so completely under the control of their ministers, that in many cases they dare not even come to hear the truth presented. The question then arises, How can these people be reached? How can the great work of the third angel’s message be accomplished? It must be largely accomplished by persevering,

individual effort; by visiting the people at their homes.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 149, 150 \(1886\).](#)

**The Silent Messenger**—“But,” says one, “suppose we cannot gain admittance to the homes of the people; and if we do, suppose they rise up against the truths that we present. Shall we not then feel excused from making further efforts for them?” By no means. Even if they shut the door in your face, do not hasten away in indignation, and make no further effort to save them. Ask God in faith to give you access to those very souls. Cease not your efforts, but study and plan until you find some other means of reaching them. If you do not succeed by personal visits, try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.

I have been shown how reading matter on present truth is sometimes treated by many people in Europe and in other countries. A person receives a tract or paper. He reads a little in it, finds something that does not agree with his former views, and throws it aside. But the few words he did read are not forgotten. Unwelcome though they are, they remain in the mind until an interest is awakened to read further on the subject. Again the paper is taken up; again the reader finds something in it that is opposed to his long-cherished opinions and customs, and he angrily flings it aside. But the rejected messenger says nothing to increase his opposition or arouse his combativeness; and when the force of his anger dies away, and the paper is again brought out, it tells the same simple, straightforward story, and he finds in it precious gems. Angels of God are near to impress the unspoken word upon his heart; and, although loath to do so, he at last yields, and light takes possession of his soul. Those who are thus unwillingly converted, often prove to be among the most substantial believers; and their experience teaches them to labor perseveringly for others.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 150 \(1886\).](#)

[412]

**Open-Air and Tent Meetings**—I was requested to speak in regard to holding tent meetings in Europe. I told them according to the light the Lord had given me, tents could be used to good advantage in some places, and if conducted properly would result in

great good. I did not know at this time why they called me out on this, but learned that it was because Brother \_\_\_\_\_ had previously spoken rather against tents being the best for meetinghouse purposes.

I then presented my objections in regard to open-air meetings. It was very wearing to our ministers, because taxing to the vocal organs. The voice was strained to an unnatural pitch, and would be greatly injured by this method of labor. Another objection was that discipline and order could not be preserved; such labor would not encourage studious habits in diligently searching the Scriptures to bring from God's storehouse things both new and old.—[Letter 2, 1885](#).

[413] **God Will Work Mightily**—There is a great work to be done in Europe. It may seem to move slowly and hard at first; but God will work mightily through you if you will only make an entire surrender to Him. Much of the time you will have to walk by faith, not by feeling.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 128, 129 \(1886\)](#).

**To the Ends of the Earth**—The light of truth is to shine to the ends of the earth. Greater and still greater light is beaming with celestial brightness from the Redeemer's face upon His representatives, to be diffused through the darkness of a benighted world. As laborers together with Him, let us pray for the sanctification of His Spirit, that we may shine more and more brightly...

Our efforts are not to be confined to a few places where the light has become so abundant that it is not appreciated. The gospel message is to be proclaimed to all nations and kindreds and tongues and peoples.—[Testimonies For The Church 8:40 \(1904\)](#).

**To Belt the World**—God has qualified His people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will belt the world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth.

But this work has not yet been done. In foreign countries many enterprises that require means must yet be begun and carried forward. The opening of hygienic restaurants, the establishment of sanitariums for the care of the sick and suffering, is just as necessary in Germany as in America. Let all do their best, making their boast in the Lord, and blessing others by their good works.

Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts are turned from the service of sin unto righteousness. By their songs of grateful praise a testimony is borne that will win other souls to the truth.—[Letter 121, 1902](#). [414]

## England and Its Cities

**How Are They to Be Warned?**—Here are the great cities in England and on the continent with their millions of inhabitants that have not yet heard the last warning message. How are these to be warned? If the people of God would only exercise faith, He would work in a wonderful manner to accomplish this work. Hear the words of Christ: “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.” Precious promise! Do we believe it? What marvelous results would appear if the united prayers of this company were to ascend to God in living faith! Jesus stands ready to take these petitions and present them to His Father, saying, “I know these persons by name. Send answers to their prayers; for I have graven their names on the palms of My hands.”—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 152 \(1886\)](#).

**Presenting the Truth in London**—There is need of zeal in the church, and wisdom to manage that zeal. You have made altogether too tame work of saving souls. If you see a work done in London and the surrounding cities, you must have a united, irresistible force; press the battle to the gate, and plant the standard firmly, as if you meant that the truth should triumph. The timidity, the cautious movements, have been faithless; there has been little expectation of results....

The fact that things move slowly in England is no reason why the great missionary work shall move slowly to meet men’s habits and customs for fear of surprising the people. They need to be much more surprised than they have hitherto been. The Lord’s business requires haste; souls are perishing without a knowledge of the truth....

Caution is needed; but while some of the workers are guarded, and make haste slowly, if there are not united with them in the work those who see the necessity of being aggressive, very much will be

lost, opportunities will pass, and the opening providence of God will not be discerned.—[Letter 31, 1892](#).

**A Great Work in England**—There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond. God has wrought in England, but this English-speaking world has been terribly neglected. England has needed many more laborers and much more means. London has been scarcely touched. My heart is deeply moved as the situation in that great city is presented before me....

In the city of London alone no fewer than one hundred men should be engaged. The Lord marks the neglect of His work, and there will be a heavy account to settle by and by.—[Testimonies for the Church 6:25, 26 \(1900\)](#).

**An Army of Workers**—It seems to me that the necessity of the work in England is a very important question to us in this country. We talk about China and other countries. Let us not forget the English-speaking countries, where, if the truth were presented, many would receive and practice it.

Why is it that more work has not been done in England? What has been the matter? The workers could not get means. Does not this speak to us of the necessity of economy in every line? ...

[416]

Let no one suppose that the work in London can be carried forward by one or two. This is not the right plan. While there must be those who can oversee the work, there is to be an army of workers striving to reach the different classes of people. House-to-house work must be done.—[The General Conference Bulletin, April 22, 1901](#).

**Financial Help Will Come**—There is a work to be done in London. I have been given light that this work can be done, and that help will come from outside. Those who have money will give of their means. You need not be delicate about asking them for money.—[The General Conference Bulletin, April 22, 1901](#).

**Place of Meeting; Hire Good Halls**—The work in England might now be much farther advanced than it is if our brethren, at the beginning of the work there, had not tried to work in so cheap a way. If they had hired good halls, and carried forward the work as though we had great truths, which would surely be victorious, they would have had greater success. God would have the work started in such

a way that the first impressions given shall be, as far as they go, the very best that can be made.—[Gospel Workers, 462 \(1915\)](#).

[417] **Caste and Class Problems**—True, there are many difficulties to be met in presenting the truth even in Christian England. One of the greatest of these is the difference in the condition of the three principal classes, and the feeling of caste, which is very strong in this country. In the city the capitalists, the shop-keepers, and the day laborers, and in the country the landlords, the tenant farmers, and the farm laborers, form three general classes, between whom there are wide differences in education, in sentiment, and in circumstances. It is very difficult for one person to labor for all classes at the same time. Wealth means greatness and power; poverty, little less than slavery. This is an order of things that God never designed should exist.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 164 \(1886\)](#).

**The Higher Classes Reached Through Lower**—In a country where so large a part of the people are kept in such a state of servitude to the wealthy, and the higher classes are held in bondage by long-established customs, it is only to be expected that the advancement of unpopular truth will at first be slow. But if the brethren will be patient, and the laborers will be fully awake and thoroughly in earnest to improve every opportunity which presents itself for spreading the light, we are sure that an abundant harvest of souls will yet be reaped from English soil. By tact and perseverance, ample means will be found for reaching the people.

There will no doubt always be difficulty in reaching the higher classes. But the truth will often find its way to the noblemen by first reaching the middle and poorer classes.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 166 \(1886\)](#).

[418] **A Careful Work Called For**—Because you do not see the same results in old England that you did in Australia you should not demerit that which has already been gained. There are some precious souls in Grimsby, in Ulceby, and others will be gathered in. There are some good souls in Southampton, and the brother I met at Brother\_ - \_\_\_\_'s and the few who are connected with him are, I judge, good material. Because they do not see every point just as we do requires wisdom in treating their cases, that we should unite wherever we can and not make the breach any greater between us.

That Sister \_\_\_\_\_, I believe, will come to the front if wise management is exercised in her case. Such ones must not be left indifferently, but efforts should be made to bring them into the noble truth. We want that woman as a worker.... It is a nice work to hunt up the sheep and to make every exertion to bring them in. It will take time to rid them of all their strange ideas and erratic views, but we must be patient and not drive them from us. God is working with them, and as I look over the past I see discouragements just as great that we have had to master and still have to contend with as in old England.—[Letter 50, 1887](#).

**God Will Care for the Faithful in England**—Accompanied by Brother S. H. Lane, we went to Risely, a small town about forty miles from London. Here Brethren Lane and Durland had been holding a tent meeting for four weeks. The tent seated about three hundred, and in the evening it was full, and a large number stood outside.

My heart was especially drawn out for this people, and I would gladly have remained longer with them. Of the audience it could be said, There were honorable women not a few. Several of those had commenced to keep the Sabbath. Many of the men were convinced of the truth; but the question with them was not whether they could keep the Sabbath and have the conveniences and luxuries of life, but whether they could obtain bread, simple bread, for their children. Some conscientious souls have begun to keep the Sabbath. The faith of such will be severely tested. But will not He who careth for the ravens care much more for those who love and fear Him? God's eye is upon His conscientious, faithful children in England, and He will make a way for them to keep all His commandments.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 163 \(1886\)](#).

[419]

## The Cities of Northern Europe

**Come Up to the Help of the Lord**—In my last vision I was shown the importance of the work in Northern Europe. The people are awakening to the truth. The Lord has given Elder Matteson a testimony to reach hearts. But the work is just entered upon. With judicious, self-sacrificing labor, many souls will be brought to the knowledge of the truth. There should be several unselfish, God-fearing workers in this missionary field, who will labor for souls as they that must give account in the day of judgment.

I have been shown that not all is being done by our Swedish, Norwegian, and Danish brethren that they might and should do for their own countrymen. As soon as they embrace the truth, they ought to feel the fire of missionary zeal kindled in their hearts for their brethren in the darkness of error. Many are looking for help from their American brethren while they do not do their duty and feel the burden God requires them to feel for those of their own nation. They may do very much more than they are now doing if they will. These brethren must overcome selfishness and arouse to a sense of their responsibilities to God and their fellow countrymen, or they will lose the precious reward they might secure by putting their talents of means into the treasury of God, and by wisely directed personal effort, thus being instrumental in the salvation of many souls.

[420] Young men should be educated to become missionaries to their own nation, to teach the truth to those in darkness. Publications should be printed in Europe. But at the present time [Note: Written in 1879.] there is altogether too much ease and too little zeal among the Danes, Swedes, and Norwegians who believe the truth in this country to sustain such a continual drain upon their funds. And for this reason I urge upon them the necessity of coming up into working order, feeling even a greater interest for their own people than their American brethren have shown. God requires that these brethren should come up to the help of the Lord without delay.—*The Advent Review Supplement*, February 6, 1879.

**Habits and Customs Vary, but Human Nature Is the Same—**

You must go to work here just as we did in America; have your tract societies and other facilities, and although it may seem at times that the publications in some places do not accomplish much, you must go right on. We had just such experiences in America. But we kept to the point in sending out these publications to different classes, and it was some time before we could make any advancement.

I have been shown that there must be a different mold put upon the work here in these kingdoms, and there must be a power from the God of heaven to inspire you to work in a different way; and while Brethren Matteson and Olsen will help you in the work here, I wish to throw this out to you now so that you can begin to think in a different strain. Why, you can do tenfold more than you think you can; but unbelief stands right here to say you cannot do anything in this line, or that, but you can, brethren.

Habits and customs are different here from what they are in America, but human nature is the same here as there, and the brethren who have taken hold of the truth in the heart are willing to work if they are only educated up to the point to know how to work. Why, brethren, I have not slept night after night more than three hours, thinking of the work in Europe, and it seems to me that I can hardly contain myself in the body when I realize these things.

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I have seen what God is willing to do for you, but it is just according to your faith what God will do for you. Therefore we want to arouse your faith, and to get your ideas broadened, and may the Lord roll the burden of the work upon every one of you who believe the truth.—[Manuscript 6, 1886](#).

**Broad Plans for Copenhagen—**If in this rich and beautiful city [Copenhagen] there is no suitable room where the truth can be presented to the people, we remember that there was no room in the inn at Bethlehem for the mother of Jesus, and that the Saviour of the world was born in a stable....

I am far from being convinced that these small and obscure halls were the best places that could be secured, or that in this great city of three hundred and twenty thousand inhabitants, the message should be given in a basement room that will accommodate but two hundred, and this but half seated, so that a large part of the congregation have to stand. When God sends our brethren help, they

should make earnest effort, even at some expense, to bring the light before the people. This message is to be given to the world; but unless our brethren have broad ideas and plans, they will not see much accomplished.

[422] While we should labor earnestly for the poorer classes, we are not to confine our efforts to them, nor should our plans be so laid that we shall have only this class of hearers. Men of ability are needed. The more intellectual ability is brought into the work, so long as the talent is consecrated to God and sanctified by His Spirit, the more perfect the work will be, and the higher it will stand before the world. The people generally will refuse the message of warning; yet efforts must be made to bring the truth before those of position and education as well as the poor and illiterate.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 183, 184 \(1886\)](#).

**Sweden's Hall Problem**—In Orebro, as well as in Copenhagen, I am convinced that we might have had a good hearing if our brethren had secured a suitable hall to accommodate the people. But they did not expect much, and therefore did not receive much. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons. The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice. Thus by their lack of faith our laborers sometimes make the work very hard for themselves.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 200 \(1886\)](#).

**Northern Europe's Harvest Evident**—I was shown that many in Northern Europe had embraced the truth through reading. Their souls were hungering for light and knowledge when some tracts or papers came into their hands, and they were represented to me as reading. The wants of their souls were met; the Spirit of God softened and impressed their hearts; tears were in their eyes, and sobs came from burdened hearts. They knelt with the leaflets in their hands, and with earnest prayer besought the Lord to lead them and help them to receive the light as it was from Him. Some surrendered themselves to God. Uncertainty was gone; and as they accepted the

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truth upon the Sabbath of the fourth commandment, they felt that [423]  
they were indeed standing upon the Rock of Ages. Many persons  
scattered all through Northern Europe were presented to me as being  
ready to accept the light of truth.—*The Advent Review Supplement*,  
February 6, 1879.

## In Southern Europe

**Preaching and Personal Ministry in Italy**—The Piedmont valleys have been spoken of. From the light that I have had, there are, all through these valleys, precious souls who will receive the truth. I have no personal knowledge of these places; but they were presented to me as being in some way connected with God's work of the past. He now has an advance step for this people to take.

Those who labor in these valleys must take a deep interest in their work, or they will not succeed. The third angel is represented as flying through the midst of heaven. The work is one that must be done quickly. They must keep in working order, laboring intelligently and with consecration, and be prepared by the grace of God to meet opposition.

They are not only to preach, but to minister. As they go forth to labor, they are to make personal efforts for the people, coming heart to heart with them, as they open to them the Scriptures. There may at first be only a few here and there who will accept the truth; but when these are truly converted, they will labor for others, and soon, with proper efforts, larger companies will be raised up, and the work will move forward more rapidly.

[424] There is a great work yet to be accomplished in all the fields from which we have heard reports. All through these countries there is precious talent that God will use; and we must be wide awake to secure it.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 147 \(1886\)](#).

**Many Will Take Their Stand for the Truth**—The angel that joins the third angel is to lighten the earth with his glory. There will be many, even in these valleys (in northern Italy), where the work seems to start with such difficulty, who will recognize the voice of God speaking to them through His Word, and, coming out from under the influence of the clergy, will take their stand for God and the truth. This field is not an easy one in which to labor, nor is it one which will show immediate results; but there is an honest people

here who will obey in time.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists](#), 249 (1886).

**Effective Personal Work in Italy**—It is not always pleasant for our brethren to live where the people need help most; but their labors would often be productive of far more good if they would do so. They ought to come close to the people, sit with them at their tables, and lodge in their humble homes. The laborers may have to take their families to places not at all desirable; but they should remember that Jesus did not remain in the most desirable places. He came down to earth that He might help those who needed help.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists](#), 148 (1886).

Unless the attention of the people is gained, all effort for them will be useless. The Word of God cannot be understood by the inattentive. They need a plain “Thus saith the Lord” to arrest their attention. Let them see that their cases are tried and condemned by the Bible, not by the lips of man; that they are arraigned at the bar of infinite justice, not before an earthly tribunal. When the plain, cutting truth of the Bible is presented before them, it comes directly across long-cherished desires and confirmed habits. They are convicted, and then it is that they specially need your counsel, encouragement, and prayer. Many a precious soul balances for a time, and then takes his position on the side of error, because he does not have this personal effort at the right time.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists](#), 148 (1886).

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## Working the Australasian Cities

**Many Souls From Sydney**—There is a work to do all over the world, and as we near the time of the end, the Lord will impress many minds to engage in this work. If you are able to use your influence in setting in operation the work that needs to be done in Sydney, many souls will be saved who have never yet heard the truth. The cities are to be worked. The saving power of God is to go forth through them as a lamp that burneth.—[Letter 79, 1905](#).

**Opportune Evangelism in Sydney**—There is now a more decided work to be done in Sydney and the vicinity. All the suburbs are in a better condition to be worked than at any former period, and the advantages now presented in doing medical missionary work need more calculation and experience brought into the management of the work....

There are many branches that will grow out of the plant now made in Sydney, and every line of work needs experienced managers, that part may unite with part, making a harmonious whole.—[Letter 63a, 1898](#).

[426] **Promises More in Some Lands**—The medical missionary work promises to do more in Australia than it has in America to open the way for the truth to gain access to the people. May the Lord's people now heed the invitations of God's opening providence, and realize that it is an opportune time to work.—[Letter 41, 1899](#).

**Every Town and Village to Hear**—There are many places to be worked. Every town or village on the railway is to have the message the Lord has given us. We cannot stop to rejoice over a few victories. We must press the battle to the very gate. The Lord has never left Himself without a witness. The truth must be presented in the different suburbs of Newcastle. At times we may have to speak in the open air. I have done this on two Sunday afternoons with good results. . . .

There is Auburn, a place eight miles from Cooranbong, where they have secured a church in which I am to speak as soon as I can

find time, which will be next Sunday, or one week from Sunday. If they had not given us permission to speak in the church, we should have held a meeting in the open air.—[Letter 76, 1899](#).

**Experience in the Rural Areas**—We are now holding meetings in the open air. I have spoken twice recently to ninety people at Dora Creek, a place three miles from Cooranbong, and two weeks ago last Sunday at Martinsville, in a grassy paddock, to sixty souls. Planks had been arranged in a half circle for seats. Some were seated on rugs on the grass; others were in carriages just outside the fence.

There is no other way to reach these people but by holding open-air meetings. There seemed to be a deep interest manifested by some. Two or three are now on the point of deciding, and the ripening fields are all ready for the harvest. Unless we make decided effort to go outside our own immediate circle to meet the people where they are, we shall miss the saving of many souls.

There is not the least chance of getting into the little rough churches in the bush. We have been refused all chance to speak to the people in this way. But in the Lord's great temple, the open air—the heavens our dome, and the earth our floor—we can obtain hearers who otherwise would not hear. We feel intensely over the matter of lifting the standard of truth in these places. The people have no shepherd. The state church in Cooranbong stands locked week after week, and the people hear no preaching. We see that there is a great work to be done in out-of-the-way places in the open air. I have an appointment for such a meeting next Sunday afternoon at Dora Creek. We have now two places where these meetings are held.—[Letter 79, 1899](#).

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**Experience in Reaching Those Who Would Not Enter a Hall**—I see so much to do. I cannot see any place where I can let go my hold. Souls are perishing, and I must help them. I speak in the church and out of the church. We drive out into the country places, and speak in the open air, because the prejudice against the truth is so great that the people will not consent to our speaking in the little rough house where they assemble for worship....

On Sunday we went to Dora Creek, three miles away, and spoke to the people in the open air. About ninety persons were gathered there, and I had much freedom in presenting to them Christ as the great Healer and wonderful Teacher. All listened with interest. By

this means I can reach a class who will not come to any hall or meetinghouse. We have good singing.—[Letter 74, 1899](#).

[428] **A Great Work Called for in New Zealand**—We see a great work to be done in this field, and long to have facilities to work with. I will speak of Wellington. It is a place where churches are abundant and [there are] plenty of ministers.... This is the capital and great center of New Zealand. A mission should be established here. A church, if ever so humble, should be erected.—[Letter 9a, 1893](#).

**Cities of Europe, Australia, and Regions Beyond**—There is means now tied up that should be in use for the unworked cities in Europe, Australia, and America, and in the regions beyond. These cities have been neglected for years. The angels of God are waiting for us to give our labors for their inhabitants. From town to town, from city to city, from country to country, the warning message is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith.—[Manuscript 11, 1908](#).

## **Section 13—Personal Work**

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## The Need for Personal Work

**Public Effort and Personal Work**—Of equal importance with public effort is house-to-house work in the homes of the people. As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened, and it is especially important that this interest be followed by personal labor. Those who desire to investigate the truth need to be taught to study diligently the Word of God. Someone must help them to build on a sure foundation. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure house of God's Word!—[Gospel Workers, 364 \(1915\)](#).

[430] **Cultivate the Soil**—When a discourse is given, precious seed is sown. But if personal effort is not made to cultivate the soil, the seed does not take root. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost. Observe those in the congregation who seem to be interested, and speak to them after the service. A few words spoken in private will often do more good than the whole discourse has done. Inquire how the subjects presented appear to the hearers, whether the matter is clear to their minds. By kindness and courtesy show that you have a real interest in them and a care for their souls.—[Testimonies for the Church 6:68 \(1900\)](#).

**Come Close to Individuals**—In Christlike sympathy the minister should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root.—[Gospel Workers, 185 \(1915\)](#).

**Places to Be Worked, Not Just Preached To**—The cities are to be worked, not merely preached to; there must be house-to-house

labor. After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted.—[The Review and Herald, October 14, 1902.](#)

**Less Sermonizing, More Personal Work**—If one half of the sermonizing were done, and double the amount of personal labor given to souls in their homes and in the congregations, a result would be seen that would be surprising.—[Manuscript 139, 1897.](#)

**Opportunities Lost**—When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly.—[Gospel Workers, 364 \(1915\).](#)

**Souls Perishing for Lack of Personal Work**—We may speak words of encouragement to those whom we meet. “A word spoken in season, how good is it!” Souls are perishing for the lack of personal labor.—[Letter 151, 1903.](#)

**Instant in and out of Season**—The minister must be instant in season and out of season, ready to seize and improve every opportunity to further the work of God. To be “instant in season” is to be alert to the privileges of the house and hour of worship, and to the times when men are conversing on topics of religion. And to be instant “out of season” is to be ready, when at the fireside, in the field, by the wayside, in the market, to turn the minds of men, in a suitable manner, to the great themes of the Bible, with tender, fervent spirit urging upon them the claims of God. Many, many such opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience?—[Gospel Workers, 186-187\(1915\).](#)

[431]

**Love Souls as Christ Loved**—We are called upon to love souls as Christ loved them, to feel a travail of soul that sinners shall be converted. Present the matchless love of Christ. Hide self out of sight.—[Manuscript 42, 1898.](#)

## House-to-House Visitation

**House-to-House Work**—Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord.—[The Review and Herald, August 11, 1903.](#)

This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done.—[Letter 137, 1898.](#)

**The Objective of House-to-House Labor**—Our people make a great mistake when, after holding a camp meeting and gathering a few souls, they take down the tents and feel that their duty is done. [432] Their work had only just begun. They have preached doctrines that are new and strange to the people who heard them, and then left the seed sown to be picked up by the birds, or else to wither away for want of moisture....

After the truth has been presented to souls, there are those, ministers, friends, and acquaintances, who will pick up the seed sown if possible. These human birds make the truth appear as error, and do not give the one convicted any rest until they have devoured the seed by false assertions.

What should be done? After the camp meeting is over, establish a mission. Let the very best workers that can be found be organized into a company to sell our literature and also give away papers to some that cannot buy. Preparatory work is not of one half the value that the afterwork is.

After the people have heard the reasons of our faith, let the house-to-house work begin. Become acquainted with the people and read to them the precious words of Christ. Lift up Jesus crucified among them, and soon those who have listened to the messages of warning from the ministers of God in the tent, and have been convicted, will be drawn out to inquire in regard to what they have heard. This is the time to present the reasons of our faith, with meekness and fear, not a slavish fear, but a cautious fear lest you should speak unadvisedly.

Present the truth as it is in Jesus, with all meekness and lowliness, which means with simplicity and in sincerity, giving meat in due season, and to every man his portion of meat.—[Letter 18, 1898](#).

**Preaching Made Effectual by House-to-House Labor**—From the experience of the workers in \_\_\_\_\_, we see that the efforts made after a camp meeting has closed are of far more consequence than the work done before. For years I have been shown that house-to-house labor is the work that will make the preaching of the word a success. If those interested are not visited by our workers, other ministers get upon their tracks and confuse them by misquoting and wresting the Scriptures. These people are not familiar with the Word; they think that their ministers must be true and unprejudiced men, and they give up their convictions. But if our workers can visit those interested, to explain the Word of truth to them more fully, revealing the truth in contrast to error, they will become established. [433]

Had this work been done earnestly and vigilantly, had the workers perseveringly watched for souls as they that must give an account, many more sheaves would have been the fruit of the seed sown at our camp meetings.

This work has also been carried on in \_\_\_\_\_. There are now no less than fifty new Sabbathkeepers as the result of this personal labor, this hunting for souls. Unless the workers appointed by God do the most interested hunting for lost sheep, Satan will succeed in his work of destroying, and souls will be lost that might have been found and restored.—[Letter 18, 1898](#).

**Some Not Reached by the Public Effort**—In large cities there are certain classes that cannot be reached by public meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf.—[Gospel Workers, 364 \(1915\)](#).

**To Those Who Will Not Come to the Feast**—If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances and bear the message to them in house-to-house labor, thus extending their ministry to the highways and byways, giving the last message to the world.—[Letter 164, 1899](#). [434]

**Even to the Disinterested**—Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner,

work with every energy of heart and brain, as did Paul, “who ceased not to warn everyone night and day with tears.” In the day of God, how many will confront us, and say, “I am lost! I am lost! And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every Judgment-bound soul within my reach with prayers and tears and warnings.”—[Review and Herald, June 24, 1884](#) .

**Carry God’s Word to Every Man’s Door**—The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort. A great work can be done by presenting to the people the Bible just as it reads. Carry the Word of God to every man’s door, urge its plain statements upon every man’s conscience, repeat to all the Saviour’s command, “Search the Scriptures.” Admonish them to take the Bible as it is, to implore the divine enlightenment, and then, when the light shines, to gladly accept each precious ray, and fearlessly abide the consequences.—[The Review and Herald, July 10, 1883](#).

[435] **God Will Guide to Homes**—Light, light from the Word of God,—this is what the people need. If the teachers of the Word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.—[The Review and Herald, December 29, 1904](#).

## Winning Families

**To Pray and Study With Families**—While the minds of many are stirred and convicted of the truth, the interest should be followed up by wise, earnest, and persevering labor.... The call is for men who will go forth imbued with the Spirit of Christ, and work for souls. The minister should not confine his labors to the desk, nor should he settle down in some pleasant home among the brethren. He must watch for souls. He must visit the people at their homes, and by personal efforts seek to impress the truth upon hearts and consciences. He must pray with families and hold Bible readings with them. While with tact and wisdom he urges home upon his fellow men their duty to obey the Word of God, his daily intercourse with them should reveal whatever in his character is good and pure, excellent and lovely, kind and courteous.

In the messages of the first and second angels, the work was done in this manner. Men and women were moved to search the Scriptures, and they called the attention of others to the truths revealed. It was personal labor for individuals and families that gave these messages their wonderful success.—[The Review and Herald, January 27, 1885.](#)

**Some Families Reached Only Within Homes**—There are families who will never be reached by the truth of God's Word unless His servants enter their homes, and by earnest ministry, sanctified by the indorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them....

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When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by prayer offered in a public assembly. Angels of God enter the family circle with him; and the minds of the hearers are prepared to receive the Word of God: for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the Word, and shows it to those for whom he is laboring....

The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." There is a work to be done in this line that has not yet been done. Let God's workers teach the truth in families, drawing close to those for whom they labor. If they thus co-operate with God, He will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the source of all light.—[The Review and Herald, December 29, 1904.](#)

[437] **Find the Way to the Heart**—To all who are working with Christ I would say, Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse. The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.

All who engage in this personal labor should be just as careful not to become mechanical in their manner of working as should the minister who preaches the Word. They should be constantly learning. They should have a conscientious zeal to obtain the highest qualifications, to become men able in the Scriptures.—[Gospel Workers, 193 \(1915\).](#)

**Two and Two in Personal Work**—There should always be two and two of our brethren to go out together, and then as many more as they can rally to engage in the work of visiting and seeking to interest families, making personal efforts.—[Letter 34, 1886.](#)

**Minister and Wife**—Keep on the track of souls. Show tact and skill when visiting families. Pray with them and for them. Bear the truth to them in great tenderness and love, and returns will surely come. If the minister and his wife can jointly engage in this work, they should do so.—[Letter 18, 1898.](#)

## Evangelistic Visiting

**Following Up the Interest**—A minister may enjoy sermonizing; for it is the pleasant part of the work, and is comparatively easy; but no minister should be measured by his ability as a speaker. [438] The harder part comes after he leaves the desk, in watering the seed sown. The interest awakened should be followed up by personal labor,—visiting, holding Bible readings, teaching how to search the Scriptures, praying with families and interested ones, seeking to deepen the impression made upon hearts and consciences.—[Testimonies for the Church 5:255 \(1885\)](#).

**The Answering of Questions**—No minister is sufficiently equipped for his work who does not know how to meet the people at their homes, and come into close relation to their needs. The people should be allowed to ask questions concerning subjects presented that seem to be obscure to them. The light of God is to be brought before their vision. How often when this has been done, and the minister has been able to answer their inquiries, has a flood of light broken into some darkened mind, and hearts have been comforted together in the faith of the gospel. This is the way we are to work in order to flash the light into the minds of those who are seeking a knowledge of the way of salvation.—[The Review and Herald, April 19, 1892](#).

**Training Follow-up Workers**—Some should now be in training, connected with you, so that if you should be called away to some other place, they might continue to exercise a gathering influence. Let us pray in regard to this matter. We must pray and work and believe. The Lord is our efficiency.—[Letter 376, 1906](#).

**Effective Method for Men of Ordinary Talent**—Men of ordinary talents can accomplish more by personal labor from house to house than by placing themselves in popular places at great expense, or by entering halls and trying to call out the crowd. Personal influence is a power. The more direct our labor for our fellow men, [439] the greater good will be accomplished.... You must come close to

those for whom you labor, that they may not only hear your voice, but shake your hand, learn your principles, and realize your sympathy.—[The Review and Herald, December 8, 1885.](#)

**Teaching Healthful Living by Personal Work**—No teacher of truth should feel that his education is completed till he has studied the laws of health and knows the bearing of right practices on the spiritual life. He should be qualified to speak to the people intelligently in regard to these things, and to set them an example that will give force to his words. The teaching of correct habits is a part of the work of the gospel minister, and the minister will find many opportunities of instructing those with whom he comes in contact.

As he visits from house to house he should seek to understand the needs of the people, presenting right principles and giving instruction as to what is for their best good. To those who have a meager diet he should suggest additions, and to those who live extravagantly, who load their tables with unnecessary and hurtful dishes, rich cakes, pastry, and condiments, he should present the diet that is essential for health and conducive to spirituality.—[Letter 19, 1892.](#)

## Ministers Giving Bible Readings

**Short Talks—More Bible Readings**—Avoid lengthy sermons. The people cannot retain one half of the discourses which they hear. Give short talks and more Bible readings. This is the time to make every point as plain as mileposts.—[Letter 102a, 1897](#).

**Not to Be Shifted to Helpers**—We must embrace every opportunity to put forth personal labor. The personal labor must be done, even if there has to be less preaching done..... [440]

This part of the pastoral work is not to be neglected or shifted upon your wives or some other person. You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do.

If he neglects this work, the visiting of the people in their homes, he is an unfaithful shepherd, and the rebuke of God is upon him. His work is not half done. If he had given personal labor, there would have been a large work done and many souls gathered.

No excuse will God accept for thus neglecting the most essential part of the ministry, which is the proper binding off of the work, and binding the messenger bearing the truth up with the flock, the sheep, and the lambs of the Lord's pasture. The Lord Himself makes the human instrument a channel of light to the people, through his personal efforts, in identifying himself with the people for whom he is laboring.

The weak of the flock need strengthening at the right time—words spoken that will comfort, strengthen, and establish them that they will become rooted, grounded, and established in the faith. This is the way and the means God has ordained to meet the people where they are. I recognize in the places where I have thus far labored, the very places which have been lost to the cause of God because the messengers who have brought to them the truth have not ministered because it was not pleasant business to engage in this work.—[Letter 18, 1893](#).

**Work Cannot Be Done by Proxy**—By personal labor reach the people where they are. Become acquainted with them. This work [441] cannot be done by proxy. Money loaned or given cannot accomplish it. Sermons from the pulpit cannot do it. Teaching the Scriptures in families,—this is the work of an evangelist, and this work is to be united with preaching. If it is omitted, the preaching will be, to a great extent, a failure.

Those who are seeking for truth need to have words spoken to them in season; for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. If there seems to be little good resulting from your work, do not become discouraged. Keep working; be discreet; know when to speak, and when to keep silent; watch for souls as they that must give an account; and watch for the devices of Satan, lest you be led aside from duty. Do not allow difficulties to dishearten or intimidate you. With strong faith, with intrepid purpose, meet and overcome these difficulties. Sow the seed in faith, and with an unsparing hand.—*Gospel Workers*, pp. 188, 189. (1915).

**Teach—Hold Bible Readings**—You love to preach, and should have a chance to preach wherever you go. You can do a good work in this line, but this is not all the work essential to be done—the people need to be taught, to be educated. Many of the sermons given would, if cut short one half, be far more beneficial to the hearers.

Take time to teach, to hold Bible readings. Get the points and texts fastened in the minds of the hearers. Let them ask questions, and answer them in the plainest, simplest manner possible, so that the mind can grasp the truths presented.....

Teach as Christ taught, study His example, His methods of teaching. He preached few sermons, but wherever He went, crowds gathered to listen to His instruction. The ministers must be educated to work more according to the divine pattern. You have not yet taken up the work of educating. The people will listen to sermon after sermon, and they can retain but a very few points in the discourse, and these lose their force upon the mind; other things come in to choke the seed of truth. Now the Lord's way is the best way, to impress upon minds, point by point, the truths that are for their eternal interest to know. Let the soil of the heart be prepared and the seed [442] so planted that it will spring up and bear fruit.—[Letter 29, 1890](#).

## Learning the Art of Personal Work

**All Who Can to Do Bible Work**—All who can, should do personal labor. As they go from house to house, explaining the Scriptures to the people in a clear, simple manner, God makes the truth powerful to save. The Saviour blesses those who do this work.—[Letter 108, 1901](#).

**Teaching Doctrine Not Initial Object of Personal Work**—There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Beseech the Lord in fervent prayer for help. Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned. But take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved.—[Manuscript 27, 1895](#).

**Learning to Gather the Crop**—There is need of education—the training of everyone who shall enter the gospel field, not only to use the scythe and mow the crop, but to rake it, to gather it, to care for it properly. This mowing has been done everywhere, and amounted to very little because there has been so little earnest work done by personal effort to gather the wheat from the chaff and bind it in bundles for the garner.—[Letter 16e, 1892](#).

[443]

**Learn the Art of Handling the Gospel Net**—The mind must be active to invent the best ways and means of reaching the people next us. We should not be far-reaching, incurring great expense. There are individuals and families near us for whom we should make personal efforts. We often let opportunities within our reach slip away, in order to do a work at a distance from us which is less hopeful, and thus our time and means may be lost in both places. The study of the workers now should be to learn the trade of gathering souls into the gospel net.—[The Review and Herald, December 8, 1885](#).

**Natural Simplicity in Soul Winning**—The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence received.

Educate the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere. Thousands of hearts can be reached in the most simple way. The most intellectual, those who are looked upon and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon. Words, even if well prepared and studied, have little influence; but the true, honest work of a son or a daughter of God in words, or in a service of little things, done in natural simplicity, will unbolt the door, which has long been locked, to many souls.—[The Review and Herald, May 9, 1899.](#)

**The Approach—Persuasive, Kindly**—Approach the people in a persuasive, kindly manner, full of cheerfulness and love for Christ.... No human tongue can express the preciousness of the ministration of the Word and the Holy Spirit. No human expression can portray to the finite mind the value of understanding and by living faith receiving the blessing that is given as Jesus of Nazareth passes by.—[Letter 60, 1903.](#)

**Importance of Handshake**—Much depends upon the manner in which you meet those whom you visit. You can take hold of a person's hand in greeting in such a way as to gain his confidence at once, or in so cold a manner that he will think you have no interest in him.—[Gospel Workers, 189 \(1915\).](#)

**Young Men for City Bible Work**—Young men should be instructed that they may labor in these cities. They may never be able to present the truth from the desk, but they could go from house to house, and point the people to the Lamb of God that taketh away the sin of the world. The dust and rubbish of error have buried the precious jewels of truth; but the Lord's workers can uncover these treasures, so that many will look upon them with delight and awe. There is a great variety of work, adapted to different minds and

varied capabilities.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 182 \(1886\).](#)

## Prejudice Broken Down

**Bible Readings and Visitation Prepare for the Effort**—The work is to commence quietly without noise or trumpeting. It is to commence by giving Bible readings and thus educating the people. This plan will be far more efficient than starting in with sermons.—[Letter 89a, 1895.](#)

**Opposition Avoided by Personal Work**—In God’s service obstacles must be met and difficulties encountered. Events belong to God; and His servants must meet with difficulties and opposition; for they are His chosen methods of discipline and His appointed conditions of sure progress, advancement, and success. But I entreat the servants of the Lord Jesus to remember that there is a work which may be done quietly, without arousing that strong opposition which closes hearts to the truth.—[Letter 95, 1896.](#)

**Visitation Determines Wisdom of Public Effort**—I tell you in the name of the Lord that with your present force of workers, you are not prepared to engage in work in a hard place where the prejudice is strong. If half of the time usually spent in making public effort were devoted to house-to-house teaching, till the people had become acquainted with the religious sincerity of the workers and with the reasons of their faith, it would be much better. After this work has been done, it could be decided whether a more expensive effort would be advisable.

Public efforts have been made which have accomplished good. Some have responded and received the truth, but, oh, how few these have been. The Lord desires that the truth shall come close to the people, and this work can only be accomplished by personal labor.—[Letter 95, 1896.](#)

**Tact Required to Break Down Prejudice**—Nathanael was praying to know whether this was indeed the Christ of whom Moses and the prophets had spoken. While he continued to pray, one of those who had been brought to Christ, Philip by name, called to him and said, “We have found Him of whom Moses in the law, and the

prophets, did write, Jesus of Nazareth, the son of Joseph.” Notice how quickly prejudice arises. Nathanael says, “Can there any good thing come out of Nazareth?” Philip knew the strong prejudice that existed in the minds of many against Nazareth, and he did not try to argue with him, for fear of raising his combativeness, but simply said, “Come and see.”

Here is a lesson for all our ministers, colporteurs, and missionary workers. When you meet those, who, like Nathanael, are prejudiced against the truth, do not urge your peculiar views too strongly. Talk with them at first of subjects upon which you can agree. Bow with them in prayer, and in humble faith present your petitions at the throne of grace. Both you and they will be brought into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 149 \(1886\)](#).

## Working for the Aged

**Waiting for the Truth**—It is wonderful how many aged people the workers find who need but little labor to lead them to receive the truth, Sabbath and all. Why, they say, this is what we have been praying for. We knew that the Scriptures had much to say upon subjects that the clergymen did not and could not explain to us.

[447] These do little else but rejoice in the light and in the truth. Their joy seems to be full.—[Letter 18, 1898](#).

**Life Begins at Conversion**—I have just read the following incident:

“An old man, about seventy or eighty years of age, was once brought to me, as a monument of God’s mercy. I asked him how old he was. He looked at me for a little while, and then said in faltering tones, while the tears ran down his cheeks, ‘I am two years old.’ I expressed my surprise, and then he said, ‘Ah, until two years ago I lived the life of a dead man. I never knew what it was to live until I met with the life that is hid with Christ in God.’”—[Letter 160, 1903](#).

## Ellen G. White's Experience and Methods as a Personal Worker

**An Early Experience**—The reality of true conversion seemed so plain to me that I felt like helping my young friends into the light, and at every opportunity exerted my influence toward this end.

I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them.

Some of these had met with us from curiosity to hear what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and pray for each one separately, until every one had yielded to Jesus, acknowledging the merits of His pardoning love. Every one was converted to God. [448]

Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I afterward sought out and prayed with. In every instance but one these persons yielded themselves to the Lord.—[Life Sketches, 41, 42](#)(1915).

**Twenty-two Years After the Seed Sowing**—After the meeting closed [a service at the Michigan camp meeting], a sister took me heartily by the hand, expressing great joy at meeting Sister White again. She inquired if I remembered calling at a log house in the woods twenty-two years before. She gave us refreshments and I left with them a little book, *Experience and Views*.

She stated that she had lent that little book to her neighbors, as new families had settled around her, until there was very little left of it; and she expressed a great desire to obtain another copy of the work. Her neighbors were deeply interested in it, and were desirous of seeing the writer. She said that when I called upon her I talked to her of Jesus and the beauties of heaven, and that the words were spoken with such fervor that she was charmed, and had never forgotten them. Since that time the Lord had sent ministers to preach the truth to them, and now there was quite a company observing the Sabbath. The influence of that little book, now worn out with perusing, had extended from one another, performing its silent work, until the soil was ready for the seeds of truth.

[449] I well remember the long journey we took twenty-two years ago, in Michigan. We were on our way to hold a meeting in Vergennes. We were fifteen miles from our destination. Our driver had passed over the road repeatedly and was well acquainted with it, but was compelled to acknowledge that he had lost the way. We traveled forty miles that day, through the woods, over logs and fallen trees, where there was scarcely a trace of road....

We could not understand why we should be left to this singular wandering in the wilderness. We were never more pleased than when we came in sight of a little clearing on which was a log cabin, where we found the sister I have mentioned. She kindly welcomed us to her home, and provided us with refreshments, which were gratefully received. As we rested, I talked with the family and left them the little book. She gladly accepted it, and has preserved it until the present time.

For twenty-two years our wanderings on this journey have seemed indeed mysterious to us, but here we met quite a company who are now believers in the truth, and who date their first experience from the influence of that little book. The sister who so kindly administered to our wants is now, with many of her neighbors, rejoicing in the light of present truth.—[The Signs of the Times, October 19, 1876.](#)

**An Experience in Nimes, France**—When laboring in Nimes, France, we made it our work to save souls. There was a young man who had become discouraged through the temptations of Satan and through some mistakes of our brethren who did not understand

how to deal with the minds of the youth. He gave up the Sabbath and engaged to work in a manufacturing establishment to perfect his trade in watchmaking. He is a very promising young man. My watch needed repairing, which brought us together. [450]

I was introduced to him, and as soon as I looked upon his countenance I knew that he was the one whom the Lord had presented before me in vision. The whole circumstance came distinctly before me....

He attended the meeting when he thought I would speak, and would sit with his eyes riveted on me through the entire discourse, which was translated into French by Brother Bourdeau. I felt a duty to labor for this young man. I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him....

I told him I knew the history of his life and his errors (which were the simple errors of youthful indiscretion), which were not of a character that should have been treated with so great severity. I then entreated him with tears to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the prodigal to his Father's house, his Father's service. He was in good business learning his trade. If he kept the Sabbath he would lose his position.... A few months more would finish his apprenticeship, and then he would have a good trade. But I urged an immediate decision.

We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of the door until he would before God and angels and those present say, "I will from this day be a Christian." How my heart rejoiced when he said this. He slept none that night. He said as soon as he made the promise he seemed to be in a new channel. His thoughts seemed purified, his purposes changed, and the responsibility that he had taken seemed so solemn that he could not sleep. The next day he notified his employer that he could work for him no longer. He slept but little for three nights. He was happy, so thankful that the Lord had evidenced to him His pardon and His love.—[Letter 59, 1886](#). [451]

**An Effective Use of Literature**—There was one man whom, with his whole family, we highly prized. He is a reading man, and has a large farm, on which grow the choicest of oranges and lemons, with other fruit. But he did not in the beginning fully take his position for the truth, and went back. They told me about this. In the night season the angel of the Lord seemed to stand by me, saying, “Go to Brother \_\_\_\_\_, place your books before him, and this will save his soul.” I visited with him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, “You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth, and stand in your integrity, you will win souls for Christ.”

[452] He looked at me in a queer way, as much as to say, “I do not think you know that I have given up the truth, that I have allowed my girls to go to dances, and to the Sunday school, that we do not keep the Sabbath.” But I did know it. However, I talked to him just as though he were with us. “Now,” I said, “we are going to help you to begin to work for your neighbors. I want to make you a present of some books.” He said, “We have a library, from which we draw books.” I said, “I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you.” I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he said, “I am glad that you came to see me. I thank you for the books.”

The next time I visited him, he told me that he had read part of *Patriarchs and Prophets*. He said, “There is not one syllable I could change. Every paragraph speaks right to the soul.”

I asked Brother \_\_\_\_\_ which of my large books he considered the most important. He said, “I lend them all to my neighbors, and the hotelkeeper thinks that *Great Controversy* is the best. But,” he said, while his lips quivered, “I think that *Patriarchs and Prophets* is the best. It is that which pulled me out of the mire.”

But suffice it to say, he took his position firmly for the truth. His whole family united with him, and they have been the means of

saving other families.—[The General Conference Bulletin, April 5, 1901.](#)

**Chatting With a New Believer About the Work**—A woman about forty years of age was introduced to me, who has just decided to obey the truth, in Canterbury. Her husband is in full sympathy with his wife and does everything he can to get her to the meetings. They have a nice little cottage, which they own and which is paid for. She came out to the carriage and talked with us. She said the people in Canterbury are not a churchgoing people, but the tent at \_\_\_\_\_ has been an advertisement, and they are curious to know what it all means. In this way they are brought out to attend the meetings, and many are interested. You cannot get them into a church or a hall, but the tent they will patronize....

[453]

The sister mentioned, who talked with me at the carriage, said, “These precious things of the Bible are wonderful to me. Strange we could not see them before. The Bible is full of riches, and I want to have all the opportunity to hear and improve, so that I can help others. People here in Canterbury are in need of this kind of labor. If you will pitch the tent, they will come.”—[Letter 89a, 1895.](#)

**Leaves From the Diary of 1892**—*October 26.* We had promised to visit Brother and Sister H, and after dinner today Elder Daniells, May Walling, and I went to fill the appointment. Through the temptations of the enemy, Sister H has given up the truth.... After a short conversation we all bowed in prayer, and the Lord breathed upon us His Holy Spirit. We felt the presence of God, and we greatly hope that this effort shall not be in vain.

*November 5.* It has been a pleasant day, but I have been almost strengthless. We attended meeting, and invited our next-door neighbor to go with us. She readily consented to go and seemed much affected. She talked freely as we drove to the meeting place, but on our return she looked very solemn and said nothing. I spoke on the parable of the man without a wedding garment, and we had a solemn meeting. The lady afterward told my niece, May Walling, that she was sorry that she had not attended all the meetings that have been held since we came. She declared that she would not miss one while we remained.

*November 6.* We had planned to drive into the mountains, ... but I had a burden of soul for Brother and Sister H, and felt that I could

[454] not go into the mountains and delay the Lord's business. With very imperfect directions May Walling and I started out to find Brother H's place.... At last we were successful. I told Brother and Sister H that I had come to talk with them. We began talking at half past two, and continued until five.... I tried to do all in my power to help Sister H. She wept nearly all the time that we were talking. I think the Spirit of the Lord touched her heart. I prayed with them and then left them in the hands of God.

*November 7.* I rested well through the night. At half past four I arose and began writing. At ten o'clock, May Walling and I rode out to visit Sister E.

*November 8.* I slept well through the night. During the day I drove to the house where Sister F is boarding with her children. We took her out to ride with us, and had a long talk with her. She is a woman who has seen great trouble.

*November 9.* In response to an earnest invitation, we drove out to a pleasant grove, where the parents and children of the Sabbath school were having a picnic.... I spoke for about half an hour. A number of unbelievers were present.

*November 10.* I wrote till noon, and after dinner we drove to Bourdon, to fill an appointment to meet with some sisters there. We had a very precious season of prayer, believing Christ's promise that where two or three meet together in His name, He meets with them to bless them. I read some important matter to those present, and talked with them. I labored harder than when I speak on the Sabbath; for I was with them for nearly two hours. It was almost dark when we reached home; but I was blessed of the Lord, and we were happy in His love.

[455] *November 11.* I fear that I have been doing too much. Since Sabbath I have written eighty-six pages, letter paper, besides making several visits to people in their homes. This afternoon I called at Brother and Sister H's and left some books.

*November 21.* At two o'clock today I visited Brother and Sister H and read some things that I had been writing to meet the difficulties existing in Sister H's mind.

*November 27.* Today I visited Sister K and her daughter. The daughter recently met with an accident.... We talked and prayed with

her, and the Lord drew very near as we entreated Him to bless both mother and daughter.

We next visited Sister G, who is a widow.... We had a season of prayer with this sister, and the tender Spirit of the Lord rested upon us. We talked with Sister G's daughter, a girl of about sixteen, telling her of the love of Jesus and entreating her to give her heart to the Saviour. I told her that if she would accept Christ as her Saviour, He would be her support in every trial and would give her peace and rest in His love. She seemed to be influenced by our words. We then went to see Brother and Sister H.—[Manuscript 21, 1892](#).

**Fields Endeared to the Worker**—Dora Ceek and Martinsville and the other settlements in the woods in which we labored are dear to me. I hope that the most tender solicitude will be shown for the souls in these places and that earnest efforts will be made to draw them to Christ. Much has been done in these places, and much more will need to be done.—[Letter 113, 1902](#).



## **Section 14—The Bible Instructor**

[456]

[Note: “Bible Instructor” is the term adopted in 1942 by the General Conference Committee, to designate the personal worker formerly known as “Bible Worker.”—Compilers.]

## Bible Teaching the Objective

**Need of a Bible-Study Revival**—A revival in Bible study is needed throughout the world. Attention is to be called, not to the assertions of men, but to the Word of God. As this is done, a mighty work will be wrought. When God declared that His Word should not return unto Him void, He meant all that He said. The gospel is to be preached to all nations. The Bible is to be opened to the people. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters cover the sea.—[Manuscript 139, 1898](#).

**Bible Work Marked Out by Heavenly Father**—Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls—channels through which His love is day by day to flow to the perishing.—[Testimonies For The Church 9:150 \(1909\)](#).

[457] **A Heaven-born Method**—The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the Word of God has been given to thousands; and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name.—[Gospel Workers, 192 \(1915\)](#).

**Bible Work a Thorough Method**—In every city that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. By doing house-to-house work, by giving Bible readings in families, the worker may gain access to many who are seeking for truth. By opening the Scriptures, by

prayer, by exercising faith, he is to teach the people the way of the Lord.—[Testimonies For The Church 7:38 \(1902\)](#).

**In Some Places Bible Work Better Than Public Effort**—I was once shown a place in which a tent effort had been made. Great preparations were made, and the expense entailed was large. Enough was done to awaken the whole community, and in one sense it was awakened; but it was to warn of the dangerous errors held by those who were preaching the truth. An alarm was sounded, and falsehoods were repeated again and again. The stay-away argument was urged with much effect. The laborers were disappointed with their efforts, for only a few came to hear, and very few decided to obey the truth.

I was shown this same place at another time. I saw two Bible workers seated in a family. With the open Bibles before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were softened and subdued by the softening influence of the Spirit of God. As the Word of God was explained, I saw that a soft, radiant light illuminated the Scriptures, and I said softly, “Go out into the highways and hedges, and compel them to come in, that my house may be filled.”

[458]

These workers were not boastful but humble and contrite in heart, realizing always that the Holy Spirit was their efficiency. Under its divine influence, indifference was dispelled, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars which had been broken down were again erected, and many were converted to the truth.—[Letter 95, 1896](#).

**Explaining the Word**—Right where you are, right where the people are, let earnest effort be put forth. The Word of God has been, as it were, hid under a bushel. That Word must be explained to those who are now in ignorance of its requirements. Search the Scriptures with those who are willing to be taught. The work may be small in its beginning, but others will unite to carry it forward; and as in faith and dependence on God earnest labor is put forth to enlighten and instruct the people in the simple truths of the Word, those who listen will catch the meaning of true discipleship.—[Letter 30, 1911](#).

## Personal Workers and Wise Counselors

[459] **Our Example Affects Our Counsel**—When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must *be* good before you can *do* good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom or the vine its purple clusters.—*Mount of Blessing*, p. 183. (1896).

**Personal Ministry in Bible Work**—There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit.—[The Ministry of Healing](#), 143, 144 (1905).

**Women as Messengers of Mercy**—We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the everyday household duties, if need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry.—[The Review and Herald](#), July 12, 1906.

[460] **Reaching Hearts by Interest in the Sick**—My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and

speak a word for Christ.—[Testimonies For The Church 9:36 \(1909\)](#).

**Being a Friend to the Family**—The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give him treatment; help the careworn, anxious mother to relieve her suffering child.—[The Review and Herald, November 11, 1902](#).

**People Saved as Individuals, Not in Masses**—Salt must be mingled with the substance to which it is added; it must penetrate and infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel. They are not saved in masses, but as individuals. Personal influence is a power. We must come close to those whom we desire to benefit.—*Mount of Blessing*, p. 59. (1896).

**Need for Women Counselors**—If any woman, no matter who, casts herself upon your sympathy, [Addressed to a Conference President.—Compilers.] are you to take her up and encourage her and receive letters from her and feel a special responsibility to help her? My brother, you should change your course with regard to such matters, and set a right example before your brother ministers. Keep your sympathy for the members of your own family, who need all that you can give them.

When a woman is in trouble, let her take her trouble to women. If this woman who has come to you has cause of complaint against her husband, she should take her trouble to some other woman who can, if necessary, talk with you in regard to it, without any appearance of evil. [461]

You do not seem to realize that your course in this matter is exerting a wrong influence. Be guarded in your words and actions.—[Letter 164, 1902](#).

**A Grand Work in Which Heaven Unites**—The work you are doing [Addressed to a woman of broad public experience who had joined the Seventh-day Adventist Church.—Compilers.] To help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected. But when this work is laid out in clear, simple, definite lines, we may expect that home duties, instead of being neglected, will be done much more intelligently.

The lord would have us ever to urge the worth of the human soul upon those who do not understand its value.

If we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a life and vitality that they have long needed. The excellency of the soul Christ has saved will be appreciated. Our sisters generally have a hard time with their increasing families and their unappreciated trials. I have so longed for women who could be educated to help our sisters rise from their discouragement and feel that they could do a work for the Lord. This is bringing rays of sunshine into their own lives, which are reflected into the hearts of others. God will bless you and all who unite with you in this grand work.—[Letter 54, 1899](#).

## Searching for the Lost

**Bible Carried to Every Man's Door**—The Bible is unchained. It can be carried to every man's door, and its truths may be presented to every man's conscience. There are many who, like the noble Bereans, will search the Scriptures daily for themselves, when the truth is presented, to see whether or not these things are so. Christ has said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." Jesus, the world's Redeemer, bids men not only to read but to "search the Scriptures." This is a great and important work, and it is committed to us, and in doing this we shall be greatly benefited; for obedience to Christ's command will not go unrewarded. He will crown with especial tokens of His favor this act of loyalty in following the light revealed in His Word.—[Counsels on Sabbath School Work, 84 \(1889\)](#).

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**Many Waiting to Be Gathered In**—All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.—[The Acts of the Apostles, 109 \(1911\)](#).

**Searching for the Lost**—This work is to be a determined work. The lost sheep are all through the country where you are. You are to seek and to save that which is lost. They know not how to recover themselves.—[Letter 189, 1899](#).

**Finding Openings for Studies**—In every city that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. By doing house-to-house work, by giving Bible readings in families, the worker may gain access to many who are seeking for truth. By opening the Scriptures, by prayer, by exercising faith, he is to teach the people the way of the Lord.—[Testimonies For The Church 7:38 \(1902\)](#).

**Seeking Out the Honest Souls**—I must do my best in bearing to our people the message that the Lord has honest souls in all our cities, and that they must be sought out. The Lord is not pleased

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with the showing we have made. Many cities still remain practically untouched. Those who engage in the work of warning the inhabitants of our great cities, will obtain an education in winning souls to Christ.... How shall they be converted unless they have truth set before them diligently, line upon line, precept upon precept? ...

The workers must not spend their time in going over and over the ground among churches that are already confirmed in the truth, while on every hand are many who have never had the truth explained to them.—[Letter 8, 1909](#).

**Worker Guided to Homes of Interested**—Light, light from the Word of God,—this is what the people need. If the teachers of the Word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized.—[The Review and Herald, December 29, 1904](#).

[464] **With Tenfold More Force**—If half the time now spent in preaching, were given to house-to-house labor, favorable results would be seen. Much good would be accomplished, for the workers could come close to the people. The time spent in quietly visiting families, and when there speaking to God in prayer, singing His praise, and explaining His Word, will often do more good than a public effort. Many times minds are impressed with tenfold more force by personal appeals than by any other kind of labor. The family that is visited in this way is spoken to personally. The members are not in a promiscuous assembly where they can apply to their neighbors the truths which they hear. They themselves are spoken to, earnestly, and with a kindhearted solicitude. They are allowed to express their objections freely, and these objections can each be met with a “Thus saith the Lord.” If this work is done in humility, by those whose hearts are imbued with the love of God, the words are fulfilled, “The entrance of Thy words giveth light; it giveth understanding to the simple.”—[Letter 95, 1896](#).

**Some Seem Unapproachable**—Those who work for God will find some people unapproachable. They appear to be offended that you should invade the privacy of their faith and devotion, and do not look graciously upon those who are workers together with God.

These workers must look away from self to Jesus, giving careful attention to the directions found in His Word.—[Letter 5, 1896](#).

## Women in Evangelism

**In This Time of Crisis**—The Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed.—[The Review and Herald, August 26, 1902.](#)

**Women With Work at Heart**—Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would.—[Letter 31, 1894.](#)

**When Believing Women Feel the Burden of Souls**—I have thought, with your experience, under the supervision of God you could exert your influence to set in operation lines of work where women could unite together to work for the Lord. There certainly should be a larger number of women engaged in the work of ministering to suffering humanity, uplifting, educating them how to believe—simply to believe—in Jesus Christ our Saviour. And as souls give themselves to the Lord Jesus, making an entire surrender, they will understand the doctrine....

I am pained because our sisters in America are not more of them doing the work they might do for the Lord Jesus. Abiding in Christ, they would receive courage and strength and faith for the work. Many women love to talk. Why can't they talk the words of Christ to perishing souls? The more closely we are related to Christ, the heart learns the wretchedness of souls that do not know God, and who do

not feel the dishonor they are doing to Christ who has bought them with a price.

When the believing women shall feel the burden of souls, and burden of sins not their own, they will be working as Christ worked. They will consider no sacrifice too great to make to win souls to Christ. And everyone who has this love for souls, is born of God; they are ready to follow in His footsteps, and their words and voice would be talents employed in the Master's service; the very nourishment coming from the parent stock to their own souls would flow out in distinct channels of love to souls who are withered and dried up.

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In this work is a constant education. The desire to be a blessing discovers the weakness and inefficiency of the worker. This drives the soul to God in prayer, and the Lord Jesus gives light and His Holy Spirit, and they understand that it is Christ who does the melting and breaking of the hard hearts.—[Letter 133, 1898](#).

**Needed in Various Branches of the Work**—In the various branches of the work of God's cause, there is a wide field in which our sisters may do good service for the Master. Many lines of missionary work are neglected. In the different churches, much work which is often left undone or done imperfectly, could be well accomplished by the help that our sisters, if properly instructed, can give. Through various lines of home missionary effort they can reach a class that is not reached by our ministers. Among the noble women who have had the moral courage to decide in favor of the truth for this time are many who have tact, perception, and good ability, and who may make successful workers. The labors of such Christian women are needed.—[The Review and Herald, December 10, 1914](#).

**Women's Part in Evangelism**—In the various lines of home missionary work, the modest, intelligent woman may use her powers to the very highest account. Who can have so deep a love for the souls of men and women for whom Christ has died as those who are partakers of His grace? Who can represent the truth and the example of Christ better than Christian women who themselves are practicing the truth?—[The Review and Herald, December 10, 1914](#).

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**As Counselor, Companion, and Co-Worker**—Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as

adviser, counselor, companion, and co-worker, and yet lose none of her womanly grace or modesty. She may elevate her own character, and just as she does this she is elevating and ennobling the characters of her family, and exerting a powerful though unconscious influence upon others around her. Why should not women cultivate the intellect? Why should they not answer the purpose of God in their existence? Why may they not understand their own powers, and realizing that these powers are given of God, strive to make use of them to the fullest extent in doing good to others, in advancing the work of reform, of truth and real goodness in the world? Satan knows that women have a power of influence for good or for evil; therefore he seeks to enlist them in his cause.—[Good Health, June, 1880](#).

[468] **The Power of a Consistent Life**—Wonderful is the mission of the wives and mothers and the younger women workers. If they will, they can exert an influence for good to all around them. By modesty in dress and circumspect deportment, they may bear witness to the truth in its simplicity. They may let their light so shine before all, that others will see their good works and glorify their Father which is in heaven. A truly converted woman will exert a powerful transforming influence for good. Connected with her husband, she may aid him in his work, and become the means of encouragement and blessing to him. When the will and way are brought into subjection to the Spirit of God, there is no limit to the good that can be accomplished.—[Manuscript 91, 1908](#).

**Burden Bearers for Jesus**—Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus.—[The Review and Herald, January 2, 1879](#).

**Those Who Work at Home**—Those who employ men or women to assist in the work of the home should give them a just wage. And they should give them also a just appreciation. Do not let them think that their faithfulness in service is not appreciated. Their work is just as essential as is the work of those who give Bible readings, and they should receive words of appreciation. They of-

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ten hunger for compassion and sympathy, and this should not be withheld from them, for they deserve it.

Those who do the cooking and the other work of the home are as verily engaged in the service of God as are those engaged in Bible work. And they are in greater need of sympathy and compassion; for there is in spiritual lines of work that which keeps the spirits cheered, uplifted, and comforted. And remember, we are all servants. The one who does your housework is no less highly regarded by the Lord than the one whose work is to give Bible readings.—[Manuscript 128, 1905](#).

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## **Both Men and Women Called to Bible Work**

**Combine Talents for a Decisive Work**—When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined.—[Letter 77, 1898](#).

Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest.—[Testimonies For The Church 9:128 \(1909\)](#).

**Some Women Adapted to Bible Work**—There are women who are especially adapted for the work of giving Bible readings, and they are very successful in presenting the Word of God in its simplicity to others. They become a great blessing in reaching mothers and their daughters. This is a sacred work, and those engaged in it should receive encouragement.—[Letter 108, 1910](#).

**Colored Women Called to the Work**—Of late, as the needs of this field have been pressed upon me. I have been able to sleep but little. Medical missionary work must be carried on among this [the colored] people, who must be given a training in nursing, cooking, and in other important lines of work. There are those among them who must be trained to labor as teachers, Bible workers, and canvassers.—[Letter 221, 1904](#).

**Trained Colored Men**—Colored men are to be thoroughly educated and trained to give Bible readings and hold tent meetings among their own people. There are many having capability, who should be prepared for this work.—[Testimonies For The Church 9:207 \(1909\)](#).

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**Bible Studies by Men of Spiritual Understanding**—Hearts have been impressed, and souls converted, as you have presented the grand, testing truths of the Bible, the truths of the grace of Christ. There should now be connected with you in your labors, men of spiritual understanding, who will co-operate with you, who will in the daytime conduct Bible studies with the new converts, telling them how to yield to the power of the Holy Spirit, that these souls

may be fully and firmly established in the truth. They need personal instruction upon many matters.—[Letter 376, 1906](#).

**Training Men and Women for Bible Work**—Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers in training were going out and visiting from house to house. These missionary visits, and the sale of many books and periodicals, opened the way for the holding of Bible readings. About forty men and women were attending the morning classes, and a goodly number of these students engaged in the afternoon work.—[The Review and Herald, November 29, 1906](#).

## The Gospel Visitor

**Both Bible Instructors and Visitors**—There are those who have some experience who should, with every effort they make in dying churches as well as in new places, select young men or men of mature age to assist in the work. Thus they will be obtaining knowledge by interesting themselves in personal effort, and scores of helpers will be fitting for usefulness as Bible readers, as canvassers, and as visitors in the families.—[Letter 34, 1886](#).

[471] **Youth Called as Gospel Visitors**—There are many lines in which the youth can find opportunity for helpful effort. Companies should be organized and thoroughly educated to work as nurses, gospel visitors, and Bible readers, as canvassers, ministers, and medical missionary evangelists.—[Counsels to Parents, Teachers, and Students, 546 \(1913\)](#).

**Women to Do Visiting**—Women may accomplish a good work for God if they will first learn the precious, all-important lesson of meekness in the school of Christ. They will be able to benefit humanity by presenting to them the all-sufficiency of Jesus....

Many who are entrusted with some humble line of work to do for the Master, soon become dissatisfied, and think that they should be teachers and leaders. They want to leave their humble ministering, which is just as important in its place as the larger responsibilities. Those who are set to do visiting, soon come to think that anyone can do that work, that anyone can speak words of sympathy and encouragement, and lead men in a humble, quiet way to a correct understanding of the Scriptures. But it is a work which demands much grace, much patience, and an ever-increasing stock of wisdom....

No work done for the Master must be considered inferior and of little account.... If it is done cheerfully, humbly, and in the meekness of Christ, it will result in the glory of God.—[Letter 88, 1895](#).

## Women in Public Ministry

**The Effectiveness of Women's Work**—Women can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus.... If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth.—[The Review and Herald, January 2, 1879](#).

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**Husband and Wife in a United Work**—There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God.—[Manuscript 43a, 1898](#).

**Wisdom Needed to Choose Gospel Teachers**—There should be selected for the work wise, consecrated men who can do a good work in reaching souls. Women also should be chosen who can present the truth in a clear, intelligent, straightforward manner. We need among us laborers who see the need of a deep work of grace to be done in hearts; and such should be encouraged to engage in earnest missionary effort. There has long been the need for more of this class of workers. We must pray most earnestly, “Lord, help us to help one another.” Self must be buried with Christ, and we must be baptized with the Holy Spirit of God. Then will be revealed in speech, in spirit, and in our manner of labor the fact that the Spirit of God is guiding.

We need as workers men and women who understand the reasons of our faith and who realize the work to be done in communicating truth, and who will refuse to speak any words that will weaken the confidence of any soul in the Word of God or destroy the fellowship that should exist between those of like faith.—[Letter 54, 1909](#).

**A Bible Instructor Addresses Congregation**—Every week tells its story; one soul or two souls receive the truth, and the wonderful change in their features and in their character is so marked by their neighbor that the conviction of the very life of their neighbors is

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leading others to the truth; and they are now searching the Scriptures diligently....

Sister R and Sister W are doing just as efficient work as the ministers; and some meetings when the ministers are all called away, Sister W takes the Bible and addresses the congregation.—[Letter 169, 1900](#).

**A Sister to Address the Crowd**—We believe fully in church organization, but in nothing that is to prescribe the precise way in which we must work; for all minds are not reached by the same methods....

Each person has his own lamp to keep burning.... Very much more light shines from one such lamp onto the path of the wanderer, than would be given by a whole torchlight procession got up for parade and show. Oh, what a work may be done if we will not stretch ourselves beyond our measure!

Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display.—[The Review and Herald, May 9, 1899](#).

**Camp Meeting Bible Class Conducted by Women**—Our camp meetings are to be conducted in such a way that they shall be schools for the education of workers. We need to have a better understanding of the division of labor, and educate all how to carry each part of the work successfully.... Let short discourses be given, and then let Bible classes be held. Let the speaker be sure to rivet the truth upon minds. Intelligent women, if truly converted, can act a part in this work of holding Bible classes. There is a wide field of service for women as well as for men.—[Letter 84, 1910](#).

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## Training and Background

**The Value of Well-trained Workers**—God calls for laborers; but He wants those who are willing to submit their wills to His, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good than ten will be who do not realize the necessity of depending upon God and of acting in harmony with the general plan of the work.—[The Review and Herald, May 29, 1888.](#)

**Bible Workers From Our Schools**—In every school that God has established there will be, as never before, demand for Bible instruction. Our students are to be educated to become Bible workers, and the Bible teachers can do a most wonderful work if they will themselves learn from the great Teacher.

God's Word is true philosophy, true science. Human opinions and sensational preaching amount to very little. Those who are imbued with the Word of God can teach it in the same simple way in which Christ taught it. Too much depends on the opening of the Scriptures to those in darkness for us to use one word that cannot be readily understood....

There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close to them, workers who will search for the lost sheep, who will do personal labor, and who will give clear, definite instruction. [475]

It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience. The best ministerial talent should be brought into schools.—[Manuscript 139, 1898.](#)

**A Broad Education Including Bible Work**—The Lord designs that the school should also be a place where a training may be gained in women's work—cooking, housework, dressmaking, bookkeeping, correct reading, and pronunciation. They are to be qualified to take any post that may be offered—superintendents, Sabbath school teachers, Bible workers. They must be prepared to teach day schools for children.—[Letter 3, 1898](#).

**Experienced Workers Not Boys and Girls**—Ministerial labor cannot and should not be entrusted to boys, neither should the work of giving Bible readings be entrusted to inexperienced girls, because they offer their services and are willing to take responsible positions, but who are wanting in religious experience, without a thorough education and training. They must be proved to see if they will bear the test; and unless there is developed as firm, conscientious principle to be all that God would have them to be, they will not correctly represent our cause and work for this time.

[476] There must be with our sisters engaged in the work in every mission, a depth of experience, gained from those who have had an experience, and who understand the manners and ways of working. The missionary operations are constantly embarrassed for the want of workers of the right class of minds, and the devotion and piety that will correctly represent our faith.—[Christian Education, 45, 46 \(1894\)](#).

**Work Calls for Intelligence**—Young men should not enter upon the work of explaining the Scriptures and lecturing upon the prophecies, when they do not have a knowledge of the important Bible truths they try to explain to others. They may be deficient in the common branches of education, and therefore fail to do the amount of good they could do if they had had the advantages of a good school. Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently. The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God.—[Testimonies For The Church 3:160 \(1872\)](#).

**Thoroughly Trained Workers**—The third angel is represented as flying in the midst of the heavens, showing that the message is to go forth throughout the length and breadth of the earth. It is the most solemn message ever given to mortals, and all who connect with the work should first feel their need of an education, and a most thorough training process for the work, in reference to their future usefulness; and there should be plans made and efforts adopted for the improvement of that class who anticipate connecting with any branch of the work.—[The Review and Herald, June 21, 1887](#).

**Teacher Must Know Real Principles of Truth**—Be sure that you know the real principles of the truth; and then when you meet opponents, it will not be in your own strength; an angel of God will stand by your side, to help in answering every question that may be asked. Day by day you are to be shut in, as it were, with Jesus; and then your words and example will have a strong influence for good.—[Gospel Workers, 105 \(1915\)](#).

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**An Appeal for More Educated Bible Instructors**—I wish to create a fund for the payment of these devoted women who are the most useful workers in giving Bible readings. I am also led to say that we must educate more workers to give Bible readings.—[Letter 83, 1899](#).

## Bible Instructor's Qualifications

**Caliber of Women for God's Work**—Women of firm principle and decided character are needed, women who believe that we are indeed living in the last days, and that we have the last solemn message of warning to be given to the world. They should feel that they are engaged in an important work in spreading the rays of light which Heaven has shed upon them. Nothing will deter this class from their duty. Nothing will discourage them in the work. They have faith to work for time and for eternity. They fear God, and will not be diverted from the work by the temptation of lucrative situations and attractive prospects. The Sabbath of the fourth commandment is sacredly kept by them, because God has placed His sanctity upon it, and has bidden them to keep it holy. They will preserve their integrity at any cost to themselves.... These are the ones who will correctly represent our faith, whose words will be fitly spoken, like apples of gold in pictures of silver....Sisters, God calls you to work in the harvest field and help gather in the sheaves.—[The Review and Herald, December 19, 1878.](#)

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**Fresh, Uncrippled Energies**—In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men.—[Counsels to Parents, Teachers, and Students, 535 \(1913\).](#)

There is need of young men and women who will not be swayed by circumstances, who walk with God, who pray much, and who put forth earnest efforts to gather all the light they can.—[Counsels to Parents, Teachers, and Students, 537 \(1913\).](#)

**Persevering Women**—All who work for God should have the Martha and the Mary attributes blended—a willingness to minister,

and a sincere love of the truth. Self and selfishness must be put out of sight. God calls for earnest women workers, workers who are prudent, warmhearted, tender, and true to principle. He calls for persevering women, who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls.—[Testimonies For The Church 6:118 \(1900\)](#).

**Women With Powers to Make Right Decisions**—There are noble women who have had moral courage to decide in favor of the truth from the weight of evidence. They have conscientiously accepted the truth. They have tact, perception, and good ability, and will make successful workers for their Master. Christian women are called for.—[The Review and Herald, December 19, 1878](#).

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**Force of Character and Power of Influence**—Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give power to do something—the spirit and energy that kindle enthusiasm. Those who would win success must be courageous and hopeful. They should cultivate not only the passive but the active virtues. While they are to give the soft answer that turns away wrath, they must possess the courage of a hero to resist evil. With the charity that endures all things, they need the force of character that will make their influence a positive power.—[The Ministry of Healing, 497, 498 \(1905\)](#).

**Go to Bottom of Every Subject**—If you are called to be a teacher in any branch of the work of God, you are called also to be a learner in the school of Christ. If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach.—[Counsels on Sabbath School Work, 31 \(1892\)](#).

**Courage, Force, Energy, Perseverance**—Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements, requires men who are more than weaklings....

[480] Some have no firmness of character. Their plans and purposes have no definite form and consistency. They are of but little practical use in the world. This weakness, indecision, and inefficiency should be overcome. There is in true Christian character an indomitableness that cannot be molded or subdued by adverse circumstances. We must have moral backbone, an integrity that cannot be flattered, bribed, or terrified.—[The Ministry of Healing, 497, 498 \(1905\)](#).

**Alertness and Precision**—The cause of God demands men who can see quickly and act instantaneously at the right time and with power. If you wait to measure every difficulty and balance every perplexity you meet, you will do but little. You will have obstacles and difficulties to encounter at every turn, and you must with firm purpose decide to conquer them, or they will conquer you.—[Testimonies For The Church 3:497 \(1875\)](#).

**System and Speed in All Work**—Your room may contain many little ornaments placed there for admiration; but if you would have an eye single to the glory of God, you would do well to pack away these little idols. In handling, dusting, and replacing them, many precious moments are spent that might be employed in needful work. But if these trinkets are not to be stored away, then you have another lesson to learn. Be expeditious. Do not dreamily take up every article, and keep it in your hand, as though loath to lay it down. It is the duty of those who are slow in their movements to improve in this respect. The Lord has said, “Not slothful in business; fervent in spirit; serving the Lord.”

[481] In preparing the meals, make your calculations, giving yourself all the time that you know by experience you will require in order to cook the food thoroughly and place it upon the table at the proper time. But it is better to be ready five minutes before the time than to be five minutes late. In washing dishes, also, the work may be done with dispatch, and yet with care and thoroughness. Slow, dilatory habits make much work out of very little. But if you will, you may overcome these fussy, lingering habits. The exercise of the will power will make the hands move deftly.—[The Youth’s Instructor, January 28, 1897](#).

## Bible Work Techniques

**Simple, Spirited Bible Readings**—We must arise, and co-operate with Christ.... Obey the gospel commission; go forth into the highways and hedges. Visit as many places as possible. Conduct simple, spirited Bible readings, which will have a correct influence upon minds.—[Manuscript 53, 1910](#).

**A Message to Startle People to Study**—The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures.—[Testimonies For The Church 9:109 \(1909\)](#).

**Teach to Approach Bible in Spirit of Learner**—The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says.—[Education, 189 \(1903\)](#).

**Every Bible Study Must Have a Distinct Plan**—Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish. He should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned.—[Education, 233, 234 \(1903\)](#).

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**Simplicity in Words**—Never search for words that will give the impression that you are learned. The greater your simplicity, the better will your words be understood.—[Testimonies For The Church 6:383 \(1900\)](#).

**Simple Explanation Better Than Argument**—Argument is good in its place, but far more can be accomplished by simple explanations of the Word of God. The lessons of Christ were illustrated so clearly that the most ignorant could readily comprehend them. Jesus did not use long and difficult words in His discourses; He used plain language, adapted to the minds of the common people. He went no farther into the subject He was expounding than they were able to follow Him.—[Gospel Workers, 169 \(1915\)](#).

**Few Arguments May Suffice**—It is not the best policy to be so very explicit, and say all upon a point that can be said, when a few arguments will cover the ground, and be sufficient for all practical purposes, to convince or silence opponents.—[Gospel Workers, 376 \(1915\)](#).

[483] **Present Truth in Easy Style**—In this age, when pleasing fables are drifting upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs, is better than to search and bring forth an overwhelming array of evidence; for the point then does not stand so distinct in many minds as before the objections and evidences were brought before them. With many, assertions will go farther than long arguments. They take many things for granted. Proof does not help the case in the minds of such.—[Testimonies For The Church 3:36 \(1872\)](#).

**Line Upon Line**—Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little and there a little.—[Testimonies For The Church 9:240 \(1909\)](#).

**The Power of Christian Sympathy**—Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. The true heart-expression of Christlike sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the Spirit of Christ.—[Testimonies For The Church 9:30 \(1909\)](#).

**Find Your Way to Their Hearts**—Wherever you can gain access to the people by the fireside, improve your opportunity. Take your Bible, and open before them its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse.—[Gospel Workers, 193 \(1915\)](#).

**Teaching and Practicing Principles**—Not as a dry theory were these things to be taught. Those who would impart truth must themselves practice its principles. Only reflecting the character of God in the uprightness, nobility, and unselfishness of their own lives can they impress others.—[Education, 41, \(1903\)](#).

**Influence of Cross on Soul Winning**—The cross of Calvary is to be lifted high above the people, absorbing their minds, and

concentrating their thoughts.... The workers will send forth to the world beams of light, as living agencies to enlighten the earth.— [484]  
*Mount of Blessing*, p. 70. (1896).

**Answer Questions**—The best work you can do is to teach, to educate. Whenever you can find an opportunity to do so, sit down with some family, and let them ask questions. Then answer them patiently, humbly. Continue this work in connection with your more public efforts. Preach less, and educate more, by holding Bible readings, and by praying with families and little companies.—  
[Gospel Workers](#), 193 (1915).

**Personal, Patient, Thorough Bible Work**—Many a laborer fails in his work because he does not come close to those who most need his help. With the Bible in hand, he should seek in a courteous manner to learn the objections which exist in the minds of those who are beginning to inquire, “What is truth?” Carefully and tenderly should he lead and educate them, as pupils in a school. Many have to unlearn theories which they have long believed to be truth. As they become convinced that they have been in error concerning Bible subjects, they are thrown into perplexity and doubt. They need the tenderest sympathy and the most judicious help; they should be carefully instructed, and should be prayed for and prayed with, watched and guarded with the kindest solicitude.—  
[Gospel Workers](#), 190, 191 (1915).

**Where There Is Prejudice**—Christ drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love—the love of Christ—is the only power that can soften the heart and lead to obedience. [485]

All the great truths of the Scriptures center in Christ; rightly understood, all lead to Him. Let Christ be presented as the alpha and omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in His Word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and

harmony of its precious truths.—[The Review and Herald, June 13, 1912.](#)

**Present Testing Truths After Conversion**—You should not feel it your duty to introduce arguments upon the Sabbath question as you meet the people. If persons mention the subject, tell them that this is not your burden now. But when they surrender heart and mind and will to God, they are then prepared candidly to weigh evidence in regard to these solemn, testing truths.—[Letter 77, 1895.](#)

**Message More Than Argument**—Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the waters of life. Do not be empty cisterns. If you reveal the love of Christ to them, you may lead the hungering, thirsting ones to Jesus, and He will give them the bread of life and the waters of salvation.—[Letter 77, 1895.](#)

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**Recount Your Own Experience in Conversion**—Arouse every spiritual energy to action. Tell those whom you visit the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions. Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.—[Testimonies For The Church 9:38 \(1909\).](#)

**Soul Winner's Intercession the Secret of Success**—In times past there were those who fastened their minds upon one soul after another, saying, "Lord, help me to save this soul." But now such instances are rare. How many act as if they realized the peril of sinners? How many take those whom they know to be in peril, presenting them to God in prayer, and supplicating Him to save them?—[Gospel Workers, 65.](#)

## Lessons from the Master Teacher

**Present Word in Christ's Way**—If you are presenting the Word in Christ's way, your audience will be deeply impressed with the truths you teach. The conviction will come to them that this is the Word of the living God.—[Testimonies For The Church 9:143 \(1909\)](#).

**Patient Love and Interest in the Lost**—He taught the people with patient love. His deep, searching wisdom knew the wants of every soul among His listeners; and when He saw them refuse the message of peace and love that He came to give them, His heart felt anguish to the very depths.—[Gospel Workers, 49 \(1915\)](#).

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**Meekness and Humility**—There was in His manner no taint of bigotry, no cold austerity. The world's Redeemer had a greater than angelic nature, yet united with His divine majesty were meekness and humility that attracted all to Himself.—*Mount of Blessing*, pp. 29, 30. (1896).

**Hope Inspires Desire and Faith**—In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace,—in “the beauty of the Lord our God.” Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life.—[Education, 80 \(1903\)](#).

**Earnestness and Convicting Power**—As men and women listened to the truths that fell from His lips, so different from the traditions and dogmas taught by the rabbis, hope sprang up in their hearts. In His teaching there was an earnestness that sent His words home with convicting power.—[Gospel Workers, 188 \(1915\)](#).

**Radiating Life and Cheer**—As He passed through the towns and cities, He was like a vital current, diffusing life and joy.—[The](#)

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**Ministry of Healing, 20 (1905).**

We may be cheerful. God does not want any sour faces on this ground; the Lord does not want anyone in gloom and sadness; He wants you to lift up your countenance to Him, and let Him just pour upon it the brightness of the light of the Sun of Righteousness.—[Manuscript 42, 1894.](#)

**Christ Taught With Authority**—While His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted.—[The Desire of Ages, 253 \(1898\).](#)

**Desire to Save Sinners**—The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower.—[Testimonies For The Church 7:10 \(1902\).](#)

**Impelling Power**—The prompt, unquestioning obedience of these men, with no promise of wages, seems remarkable; but the words of Christ were an invitation that carried with it an impelling power.—[Gospel Workers, 24 \(1915\).](#)

## Results of Bible Work

**Angels Close to Worker**—As the worker seeks to give to others the light God has given him, the Lord imparts increased light; and doing his best, with an eye single to the glory of God, he realizes the value of souls. As he visits from house to house, opening the Scriptures to those whose understanding is darkened, angels of God will be close beside him to impress the heart of the one who is athirst for the water of life.—[The Review and Herald, October 6, 1896.](#) [489]

**Lord Works With Bible Instructors**—Let strong reasons for our faith be presented from the Word of God, and let the truth in its sanctifying power melt its way to the hearts and minds of those who are under conviction. As the helpers give Bible readings in the homes of the people, the Lord just as surely works on minds as He does in the public services.—[Letter 160, 1901.](#)

**Miracles Wrought Through the Word**—There will constantly be a struggle in order to gain access to the hearts of the ignorant and wicked. But do we individually try as earnestly and faithfully by personal effort as we should? Do we not hold ourselves too much aloof from the poor souls dead in trespasses and sins? Can we not, every one of us, arm ourselves with the intense earnestness of Christ, and do more?

I fear that there is not that faith that is essential. Shall we not brace ourselves against disappointments and temptations to be discouraged? God is merciful, and with the truth rejoicing, purifying, ennobling the life, we can do a sound and solid work for God. Prayer and faith will do wonderful things. The Word must be our weapon of warfare. Miracles can be wrought through the Word; for it is profitable for all things.—[Letter 75, 1896.](#)

**The Worth of a Soul**—The soul that has given himself to Christ is more precious in His sight than the whole world.—[The Desire of Ages, 480 \(1898\).](#)

If but one soul would have accepted the gospel of His grace, Christ would, to save that one, have chosen His life of toil and [490]

humiliation and His death of shame.—[The Ministry of Healing, 135 \(1905\)](#).

**Let This Work Go Forward**—Many will hear the message, but will refuse to heed; nevertheless the warning is to be given to all in clear, plain tones. Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord. Those who engage in it have the heavenly angels as their companions. They will resist the attacks made by the enemy on those who are co-operating with God.—[Letter 140, 1903](#).

**In the Confidence of God's Promises**—The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our lifework we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work, and leave the results with God. “In the morning sow thy seed, and in the evening withhold not thine hand.”

God's great covenant declares that “while the earth remaineth, seedtime and harvest ... shall not cease.” In the confidence of this promise the husbandman tills and sows. Not less confidently are we in the spiritual sowing to labor, trusting His assurance, “So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—[Christ's Object Lessons, 65 \(1900\)](#).

## Adequate Wages for Women Workers

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**To be Paid as Verily as Their Husbands**—When it is possible, let the minister and his wife go forth together. The wife can often labor by the side of her husband, accomplishing a noble work. She can visit the homes of the people and help the women in these families in a way that her husband cannot....

Select women who will act an earnest part. The Lord will use intelligent women in the work of teaching. And let none feel that these women, who understand the Word, and who have ability to teach, should not receive remuneration for their labors. They should be paid as verily as are their husbands. There is a great work for women to do in the cause of present truth. Through the exercise of womanly tact and a wise use of their knowledge of Bible truth, they can remove difficulties that our brethren cannot meet. We need women workers to labor in connection with their husbands, and should encourage those who wish to engage in this line of missionary effort.—[Letter 142, 1909](#).

**Sacrificing Not to Be Limited to Faithful Women**—A great work is to be done in our world, and every talent is to be used in accordance with righteous principles. If a woman is appointed by the Lord to do a certain work, her work is to be estimated according to its value. Every laborer is to receive his or her just due.

It may be thought to be a good plan to allow persons to give talent and earnest labor to the work of God, while they draw nothing from the treasury. But this is making a difference, and selfishly withholding from such workers their due. God will not put His sanction on any such plan. Those who invented this method may have thought that they were doing God service by not drawing from the treasury to pay these God-fearing, soul-loving laborers. But there will be an account to settle by and by, and then those who now think this exaction, this partiality in dealing, a wise scheme, will be ashamed of their selfishness. God sees these things in a light altogether different from the light in which finite men view them.

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Those who work earnestly and unselfishly, be they men or women, bring sheaves to the Master; and the souls converted by their labor will bring their tithes to the treasury. When self-denial is required because of a dearth of means, do not let a few hard-working women do all the sacrificing. Let all share in making the sacrifice. God declares, I hate robbery for burnt offering.—[Manuscript 47, 1898](#).

**To Be Paid From the Tithe**—The tithe should go to those who labor in word and doctrine, be they men or women.—[Manuscript 149, 1899](#).

**A Procedure Which Will Limit Women Workers**—Injustice has sometimes been done to women who labor just as devotedly as their husbands, and who are recognized by God as being necessary to the work of the ministry. The method of paying men laborers, and not paying their wives who share their labors with them, is a plan not according to the Lord's order, and if carried out in our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in. God is a God of justice, and if the ministers receive a salary for their work, their wives who devote themselves just as disinterestedly to the work, should be paid in addition to the wages their husbands receive, even though they may not ask for this.

[493] Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages.—[Gospel Workers, 452, 453 \(1915\)](#).

**God Has Settled This Question**—If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the work of the ordained ministers? Should it not command the hire of the laborer? ...

This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carrying the truth into families. Their work is just the work that must be done, and should be encouraged. In many respects a woman can impart knowledge

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to her sisters that a man cannot. The cause would suffer great loss without this kind of labor by women. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men.—[Manuscript 142, 1903](#).

## Cautions to the Bible Instructor

[494] **Personal Work More Taxing**—Women, as well as men, are needed in the work that must be done. Those women who give themselves to the service of the Lord, who labor for the salvation of others by doing house-to-house work, which is as taxing as, and more taxing than, standing before a congregation, should receive payment for their labor.—[Manuscript 149, 1899](#).

**Avoid Overwork**—There is danger that the women connected with the work will be required to labor too hard without proper periods or rest. Such severe taxation should not be brought upon the workers. Some will not injure themselves, but others, who are conscientious, will certainly overwork. Periods of rest are necessary for all, especially women.—[Letter 61, 1896](#).

**We Are Mortal**—Brother \_\_\_\_\_, I hope you will be very careful of Sister \_\_\_\_\_'s health. Do not allow her to work too much on the nerve-taxing strain. You will understand what I mean. She needs to understand that we are mortal and that if we are not careful of our health we may lose it.—[Letter 44, 1900](#).

**When to Act Independently**—There are circumstances under which it is proper for a women to act promptly and independently, moving with decision in the way she knows to be the way of the Lord. The wife is to stand by the side of the husband as his equal, sharing all the responsibilities of life, rendering due respect to him who has selected her for his life-long companion.—[Manuscript 17, 1891](#).

[495] **Avoid Praising Men and Familiarity**—I am pained when I see men praised, flattered, and petted. God has revealed the fact that some who receive these attentions are unworthy to take His name into their lips; yet they are exalted to heaven in the estimation of finite man, who reads only from outward appearance. My sisters, never pet and flatter poor, failing, erring men, either young or old, married or unmarried. You know not their weaknesses, and you know not but these very attentions and this profuse praise may prove

their ruin. I am alarmed at the shortsightedness, the want of wisdom, that many manifest in respect to this familiarity....

Married men who accept the attention, the praise and petting, of women, should be assured that the love and sympathy of this class is not worth the obtaining; it is valueless....

Again I urge upon you the necessity of purity in every thought, in every word, in every action. We have an individual accountability to God, an individual work which no one can do for us. It is to make the world better by precept, personal effort, and example. While we should cultivate sociability, let it not be merely for amusement, but for a purpose. There are souls to save.—[The Review and Herald, November 10, 1885.](#)



## **Section 15—Song Evangelism**

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## The Ministry of Song

**A Soul-saving Instrumentality**—The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls.—[Testimonies For The Church 5:493 \(1889\)](#).

**The Power of Song**—As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's—the long forgotten burden of a childhood song—and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!—[Education, 167, 168 \(1903\)](#).

[497] **A Continual Sermon**—These words [song of Moses] were repeated unto all Israel, and formed a song which was often sung, poured forth in exalted strains of melody. This was the wisdom of Moses to present the truth to them in song, that in strains of melody they should become familiar with them, and be impressed upon the minds of the whole nation, young and old. It was important for the children to learn the song; for this would speak to them, to warn, to restrain, to reprove, and encourage. It was a continual sermon.—[Manuscript 71, 1897](#).

**Far-reaching Influence**—The service of song was made a regular part of religious worship, and David composed psalms, not only for the use of the priests in the sanctuary service, but also to be sung by the people in their journeys to the national altar at the

annual feasts. The influence thus exerted was far-reaching, and it resulted in freeing the nation from idolatry. Many of the surrounding peoples, beholding the prosperity of Israel, were led to think favorably of Israel's God, who had done such great things for His people.—[Patriarchs and Prophets, 711 \(1890\)](#).

**Attracting to the Truth**—A few nights since, my mind was much troubled in contemplating what we could do to get the truth before the people in these large cities. We are sure if they would only hear the message, some would receive the truth and in their turn communicate it to others.

The ministers warn their congregations and say it is dangerous doctrine that is presented, and if they go out to hear they will be deceived and deluded with this strange doctrine. The prejudices would be removed if we could get the people out to hear. We are praying over this matter and believe that the Lord will make a place for the message of warning and instruction to come to the people in these last days.

One night I seemed to be in a council meeting where these matters were being talked over. And a very grave, dignified man said, "You are praying for the Lord to raise up men and women of talent to give themselves to the work. You have talent in your midst which needs to be recognized." Several wise propositions were made and then words were spoken in substance as I write them. He said, "I call your attention to the singing talent which should be cultivated; for the human voice in singing is one of God's entrusted talents to be employed to His glory. The enemy of righteousness makes a great account of this talent in his service. And that which is the gift of God, to be a blessing to souls, is perverted, misapplied, and serves the purpose of Satan. This talent of voice is a blessing if consecrated to the Lord to serve His cause. \_\_\_\_\_ has talent, but it is not appreciated. Her position should be considered and her talent will attract the people, and they will hear the message of truth.—[Letter 62, 1893](#).

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**A Connecting Link With God**—There must be a living connection with God in prayer, a living connection with God in songs of praise and thanksgiving.—[Letter 96, 1898](#).

**To Resist the Enemy**—When Christ was a child like these children here, He was tempted to sin, but He did not yield to temptation.

As He grew older He was tempted, but the songs His mother had taught Him to sing came into His mind, and He would lift His voice in praise. And before His companions were aware of it, they would be singing with Him. God wants us to use every facility which Heaven has provided for resisting the enemy.—[Manuscript 65, 1901](#).

[499] **Bringing Heaven's Gladness**—The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toil-worn and disheartened.—[The Ministry of Healing, 52 \(1905\)](#).

**The Song of Praise**—Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of His hearers were carried away from their earthly exile, to the heavenly home.—[The Desire of Ages, 73, 74](#).

**A Weapon Against Discouragement**—If there was much more praising the Lord, and far less doleful recitation of discouragements, many more victories would be achieved.—[Letter 53, 1896](#).

Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God.

Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing.—[The Ministry of Healing, 254 \(1905\)](#).

**To Conserve Christian Experience**—Evening and morning join with your children in God's worship, reading His Word and singing His praise. Teach them to repeat God's law. Concerning the commandments, the Israelites were instructed: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Accordingly, Moses

directed the Israelites to set the words of the law to music. While [500] the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood.

If it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, how essential it is at this time to teach our children God's Word! Let us come up to the help of the Lord, instructing our children to keep the commandments to the letter. Let us do everything in our power to make music in our homes, that God may come in.—[The Review and Herald, September 8, 1904.](#)

**All Heaven Echoes the Note of Joy**—We must bear in mind the great joy manifested by the Shepherd at the recovery of the lost. He calls upon His neighbors, "Rejoice with Me; for I have found My sheep which was lost." And all heaven echoes the note of joy. The Father Himself joys over the rescued one with singing. What a holy ecstasy of joy is expressed in this parable! That joy it is your privilege to share.—[Testimonies For The Church 6:125 \(1900\).](#)

## Music in Evangelism

**To Impress Spiritual Truth**—Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed.—[The Review and Herald, June 6, 1912.](#)

[501] **Musical Instruments**—Let the talent of singing be brought into the work. The use of musical instruments is not at all objectionable. These were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest.—[Letter 132, 1898.](#)

**Song Service Not a Concert**—The presentation before me was that if Elder \_\_\_\_\_ would heed the counsel of his brethren, and not rush on in the way he does in making a great effort to secure large congregations, he would have more influence for good, and his work would have a more telling effect. He should cut off from his meetings everything that has a semblance of theatrical display; for such outward appearances give no strength to the message that he bears. When the Lord can co-operate with him, his work will not need to be done in so expensive a manner. He will not need then to go to so much expense in advertising his meetings. He will not place so much dependence on the musical program. This part of his services is conducted more after the order of a concert in a theater, than a song service in a religious meeting.—[Letter 49, 1902.](#)

**Longing for the Word**—The hearts of many in the world as well as many church members are hungering for the bread of life and thirsting for the waters of salvation. They are interested in the service of song, but they are not longing for that or even prayer. They want to know the Scriptures. What saith the Word of God to me? The Holy Spirit is working on mind and heart, drawing them to the bread of life. They see everything round them changing. Human feelings, human ideas of what constitutes religion, change. They come to hear the Word just as it reads.—[Manuscript 11, 1899.](#)

**The Theme of Every Song**—The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication.—[Manuscript 107, 1898](#). [502]

**Avoid Emotionalism**—Still others go to the opposite extreme, making religious emotions prominent, and on special occasions manifesting intense zeal. Their religion seems to be more of the nature of a stimulus rather than an abiding faith in Christ.

True ministers know the value of the inward working of the Holy Spirit upon human hearts. They are content with simplicity in religious services. Instead of making much of popular singing, they give their principal attention to the study of the Word, and render praise to God from the heart. Above the outward adorning they regard the inward adorning, the ornament of a meek and quiet spirit. In their mouths is found no guile.—[Manuscript 21, 1891](#).

**Ministry of Song in Homes**—Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor, and as you have opportunity, ask, “Would you be pleased to have us sing? We should be glad to hold a song service with you.” Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse.—[The Review and Herald, August 27, 1903](#).

**In House-to-House Ministry**—Learn to sing the simplest of songs. These will help you in house-to-house labor, and hearts will be touched by the influence of the Holy Spirit... We learn from the Word that there is joy among the angels over one repentant sinner, and that the Lord Himself rejoices over His church with singing.—[The Review and Herald, November 11, 1902](#). [503]

**Calling for Decisions in Song**—In my dreams last night I was speaking to a company of young men. I asked them to sing “Almost Persuaded.” Some present were deeply moved. I knew that they were almost persuaded, but that if they did not make decided efforts to return to Christ, the conviction of their sinfulness would leave them. You made some confessions, and I asked you, “Will you not from this time stand on the Lord’s side?” If you will receive Jesus, He will receive you.—[Letter 137, 1904](#).

**Experience With Song Service on the Cars**—On Sabbath we had a song service. Brother Lawrence, who is a musician, led the

singing. All the passengers in the car seemed to enjoy the service greatly, many of them joining in the singing.

On Sunday we had another song service, after which Elder Corliss gave a short talk, taking as his text the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The passengers listened attentively and seemed to enjoy what was said.

On Monday we had more singing, and we all seemed to be drawing closer together.—[Letter 135, 1905](#).

**Music in the New Earth**—Those who, regardless of all else, place themselves in God's hands, to be and do all that He would have them, will see the King in His beauty. They will behold His matchless charms, and, touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb.

[504] I am glad to hear the musical instruments that you have here. God wants us to have them. He wants us to praise Him with heart and soul and voice, magnifying His name before the world.—[The Review and Herald, June 15, 1905](#).

## The Singing Evangelist

**Preparing for Song Evangelism**—There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges.—[The Review and Herald, August 27, 1903.](#)

**A Power to Win Souls**—There is great pathos and music in the human voice, and if the learner will make determined efforts, he will acquire habits of talking and singing that will be to him a power to win souls to Christ.—[Manuscript 22, 1886.](#)

**Bearing a Special Message in Song**—There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory.—[Testimonies For The Church 7:115, 116 \(1902\).](#)

**Clear Intonations—Distinct Utterance**—No words can properly set forth the deep blessedness of genuine worship. When human beings sing with the Spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices, so that they can speak and sing in a way that all can understand. It is not *loud* singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory.—[Testimonies For The Church 9:143, 144 \(1909\).](#)

[505]

**Factors in Effectual Music**—Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.

But it is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord.—[Gospel Workers, 325 \(1892\)](#).

[506] **The Heavenly Song Director**—I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, every one having a harp of gold.... There is one angel who always leads, who first touches the harp and strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It is melody, heavenly, divine, while from every countenance beams the image of Jesus, shining with glory unspeakable.—[Testimonies For The Church 1:146 \(1857\)](#).

**A Well-directed Song Program**—A minister should not give out hymns to be sung until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also.

Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an

effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God.

But singing should not be allowed to divert the mind from the hours of devotion. If one must be neglected, let it be the singing.—[The Review and Herald, July 24, 1883.](#)

**Attractiveness of the Human Voice**—The human voice that sings the music of God from a heart filled with gratitude and thanksgiving is far more pleasing to Him than the melody of all the musical instruments ever invented by human hands.—[Letter 2c, 1892.](#)

**Cautions**—I was taken into some of your singing exercises, and was made to read the feelings that existed in the company, you being the prominent one. There were petty jealousies, envy, evil surmisings, and evil speaking.... The heart service is what God requires; the forms and lip service are as sounding brass and a tinkling cymbal. Your singing is for display, not to praise God with the spirit and understanding. The state of the heart reveals the quality of the religion of the professor of godliness.—[Letter 1a, 1890.](#) [507]

## Emphasis in Congregational Singing

**Choir and Congregational Singing**—In the meetings held, let a number be chosen to take part in the song service. And let the singing be accompanied with musical instruments skillfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song.

The singing is not always to be done by a few. As often as possible, let the entire congregation join.—[Testimonies For The Church 9:144 \(1909\)](#).

**The Song Service**—The singing should not be done by a few only. All present should be encouraged to join in the song service.—[Letter 157, 1902](#).

[508] **Approach Harmony of Heavenly Choir**—Music forms a part of God's worship in the courts above. We should endeavor in our songs of praise to approach as nearly as possible to the harmony of the heavenly choirs. I have often been pained to hear untrained voices, pitched to the highest key, literally shrieking the sacred words of some hymn of praise. How inappropriate those sharp, rasping voices for the solemn, joyous worship of God. I long to stop my ears, or flee from the place, and I rejoice when the painful exercise is ended.

Those who make singing a part of divine worship should select hymns with music appropriate to the occasion, not funeral notes, but cheerful, yet solemn melodies. The voice can and should be modulated, softened, and subdued.—[The Signs of the Times, June 22, 1882](#).

**With Heart and Understanding**—I saw that all should sing with the spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited,

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and unbelievers favorably affected.—[Testimonies For The Church 1:146 \(1857\)](#).

**Without Spirit and Understanding**—Many are singing beautiful songs in the meetings, songs of what they will do, and what they mean to do; but some do not do these things; they do not sing with the spirit and the understanding also. So in the reading of the Word of God, some are not benefited, because they do not take it into their very life, they do not practice it.—[The Review and Herald, September 27, 1892](#).

## The Music Personnel

[509] **Those Whose Hearts Are in the Effort**—In their efforts to reach the people, the Lord's messengers are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest. How can those who have no interest in the Word of God, who have never read His Word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding? How can their hearts be in harmony with the words of sacred song? How can the heavenly choir join in music that is only a form?—[Testimonies For The Church 9:143 \(1909\)](#).

**Only Sweet, Simple Singing**—How can God be glorified when you depend for your singing on a worldly choir that sings for money? My brother, when you see these things in a right light, you will have in your meetings only sweet, simple singing, and you will ask the whole congregation to join in the song. What if among those present there are some whose voices are not so musical as the voices of others. When the singing is such that angels can unite with the singers, an impression is made on minds that singing from unsanctified lips cannot make.—[Letter 190, 1902](#).

**Worldly Musicians**—Do not hire worldly musicians if this can possibly be avoided. Gather together singers who will sing with the spirit and with the understanding also. The extra display which you sometimes make entails unnecessary expense, which the brethren should not be asked to meet; and you will find that after a time unbelievers will not be willing to give money to meet these expenses.—[Letter 51, 1902](#).

**Accepting Musical Help Offered**—In the meetings held the singing should not be neglected. God can be glorified by this part of the service. And when singers offer their services, they should be accepted. But money should not be used to hire singers. Often the singing of simple hymns by the congregation has a charm that

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is not possessed by the singing of a choir, however skilled it may be.—[Letter 49, 1902](#).

**Music That Offends God**—Display is not religion nor sanctification. There is nothing more offensive in God’s sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God’s sight is a heart made humble by self-denial, by lifting the cross and following Jesus.

[510]

We have no time now to spend in seeking those things that only please the senses. Close heart searching is needed. With tears and heartbroken confession we need to draw nigh to God that He may draw nigh to us.—[The Review and Herald, November 14, 1899](#).

**God Glorified**—God is glorified by songs of praise from a pure heart filled with love and devotion to Him.—[Testimonies For The Church 1:509 \(1867\)](#).

## Timely Cautions

**Qualities of Good Music**—Great improvement can be made in singing. Some think that the louder they sing the more music they make; but noise is not music. Good singing is like the music of the birds—subdued and melodious.

In some of our churches I have heard solos that were altogether unsuitable for the service of the Lord's house. The long-drawn-out notes and the peculiar sounds common in operatic singing are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone. The songs in which every word is uttered clearly, in a musical tone, are the songs that they join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding.—[Manuscript 91, 1903](#).

[511]

**Proper Balance in Time Given to Singing**—Improvements can be made in our manner of conducting camp meetings, so that all who attend may receive more direct labor. There are some social meetings held in the large tent, where all assemble for worship; but these are so large that only a small number can take part, and many speak so low that but few can hear them.... In some instances much time was devoted to singing. There was a long hymn before prayer, a long hymn after prayer, and much singing interspersed all through the meeting. Thus golden moments were used unwisely, and not one-half the good was done that might have been realized had these precious seasons been properly managed.—[The Review and Herald, November 27, 1883](#).

**Ceremony and Display**—Form and ceremony do not constitute the kingdom of God. Ceremonies become multitudinous and extravagant as the vital principles of the kingdom of God are lost. But it is not form and ceremony that Christ requires. He hungers to receive from His vineyard fruit in holiness and unselfishness, deeds of goodness, mercy, and truth.

Gorgeous apparel, fine singing, and instrumental music in the church do not call forth the songs of the angel choir. In the sight

of God these things are like the branches of the unfruitful fig tree which bore nothing but pretentious leaves. Christ looks for fruit, for principles of goodness and sympathy and love. These are the principles of heaven, and when they are revealed in the lives of human beings, we may know that Christ is formed within, the hope and glory. A congregation may be the poorest in the land, without music or outward show, but if it possesses these principles, the members can sing, for the joy of Christ is in their souls, and this they can offer as a sweet oblation to God.—[Manuscript 123, 1899](#).

[512]

**Music Acceptable to God**—The superfluities which have been brought into the worship in \_\_\_\_\_ must be strenuously avoided.... Music is acceptable to God only when the heart is sanctified and made soft and holy by its facilities. But many who delight in music know nothing of making melody in their hearts to the Lord. Their heart is gone “after their idols.”—[Letter 198, 1899](#).

**A Misuse of Music**—When professing Christians reach the high standard which it is their privilege to reach, the simplicity of Christ will be maintained in all their worship. Forms and ceremonies and musical accomplishments are not the strength of the church. Yet these things have taken the place that God should have, even as they did in the worship of the Jews.

The Lord has revealed to me that when the heart is cleansed and sanctified, and the members of the church are partakers of the divine nature, a power will go forth from the church, who believe the truth, that will cause melody in the heart. Men and women will not then depend upon their instrumental music but on the power and grace of God, which will give fullness of joy. There is a work to be done in clearing away the rubbish which has been brought into the church....

This message is not only for the church at \_\_\_\_\_, but for every other church that has followed her example.—[Manuscript 157, 1899](#).



## **Section 16—Medical Evangelism**

[513]

[See pages 657-665 for counsel to the evangelist regarding his personal relationship to health reform.]

## An Entering Wedge

**Opening Doors for Evangelism**—Nothing will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds, and will be a means of converting many to the truth.

The evangelist who is prepared to minister to a diseased body is given the grandest opportunity of ministering to the sinsick soul. Such an evangelist should be empowered to administer baptism to those who are converted and desire baptism.... Medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message....

Doors that have been closed to him who merely preaches the gospel will be opened to the intelligent medical missionary. God reaches hearts through the relief of physical suffering.—[Manuscript 58, 1901](#).

**The Great Entering Wedge**—I can see in the Lord's providence that the medical missionary work is to be a great entering wedge, whereby the diseased soul may be reached.—[Counsels on Health, 535 \(1893\)](#).

[514] **It Removes Prejudice**—Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes.... A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time.—[Counsels on Health, 497 \(1902\)](#).

**It Gives Access to Hearts**—Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives an opportunity to minister to their spiritual needs....

The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.—*An Appeal for the Medical Missionary College*, pp. 14, 15. (1902).

**Reformative Discourses**—I have been informed by my guide that not only should those who believe the truth practice health reform but they should also teach it diligently to others; for it will be an agency through which the truth can be presented to the attention of unbelievers. They will reason that if we have such sound ideas in regard to health and temperance, there must be something in our religious belief that is worth investigation. If we backslide in health reform we shall lose much of our influence with the outside world.

The discourses preached at our large gatherings should be of a reformative nature. All the talent possible should be employed to set it before the people.

Many are disgusted with the dry formalism which exists in the Christian world. Many are becoming infidels because they see the lack of true piety in those who profess to be Christians. A good work could be done to prepare the way for the introduction of the truth if decided testimonies were borne upon the health and temperance branch of the work....

[515]

The matter of presenting true principles of health and temperance must not be passed over as unessential; for nearly every family needs to be instructed on this point. Nearly every person needs to have his conscience aroused to become a doer of the Word of God, practicing self-denial, and abstaining from the unlawful indulgence of appetite. When you make the people intelligent concerning the principles of health reform you do much to prepare the way for the introduction of present truth. Said my Guide, “Educate, educate, educate.” The mind must be enlightened, for the understanding of the people is darkened. Satan can find access to the soul through perverted appetite, to debase and destroy it.—[Letter 1, 1875](#).

**Firmly Linked With Ministry of the Word**—The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord’s design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message.—[Medical Ministry, 259 \(1899\)](#).

**In Many Places**—As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed. We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation. This work will break down prejudice as nothing else can.—[Testimonies For The Church 9:211 \(1909\)](#).

[516] **Necessary to the Advancement of the Cause**—Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth.—[Testimonies For The Church 7:59 \(1902\)](#).

**It Opens Doors**—In every place the sick may be found, and those who go forth as workers for Christ should be true health reformers, prepared to give those who are sick the simple treatments that will relieve them, and then pray with them. Thus they will open the door for the entrance of the truth. The doing of this work will be followed by good results.—[Medical Ministry, 320 \(1911\)](#).

## The True Objective of Medical Evangelism

**Yields a Precious Harvest**—Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit of the Lord.—[The Review and Herald, September 7, 1905.](#)

**Comforting, Healing, and Relieving**—Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute.—[Letter 54, 1898.](#)

**The Pattern in Isaiah 58**—The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God.—[Manuscript 22, 1901.](#)

[517]

**Hearts Are Softened**—The world must have an antidote for sin. As the medical missionary works intelligently to relieve suffering and save life, hearts are softened. Those who are helped are filled with gratitude.

As the medical missionary works upon the body, God works upon the heart. The comforting words that are spoken are a soothing balm, bringing assurance and trust. Often the skilful operator will have an opportunity to tell of the work Christ did while He was upon this earth. Tell the suffering one the story of God's love.—[Manuscript 58, 1901.](#)

**Restoring Faith in God and Man**—Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith

in God nor confidence in man. As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the hungry, clothing the naked, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His Word is opened.

[518] As God's children devote themselves to this work, many will lay hold of the hand stretched out to save them. They are constrained to turn from their evil ways. Some of the rescued ones may, through faith in Christ, rise to high places of service, and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor; and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help.—[The Review and Herald, August 3, 1905.](#)

**The True Science of Medical Missionary Work**—The study of surgery and other medical science receives much attention in the world, but the true science of medical missionary work, carried forward as Christ carried it, is new and strange to the denominational churches and to the world. But it will find its rightful place when as a people who have had great light, Seventh-day Adventists awaken to their responsibilities and improve their opportunities.

Young men and young women must be fitted to engage in medical missionary work as physicians and nurses. But before these workers are sent into the field, they must give evidence that they have the spirit of service, that they are breathing a medical missionary atmosphere, that they are prepared for evangelical work.

Students should be prepared for pioneer missionary work. The medical missionaries who are sent to foreign countries should first receive a most careful education. They are Christ's ambassadors, and they are to work for Him with all the skill they have, praying fervently that the great Physician will pity and save by His miraculous power.—[Manuscript 33, 1901.](#)

[519] **True Medical Missionary Work**—The lesson that we need to learn is, What is true medical missionary work in practical gospel

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lines? Let us keep before the people everywhere the terms of eternal life, as given in the Word of God. Those who obey this Word, reverently giving God the honor that is due Him, will show in their practice that they have a knowledge of what constitutes true medical missionary work. Self is to be humbled, not exalted.... It is of great consequence that all who claim to understand gospel medical missionary work, teach the principles of truth.—[Manuscript 126, 1905](#).

## Relationship to Gospel Ministry

**Makes Evangelism Twice as Successful**—Some utterly fail to realize the importance of missionaries being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease.... A minister of the gospel, who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.—[Medical Ministry, 245 \(1901\)](#).

**Not to Be Divorced**—Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration.—[Testimonies For The Church 6:240, 241 \(1900\)](#).

[520] **The Lord's Plans for a United Work**—But the world's need today cannot be met fully by the ministry of God's servants who have been called to preach the everlasting gospel to every creature. While it is well, so far as possible, for evangelical workers to learn how to minister to the necessities of the body as well as of the soul, thus following the example of Christ, yet they cannot spend all their time and strength in relieving those in need of help. The Lord has ordained that with those who preach the Word shall be associated His medical missionary workers,—Christian physicians and nurses, who have received special training in the healing of disease and in soul winning.—[Counsels to Parents, Teachers, and Students, 468 \(1913\)](#).

**Medical Missionaries Are Evangelists**—Physicians should remember that they will often be required to perform the duties of a minister. Medical missionaries come under the head of evangelists. The workers should go forth two by two, that they may pray and consult together. Never should they be sent out alone. The Lord Jesus Christ sent forth His disciples two and two into all the cities of

Israel. He gave them the commission, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

We are instructed in the Word of God that an evangelist is a teacher. He should also be a medical missionary. But all are not given the same work. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"....

Those who labor in our conferences as ministers should become acquainted with the work of ministering to the sick. No minister should be proud that he is ignorant where he should be wise. Medical missionary work connects man with his fellow men and with God. The manifestation of sympathy and confidence is not to be limited by time or space.—[Medical Ministry, 249, 250 \(1901\)](#).

[521]

**Indifference Among Ministers**—There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work in accordance with the light which they have, and many of them are more advanced in the knowledge of practical work than are those who have had great light and opportunities.

The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us.—[Testimonies to Ministers and Gospel Workers, 416, 417 \(1898\)](#).

**The Conference President to Recognize It**—We now ask those who shall be chosen as presidents of our conferences to make a right beginning in places where nothing has been done. Recognize the medical missionary work as God's helping hand. As His appointed agency it is to have room and encouragement. Medical missionaries are to have as much encouragement as any accredited evangelist. Pray with these workers. Counsel with them if they need counsel. Do not dampen their zeal and energy. Be sure by your own consecration and devotion to keep a high standard before them. Laborers are greatly needed in the Lord's vineyard, and not a word of discouragement should be spoken to those who consecrate themselves to the work.—[Medical Ministry, 240, 241 \(1901\)](#).

[522] **The Conference Medical Missionary Secretary**—The medical missionary work is to be closely connected with the work of preaching. Men should be appointed to do this work who have shown themselves trustworthy, who are true to principle. In every conference one man should be set apart to have the oversight. He should be a man who gives evidence that he is conscientious, that he is straightforward when dealing with worldlings and those of our faith. He should be free from covetousness and selfishness.—[Letter 139, 1898](#).

**Caution Against an Independent Work**—As the medical missionary work becomes more extended, there will be a temptation to make it independent of our conferences. But it has been presented to me that this plan is not right. The different lines of our work are but parts of one great whole. They have one center....

In the work of the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Never should a sanitarium be established as an enterprise independent of the church. Our physicians are to unite with the work of the ministers of the gospel. Through their labors, souls are to be saved, that the name of God may be magnified....

God did not design that the medical missionary work should eclipse the work of the third angel's message. The arm is not to become the body. The third angel's message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in our institutions anything is placed above the third angel's message, the gospel is not there the great leading power.—[Testimonies For The Church 6:235-241 \(1900\)](#).

[523] **Medical Ministry Not to Take the Place of Evangelism**—Medical missionary work is not to take the place of the ministry of the Word. It is not to absorb the means which should be used to sustain the Lord's work in foreign fields. From wheresoever the money in the treasury shall come, it is the Lord's, and it is not to be used so largely in erecting buildings in America. The donations of the people are not to be sunk in lines of work which show little results. The truth is to be proclaimed, that the way of the Lord may be prepared. The trumpet must give no uncertain sound....

Medical missionary work must leave room for the ministry of the Word. Contempt is never to be expressed in regard to the promulgation of God's Word. The third angel's message must not be smothered to death.—[Manuscript 177, 1899](#).

**The Last Ministerial Work**—I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering....

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening....

It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus.—[Counsels on Health, 533 \(1901\)](#).

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## Simplicity of Method

**Christ Has Shown How to Help Humanity**—Read the record of how the Saviour fed the multitude with five loaves and two fishes.... This merciful provision for temporal need helped to fasten in the minds of the people the gracious words of truth which He had spoken....

In this miracle Christ has shown how medical missionary work is to be bound up with the ministry of the Word. His disciples are to take the bread of life and the water of salvation, and give it to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. Thus they do double service for the Master. The beauty and utility of the work we do for God consists in its symmetry and harmony and in its all-round adaptability and efficiency.—[Manuscript 5, 1901](#).

**Come Close to Suffering Humanity**—Christ has left us an example, that we should follow in His steps. He always drew near to the most needy, the most hopeless, and, attracted by His sympathy, they came close to Him. He assures every suffering, needy, sinful soul that he will never want for a great Physician to give him spiritual help. We stand too far away from suffering humanity. Let us draw nearer to Christ, that our souls may be filled with His grace, and with a desire to give this grace to others.—[Letter 17, 1903](#).

[525] **In Practical Lines**—We are to remember that the work of reaching souls cannot be confined to any one method. Gospel medical missionary work is to be carried forward, not in the precision of one man's lines, but in Christ's lines. All that is done is to bear the impress of the Holy Spirit. We are to work as Christ worked, in the same practical lines. Then we shall be safe.

The divine commission needs no reform. Christ's way of presenting truth cannot be improved upon. The worker who tries to bring in methods that will attract the worldly minded, supposing that this will remove the objections that they feel to taking up the cross,

lessens his influence. Preserve the simplicity of godliness.—[Letter 123, 1903](#).

**Prepared to Give Simple Treatments**—Let our ministers who have gained an experience in preaching the Word learn how to give simple treatments, and then go forth as medical missionary evangelists. Workers—gospel medical missionaries—are needed now.—[Manuscript 141, 1903](#).

**Teaching the Principles of Healthful Living**—Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and much of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility for the human habitation fitted up by their Creator as His dwelling place, and over which He desires them to be faithful stewards.

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,—methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.

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In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.

Encourage the people to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, an inestimable blessing.

Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is

great need, and the world is open for it.—[Counsels on Health, 389, 390 \(1914\)](#).

**To Instruct in Healthful Cookery**—Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods.

[527] Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, and showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind.—[Testimonies For The Church 9:161 \(1909\)](#).

**Importance of Cooking Schools**—Cooking schools are to be established in many places. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding. The word of the Lord is, “Forbid them not; for I will reveal Myself to them as their Instructor.” He will work with those who carry out His plans, teaching the people how to bring about a reformation in their diet by the preparation of healthful, inexpensive foods. Thus the poor will be encouraged to adopt the principles of health reform; they will be helped to become industrious and self-reliant.

It has been presented to me that men and women of capability were being taught of God how to prepare wholesome, palatable foods in an acceptable manner. Many of these were young, and there were also those of mature age. I have been instructed to encourage the conducting of cooking schools in all places where medical missionary work is being done. Every inducement to lead the people to reform must be held out before them. Let as much light as possible shine upon them. Teach them to make every improvement that they can in the preparation of food, and encourage them to impart to others that which they learn.—[Testimonies For The Church 7:113 \(1902\)](#).

[528] **Going From House to House to Teach Cooking**—Some should labor from house to house, giving instruction in the art of cooking wholesome foods. Many, many will be rescued from physi-

cal, mental, and moral degeneracy through the influence of health reform. These principles will commend themselves to those who are seeking for light; and such will advance from this to receive the full truth for this time.—[The Review and Herald, June 6, 1912.](#)

**Educate, Educate, Educate**—We must educate, educate, educate, pleasantly and intelligently. We must preach the truth, pray the truth, and live the truth, bringing it, with its gracious, health-giving influences, within the reach of those who know it not. As the sick are brought into touch with the Life-giver, their faculties of mind and body will be renewed. But in order for this to be, they must practice self-denial, and be temperate in all things. Thus only can they be saved from physical and spiritual death, and restored to health.

When the human machinery moves in harmony with the life-giving arrangements of God, as brought to light through the gospel, disease is overcome and health springs forth speedily. When human beings work in union with the Life-giver, who offered up His life for them, happy thoughts fill the mind. Body and mind and soul are sanctified. Human beings learn of the great Teacher, and all upon which they look ennobles and enriches the thoughts. The affections are drawn out in gladness and thankfulness to the Creator. The life of the man who is renewed in the image of Christ is as a light shining in darkness.—[Medical Ministry, 262, 263 \(1905\).](#)

**Broad Views of the Work**—There is a science in dealing with those who seem especially weak. If we would teach others, we ourselves must first learn of Christ. We need broad views, that we may do true medical missionary work....

We must exercise tact in dealing with those who seem to be ignorant and out of the way. By persevering effort in their behalf, we must help them to become useful in the Lord's work. They will respond readily to a patient, tender, loving interest. [529]

We are to co-operate with the Lord Jesus in restoring the inefficient and the erring to intelligence and purity. This work ranks equally in importance with the work of the gospel ministry.—[Medical Ministry, 208, 209 \(1905\).](#)

## **An Antitobacco and Temperance Message**

**Man has Sold His Reason**—Satan is taking the world captive through the use of liquor and tobacco, tea and coffee. The God-given mind, which should be kept clear, is perverted by the use of narcotics. The brain is no longer able to distinguish correctly. The enemy has control. Man has sold his reason for that which makes him mad. He has no sense of what is right. Yet the liquor curse is legalized, and works untold ruin in the hands of those who love to tamper with that which not only ruins the poor victim but his whole family.

The curse of liquor-drinking is demonstrated by the awful murders that take place. Intemperance is widespread. How much man's senses are perverted by intoxicating drugs it is impossible to say.—[Manuscript 11, 1899](#).

**An Important Duty**—Years ago we regarded the spread of the temperance principles as one of our most important duties. It should be so today.—[Medical Ministry, 266 \(1907\)](#).

[530] **Methods for Presenting the Temperance Message**—The subject of temperance should be strongly and clearly presented. Let the people be shown what a blessing the practice of health principles will be to them. Let them see what God designed men and women to become. Point to the great sacrifice made for the uplifting and ennobling of the human race. With the Bible in hand, present the requirements of God. Tell the hearers that He expects them to use the powers of mind and body in a way that will honor Him. Show them how the enemy is trying to drag human beings down by leading them to indulge perverted appetite.

Clearly, plainly, earnestly, tell them how thousands of men and women are using God's money to corrupt themselves and to make this world a hell. Millions of dollars are spent for that which makes men mad. Present this matter so clearly that its force cannot but be seen. Then tell your hearers of the Saviour, who came to this world to save men and women from all sinful practices. "God so loved the

world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

Ask those who attend the meetings to help you in the work that you are trying to do. Show them how evil habits result in diseased bodies and diseased minds—in wretchedness that no pen can describe. The use of intoxicating liquor is robbing thousands of their reason. And yet the sale of this liquor is legalized. Tell them that they have a heaven to win and a hell to shun. Ask them to sign the pledge. The commission of the great I AM is to be your authority. Have the pledges prepared, and present them at the close of the meeting.

One man should not try to do this work alone. Let several unite [531] in such an effort. Let them come to the front with a message from heaven, imbued with the power of the Holy Spirit. Let them draw with all their strength, with words made eloquent by the Spirit’s efficiency. Let them ask their hearers to assist in the work of warning the cities. Let men and women be shown the evil of spending money in indulgences that destroy the health of mind and soul and body....

Not by outward display, not by worldly patronage, is the kingdom of Christ established, but by the implanting of Christ’s nature in humanity through the work of the Holy Spirit. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Here is the only power that can work for the uplifting of humanity. And the human agency for the accomplishment of this work is the teaching and preaching of the Word of God.—[Manuscript 42, 1905](#).

**Experience in Helping Tobacco Users**—In Australia I met a man considered free from everything like intemperance, except for one habit. He used tobacco. He came to hear us at the tent, and one night after he went home, as he afterward told us, he wrestled against the habit of tobacco-using, and obtained the victory. Some of his relatives had told him that they would give him fifty pounds if he would throw away his tobacco. He would not do it. “But,” he said, “when you present the principles of temperance before us as you have done, I cannot resist them. You present before us the self-denial of One who gave His life for us. I do not know Him now, but I desire to know Him. I have never offered a prayer in my house. [532]

I have cast away my tobacco, but that is as far as I have gone.”

We prayed with him, and after we left him we wrote to him and later visited him again. He finally reached the point where he gave himself to God, and he is becoming the very pillar of the church in the place where he lives. He is working with all his soul to bring his relatives to a knowledge of the truth.—[The General Conference Bulletin, April 23, 1901.](#)

**Victory Through Faith**—In this work all classes will be reached. When the Holy Spirit works among us, souls who are unready for Christ’s appearing are convicted. Many come to our meetings and are converted who for years have not attended meetings in any church. The simplicity of the truth reaches their hearts. The tobacco devotees sacrifice their idol, and the liquor drinker his liquor. They could not do this if they did not by faith grasp the promises of God for the forgiveness of their sins. The truth as it is in the Word comes before high and low, rich and poor, and those who receive the message become workers with us and with God, and a strong force is raised up to labor harmoniously. This is our work.—[Manuscript 3, 1899.](#)

## Medical Evangelism in the Cities

**From City to City and Town to Town**—To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. How the people flocked to Him! From far and near they came for healing, and He healed them all. His fame as the Great Healer spread throughout Palestine, from Jerusalem to Syria. The sick came to the places through which they thought He would pass, that they might call on Him for help, and He healed them of their diseases. Hither, too, came the rich, anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick—the King of glory in the lowly garb of humanity.—[The Review and Herald, July 23, 1914.](#) [533]

**God's Call Today**—God is calling not only upon ministers, but also upon physicians, nurses, colporteurs, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the Word of God and who know the power of His grace, to consider the needs of the unwarned cities. Time is rapidly passing, and there is much to be done. Every agency must be set in operation, that present opportunities may be wisely improved.—[The Acts of the Apostles, 158, 159 \(1913\).](#)

**A Door of Entrance to City Homes**—The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message.—[Counsels on Health, 556 \(1906\).](#)

**In Every City Effort**—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 the truth wisely in clear, simple lines.—[Medical Ministry, 304 \(1910\).](#)

[534] **Far Behind in the Work**—We are far behind in doing the work that should have been done in these long-neglected cities. The work will now be more difficult than it would have been a few years ago. But if we take up the work in the name of the Lord, barriers will be broken down, and decided victories will be ours.

In this work physicians and gospel ministers are needed. We must press our petitions to the Lord, and do our best, pressing forward with all the energy possible to make an opening in the large cities. Had we in the past worked after the Lord's plans, many lights would be shining brightly that are going out.—[Medical Ministry, 301, 302 \(1909\)](#).

**Health and Temperance Messages to Masses**—There is a great work to be done in bringing the principles of health reform to the notice of the people. Public meetings should be held to introduce the subject, and schools should be held in which those who are interested can be told more particularly about our health foods and of how a wholesome, nourishing, appetizing diet can be provided without the use of meat, tea, or coffee....

Press home the temperance question with all the force of the Holy Spirit's unction. Show the need of total abstinence from all intoxicating liquor. Show the terrible harm that is wrought in the human system by the use of tobacco and alcohol. Explain your methods of giving treatment. Let the talks given be such as will enlighten your hearers. God has mercy on the unrighteous. This service will be an opportunity to tell what health reform really is.—[Letter 343, 1904](#).

[535] **Sanitariums Near Important Cities**—The Lord has shown me that there should be sanitariums near many important cities.... Suitable places must be provided to which we can bring the sick and suffering away from the cities, who know nothing of our people, and scarcely anything of Bible truth. Every effort possible is to be made to show the sick that disease may be cured by rational methods of treatment, without having recourse to injurious drugs. Let the sick be separated from harmful surroundings and associations, and placed in our sanitariums, where they can receive treatment from Christian nurses and physicians, and thus they become acquainted with the Word of God.—[Letter 63, 1905](#).

**Planting Bases for the Message**—It is the Lord's desire that renewed efforts shall be put forth in many places, and small plants be established. A work is to be done that is to open the way for the advancement of the truth, and that will increase the faith of souls....

There are many fields to be worked, and calculations should not be made to plant many large interests in a few favored localities. The Lord has instructed me that we are not to make many large centers; for in every field there should be facilities for the successful carrying on of the work. For this reason a few large institutions should not be allowed to exhaust all the income of means. In small and large cities, and in settlements that lie outside the cities, there should be maintained small centers where faithful watchmen are stationed who will labor for souls. Wherever the missionary worker goes, there should follow his efforts the establishment of some small plant that the advance of the work may be hastened. When God's servants do their work faithfully, Providence will open the way for these facilities in many places.

In the highways and the byways efforts are to be put forth. We are not developing the work according to the best plans. We should plan to divide and subdivide our working forces, that we may work new fields. [Letter 30, 1911](#).

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**Cities in Many Lands**—Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known. Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth. Health literature must be circulated in many lands. Our physicians in Europe and other countries should awake to the necessity of having health works prepared by men who are on the ground and who can meet the people where they are with the most essential instruction.—[Testimonies For The Church 7:59 \(1902\)](#).

## Institutional Evangelism

**Established to Promote the Gospel Message**—To preach the gospel means much more than many realize. It is a broad, far-reaching work. Our sanitariums have been presented to me as most efficient mediums for the promotion of the gospel message.—[Manuscript 5, 1908](#).

[537] **To Bring Health to the Soul**—Some will be attracted by one phase of the gospel, and some by another. We are instructed by our Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitariums are to help to make up the number of God's people. We are not to establish a few mammoth institutions; for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places.—[Medical Ministry, 327 \(1905\)](#).

**To Make the Gospel Attractive**—Those who are connected with our sanitariums are to be educators. By pleasant words and kindly deeds they are to make the gospel attractive. As followers of Christ, they should seek to make the most favorable impression of the religion they profess, and to inspire noble thoughts. Some will be affected by their influence for time and for eternity.

In the work of helping others, we may gain most precious victories. We should devote ourselves with untiring zeal, with earnest fidelity, with self-denial, and with patience, to the work of helping those who need to develop. Kind, encouraging words will do wonders. There are many who, if a constant, cheerful effort is put forth in their behalf, without faultfinding or chiding, will show themselves susceptible of improvement. The less we criticize others, the greater will be our influence over them for good. To many, frequent, positive admonitions will do more harm than good. Let Christlike kindness be enjoined upon all.—[Medical Ministry, 208, 209 \(1905\)](#).

**The Great Objective**—The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that

these institutions are established. The sick and the afflicted, coming to our sanitariums, are brought within reach of the gospel workers laboring there. Oh, what precious opportunities are thus offered to sow the seeds of truth.—[Letter 213, 1902](#).

**Presenting the Message Judiciously**—Let the spiritual atmosphere of these institutions be such that men and women who are brought to the sanitariums to receive treatment for their bodily ills shall learn the lesson that their diseased souls need healing.... [538]

Simple, earnest talks may be given in the parlors, pointing the sufferers to their only hope for the salvation of the soul. These religious meetings should be short and right to the point, and they will prove a blessing to the hearers. The word of Him who founded the world in six days, and on the seventh “rested and was refreshed,” should be effectively brought before the mind....

Publications containing the precious truths of the gospel should be in the rooms of the patients, or where they can have easy access to them. There should be a library in every sanitarium, and it should be supplied with books containing the light of the gospel. Judicious plans should be laid that the patients may have constant access to reading matter that contains the light of present truth....

Let our sanitariums become what they should be—homes where healing is ministered to sin-sick souls. And this will be done when the workers have a living connection with the Great Healer.—[Manuscript 5, 1908](#).

**Workers Who Can Give Spiritual Help**—In our sanitariums, of all places in the world, we need soundly converted physicians and wise workers—men and women who will not urge their peculiar ideas upon the sick, but who will present the truths of the Word of God in a way that will bring comfort and encouragement and blessing to the patients. This is the work for which our sanitariums are established—to correctly represent the truths of the Word of God and to lead the minds of men and women to Christ.

Let the religious services held each day be short but educational in character. Present the Bible and its Author, the God of heaven and earth, and Christ the Son, the great gift of God to the world. Tell the patients how the Saviour came to the earth to reveal the love of God for men. Present before them His great sacrifice in thus coming here to live and die. Let it be known that through faith in Christ every [539]

sinful human being may become a partaker of the divine nature, and learn to co-operate with God in the work of salvation.—[Medical Ministry, 208 \(1909\)](#).

**Removing Prejudice**—The instruction given to the patients in our sanitariums is not to be presented in the form of laws that must be obeyed. The word was spoken: “Everything that can be done is to be done to bring the sick and afflicted to the way of truth and righteousness. Medical missionary work is one means of doing this. We do not know how much prejudice is removed as people are brought in contact with true medical missionary workers. As physicians and nurses strive to do for the suffering the work that Christ did when He was upon this earth, the truth for this time will find access to minds and hearts”....

The evening seasons of worship at our sanitariums should be conducted in a way that will give opportunity for the asking of questions.—[Letter 213, 1902](#).

**Doctrinal Questions**—The sanitarium parlor, where are gathered a promiscuous crowd of patients, is not the place to talk upon doctrinal subjects. Let our consistent lives win confidence and awaken a desire to know why we believe as we do. Then invite those who inquire to attend the Sabbath meetings.—[Manuscript 53, 1899](#).

[540] **A Wise Restraint**—You have an important work to do in the sanitariums. In your work for the patients, do not allow them to receive an impression that you are intensely anxious for them to understand and to accept our faith. It is natural that there should be an intense fervency to this end. But often a wise restraint is necessary. In some cases the words that might seem appropriate would do grave injury, and close a door that might have opened wider.

Manifest tender love, and exercise judicious forbearance. If you see a good opportunity to make a sharp point in argument, it is better often to forbear. Do not on all occasions present the strongest proofs you know; for this would arouse a suspicion that you were trying merely to convert your hearer to the Seventh-day Adventist faith.

The simple Word of God has great power to convince of the truth. Let the Word speak and do its work. Let there be wise restraint in evangelistic effort. Do not force the presentation of a testing point.

Wait till inquiries are made. Let your example teach. Let the words and works show that you believe the words of the living Teacher.—[Letter 308, 1906.](#)

**A Tactful Approach**—The living truth of God is to be made known in our medical institutions. This does not mean that the doctor or any of the workers are to introduce the truth to everyone. That is not the way to do. The truth can be presented without doing this. The nurses and workers are not to go to the patients, saying, We believe in the third angel's message. That is not their work, unless the patients desire to hear, unless their objections have been removed, and their hearts have been softened.

Act so that the patients will see that Seventh-day Adventists are a people who have common sense. Act so that they will feel that the institution is a restful place. Bible truth is to be presented, but special points of the truth are not to be brought out before all the patients. If they ask you questions, give them the reasons of your faith. In this way light will shine forth. [541]

Patients may be asked to attend our meeting, and there they will hear the truth, knowing at the same time that it is not pressed upon them. Then when they leave the sanitarium and hear people saying, I do not want to go there to be made a Seventh-day Adventist, they will tell them that the workers at the sanitarium press the truth upon no one.

It will be impossible to keep patients from inquiring in regard to our faith. There are those who hunger and thirst for truth, and such ones will find it. That is why we want our institution established at once.—[Manuscript 111, 1899.](#)

**The Witness of a Consistent Christian Life**—These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truth.

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Many suppose that appearance and style and pretense are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world.

Our work is to win men to belief of the truth, win by preaching and by example also, by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul.—[Letter 121, 1900](#).

**Not Words, but Deeds**—In regard to making known our faith no decided effort should be made to conceal it, and no unwise efforts put forth to make it prominent. Persons will come to the sanitarium who are in a favorable condition to be impressed by the truth. If they ask questions in regard to our faith, it would be proper to state what we believe, in a clear, simple manner. Indwelling godliness imparts a power to the conduct of the true believer that gives him an influence for the right.

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But in this matter we should act with discretion. There are conscientious persons who think it their duty to talk freely upon points of faith on which there is a difference of opinion, in a manner which arouses the combativeness of those with whom they converse. One such premature, injudicious effort may close the ears of one who otherwise would have heard patiently, but who will now influence others unfavorably. Thus spring up the roots of bitterness, whereby

many are defiled. Through the indiscretion of one, the ears and hearts of many may be closed to the truth.

It is a fact that is known to all that the zealous religionists of the different sects have cultivated and manifested very little candor in their estimation of those who differ with them on religious subjects. Those of this class expect to meet the same unreasonable spirit among Seventh-day Adventists, and then put on their armor, prepared to resist anything that will reflect on their peculiar views.

In times past some in the sanitarium have felt it their duty to introduce the Sabbath question in all places. They have urged it upon the patients with earnestness and persistency. To such the angels of God would say, Not *words*, but *deeds*. The daily life tells much more than any number of words. A uniform cheerfulness, tender kindness, Christian benevolence, patience, and love will melt away prejudice, and open the heart to the reception of the truth. Few understand the power of these precious influences.—[Manuscript 53, 1899](#).

## The Consecrated Physician and the Missionary Nurse

**Christian Physicians and Nurses**—The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.—[Medical Ministry, 240 \(1908\)](#).

**Luke an Example**—In our work today the ministry of the Word and medical missionary work are to be combined.

[544] Luke is called “the beloved physician.” Paul heard of his skill as a physician, and he sought him out as one to whom the Lord had entrusted a special work. He secured his co-operation in his work. After a time he left him at Philippi. Here Luke continued to labor for several years, doing double service as a physician and a gospel minister. He was indeed a medical missionary. He did his part, and then besought the Lord to let His healing power rest upon the afflicted ones. His medical skill opened the way for the gospel message to find access to hearts. It opened many doors for him, giving him opportunity to preach the gospel among the heathen....

It is the divine plan that we shall work as the disciples worked. Connected with the divine Healer, we may do great good in the world. The gospel is the only antidote for sin. As Christ’s witnesses we are to bear testimony to its power. We are to bring the afflicted ones to the Saviour. His transforming grace and miracle-working power will win many souls to the truth. His healing power, united with the gospel message, will bring success in emergencies. The Holy Spirit will work upon hearts, and we shall see the salvation of God. In a special sense the healing of the sick is our work....

The lapse of time has wrought no change in Christ’s parting promise. He is with us today as He was with the disciples, and He will be with us “unto the end.” Christ ordained that a succession of men should proclaim the gospel, deriving their authority from Him, the great Teacher.—[Letter 134, 1903](#).

**Public Lectures by Physicians**—One who is a physician and a religious teacher will find a work to do that will result in the salvation of souls. The form of sound words in religious teaching, sustained by a “Thus saith the Lord,” will have a saving influence. A physician can so express himself that he will be invited to speak before various companies, and will be received. As a teacher, a physician can watch his opportunities, for the Word of God is to go freely.—[Letter 4, 1910](#).

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**Singular Opportunities of Missionary Nurses**—In every place where the truth is presented, earnest efforts should be made from the first to preach the gospel to the poor and to heal the sick. This work, faithfully done, will add to the church many souls of such as shall be saved.

Those who engage in house-to-house labor will find opportunities for ministry in many lines. They should pray for the sick, and should do all in their power to relieve them from suffering. They should work among the lowly, the poor, and the oppressed. We should pray for and with the helpless ones who have not strength of will to control the appetites that passion has degraded. Earnest, persevering effort must be made for the salvation of those in whose hearts an interest is awakened. Many can be reached only through acts of disinterested kindness. Their physical wants must first be relieved. As they see evidence of our unselfish love, it will be easier for them to believe in the love of Christ.

Missionary nurses are best qualified for this work; but others should be connected with them. These, although not specially educated and trained in nursing, can learn from their fellow workers the best manner of labor.—[Testimonies For The Church 6:83, 84 \(1900\)](#).

**Reaching the Higher Classes**—Physicians whose professional abilities are above those of the common worker, should be engaged in the service of God in large cities. They should seek to reach the higher classes....

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Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow laborers. This kind of medical work, combined with ministerial work, is not to be limited to the poorer classes. The higher classes have been strangely passed by. In the higher walks of life will be found many

who will respond to the truth because it is consistent, bearing the stamp of the high character of the gospel. Not a few men of ability will enter energetically into the work. Using their God-given talents, they will be producers, as well as consumers.

The faithful physician and the minister are engaged in the same work. They should work in complete harmony. They are to counsel together. By their unity they will bear witness that God has sent His only-begotten Son into the world to save all who will believe in Him as their personal Saviour.—[Manuscript 79, 1900](#).

**Spiritual Ministry of Physician**—The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice. No selfish motive should be allowed to draw the worker from his post of duty. We are living in a time of solemn responsibilities; a time when consecrated work is to be done. Let us seek the Lord diligently and understandingly.—[Manuscript 5, 1908](#).

## Balancing Cautions

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**Our Threefold Ministry**—God works by means of instruments, or second causes. He uses the gospel ministry, medical missionary work, and the publications containing present truth to impress hearts. All are made effectual by means of faith. As the truth is heard or read, the Holy Spirit sends it home to those who hear and read with an earnest desire to know what is right. The gospel ministry, medical missionary work, and our publications are God’s agencies. One is not to supersede the other.—[Letter 54, 1903](#).

**Attach the Word “Medical”**—The work of the gospel ministry is not to decrease in efficiency, but is to increase until it becomes the great enlightening agency in our world. Everything possible should be done to send more laborers into the field. No influence should be exerted to turn young men aside from qualifying themselves for ministerial missionary work. To this we may attach the word “medical”; for it is essential that the gospel minister shall have a knowledge of disease and its causes. He should know how to give help to the sick. He should be able to teach the people how to treat the house we live in. This is a part of the gospel.—[Letter 123, 1900](#).

**Our Work as Distinctive as Muller’s**—God does not now lay upon His people the same work which was laid upon Muller. [George Muller, Bristol, England.] Muller did a noble work. But God has given His people a work to do after a different plan. To them He has given a message for the whole world. They are to enter territory after territory, and make aggressive warfare against soul-destroying sins.—[Letter 33, 1900](#).

**A Balanced Work—for Rich and Poor**—Of late [1899], a great interest has been aroused for the poor and outcast classes; a great work has been entered upon for the uplifting of the fallen and degraded. This in itself is a good work. We should ever have the spirit of Christ, and we are to do the same class of work that He did for suffering humanity. The Lord has a work to be done for the outcasts. There is no question but that it is the duty of some to

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labor among them, and try to save the souls that are perishing. This will have its place in connection with the proclamation of the third angel's message and the reception of Bible truth. But there is danger of loading down everyone with this class of work, because of the intensity with which it is carried on. There is danger of leading men to center their energies in this line, when God has called them to another work.

The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding how to work so as to accomplish the greatest amount of good. Not all are called to begin their work by laboring among the lowest classes. God does not require His workmen to obtain their education and training in order to devote themselves exclusively to these classes.

The working of God is manifest in a way which will establish confidence that the work is of His devising, and that sound principles underlie every action. But I have had instruction from God that there is danger of planning for the outcasts in a way which will lead to spasmodic and excitable movements. These will produce no really beneficial results. A class will be encouraged to do a kind of work which will amount to the least in strengthening all parts of the work by harmonious action.

[549] The gospel invitation is to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people. The Lord bids us, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." He says, "Begin in the highways; thoroughly work the highways; prepare a company who in unity with you can go forth to do the very work that Christ did in seeking and saving the lost."

Christ preached the gospel to the poor, but He did not confine His labors to this class. He worked for all who would hear His Word—not only the publican and the outcasts, but the rich and cultivated Pharisee, the Jewish nobleman, the centurion, and the Roman ruler. This is the kind of work I have ever seen should be done. We are not to strain every spiritual sinew and nerve to work for the lowest classes, and make that work the all in all. There are others whom we must bring to the Master, souls who need the truth, who are bearing

responsibilities, and who will work with all their sanctified ability for the high places as well as for the low places.

The work for the poorer classes has no limit. It can never be got through with, and it must be treated as a part of the great whole. To give our first attention to this work, while there are vast portions of the Lord's vineyard open to culture and yet untouched, is to begin in the wrong place. As the right arm is to the body, so is the medical missionary work to the third angel's message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the great burden of our mission.—[Medical Ministry, 311, 312 \(1899\)](#).

**A Proportionate Work**—The medical missionary work must not become disproportionate. It must be a work that is in order with the rest of the work.—[Letter 38, 1899](#). [550]

**Health of Workers**—Those who put their whole souls into the medical missionary work, who labor untiringly, in peril, in privation, in watchings oft, in weariness, and painfulness, are in danger of forgetting that they must be faithful guardians of their own mental and physical powers. They are not to allow themselves to be overtaxed. But they are filled with zeal and earnestness, and they sometimes move unadvisedly, putting themselves under too heavy a strain. Unless such workers make a change, the result will be that sickness will come upon them, and they will break down.

While God's workers are to be filled with a noble enthusiasm, and with a determination to follow the example of the divine worker, the great Medical Missionary, they are not to crowd too many things into the day's work. If they do, they will soon have to leave the work entirely broken down because they have tried to carry too heavy a load. My brother, it is right for you to make the best use of the advantages given you of God in earnest effort for the relief of suffering and for the saving of souls. But do not sacrifice your health.

We have a calling as much higher than common, selfish interests as the heavens are higher than the earth. But this thought should not lead the willing, hard-working servants of God to carry all the burdens they can possibly bear, without periods of rest.

How grand it would be if among all who were engaged in carrying out God's wonderful plan for the salvation of souls, there were

[551] no idlers! How much more would be accomplished if everyone would say, “God holds me accountable to be wide awake, and to let my efforts speak in favor of the truth I profess to believe! I am to be a practical worker, not a day-dreamer.”—[Medical Ministry, 292, 293 \(1904\)](#).

**Section 17—Laboring for Special Classes** [552]

## Working for All Classes

**Preach the Truth to All Classes**—The gospel invitation is to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people.—[Medical Ministry, 312 \(1899\)](#).

**Give Them an Opportunity to Understand**—Let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's Messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time.—[The Review and Herald, November 25, 1890](#).

**A Saving Message for Every Soul**—Many have a deep sense of need—a need that earthly riches or pleasures cannot supply; but they know not how to receive that for which they are longing.

The gospel of Christ is from beginning to end the gospel of saving grace. It is a distinctive and controlling idea. It will be a help to the needy, light for the eyes that are blind to the truth, and a guide to souls seeking for the true foundation. Full and everlasting salvation is within the reach of every soul. Christ is waiting and longing to speak pardon, and impart the freely offered grace. He is watching and waiting, saying as He said to the blind man at the gate of Jericho, "What wilt thou that I should do unto thee?" I will take away thy sins; I will wash you in My blood.

In all the highways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless you as His laborers.—[Letter 60, 1903](#).

**Plans for the High Classes Will Reach All**—Bring your minds up to the greatness of the work. Your narrow plans, your limited ideas, are not to come into your methods of working. There must be reform on this point, and there will be more means brought in to enable the work to be brought up to the high and exalted position it should ever occupy. There will be men who have means who will

discern something of the character of the work, although they have not the courage to lift the cross and to bear the reproach that attends unpopular truth. First reach the high classes if possible, but there should be no neglect of the lower classes.

But it has been the case that the plans and the efforts have been so shaped in many fields that the lower classes only are the ones who can be reached. But methods may be devised to reach the higher classes who need the light of truth as well as the lower classes. These see the truth, but they are, as it were, in the slavery of poverty, and see starvation before them should they accept the truth. Plan to reach the best classes, and you will not fail to reach the lower classes. [Letter 14, 1887](#).

**Converted Talent and Influence**—God’s servants are not to exhaust their time and strength in work for those whose whole lifetime has been devoted to the service of Satan till the entire being is corrupted. As the outcasts come, and they will come, as they came to Christ, we are to forbid them not. But God calls for workers to reach those of the higher classes, who, if converted, could in turn work for those of their own standing. He desires to see converted talent and converted influence enlisted in His work. The Lord is working upon men and women of talent and influence, leading them to connect with those who are giving the last message of mercy to the world.—[Manuscript 6, 1902](#).

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**Paul’s Methods Reached All Nations and People**—Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles, before their own temple and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the whole Jewish economy in accordance with the truth.

Those of the disciples who carried the word of truth the widest were ready to stand the test of any interview with those who remained close at home. Here Christianity obtained a decided victory, and the high, elevated stand was taken by the converted Jews that Christianity and salvation were for all nations, tongues, and peoples upon the face of the earth.—[Letter 17, 1900](#).

## Reaching Men of Means and Influence

[555] **Give the Call to Leaders in Business and Government**—The call to be given “in the highways,” is to be proclaimed to all who have an active part in the world’s work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, physicians and teachers, lawyers and judges, public officers and businessmen, should be given a clear, distinct message.—[Testimonies For The Church 6:78 \(1900\)](#).

**Seek Out the Influential**—Those who belong to the higher ranks of society are to be sought out with tender affection and brotherly regard. Men in business life, in high positions of trust, men with large inventive faculties and scientific insight, men of genius, teachers of the gospel whose minds have not been called to the special truths for this time,—these should be the first to hear the call.—[Christ’s Object Lessons, 230 \(1900\)](#).

We talk and write much of the neglected poor: should not some attention be given also to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, I have been shown that most of this class are soul burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal effort in their behalf?—[Testimonies For The Church 6:78 \(1900\)](#).

**Workers of Intelligence to Reach Higher Classes**—There has not been the effort made that should have been made to reach the higher classes. While we are to preach the gospel to the poor, we are also to present it in its most attractive light to those who have

ability and talent, and make far more wise, determined, God-fearing efforts than have hitherto been made, to win them to the truth. [556]

But in order to do this all the workers will have to keep themselves up to a high level of intelligence. They cannot do this work and sink down to a low, common level, feeling that it does not much matter how they labor or what they say, since they are working for the poor and ignorant classes. They will have to sharpen up, and be armed and equipped in order to present the truth intelligently and to reach the higher classes. Their minds must rise higher, and show greater strength and clearness....

One reason why efforts have not heretofore been made for the higher classes as I have presented before you, is a lack of faith and real courage in God.—[Manuscript 14, 1887](#).

**With a Hook Properly Baited**—The intelligent, the refined, are altogether too much passed by. The hook is not baited to catch this class, and ways and methods are not prayerfully devised to reach them with truth that is able to make them wise unto salvation. Most generally the fashionable, the wealthy, the proud, understand by experience that happiness is not to be secured by the amount of money that they possess, or by costly edifices, and ornamental furniture and pictures. They want something they have not. But this class are attracted toward each other, and it is hard to find access to them; and because of this many are perishing in their sins who long for something that will give them rest and peace and quietude of mind. They need Jesus, the light of righteousness.

There is a certain round of labor performed in a certain way that leaves a large class untouched....

The rich left alone without any effort to save them become shut up more and more to their own ideas. Their own train of thoughts and associations lose eternity out of their reckoning. They grow more proud and selfish, hardhearted and unimpressible, suspicious that every one wants to get money, while the poor are envious of the rich, who need pity rather than to be envied. Bring these all under the power of saving truth, and the work of the upbuilding of the kingdom of God will go forward with much greater success.—[Manuscript 66, 1894](#). [557]

**Charmed by Scripture Truth**—Men in high positions of trust in the world will be charmed by a plain, straightforward, Scriptural statement of truth.—[Letter 111, 1904](#)

**Avoid Sharp Arguments**—Great men, learned men, can be reached better by the simplicity of a godly life than by all the sharp arguments that may be poured upon them. Good impressions will be given when religion is full of vitality which will give life and progress. Where the precious seed of truth finds lodgment in the heart, through the workings of the Spirit of Christ the receiver will discover the sinfulness of human passions, vanities, ignorance. All these must be cleansed from the soul temple and the grace of God become an abiding principle. Then all the principles of truth bloom in the garden of God—humility, meekness, patience, and love.—[Letter 6b, 1890](#).

**Present Truth in Figures and Parables**—The truth is to be presented in various ways. Some in the higher walks of life will grasp it as it is presented in figures and parables.—[Medical Ministry, 318 \(1905\)](#).

[558] **Drawn by the Simplicity of the Gospel**—Even the great men are more easily drawn by the simplicity of the gospel than by any effort made in human power. We need more of God and far less of self. God will work through the weakest human agent who is charged with His Spirit.—[Letter 72, 1899](#).

**The Talent of Intellect and Means**—We are to do special work for those who are in high positions of trust. The Lord calls upon those to whom He has entrusted His goods, to use in His service their talents of intellect and of means. Some will be impressed by the Holy Spirit to invest the Lord's means in a way that will advance His work. They will fulfill His purpose, by helping to create centers of influence in our large cities. Our workers should represent before these men a plain statement of our needs. Let them know what we need in order to help the poor and needy and to establish the work on a firm basis.—[Medical Ministry, 329 \(1900\)](#).

**Work for Men Like Cornelius**—From the case of Cornelius we may learn a lesson that we would do well to understand. The God of heaven sends His messengers to this earth to set in operation a train of circumstances which will bring Peter into connection with Cornelius, that Cornelius may learn the truth. Through angel

ministration Peter is brought into cooperation with the inquiring souls who have all things in readiness to hear the truth and receive advanced light....

The conversion of Cornelius and his household was only the first fruits of a harvest to be gathered in from the world. From this household a widespread work of grace was carried on in a heathen city.—[Letter 17, 1900](#).

There needs to be a waking up among God's people, that His work may be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of His people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen.... Come out of her, My people."

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The gospel is to be proclaimed in our cities. Men of learning and influence are to hear the message. Not only white men but colored men of ability are to accept the faith. These are to work for their own people, and they are to be supported in doing the work the Lord desires to have done.

Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into God's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done. Many are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the way that God designs it to be brought.

Into the busy world, filled with the din of commerce and the altercation of trade, where men were trying selfishly to get all they could for self, Christ came; and above the confusion, His voice, like the trump of God, was heard: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Christ points men to the nobler world, which they have lost out of their reckoning, and declares that the only city that will endure is the city whose builder and maker is God. He shows them the threshold of heaven, flushed with God's living glory, and assures them that the heavenly treasures are for those who overcome. He calls upon them

[560] to strive with sanctified ambition to secure the immortal inheritance. He urges them to lay up their treasure beside the throne of God. Then, instead of taxing themselves almost beyond endurance to gain earthly riches, they will work with all the powers of body and mind for Christ. By using their talent of means to win souls to Him, they will be doing a work of more importance than any other work in the world.

There are among the monied men of the world those who will heed the message of warning: “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”—[Letter 51, 1902](#).

**Kings and Governors Must Hear**—The light is to be brought before kings and before the great men of the earth, although they may receive it in the same manner in which Pharaoh received the testimony of the servants of the Lord, and asked, “Who is the Lord, that I should obey His voice?”

[561] Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have an opportunity to appear in the presence of their accusers to answer for themselves. They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible, if you are ready to give an answer to every man that asketh you of the hope that is in you with meekness and fear, your enemies will not be able to gainsay your wisdom.—[The Review and Herald, April 26, 1892](#).

**Warning National Leaders**—The rulers of the nations need to plant their feet upon the platform of eternal truth. They should not be allowed, because of ignorance, to build their houses on the sand. These men are not to be worshiped as gods. They are accountable to God for their course of action. To Him they must answer if they become a savor of death unto death to those who are under their jurisdiction.—[Letter 187, 1903](#).

**The Dangers of Prosperity**—In the history of men we learn how dangerous is prosperity. It is not the men who have lost their money and their property who are in the greatest danger, but those who have obtained a fortune and are placed in a high position. These need careful, earnest labor. Adversity may depress, but prosperity elevates to presumption.

Prayers are often requested for men and women in affliction, and this is as it should be; but the most earnest prayers should be solicited for those who are placed in a prosperous position. These men are in the greatest danger of losing the soul. In the valley of humiliation we can walk securely, while we reverence God and make Him our trust. On the lofty pinnacle, where praise is heard, where our wisdom and greatness are extolled, we need a special power, a special arm to sustain us.

This is the light in which we should regard those not of our faith. The men who are exalted and praised need greater help in the simplicity of Christ than they receive. They need more earnest, persevering prayer, that they may be saved from destruction.—[Letter 72, 1899](#).

## Ministers of Other Denominations

**Draw Near to Ministers of Other Faiths**—Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock.—[Testimonies For The Church 6:78 \(1900\)](#).

**Importance of Working for Other Ministers**—The wisest, firmest labor should be given to those ministers who are not of our faith. There are many who know no better than to be misled by ministers of other churches. Let faithful, God-fearing, earnest workers, their life hid with Christ in God, pray and work for honest ministers who have been educated to misinterpret the Word of Life.

Our ministers are to make it their special work to labor for ministers. They are not to get into controversy with them, but, with their Bible in their hand, urge them to study the Word. If this is done, there are many ministers now preaching error, who will preach the truth for this time.—[Letter 72, 1899](#).

**Why Should They Be Neglected?**—Much has been lost by our people through following such narrow plans that the more intelligent, better-educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence—some stray offshoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work.

[563] It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents entrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to gain these souls, who, if truly converted, will be

polished instruments in the hands of God to reach others? ... If we can win to Christ and the truth souls to whom God has entrusted large capabilities, our influence will, through them, be constantly extending, and will become a far-reaching power for good.

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it.—[The Review and Herald, November 25, 1890.](#)

**Not All Will Accept Truth**—After the most earnest efforts have been made to bring the truth before those whom God has entrusted with large responsibilities, be not discouraged if they reject the truth. They did the same in the days of Christ. Be sure to keep up the dignity of the work by well-ordered plans and a godly conversation. Do not think you have elevated the standard too high.—[Letter 12, 1887.](#)

**Speaking in Other Churches**—You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, “Be ye therefore wise as serpents, and harmless as doves.” Do not arouse the malignity of the enemy by making denunciatory speeches. Thus you will close doors against the entrance of truth. Clear-cut messages are to be borne. But guard against arousing antagonism. There are many souls to be saved. Restrain all harsh expressions. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and good will to men. Wonderful are the results we shall see if we enter into the work imbued with the Spirit of Christ. Help will come in our necessity if we carry the work forward in righteousness, mercy, and love. Truth will triumph, and bear away the victory.—[Manuscript 6, 1902.](#)

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## Laboring for the Middle Class

**A Group More Easily Reached**—Then there is another class more easily reached. Many of them are more worthy than the wealthiest, for those who are rich have not all obtained their riches by the strictest principles of integrity. There are those who would not sacrifice principle or strict honesty to possess any amount of means. This is the class that if the truth were presented to them in wisdom would receive it, and be reliable workers together with God. The laborer through the wisdom given of God will work in such a way as to draw these parties together in Christ Jesus.—[Manuscript 66, 1894.](#)

[565] **How Can We Reach Them?**—And how can we reach the common people? Christ tried to work with the highest dignitaries of the nation. But they would not receive Him, because He told them the truth. They had exalted ideas of their own piety. They would not be instructed. They thought their work was to instruct others, not to be instructed themselves. But of the poor the Scriptures testify, “The common people heard Him gladly.” “Thou, O God, hast prepared of Thy goodness for the poor.” “The Lord gave the word: great was the company of those that published it.”—[Manuscript 125, 1897.](#)

**Christ Met Their Minds**—We may do much in a short time if we will work as Christ worked. We may reflect with profit upon His manner of teaching. He sought to meet the minds of the common people. His style was plain, simple, comprehensive. He took His illustrations from the scenes with which His hearers were most familiar. By the things of nature He illustrated truths of eternal importance, thus connecting heaven and earth.—[Manuscript 24, 1903.](#)

**Study Christ’s Simplicity**—The Saviour came “to preach the gospel to the poor.” In His teaching He used the simplest terms and the plainest symbols. And it is said that “the common people heard Him gladly.” Those who are seeking to do His work for this time

need a deeper insight into the lessons He has given.—[The Ministry of Healing, 443 \(1905\)](#).

**Lord's People Mainly Common People**—The Lord's people are mainly made up of the poor of this world, the common people. Not many wise, not many mighty, not many noble are called. God hath "chosen the poor of this world." "The poor have the gospel preached to them." The wealthy are called, in one sense; they are invited, but they do not accept the invitation. But in these wicked cities the Lord has many who are humble and yet trustful.—[Manuscript 17, 1898](#).

**If God's Light Is Cherished**—There is no caste with God. He [566] ignores everything of the kind. All souls are of value with Him. Laboring for the salvation of the soul is employment worthy of the highest honor. It matters not what may be the form of our labor, or among what class, whether high or low. In God's sight these distinctions will not affect its true worth. The sincere, earnest, contrite soul, however ignorant, is precious in the sight of the Lord. He places His own signet upon men, judging, not by their rank, not by their wealth, not by their intellectual greatness, but by their oneness with Christ. The unlearned, the outcast, the slave, if he has made the most of his opportunities and privileges, if he has cherished the light given him of God, has done all that is required. The world may call him ignorant, but God calls him wise and good, and thus his name stands registered in the books of heaven. God will fit him up to do Him honor, not only in heaven, but on the earth.—[Gospel Workers, 332 \(1915\)](#).

## Working for Fallen Humanity

**Fallen Humanity Our Field**—The indolent, the tobacco devotees, and liquor drinkers are many. But the truth must go to them. It has worked wonders in this very place [Australia], and will still do great things. Our faith in the Lord Jesus Christ and in present truth must not abide alone with those who receive Christ. Christ died to save the world, and we are to work more zealously in acting our part. We are to look upon fallen humanity as our field. God cares for them.... Not one soul is to be left in darkness.—[Letter 76, 1899.](#)

[567]

**Some Degraded Rich to Be Saved**—Our large cities are fast reaching the condition represented by the condition of the world before the flood, when “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” God-dishonoring sins are practiced by people living in lordly homes; but some of these very people, under the preaching of the last testing message, will be convicted and converted.

From His inexhaustible store of grace, God can endow all who come to Him. Looking upon humanity, fallen and degraded, He declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the special truths for this time will feel the conviction of the Spirit as they listen to the message of startling importance....

God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say, “Yea,” where once they said, “Nay.” Some who were once enemies will become valuable helpers, advancing the work with their means and their influence.—[The Review and Herald, September 30, 1902.](#)

**Work for the Fallen**—Nothing will or ever can give character to the work in the presentation of truth as that of helping the people just where they are, as this Samaritan work. A work properly conducted to save poor sinners that have been passed by the churches will be the

entering wedge where the truth will find standing room. A different order of things needs to be established among us as a people, and in doing this class of work there would be created an entirely different atmosphere surrounding the soul of the workers, for the Holy Spirit communicates to all those who are doing God's service, and those who are worked by the Holy Spirit will be a power for good in lifting up, strengthening, and saving the souls that are ready to perish.—[Manuscript 14a, 1897](#).

[568]

**To Keep People From Becoming Abandoned**—We are to use our means and our talents of influence in proclaiming the truth that will keep people from becoming abandoned. If we will take up the work the Lord has given us to do, the truth will reach many of this class in various ways. But we are not to neglect the lines of work that the Lord has especially directed us to carry forward. All classes are to be reached.

If those who labor for the abandoned and fallen would work in the fear of the Lord, striving to make those for whom they labor understand what is truth, many of these outcasts would be distinguished as children of God.—[Letter 143, 1904](#).

**Selection of Workers for the Outcasts**—Great care should be taken in working for the outcasts. Neither young men nor young women should be sent into the lowest places of our cities. The sight of the eyes and the hearing of the ears of young men and women should be kept from evil. There is much that the youth can do for the Master. If they will watch and pray and make God their trust, they will be prepared to do various kinds of excellent work under the supervision of experienced laborers.—[Medical Ministry, 312 \(1901\)](#).

## The Stranger in Our Midst

**Reaching All Nationalities, Ranks, and Creeds**—Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and national benefit of the gifts of heaven, and to exclude the rest of God’s family in the world. [569] But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.—[The Ministry of Healing, 25 \(1905\)](#).

**Strangers in a Strange Land**—In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. They do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. They are pressed with suffering, want, unbelief, despondency. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. He is offering them the apples of Sodom, that will turn to ashes upon their lips. They are spending their money for that which is not bread, and their labor for that which satisfieth not.—[Christ’s Object Lessons, 232, 233 \(1900\)](#).

**God’s Purpose for the Strangers in Our Land**—While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. God’s people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by.

[570] It is well that those in responsibility are now planning wisely to proclaim the third angel’s message to the hundreds of thousands of

foreigners in America. God desires His servants to do their full duty toward the unwarned millions of the cities, and especially toward those who have come to these cities in our land from the nations of earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time.

Great benefits would come to the cause of God in the regions beyond if faithful effort were put forth in behalf of the foreigners in the cities of our homeland. Among these men and women are some who, upon accepting the truth, could soon be fitted to labor for their own people in this country and in other countries. Many might return to the places from which they came, in the hope of winning their friends to the truth. They could search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message.—[The Review and Herald, October 29, 1914.](#)

**A Means of Extending the Work to All Nations**—God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America than has been done in the past.... As I have testified for years, if we were quick in discerning the opening providences of God, we should be able to see in the multiplying opportunities to reach many foreigners in America a divinely appointed means of rapidly extending the third angel's message into all the nations of earth. God in His providence has brought men to our very doors and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues.

There is a great work before us. The world is to be warned. The truth is to be translated into many languages, that all nations may enjoy its pure, life-giving influence. This work calls for the exercise of all the talents that God has entrusted to our keeping—the pen, the press, the voice, the purse, and the sanctified affections of the soul. Christ has made us ambassadors to make known His salvation to the children of men; and if we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace.—[The Review and Herald, October 29, 1914.](#)

[571]

**Within the Shadow of Our Doors**—The message must be given to the thousands of foreigners living in these cities in the home field....

Who feels heavily burdened to see the message proclaimed in Greater New York and in the many other cities as yet unworked? Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors—in the cities of California, New York, and many other States....

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church.—[Testimonies For The Church 8:34-36 \(1904\)](#).

[572] We rejoice that the efforts put forth by the pioneer workers among foreign nationalities in the United States and Canada have borne a rich harvest of souls.—[The Review and Herald, October 29, 1914](#).

**City Bases for Foreign Work**—We drove out to see the newly established Swedish Mission on Oak Street [in Chicago]. There we were shown a building which our Swedish brethren, under the leadership of Elder -----, have recently purchased for the headquarters of their work in Chicago. The building presents a good appearance. In the basement they have a well-equipped vegetarian restaurant. On the first floor there is a pleasant, commodious hall for meetings, comfortably seated for a congregation of about one hundred and fifty, and the two upper stories are rented to lodgers. I was indeed glad to see this evidence of progress in the Swedish work in Chicago.

There is a great work to be done for the people of all nations in the large cities in America, and such rallying points as this may be a great help in the matter of gaining the attention of the people, and in the training of workers. In every large city of America there are people of different nationalities, who must hear the message for this time. I long to see evidence that the lines of work which the Lord has

marked out are being disinterestedly taken up. A work similar to that which is being done in Chicago for the Swedish people should be done in many places.—[The Review and Herald, February 9, 1905.](#)

**Careful Methods to Be Employed**—There is one man who has been laboring in -----, ... and we labored with him, and sought most earnestly to help him to take hold of the work, not as a fighter, contending and debating, as was his habit, driving people away from the truth rather than into it. He saw we talked the truth, not with storm; not pelting the people with denunciations like hailstones....

This brother ... said he had received much light, and would labor in altogether a different manner than he had done. The \_\_\_\_\_ are an excitable people. They will bring every power to bear suddenly, and under great excitement will exclaim, “Is this so? What will you do? Will you keep the Sabbath? *Say Yes or No*“! They are as sharp as a razor, [and] cut off the ears of the people, ... and that is the end of the business so far as converting them to the truth is concerned.

[573]

Now we have to work with these men who are really intelligent, just as we worked with them one by one in the infancy of the Seventh-day Adventist work; separating from these precious souls their unsanctified ways and manners; talking to them about Jesus, His great love, His meekness, His lowliness, His self-denial. These rough stones we bring if possible into the workshop of God where they will be hewed and squared, and all the rough edges removed, and they be polished under the divine hand until they will make precious stones in the temple of God and shall be living stones emitting light. Thus they may grow up into a holy temple for God.—[Letter 44, 1886.](#)

**Publications in Every Language**—To give *all nations* the message of warning—this is to be the object of our efforts....From city to city, and from country to country, they are to carry the publications containing the promise of the Saviour’s soon coming. These publications are to be translated into every language; for to all the world the gospel is to be preached.—[The Review and Herald, February 9, 1905.](#)

## Reaching Catholics

[574] **Guarding Our Approaches**—We should not, upon entering a place, build up unnecessary barriers between us and other denominations, especially the Catholics, so that they shall think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them.... From that which God has shown me, a great number will be saved from among the Catholics.—[Manuscript 14, 1887](#).

**A Cautious Work**—Be cautious in your labors, brethren, not to assail the prejudices of the people too strongly. There should be no going out of the way to attack other denominations; for it only creates a combative spirit and closes ears and hearts to the entrance of the truth. We have our work to do, which is not to tear down but to build up. We are to repair the breach that has been made in the law of God. It is the nobler work to build up, to present the truth in its force and power and let it cut its way through prejudice and reveal error in contrast with truth.

There is danger that our ministers will say too much against the Catholics and provoke against themselves the strongest prejudices of that church. There are many souls in the Roman Catholic faith who are looking with interest to this people; but the power of the priest over his charges is great, and if he can prejudice the people by his stay-away arguments, so that when the truth is uttered against the fallen churches they may not hear it, he will surely do it. But as laborers together with God, we are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy.—[Letter 39, 1887](#).

[575] **Avoid Unkind Thrusts**—Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things

that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat....

It is true that we are commanded to “cry aloud, spare not, lift up the voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” [Isaiah 58:1](#). This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf. Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibility, are in greater danger and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others. Do not censure others; do not condemn them.—[Testimonies For The Church 9:241-244 \(1909\)](#).

**Shutting the Door in Their Faces**—Preach the truth, but restrain the words which show a harsh spirit; for such words cannot help or enlighten anyone. The *Echo* is a paper that should be circulated largely. Do not do anything that would hinder its sale. There is no reason why it should not be as a light shining in a dark place. But for Christ’s sake heed the admonitions which have been given in regard to making scathing remarks about the Catholics. Many Catholics read the *Echo*, and among the number there are honest souls who will accept the truth. But there is such a thing as shutting the door in their faces as they are about to enter. Put more cheering testimonies of thanksgiving into the *Echo*. Do not hedge up its way, and prevent it from going to all parts of the world by making it a medium for hard expressions. Satan rejoices when one word of bitterness is found on its pages.—*Counsels to Editors*, p. 45. (1896).

[576]

**Expose Fallacy by Presenting Truth**—Decided proclamations are to be made. But in regard to this line of work, I am instructed to say to our people: Be guarded. In bearing the message, make no personal thrusts at other churches, not even the Roman Catholic Church. Angels of God see in the different denominations many who can be reached only by the greatest caution. Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the “mysteries of iniquity.” Upon these themes silence is eloquence. Many are deceived. Speak the truth in tones and words of love. Let Christ Jesus be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving someone a thrust. That thrust may do much harm and no good. It may quench conviction in many minds. Let the Word of God, which is the truth, tell the story of the inconsistency of those in error.

[577] People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present the evidences of truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of Righteousness.—[Manuscript 6, 1902](#).

**We May Have Less to Say**—There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the Papacy, but we should call attention to what the prophets and apostles have written under the inspiration of the Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy, and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord God of heaven and His law are to be exalted.—*Counsels to Editors*, pp. 45, 46. (1896).

**Pictured Truth Appeals to Catholics**—Elder S is arousing a good interest by his meetings. People of all classes come out to hear, and to see the life-size images that he has of the beasts of Revelation. A great many Catholics come to hear him. Much of his preaching is in the words of the Bible. He uses as few of his own words as possible. So if his hearers war against what he says, they war against the Word of God.—[Letter 352, 1906](#).

None need to feel that the Catholics are beyond their reach.—  
[Manuscript 14, 1887.](#)

## A Large Harvest from the Jews

[578] **Jews Being Numbered With the Israel of God**—In this our day, we see the Gentiles beginning to rejoice with the Jews. There are converted Jews who are now laboring in ----- and in various other cities, in behalf of their own people. The Jews are coming into the ranks of God's chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, and the blessing of the Lord will rest upon them richly, if they will come into the position of rejoicing that is represented in the Scripture, "And again He saith, Rejoice, ye Gentiles, with His people."—[Manuscript 95, 1906](#).

**Many Will Come to the Light**—There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and through whom we shall see the salvation of God go forth as a lamp that burneth. There are Jews everywhere, and to them the light of present truth is to be brought. There are among them many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness.—[Manuscript 87, 1907](#).

[579] **The Jews in Many Lands**—It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. Christ will be with you as you strive to strengthen your perceptive faculties, that you may more clearly behold the Lamb of God, which taketh away the sin of the world. The slumbering faculties of the Jewish people are to be aroused. The Old Testament scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved, from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be

recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. Many of the Jewish people will by faith receive Christ as their Redeemer.—[Letter 47, 1903](#).

**Converted Jews in the Closing Work**—There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth. There will be seen “first the blade, then the ear, after that the full corn in the ear.” The predictions of prophecy will be fulfilled.—[Manuscript 75, 1905](#).

## Child Evangelism

**Children Ready to Hear and Accept**—In the children who were brought in contact with Him, Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would grownup people, many of whom were the worldly-wise and hardhearted. In teaching, He came down to their level. He, the majesty of heaven, answered their questions and simplified His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which [580] in afteryears would spring up and bear fruit unto eternal life.

When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages,—to officers of the church, ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, “Suffer them to come”; as if He would say, They will come, if you do not hinder them.

Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness. Never give them cause to feel that heaven would not be a pleasant place to them if you were there. Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

As the Holy Spirit moves upon the hearts of the children, co-operate with His work. Teach them that the Saviour is calling them, that nothing can afford Him greater joy than for them to give themselves to Him in the bloom and freshness of their years.

The Saviour regards with infinite tenderness the souls whom He has purchased with His blood. They are the claim of His love. He looks upon them with unutterable longing. His heart is drawn out,

not only to the best-trained and most attractive children, but to those who by inheritance and through neglect have objectionable traits of character.—[The Ministry of Healing, 42-44 \(1905\)](#).

**Early Impressions Influence Later Life**—The lessons taught to children and youth make an impression upon their minds which influences their characters in a far greater degree than older persons imagine. In my childhood a minister who came to my father's house at Poland, Maine, read the chapter in Acts in regard to the deliverance of Peter, when an angel of God took the prey from the enemy who had determined to destroy him. The chapter was read slowly and solemnly, and it made an impression on my young mind that has kept the narrative vividly before me to this day. [581]

Now from the light given me of God, I know that as a people we have not improved our opportunities for educating and training the youth. We should teach them how to read and understand the Scriptures. Wherever there is a Biblical institute for ministers and people, we should, in connection with it, organize a class for the youth. Their names should be registered. All should feel the importance of the scheme of educating the youth to understand the Scriptures. Let the work be taken hold of in the very simplicity of the truth itself. Lead the minds of the youth from truth to truth, up higher and higher, showing them how scripture interprets scripture, one passage being the key to other passages. Thus the Scripture itself will be the educating power, holding the thoughts in captivity to Christ.—[Letter 27a, 1892](#).

**Children's Meetings in Evangelistic Efforts**—The third angel is flying in the midst of heaven and bears on his banner the inscription, "The commandments of God and the faith of Jesus." In every place where the tent is pitched earnest efforts should be made from the first to preach the gospel to the poor and to heal the sick. The work of giving spiritual sight to the blind has added many souls to our number of such as shall be saved.

Meetings for the children should be held, not merely to educate and entertain them, but that they may be converted. And this will come to pass. If we exercise faith in God we shall be enabled to point them to the Lamb of God, which taketh away the sin of the world. All who attend our large gatherings are to be labored for. The [582]

high and the low, the rich and the poor, are to be reached by this class of labor.—[Manuscript 6, 1900](#).

**Love Wins Children to Christ**—By your manner of dealing with the little ones you can by the grace of Christ mold their characters for everlasting life, or by a wrong course of action you can give them the impress of a satanic character. Never act from impulse in governing children. Let authority and affection be blended. Cherish and cultivate all that is good and lovely and lead them to desire the higher good by revealing Christ to them. While you deny them those things that would be an injury to them, let them see that you love them and want to make them happy. The more unlovely they are, the greater pains you should take to reveal your love for them. When the child has confidence that you want to make him happy, love will break every barrier down. This is the principle of the Saviour's dealing with men; it is the principle that must be brought into the church.—[Letter 23a, 1893](#).

**Well-planned Effort for the Children**—The interest here [Australia] in our camp meeting exceeds anything we have ever seen in any meeting in America or in any other country. Right through the holidays, with all their exciting amusements, we have had on weekdays as many as twelve hundred people at the tent—earnest, intelligent people. Many children of outsiders come in. On last [583] Sunday there were about four hundred in attendance at the children's meeting. These meetings are under the direction of Sister \_\_\_\_\_. She has the children arranged in classes under appointed teachers, whom she instructs and assists in the work. The kindergarten methods are followed as far as possible....

The money spent in Gospel Wagons would have been far better used if invested in something solid and abiding. It is true that the Gospel Wagons will accomplish some good. But I saw that there would be disappointment as to the final results. In contrast with this, another work was presented to my sight. Tents were being taken to different places during suitable seasons of the year. Camp meetings were being held in many localities. These were conducted by able, God-fearing men, assisted by suitable helpers. Children's meetings were held, and revival meetings, to bring the people to take their stand for the truth....

At this camp meeting the very work that should be done has been done. The children's meetings, or Bible kindergarten, has done a good work. The lessons given are repeated by the children in their homes, and the mothers show their interest by preparing the children neatly for the school. Most are children of parents not of our faith. The seeds of Bible truth have dropped into the soil of the heart. It is no easy exercise, but it is doing good. Impressions are being made upon the hearts of parents and children. The good these meetings have done the great day of God will reveal. This is a large field to cultivate. Let this work be carried on. Where can the talents be better used? These workers are sowing for a harvest.... Men, women, and children are anxious to know what they shall do to inherit eternal life.—[Letter 2, 1899](#).

**Nature Lessons**—Children's meetings were held twice a day. [584] After the morning lesson, on pleasant days, teachers and children took a long walk, and during the walk, by the banks of the river, or in the grassy fields, a halt was called, and a short lesson from nature given. It was noticeable that on those days when the children had a ramble in the fields, they were very quiet and orderly in the camp. The attendance at the morning meetings when only the children of the camp were present was thirty. In the afternoon when the school children from the neighborhood came in, there were from fifty to sixty.—[Manuscript 27, 1895](#).

**Reaching Parents Through Children**—Our camp meetings are one of the most important agencies in our work. At every camp meeting work should be done for the children. Let suitable workers be constantly educating the children. Ask the blessing of the Lord on the seed sown, and the conviction of the Spirit of God will take hold of even the little ones. Through the children many parents will be reached.—[Manuscript 52, 1900](#).

## Those in the Tourist Centers

**Why Jesus Chose Capernaum**—During His earthly ministry, the Saviour took advantage of the opportunities to be found along the great thoroughfares of travel. It was at Capernaum that Jesus dwelt at the intervals of His journeys to and fro, and it came to be known as “His own city.” This city was well adapted to be the center of the Saviour’s work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest on their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great, as well as the poor and lowly; and His lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited; attention would be directed to the Saviour, and His mission would be brought before the world.—[Testimonies For The Church 9:121 \(1909\)](#).

**To Arrest the Attention of the Multitude**—In the world-renowned health resorts and centers of tourist traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance for presenting the message for this time, and hold meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people. Accompanied by the power of the Holy Spirit, let them meet the people with the message borne by John the Baptist, “Repent ye: for the kingdom of heaven is at hand.” [Matthew 3:2](#). The Word of God is to be presented with clearness and power, that those who have ears to hear may hear the truth. Thus the gospel of present truth will be placed in the way of those who know it not, and it will be accepted by not a few, and carried by them to their own homes in all parts of the world.—[Testimonies For The Church 9:122 \(1909\)](#).

**Tent Meetings in the Great Resorts**—Tent meetings must be held in as many of the great tourist resorts, far and near, as the \_\_\_-

\_\_\_ Conference can work, with the laborers that they have. If ever there was need of awaking to the importance of working in such places, it is now.—[Letter 138, 1902](#).

**Where the People Are Coming and Going**—A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time, because this was a place through which travelers were constantly passing, and where many often tarried.—[The Review and Herald, July 12, 1906](#). [586]

**Workers for Tourist Centers**—It is difficult to find capable young men and young women who can enter the cities and do effective service. In these tourist centers where many travelers come for health and pleasure, we greatly need young men who are thoroughly grounded in the truth of the third angel's message, to go around among the people, and minister to them, speaking a word in season to this one, and offering encouragement to another.—[The Review and Herald, July 12, 1906](#).

## The Street Meeting

**Reaching Some by Open-Air Meetings**—The cities must have more labor. There are places where the people can best be reached by open-air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work; yet propriety and sound sense are needed.—[An Appeal for Missions, 15](#), (1898).

[587] **Problems of the Moving Throng**—These [open-air meetings] may be held at times, and on special occasions will be the best means of reaching the people; but to make this a regular manner of labor will not at present secure the desired results. The laborer cannot make full proof of his ministry. A chance speech or discourse may set minds on a train of thought which will, through other influences that may be brought to bear upon them, result in their conversion; but these cases are rare.—[Gospel Workers, 339, 340](#) (1892).

In the open-air meetings there cannot be that complete work done in binding off the work that he may present every man perfect in Christ Jesus. Sometimes great good may be done by this manner of labor. But as a practice it is better to reach the people in some other way.—[Letter 2, 1885](#).

The presentation of Christ in the family, by the fireside, and in small gatherings in private houses, is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.—[Gospel Workers, 193](#) (1915).

**Open-Air Temperance Meetings**—We ought to be at work in the dark corners of the earth.... I have frequently stood in the open air to speak to companies gathered to hear me. I have seen women with children in their arms standing for an hour to listen to me. There were men and women all around me. I have asked them, “How many of you have an intelligent faith in Jesus Christ? How many are Christians? Those who are, hold up your hands.” Not a hand would be raised. Did they not need Christ? Did they not need a knowledge

of the truth? Did they not need to learn lessons of temperance? Indeed they did.

God wants us to stand where we can warn the people. He desires us to take up the temperance question. By wrong habits of eating and drinking, men are destroying what power they have for thought and intelligence. We do not need to take an ax and break into their saloons. We have a stronger weapon than this,—the Word of the living God. That will cleave its way through the hellish shadow which Satan seeks to cast athwart their pathway. God is mighty and powerful. He will speak to their hearts. We have seen Him doing this. We have seen souls brought to the truth.—[The General Conference Bulletin, April 23, 1901.](#)

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**Section 18—Dealing With False Science,  
Cults, Isms, and Secret Societies**

[589]

## Satan Gains Foothold Through False Doctrines

**Error Draws Its Life From Truth**—Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on, from age to age, they acquire a power over human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin.

[590] It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at his throne that every evil work finds its starting point and obtains its support.—[The Review and Herald, October 22, 1895.](#)

**Diverging Paths of Truth and Error**—Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim it as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions, and will teach for doctrine the commandments

of men. If there was ever a time when we should watch and pray in real earnest, it is now. Many apparently good things will need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.—[Manuscript 82, 1894.](#)

**Heresies Now Presented as Bible Doctrines**—The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the Word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every individual will be tested, and everyone will pass through a trial of close criticism.—[The Review and Herald, May 3, 1887.](#)

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**Satan Misquotes Scripture**—All should become familiar with God’s Word; because Satan perverts and misquotes Scripture, and men follow his example by presenting part of God’s Word to those whom they wish to lead in false paths, withholding the part which would spoil their plans. All have the privilege of becoming acquainted with a plain “Thus saith the Lord”....

There are false shepherds who will say and do perverse things. Children should be so instructed that they will be familiar with God’s Word, and be able to know when part of a Scripture is read and part left unread in order to make a false impression.—[Manuscript 153, 1899.](#)

**Fallacies Introduced by Religious Leaders**—With the open Bible before them, and professing to reverence its teachings, many of the religious leaders of our time are destroying faith in it as the word of God. They busy themselves with dissecting the Word, and set their own opinions above its plainest statements. In their hands God’s Word loses its regenerating power. This is why infidelity runs riot, and iniquity is rife.

When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of Scripture and the convicting power of God's Holy Spirit, are inviting the control of demons. [592] Criticism and speculation concerning the Scriptures have opened the way for Spiritualism and Theosophy—those modernized forms of ancient heathenism—to gain a foothold even in the professed churches of our Lord Jesus Christ.

Side by side with the preaching of the gospel, agencies are at work which are but the medium of lying spirits. Many a man tampers with these merely from curiosity, but seeing evidence of the working of a more than human power, he is lured on and on, until he is controlled by a will stronger than his own. He cannot escape from its mysterious power.

The defenses of the soul are broken down. He has no barrier against sin. When once the restraints of God's Word and His Spirit are rejected, no man knows to what depths of degradation he may sink. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum. Yet his condition is not hopeless.—[The Desire of Ages, 258 \(1898\)](#).

**Error and Fanaticism in a Confused Ministry**—God calls upon His people to be Christians in thought, in word, and in deed. Luther made the statement that religion is never so much in danger as among reverend men. I can say that many who handle the truth are not sanctified through the truth. They have not the faith that works by love and purifies the soul. They become accustomed to handling sacred things, and because of this, many handle the Word of God irreverently. They have not walked in the light but have closed their eyes to light.

This is an age of signal rejection of the grace God has purposed to bestow upon His people, that in the perils of the last days they may not be overcome by the prevailing iniquity and unite with the hostility of the world against God's remnant people. Under the [593] cloak of Christianity and sanctification, far-spreading and manifest ungodliness will prevail to a terrible degree and will continue until Christ comes to be glorified in all them that believe. In the very courts of the temple, scenes will be enacted that few realize. God's people will, be proved and tested, that He may discern "between

him that serveth God and him that serveth Him not.”—[Manuscript 15, 1886](#).

**Conflict Between False Science and Religion**—I have been warned that henceforth we shall have a constant contest. Science, so-called, and religion will be placed in opposition to each other, because finite men do not comprehend the power and greatness of God. These words of Holy Writ were presented to me: “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” This will surely be seen among the people of God, and there will be those who are unable to perceive the most wonderful and important truths for this time, truths which are essential for their own safety and salvation, while matters that are in comparison as the merest atoms, matters in which there is scarcely a grain of truth, are dwelt upon and are magnified by the power of Satan so that they appear of the utmost importance.

The moral sight of these men is diseased; they do not feel their need of the heavenly anointing that they may discern spiritual things. They think themselves too wise to err. Men who have not a daily experience in the things of God will not move wisely in dealing with sacred responsibilities; they will mistake light for error, and specious error they will pronounce light, mistaking phantoms for realities, and realities for phantoms, calling a world an atom, and an atom a world. They will fall into deceptions and delusions that Satan has prepared as concealed nets to entangle the feet of those who think they can walk in their human wisdom without the special grace of Christ. Jesus wants man to see not men as trees walking but all things clearly. There is only one remedy for the sinful soul, and unless it is received, men will accept one delusion after another until their senses are perverted.—[Manuscript 16, 1890](#).

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## Miracles Not a Test

**Satan Will Present Miracles**—Many who refuse the message which the Lord sends them are seeking to find pegs on which to hang doubts, to find some excuse for rejecting the light of heaven. In the face of clear evidence they say, as did the Jews, “Show us a miracle, and we will believe. If these messengers have the truth, why do they not heal the sick?” ...

Could their eyes be opened, they would see evil angels exulting around them and triumphing in their power to deceive them. The day is just before us when Satan will answer the demand of these doubters and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth and ask for miracles to establish them in deception!—[Letter 4, 1889](#).

[595] **Miraculous Healing and Fanaticism**—Our sanitariums are to reach a class that can be reached by no other means. “Why,” asks one and another, “is not prayer offered for the miraculous healing of the sick, instead of so many sanitariums being established?” Should this be done, great fanaticism would arise in our ranks. Those who have much self-confidence would start into action, as did certain ones in \_\_\_\_\_, who had a great deal to say about holy flesh. These were carried away by a spiritualistic delusion. At the General Conference in 1901 they were rebuked by a message given me for them by the Lord. Should we carry out the plans that some would be pleased to have us carry out, companies would be formed who would bring in spiritualistic manifestations that would confuse the faith of many....

Errors will come in, and strange doctrines will be advocated. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. As far back as the establishment of the first sanitarium these things began to appear. They were similar to the errors that manifested themselves soon after the disappointment of 1844. A strong phase of fanaticism appeared, calling itself the

witness of the Holy Ghost. I was given a message to rebuke this evil work.—[Letter 79, 1905](#).

## False Sanctification and Holiness

**Beware of Doctrine “Just Believe”**—We shall meet with false doctrines of every kind, and unless we are acquainted with what Christ has said, and are following His instruction, we shall be led astray. One of the most dangerous of these doctrines is that of false sanctification. There are those who claim to be holy, and yet are breaking God’s commandments. Their assertion that they are sinless is false and should not be received....

[596] Another doctrine that will be presented is that all that we have to do is to believe in Christ—to believe that He has forgiven our sins, and that after we are forgiven, it is impossible for us to sin. This is a snare of Satan. It is true that we must believe in Christ. He is our only hope of salvation. But it is also true that we must work out our individual salvation daily in faith, not boastingly but with fear and trembling. We are to use every power of our being in His service, and after we have done our utmost, we are still to regard ourselves as unprofitable servants. Divine power will unite with our efforts, and as we cling to God with the hand of faith, Christ will impart to us His wisdom and His righteousness. Thus, by His grace, we shall be enabled to build upon the sure foundation.—[Manuscript 27, 1886](#).

**A Shallow Profession of Holiness**—Those who would follow Christ must be grounded upon the principles of truth. They need to understand what the Bible teaches in regard to faith, and sanctification through the truth. They must be so established in this knowledge that they cannot be moved to take false positions on the doctrine of holiness, but will be able to illustrate in their lives the practical workings of this heaven-given principle. The people of God must be able to distinguish between the genuine and the spurious.

There are those who profess holiness, who declare that they are wholly the Lord’s, who claim a right to the promises of God, while they do not render obedience to His commandments....

It is true that there are many who have never had the light of present truth, who, through the grace given them of Christ, are

keeping the law as far as they understand it. Those who are thus living up to the best light they have, are not of the class whom the apostle John condemns. His words apply to those who boast of believing in Jesus, who claim holiness, while they lightly regard the requirements of the law of God. While they talk of the love of Jesus, their love is not deep enough to lead to obedience. The fruit they bear, shows the character of the tree. It proves that their faith is not genuine. Yet this class, though entitled to nothing, though they have no right to the promises of God, boldly claim all His blessings. While they give nothing, they claim everything. They close their ears to the truth, refuse to listen to the plain "Thus saith the Lord," but by professing holiness they deceive many, leading souls away by their pretentious faith that has no foundation.—[Gospel Workers, 226, 227 \(1892\)](#). [597]

**False Doctrine—It Makes No Difference What You Believe**—There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus, and believe in Him. It makes no difference what you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin....

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls. There are many professedly sanctified ones who are aiding Satan in his work. They talk much of feeling; they speak of their love for God. But God does not recognize their love; for it is a delusion of the enemy. God has given these persons light, but they have refused to accept it. With the father of lies, they will receive the reward of disobedience.—[The Review and Herald, June 26, 1900](#).

**Another Error—Commandments Done Away**—Christ warns His followers, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord [598]

has told them that they need not keep the Ten Commandments; but has the Lord told them this? No, God does not lie.

Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while He showed His approval of Abel's offering, Cain rose up in anger and slew his brother.

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God or the voice of the great apostate....

When type met antitype in the death of Christ, the sacrificial offering ceased. The ceremonial law was done away. But by the crucifixion the law of Ten Commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still.—[The Review and Herald, June 26, 1900](#).

[599] **A Timely Caution**—We as a people have fallen into the opposite error. We acknowledge the claims of God's law, and teach the people the duty of rendering obedience. We believe in giving everything, but we do not see that we must take as well as give. We fail to have that trust, that faith, which keeps the soul abiding in Christ. We claim little, when we might claim much; for there is no limit to the promises of God.

Through a lack of faith, many who seek to obey the commandments of God have little peace and joy; they do not correctly represent the sanctification that is to come through obedience to the truth. They are not anchored in Christ. Many feel a lack in their experience; they desire something which they have not; and thus some are led to attend holiness meetings, and are charmed with the sentiments of those who break the law of God.

It is our duty to preach faith, to present the love of Christ in connection with the claims of the law; for neither can be rightly understood without the other. In every discourse the love of God, as

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manifested in Christ, the sinner's only hope, should be dwelt upon until the people realize something of its power and preciousness. If this is done as it should be, it will not be said of this people that they teach the law but do not believe in repentance, faith, and conversion. We want these subjects to be blended as God has blended them; then will the truth be presented in its completeness, not as a mere theory, but as a power that will transform the character. It will then be preached in demonstration of the Spirit and with power. Then those who have accepted the doctrines of the Bible will not be unfed; they will feel the vivifying influence of the Holy Spirit.—[Gospel Workers, 227, 228 \(1892\)](#).

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## **Pantheistic and Spiritualistic Theories**

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

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

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

In the future, truth will be counterfeited by the precepts of men. Deceptive theories will be presented as safe doctrines. False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today....

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

tests to present. "It is written" is the test that must be brought home to everyone.—[The Review and Herald, January 21, 1904.](#)

**False Theory—God Is an Essence**—Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature, is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to His greatness and majesty.

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

There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. This power the spiritualistic theories concerning God make of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him.

These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own savior. These theories regarding God make His Word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction. They may regard virtue as better than vice; but God being removed from His position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. Man has no barrier against sin. When once the restraints of God's Word and His Spirit are rejected, we know not to what depths one may sink.

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Those who continue to hold these spiritualistic theories will surely spoil their Christian experience, sever their connection with God, and lose eternal life.

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for

the people to receive, and whose study it is to divert minds from the great truths given to prepare them for what is coming upon the world.

I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-lovism. The free-love tendency of these teachings was so concealed that at first it was difficult to make plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love.—[Testimonies For The Church 8:291, 292 \(1904\)](#).

## Various Forms of Spiritualism

**About to Take World Captive**—Spiritualism is about to take the world captive. There are many who think that Spiritualism is upheld through trickery and imposture, but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will be the manifestations of Spiritualism in the future. The foundation for the success of Spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed as Bible doctrines falsehoods that have originated with the arch deceiver. [603]

The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet these theories are affirmed as truth. Through this false doctrine the way has been opened for the spirits of devils to deceive the people in representing themselves as the dead. Satanic agencies personate the dead and thus bring souls into captivity. Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees, he uses all manner of deception.—[Manuscript 92, 1894.](#)

**A Deception Aimed at the Bereaved**—The deification of the dead has held a prominent place in nearly every system of heathenism, as has also the supposed communion with the dead. The gods were believed to communicate their will to men, and also, when consulted, to give them counsel. Of this character were the famous oracles of Greece and Rome.

The belief in communion with the dead is still held, even in professedly Christian lands. Under the name of Spiritualism, the practice of communicating with beings claiming to be the spirits of the departed, has become widespread. It is calculated to take hold of the sympathies of those who have laid their loved ones in the grave.—[The Signs of the Times, June 23, 1890.](#)

**Laying the Foundation for Spiritism**—He [Satan] sometimes comes in the form of a lovely young person, or of a beautiful shadow. [604]

He works cures, and is worshiped by deceived mortals as a benefactor of our race.... Thousands are conversing with, and receiving instructions from, this demon-god, and acting according to his teachings. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt. Satan uses these very things to destroy virtue and lay the foundation of Spiritualism.—[Testimonies For The Church 1:296, 297 \(1862\)](#).

**More Frequent and Startling Manifestations**—Spiritualists are increasing in numbers. They will come to men who have the truth as Satan came to Christ, tempting them to manifest their power and work miracles, and give evidence of their being favored of God, and of their being the people who have the truth.... The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead.

Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time.—[The Review and Herald, April 1, 1875](#).

[605] **Ministers Dress It Up**—Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity, and make it appear beautiful to many. But it comes so direct from his satanic majesty, that all who have to do with it, he claims as his to control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker.—[The Review and Herald, May 13, 1862](#).

**Spiritism and Cultism Debase Minds**—Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel, it is almost sure to lose its balance and be controlled by a demon.

“Vain deceit” fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are “after the traditions of men, after the rudiments of the world, and not after Christ.” Jesus has not taught them this philosophy. Nothing of

the kind can be found in His teachings. He did not direct the minds of poor mortals to themselves, to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom....

The teachers of Spiritualism come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness, and will surely lose your reward. When once the fascinating influence of the arch-deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and you cease to rely on the merits of His blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility, are even willing to make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes and perverted their judgment that they perceive not the evil; and they follow out the instructions purporting to be from their dead friends, now angels in a higher sphere.—[Testimonies For The Church 1:297, 298 \(1862\)](#).

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**Christian Science, Oriental and Healing Cults**—There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism, such as the Emmanuel movement. Still others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions.

The apostles of nearly all forms of spiritism claim to have the power to cure the diseased. They attribute their power to electricity, magnetism, the so-called "sympathetic remedies," or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified Christian physicians.

The mother, watching by the sickbed of her child, exclaims, "I can do no more! Is there no physician who has power to restore my child!" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her

side. In many instances the future life of the child is controlled by a satanic power, which it seems impossible to break.—[The Review and Herald, January 15, 1914.](#)

[607] **Deceptive Benefits**—Those who give themselves up to the sorcery of Satan, may boast of great benefit received, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to have disregarded the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard His people from Satan's power.—[The Review and Herald, January 15, 1914.](#)

**Danger in Consulting Cultist Physicians**—There is danger in departing in the least from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seem irresistibly to draw us farther and farther from the right. Needless intimacies with those who have no respect for God will seduce us, ere we are aware. Fear to offend worldly friends will deter us from expressing our gratitude to God or acknowledging our dependence upon Him....

[608] Angels of God will preserve His people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an "electric physician," or a "magnetic healer." By specious pretenses he wins the confidence of the unwary. He pretends to read the life-history and to understand all the difficulties and afflictions of those who resort to him. Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true, but such a counselor does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power, and sin, disgrace, and ruin are the terrible sequel.—[The Review and Herald, June 27, 1882.](#)

**Vilest License, Despair, and Ruin**—The demon’s message to Saul, although it was a denunciation of sin and a prophecy of retribution, was not meant to reform him, but to goad him to despair and ruin. Oftener, however, it serves the tempter’s purpose best to lure men to destruction by flattery. The teaching of the demon-gods, in ancient times, fostered the vilest license. The divine precepts condemning sin and enforcing righteousness, were set aside; truth was lightly regarded, and impurity was not only permitted, but enjoined. Spiritualism declares that there is no death, no sin, no judgment, no retribution; that “men are unfallen demigods”; that desire is the highest law; and that man is accountable only to himself. The barriers that God has erected to guard truth, purity, and reverence, are broken down, and many are thus emboldened in sin. Does not such teaching suggest an origin similar to that of demon worship?—*The Signs of the Times, June 30, 1890.*

**Mystic Voices, Mediums, Clairvoyants, and Fortune-tellers**—The mystic voices that spoke at Ekron and Endor are still, by their lying words, misleading the children of men. The prince of darkness has but appeared under a new guise. The heathen oracles of ages long past have their counterpart in the spiritualistic mediums, the clairvoyants and fortune tellers of today. The mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of the sorcerers of our time. And their disclosures are eagerly received by thousands who refuse to accept light from the Word or the Spirit of God. They speak with scorn of the magicians of old, while the great deceiver laughs in triumph as they yield to his arts under a different form. [609]

These Satanic agents claim to cure disease. They attribute their power to electricity, magnetism, or the so-called “sympathetic remedies,” while in truth they are but channels for Satan’s electric currents. By this means he casts his spell over the bodies and souls of men.—*The Signs of the Times, March 24, 1887.*

**The Path to Hell**—Vain philosophy is employed in representing the path to hell as a path of safety. With the imagination highly wrought, and voices musically tuned, they picture the broad road as one of happiness and glory. Ambition holds before deluded souls, as Satan presented to Eve, a freedom and bliss for them to enjoy which they never conceived was possible. Men are praised who

have traveled the broad path to hell, and after they die are exalted to the highest positions in the eternal world. Satan, clothed in robes of brightness, appearing like an exalted angel, tempted the world's Redeemer without success. But as he comes to man robed as an angel of light, he has better success. He covers his hideous purposes, and succeeds too well in deluding the unwary who are not firmly anchored upon eternal truth.—[The Review and Herald, April 1, 1875](#).

**The Power of Prayer in Meeting Satan**—The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our Advocate, he detests; and when we earnestly come to Him for help, Satan's host is alarmed. It serves his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received.—[Testimonies For The Church 1:296 \(1862\)](#).

## Fanaticism and Extremism

[610]

**Counterfeiting Spiritual Gifts**—Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven.

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants His people to act like men and women of sense.

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established.... Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?—[The Review and Herald, May 25, 1905](#).

**As the Serpent Beguiled Eve**—False theories, repeated again and again, appear as falsely inviting today as did the fruit of the forbidden tree in the Garden of Eden. The fruit was very beautiful, and apparently desirable for food. Through false doctrines many souls have already been destroyed.—[Manuscript 37, 1906](#).

**Diseased With Fanaticism and Extremism**—As the natural eyesight of persons becomes so impaired as to be almost useless, so in the case of religious fanaticism and extremists, the eye of the soul through which good and evil may be discerned, becomes so perverted that nothing is distinguished clearly. A healthful discernment is ruined, so the spirit of truth and righteousness cannot be distinguished from the spirit of error and fanaticism.

[611]

There is a disease of the spiritual faculties when a man or woman fancies that he sees things which do not exist. He is intoxicated with

an illusion as verily as the liquor drinker becomes intoxicated by using strong drink. There is an inspiration, but not of God. The mental faculties are perverted. Let every soul make God his trust and obtain an experience that is wholesome and healthy.—[Manuscript 41, 1900](#).

**In the Fire or in the Water**—There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God desires us all to move calmly, considerately, choosing our words in harmony with the solid truth for this time. The truth should be presented to the mind as free as possible from that which is emotional, while still bearing the intensity and solemnity befitting its character. We must guard against encouraging extremists, those who would be either in the fire or in the water.

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds and those who are inexperienced will catch up and which will lead them to make wild, immature movements. It is necessary for you to cultivate caution in every statement, lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength of the laborers into lines which God does not design shall be entered. One manifestation of fanaticism among us will close many doors against the soundest principles of truth.—[Manuscript 82, 1894](#).

**Sacred Truth Dishonored by Excitement**—We need to be thoughtful and still, and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the Spirit.

God wants us to deal with sacred truth. This alone will convince the gainsayer. Calm, sensible labor must be put forth....

God calls upon His people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this unbelievers are led to think that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion.—[Manuscript 76a, 1901](#).

**False Teachers Misplace Prophecy**—In our day as in Christ’s day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ’s appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing. [613]

And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel’s messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about “higher education.” They know not the signs of Christ’s coming, or of the end of the world.—[Manuscript 136, 1897.](#)

## Misrepresentations of the Godhead

**Let People Know Our Position**—Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practices and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence.—[Testimonies to Ministers and Gospel Workers, 253 \(1895\)](#).

[614] **We Shall Have to Meet Erroneous Teaching**—Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality. Christ declared, “I and My Father are one.” Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.—[Testimonies For The Church 9:68 \(1909\)](#).

**Positive Truth Versus Spiritualistic Representations**—I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: “The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad.” “The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.” Another representation: “The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.”

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man.

The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be “the express image of His person.” “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Here is shown the personality of the Father. [615]

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.—[Special Testimonies, Series B, 7:62, 63.](#) (1905).

**The Pre-existent, Self-existent Son of God**—Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.—[The Signs of the Times, August 29, 1900.](#)

He was equal with God, infinite and omnipotent.... He is the eternal, self-existent Son.—[Manuscript 101, 1897.](#)

**From Everlasting**—While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. “The Word was with God, and the Word was God.” Before men or angels were created, the Word was with God, and was God.—[The Review and Herald, April 5, 1906.](#) [616]

Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by

human computation. The existence of Christ before His incarnation is not measured by figures.—[The Signs of the Times, May 3, 1899](#).

**Life, Original, Unborrowed, Underived**—Jesus declared, “I am the resurrection, and the life.” In Christ is life, original, unborrowed, underived. “He that hath the Son hath life.” The divinity of Christ is the believer’s assurance of eternal life.—[The Desire of Ages, 530 \(1898\)](#).

**With the Father at Sinai**—When they [Israel] came to Sinai, He took occasion to refresh their minds in regard to His requirements. Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the Ten Commandments.—*Historical Sketches*, p. 231. (1866).

**The Eternal Dignitaries of the Trinity**—The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy, ... would advance with them to the work and convince the world of sin.—[Manuscript 130, 1901](#).

**Personality of the Holy Spirit**—We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.—[Manuscript 66, 1899](#) (From a talk to the students at the Avondale School.).

The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God....

[617] The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”—[Manuscript 20, 1906](#).

**The Power of God in the Third Person**—The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.—[Special Testimonies, Series A, 10:37](#). (1897).

**In Co-operation With the Three Highest Powers**—We are to co-operate with the three highest powers in heaven,—the Father, the

Son, and the Holy Ghost,—and these powers will work through us, making us workers together with God.—[Special Testimonies, Series B, 7:51](#). (1905).

## Secret Societies

**The Perils of the Secret Societies**—The Lord’s injunction, “Be ye not unequally yoked together with unbelievers,” refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action....

[618] The Lord declares through the prophet Isaiah: “Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.” [Isaiah 8:9-13](#).

There are those who question whether it is right for Christians to belong to the Free Masons and other secret societies. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God’s Word....

When we accepted Christ as our Redeemer, we accepted the condition of becoming laborers together with God. We made a covenant with Him to be wholly for the Lord; as faithful stewards of the grace of Christ, to labor for the upbuilding of His kingdom in the world. Every follower of Christ stands pledged to dedicate all his powers, of mind and soul and body, to Him who has paid the ransom money for our souls. We engaged to be soldiers, to enter into active service, to endure trials, shame, reproach, to fight the fight of faith, following the Captain of our salvation.

In your connection with worldly societies, are you keeping your covenant with God? Do these associations tend to direct your own mind or that of others to God, or are they diverting the interest and attention from Him? Do they strengthen your connection with the divine agencies, or turn your mind to the human in place of the divine?

Are you serving, honoring, and magnifying God, or are you dishonoring Him and sinning against Him? Are you gathering with Christ or scattering abroad? All the thought and plan and earnest interest devoted to these organizations, has been purchased by the precious blood of Christ; but are you doing service for Him when uniting yourselves with atheists and infidels, men who profane the name of God, tipplers, drunkards, tobacco devotees? [619]

While there may be in these societies much that appears to be good, there is, mingled with this, very much that makes the good of no effect, and renders these associations detrimental to the interests of the soul....

I ask you who take pleasure in these associations, who love the gathering for indulgence in wit and merriment and feasting, Do you take Jesus with you? Are you seeking to save the souls of your companions? Is that the object of your association with them? Do they see and feel that there is in you a living embodiment of the Spirit of Christ? Is it manifest that you are a witness for Christ, that you belong to a peculiar people, zealous of good works? Is it manifest that your life is governed by the divine precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself"?....

Those who cannot discern between him that serveth God and him that serveth Him not, may be charmed with these societies that have no connection with God, but no earnest Christian can prosper in such an atmosphere. The vital air of heaven is not there. His soul is barren, and he feels as destitute of the refreshing of the Holy Spirit as were the hills of Gilboa of dew and rain.

At times the follower of Christ may by circumstances be compelled to witness scenes of unholy pleasure, but it is with a sorrowful heart. The language is not the language of Canaan, and the child of God will never choose such associations. When he is necessarily brought into society that he does not choose, let him lean upon [620]

God, and the Lord will preserve him. But he is not to sacrifice his principles in any cases, whatever the temptation.

Christ will never lead His followers to take upon themselves vows that will unite them with men who have no connection with God, who are not under the controlling influence of His Holy Spirit. The only correct standard of character is the holy law of God, and it is impossible for those who make that law the rule of life to unite in confidence and cordial brotherhood with those who turn the truth of God into a lie, and regard the authority of God as a thing of nought.

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects,—God and truth and eternity,—their thoughts and sympathies and feelings are not in harmony. One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them? “Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” “No man can serve two masters; for either he will hate the one, and love other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”—*Should Christians Be Members of Secret Societies?* pp. 3-10. (1892).

[621] **Clear-cut Separation**—In the evening I met Brother \_\_\_\_\_ and told him I had something for him from the Lord. He said, “Why not let me have it now?” I was quite weak, but he lived in \_\_\_\_\_, ten miles from the school building which was to be my home. So I arose and read to him fifty pages of letter pages, in reference to the office, and also particular ones working in the office. [Reference is made to a communication from which the preceding article is drawn.]

I spoke ... plainly and in clear lines in reference to his past work and what a loss it had been to the office. His connection with Free Masonry had absorbed his time and blunted his spiritual perception. His mind, his thoughts, had been upon this body, this association; and there were infidels, winebibbers, and every class. And he was bound up with these secret organizations. There was only one thing he could do—sever his connection with them and be wholly on the Lord’s side; for he could not possibly serve God and mammon.

He said, “I receive the testimony; I shall heed its instruction.”—[Manuscript 17, 1892.](#)

Brother \_\_\_\_\_ was in a perilous condition, like a man about to lose his balance and fall over a precipice. I knew what nice work it is to deal with human minds, and I was thankful when the time came when it was safe for me to present to him his danger. The Lord of heaven would have us fear to judge one another; as finite, erring beings we should be suspicious of ourselves, we should fear lest we offend God in bruising the souls of His children. They are the purchase of the Son of God, bought by His own precious blood, and are not to be accused or oppressed by word or act, for the Lord will stand in their defense.

Wednesday I was drawn out to speak of the principles upon which we should deal with minds and direct them in the right way. Many in the world have their affections on things that may be good in themselves, but their minds are satisfied with these things, and do not seek the greater and higher good that Christ desires to give them. Now we must not rudely seek to deprive them of what they hold dear. Reveal to them the beauty and preciousness of truth. Lead them to behold Christ and His loveliness, then they will turn aside from everything that will draw their affections away from Him.—[Letter 23a, 1893](#).

[622]

**A Message of Commendation**—I am very thankful to our gracious heavenly Father that He has given you strength through His imparted grace to cut yourself loose from the Free Mason lodge and all that relates to the society. It was not safe for you to have any part with this secret order. Those who stand under the blood-stained banner of Prince Immanuel cannot be united with the Free Masons or with any secret organization. The seal of the living God will not be placed upon anyone who maintains such a connection after the light of truth has shone upon his pathway. Christ is not divided, and Christians cannot serve God and mammon. The Lord says, “Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be My sons and My daughters, saith the Lord Almighty.”—[Letter 21, 1893](#).

**Deceptions Through Secret Societies**—The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. With the great masses of mankind, there is no unity, except as men confederate to accomplish their selfish purposes. God

[623] is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.—[Testimonies For The Church 8:27-28 \(1904\)](#).

## Combating Erroneous Teaching

**Meet Sophistries With Truth**—I am instructed to say to you that it is not best to dwell upon the spiritualistic sentiments, the strange, misleading theories, which have for years been coming in among us.

It is not best to preach on the subject of Pantheism or to read quotations from authors who write on this subject, and the specious, deceptive errors that lead to it. The statements made in *Testimonies*, volume 8, are sufficient to warn our people to avoid these errors. These statements will do more to enlighten minds than all the explanations or theories that our ministers and teachers may put forth concerning these matters.

If you try to handle these subjects, you will be led to repeat the sophistries of Satan, and thus you will help Satan to present his false theories to the people. Resolve never, never to repeat error, but always to teach the truth. Fill hearts and minds with the solemn, sacred truth for this time.

Dwell on present truth, on Christ's second coming. The Lord is coming very soon. We have only a little while in which to present the truth for this time—the truth that is to convert souls. This truth is to be presented in the utmost simplicity, even as Christ presented it, so that the people can understand what is truth. Truth will dispel the clouds of error. [624]

Give the people present truth. Talk the truth. Fill their minds with truth. Build up the strongholds of truth. And do not bring Satan's theories to minds that should not hear in regard to them. What the people need is not a representation of the seductive arts of Satan, but a presentation of the truth as it is in Jesus. Remember that the devil can be served by a repetition of his lies. The less we handle these objectionable subjects, the purer, cleaner, and less tainted will be our minds and our principles....

And I have been shown that we are not to enter into controversy over these spiritualistic theories, because such controversy will only

confuse minds. These things are not to be brought into our meetings. We are not to labor to refute them. If our ministers and teachers give themselves to the study of these erroneous theories, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. It is not the work of the gospel minister to voice Satan's theories....

Hold up the truth; magnify the truth; say, "It is written."—[Letter 175, 1904](#).

[625] **Falsehoods Must Be Skillfully Unmasked**—The apostle Paul warns us that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is what we may expect. Our greatest trials will come because of that class who have once advocated the truth, but who turn from it to the world, and trample it under their feet in hate and derision.

God has a work for His faithful servants to do. The attacks of the enemy must be met with the truth of His Word. Falsehood must be unmasked, its true character must be revealed, and the light of the law of Jehovah must shine forth into the moral darkness of the world. We are to present the claims of His Word. We shall not be held guiltless if we neglect this solemn duty. But while we stand in defense of the truth, let us not stand in defense of self, and make a great ado because we are called to bear reproach and misrepresentation. Let us not pity ourselves, but be very jealous for the law of the Most High.

Says the apostle, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables." On every side we see men easily led captive by the delusive imaginations of those who make void the Word of God; but when the truth is brought before them, they are filled with impatience and anger. But the exhortation of the apostle to the servant of God is, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."...

We must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness—

“It is written.” We should learn to use the Word of God skillfully. The exhortation is, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for “in the last days perilous times shall come.”—[The Review and Herald, January 10, 1888](#). [626]

**The Sincere Rescued From Deceptions**—The means by which we can overcome the wicked one is that by which Christ overcame—the power of the Word. God does not control our minds without our consent; but if we desire to know and to do His will, His promises are ours: “Ye shall know the truth, and the truth shall make you free.” “If any man willeth to do His will, he shall know of the teaching.” Through faith in these promises, every man may be delivered from the snares of error and the control of sin.

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart’s unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power.—[The Desire of Ages, 258, 259 \(1898\)](#).

**To Curious Admit We Do Not Know**—Letters have come to us in regard to matters upon which God has given us no light, and we are pleased to say to these inquirers, *We do not know*. The great anxiety in every mind should be to know God and do His requirements. Blessed are they that hear the Word of God and keep it.... [627]

Those who are so curious to find out things that have not been made known in the Scriptures are generally surface students in regard to those things which have a bearing on the daily life and practice.... We are to reveal to the world that which God has seen

necessary to reveal to us. We are not doing the will of our heavenly Father when we speculate upon things which He has seen fit to withhold from us. It is the privilege of everyone to reveal to others that he appreciates the worth of divine truths, that he appreciates the treasures of eternal life, by making every sacrifice to obtain the reward.—[Manuscript 104, 1898](#).

**Section 19—The Worker and His  
Qualifications**

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## The Spirit of the Ministry

**Travail for Souls**—As the shepherd is to go after the lost sheep, he is not to have merely a casual interest, but an earnest travail for souls. This calls for most earnest heart searching, most earnest prayerful seeking for God, in order that we may know Him and the power of His grace, “that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.”—[Letter 8, 1895](#).

**Compassion for the Unsaved**—But how few of us regard the salvation of sinners in the light in which it is viewed by the heavenly universe,—as a plan devised from eternity in the mind of God! How few of us are heart to heart with the Redeemer in this solemn, closing work! There is scarcely a tithe of the compassion that there should be for souls unsaved. There are so many to be warned, and yet how few sympathize with God sufficiently to be anything or nothing if only they can see souls won to Christ!—[Gospel Workers, 116 \(1915\)](#).

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**Consecration, Love, and Self-Sacrifice**—The worker for God should put forth the highest mental and moral energies with which nature, cultivation, and the grace of God have endowed him; but his success will be proportionate to the degree of consecration and self-sacrifice in which his work is done, rather than to either natural or acquired endowments.... Divine grace is the great element of saving power; without it all human effort is unavailing.—[Counsels to Parents, Teachers, and Students, 537, 538 \(1913\)](#).

**Love and Compassion**—The Lord wants men to forget themselves in the effort to save souls. Our life is worse than a failure if we go through life without leaving waymarks of love and compassion. God will not work with a harsh, stubborn, loveless man. Such a man spoils the pattern that Christ desires His workers to reveal to the world. God’s workers, in whatever line of service they are engaged, are to bring into their efforts the goodness and benevolence and love of Christ.

God calls for light bearers who will fill the world with the light and peace and joy that come from Christ. God will use humble men, men who will cherish a sense of their weakness, who will not think that the work of God depends on them. Such men will remember what the service of God demands from them—the propriety of speech and action that God calls for. They will reveal that Christ dwells in the heart, imparting purity to the whole being.—[Letter 197, 1902](#).

**The Simplicity of Children**—Let us work with all our capabilities, seeking to make the truth for this time plain to those who do not understand it. The blessing of the Lord will rest upon every soul who will take hold of His work intelligently....

Let us cultivate the simplicity of little children. The precious Bible, the Book of God, is our instructor. To all who will walk humbly with God He will give His Holy Spirit and will minister to them through the agency of holy angels to make right impressions upon human minds.—[Manuscript 77, 1909](#).

**Without Praise**—We must do our work purely and faithfully [630] even though there is no one in the world to say, “It is well done.” Our lives must be just what God designs they shall be—faithful in good words, in kind and thoughtful deeds, in the expression of meekness, purity, and love. Thus we represent Christ to the world....

The toilworn men, who are now first and foremost in the great work of saving souls, are the ones whom God will honor.—[Letter 120, 1898](#).

**Danger of Flattery**—Keep the eye fixed on Christ. Do not fix your attention on some favorite minister, copying his example and imitating his gestures; in short, becoming his shadow. Let no man put his mold upon you....

Praise no man; flatter no man; and permit no man to praise or flatter you. Satan will do enough of this work. Lose sight of the instrument, and think of Jesus. Praise the Lord. Give glory to God. Make melody to God in your hearts. Talk of the truth. Talk of the Christian’s hope, the Christian’s heaven.—[Manuscript 8a, 1888](#).

**Feelings Not Easily Wounded**—We should not allow our feelings to be easily wounded. We are to live not to guard our feelings or our reputation, but to save souls. As we become interested in the salvation of souls, we cease to mind the little differences that

so often arise in our association with one another. Whatever others may think of us, it need not disturb our oneness with Christ, the fellowship of the Spirit.—[The Ministry of Healing, 485 \(1905\)](#).

[631] **Cheerful and Joyful Spirit**—When we have an assurance, which is bright and clear, of our own salvation, we shall exhibit cheerfulness and joyfulness, which becomes every follower of Jesus Christ. The softening, subduing influence of the love of God brought into practical lives will make impressions upon minds that will be a savor of life unto life. But a harsh denunciatory spirit, if manifested, will turn many souls away from the truth into the ranks of the enemy. Solemn thought! To deal patiently with the tempted requires us to battle with self.—[Letter 1a, 1894](#).

**Meek and Lowly in Heart**—The value of our work does not consist in making a loud noise in the world, in being zealous, eager, and active in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. The value of our work comes through trust in God, which brings holier qualities of mind, so that in patience we may possess our souls. We should continually pray to God to increase our strength, to make us strong in His strength, to kindle in our hearts the flame of divine love. The cause of God is best advanced by those who are meek and lowly in heart.—[Manuscript 38, 1895](#).

**God's Work, Not Ours**—Now, here is the very thing that we want to understand, that it is not our work but God's work, and we are only instruments in His hands to accomplish it. We want to seek the Lord with all our hearts, and the Lord will work for us.—[The Review and Herald, May 10, 1887](#).

[632] **Sacrifice at Every Step**—We are nearing the end of this earth's history, and the different departments of God's work are to be carried forward with much more self-sacrifice than has yet been practiced. The work for these last days is a missionary work. Present truth, from the first to the last letter of its alphabet, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial, purified and refined, as gold tried in the fire.—[The Review and Herald, November 18, 1902](#).

**Teaching and Living the Doctrines**—God's servants are to use the greatest care in regard to the doctrines they teach, the example they set, and the influence they exert on those associated with them.

The great apostle appeals to the church and to God to witness to the truth and the sincerity of his profession. “Ye are witnesses, and God also,” he says, “how holily and justly and unblamably we behaved ourselves among you.”—[The Review and Herald, December 11, 1900](#).

**Avoid Business Entanglements**—We are to be workers together with Him. Those who are in His service need to separate from all business entanglements that would tarnish their Christlikeness of character. The fishermen that the Saviour called, straightway left their nets. Those who give themselves to the work of the ministry must not entangle themselves in business lines that will bring a coarseness into their lives and will be a detriment to their spiritual advancement in the work of the Lord has given them to do.—[Letter 53, 1905](#).

**Insincerity Is Fatal**—There must be no duplicity, no crookedness, in the life of the worker. While error even when held in sincerity, is dangerous to anyone, insincerity in the truth is fatal.—[The Medical Missionary, January, 1891](#).

**Harsh Spirit Denies Christ**—Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christianlike meekness and love? If they reveal a harsh, critical spirit, they are denying Christ. If they are not kind, tenderhearted, long-suffering, they are not like Jesus; they are deceiving their own souls. A spirit contrary to the love, humility, meekness, and gentleness of Christ, denies Him, whatever may be the profession.—[The Review and Herald, February 9, 1892](#).

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**Talk Faith and Encouragement**—Let us take heed to our words. Let us talk faith, and we shall have faith. Never give place to a thought of discouragement in the work of God. Never utter a word of doubt. It is as seed sown in the heart of both speaker and hearers, to produce a harvest of discouragement and unbelief.—[Letter 77, 1895](#).

**Criticism of Fellow Workers Depresses**—It is our privilege to speak words that will encourage our associates and fellow laborers; it is not our privilege to speak words that will depress. It is not wise for us to compare ourselves with other workers, speaking of their failings, and raising objections to their methods of labor. It would be no surprise if those who are laboring under grave responsibil-

ities, and who have many trials to meet, should sometimes make mistakes....

Let us become familiar with the good that is being done by our brethren, and talk of that.—[Letter 204, 1907](#).

**Jealousy and Suspicion Produce Disunion**—There is nothing that so much retards and cripples the work in its various branches as jealousy and suspicion and evil surmisings. These reveal that disunion prevails among the workers for God. Selfishness is the root of all evil.—[Letter 113a, 1897](#).

[634] **Irreparable Harm to Associate Workers**—Let no one be sharp and dictatorial in his dealings with God's workers. Let those who are inclined to censure remember that they have made mistakes as grievous as those they condemn in others. Let them bow in contrition before God, asking His pardon for the sharp speeches they have made and the unguarded spirit they have revealed. Remember that God hears every word you speak, and that as you judge, you will be judged....

Shall we not remedy the difficulties that exist by striving to restore the wounded, not by cutting off their limbs, leaving them crippled for life, their usefulness impaired, when they might have been restored?—[Manuscript 143, 1902](#).

**Criticism of Others Weakens Own Work**—The plans and methods of God's workers are to be thoroughly sifted from worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticizer greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers.—[The Review and Herald, September 2, 1902](#).

**Satan's Special Temptation**—If men desire to place themselves where they can be used by God, they must not criticize others, to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work.—[Manuscript 152, 1898](#).

**Self-sufficiency Tears Down the Work**—We want men who will strengthen and build up the work, not tear down and seek to destroy that which others are trying to do. We need men and women whom God can work, the fallow ground of whose heart has been broken up.

We do not need workers who must be supported and carried by those who have long been in the faith, who regard themselves as a perfect whole. To such we would say, "Stay where you are." We have had enough to do with this class of workers. We want workers who are not steeped in selfishness, those who are not self-sufficient.—[Manuscript 173, 1898](#).

**Complicating Advancement of the Message**—The attributes of the enemy of God and man too often find expression in their spirit and attitude toward one another. They hurt one another, because they are not partakers of the divine nature; and thus they work against the perfection of their own character. They bring trouble to themselves, and make the work hard and toilsome, because they regard their spirit and defects of character as precious virtues, to be clung to and fostered.... [635]

Men make the work of advancing the truth tenfold harder than it really is, by seeking to take God's work out of His hands into their own finite hands. They think they must be constantly inventing something to make men do things which they suppose these persons ought to do. The time thus spent is all the while making the work more complicated; for the great Chief Worker is left out of the question in the care of His own heritage. Men undertake the job of tinkering up the defective character of others, and only succeed in making the defects much worse. They would better leave God to do His own work; for He does not regard them as capable of reshaping character.—[The General Conference Bulletin, February 25, 1895](#).

**Hewn and Polished in Service**—Those who are defective in character, in conduct, in habits and practices, are to take heed to counsel and reproof. This world is God's workshop, and every stone that can be used in the heavenly temple, must be hewed and polished, until it is a tried and precious stone, fitted for its place in the Lord's building. But if we refuse to be trained and disciplined, we shall be as stones that will not be hewed and polished, and that are cast aside at last as useless.—[The Youth's Instructor, August 31, 1893](#).

## The Graces of Culture and Kindness

**Our Great Example**—Christ carried out in His life His own divine teachings. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social; yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world; yet He was not indifferent to the wants of the least among men. He was awake to the needs of all.—[Manuscript 132, 1902.](#)

**The Perfect Pattern**—From earliest years to manhood, Christ lived a life that was a perfect pattern of humility and industry and obedience. He was always thoughtful and considerate of others, always self-denying. He came bearing the signature of heaven, not to be ministered unto, but to minister....

The unselfish life of Christ is an example to all. His character is a pattern of the characters we may form if we follow on in His footsteps.—[Manuscript 108, 1903.](#)

**Dignity, Courtesy, Refinement**—Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The families who engage in the missionary work should come close to hearts. The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily.—[The Review and Herald, November 25, 1890.](#)

**Christ Our Exemplar of Etiquette**—Real refinement of thought and manner is better learned in the school of the divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of His own. This education imparts a heaven-born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner that can never be equaled by the superficial polish of fashionable society.—[Education, 241 \(1903\)](#).

**True Etiquette—Broad Sympathy and Kindness**—Many who lay great stress upon etiquette show little respect for anything, however excellent, that fails of meeting their artificial standard. This is false education. It fosters critical pride and narrow exclusiveness.

The essence of true politeness is consideration for others. The essential, enduring education is that which broadens the sympathies and encourages universal kindness.—[Education, 241 \(1903\)](#).

**Tenderness and Kindness**—You both need a gentler touch. Your words are to soothe, not to harass. Let your hearts be filled with love for souls. With a deep, tender interest, work for those around you. If you see one making a mistake, go to him in the way Christ has pointed out in His Word, and see if you cannot talk the matter over with Christlike tenderness. Pray with him, and believe that the Saviour will show you the way out of the difficulty.

Ministers need much of the grace of God in order to do their work acceptably. When a minister finds the members of a church arrayed against one another, let him call a halt, and endeavor to bring about a harmonious understanding. Let him never give sharp, dictatorial advice or orders. This is not necessary. It is labor worse than wasted....

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The Lord calls upon you to exert an uplifting influence. Receive into the heart the truths of God's Word. Only thus can you have the mind of God. Place yourselves under the molding influence of the Holy Spirit. Then you will have much greater power for good....

Wherever the love of Jesus reigns, there is peace and rest. Where this love is cherished, it is as a refreshing stream in a desert, transforming barrenness into fertility.—[Manuscript 105, 1902](#).

**Tact and Good Judgment Melt Hearts**—Tact and good judgment increase the usefulness of the laborer a hundredfold. If he will speak the right words at the right time, and show the right spirit, this

will exert a melting power on the heart of the one he is trying to help. [Gospel Workers, 119 \(1915\)](#).

**Kindness to Those Who Differ in Doctrine**—Those who differ with us in faith and doctrine should be treated kindly. They are the property of Christ, and we must meet them in the great day of final account. We shall have to face one another in the judgment, and behold the record of our thoughts, words, and deeds, not as we have viewed them, but as they were in truth. God has enjoined upon us the duty of loving one another as Christ has loved us.—[The Youth's Instructor, December 9, 1897](#).

[639] **Without Personal Feeling and Selfishness**—Men must labor according to His [God's] rules and arrangement if they would meet with success. God will accept only those efforts that are made willingly and with humble hearts, without the trait of personal feelings or selfishness.—[Letter 66, 1887](#).

**Put On Gospel Shoes**—My brother, I have an intense desire that you shall be a man after God's heart. You must make a change in your life. You have most precious truth to present, but you must put on the gospel shoes—your feet must be “shod with the preparation of the gospel of peace.” Your manner of addressing people is not always pleasing to God. You need to feel His converting power upon your soul every day. You are full of physical strength and energy, and you need much of the grace of Christ, that it may be said of you as it was of Him, “Thy gentleness hath made me great.” When the Holy Spirit takes possession of your mind and controls your strong feelings, you will be more Christlike.—[Letter 164, 1902](#).

**Sacredness of God's Work**—To handle sacred things as we would common matters is an offense to God; for that which God has set apart to do His service in giving light to this world is holy. Those who have any connection with the work of God are not to walk in the vanity of their own wisdom, but in the wisdom of God, or they will be in danger of placing sacred and common things on the same level, and thus separate themselves from God.—[The Review and Herald, September 8, 1896](#).

**Sense of Sacred Responsibility**—Young men are arising to engage in the work of God, some of whom have scarcely any sense of the sacredness and responsibility of the work.... They talk nonsense, and sport with young girls, while almost daily listening to the most

solemn, soul-stirring truths.—[Testimonies For The Church 3:473 \(1875\)](#).

**Not Actors, but Teachers of the Word**—I see that great reformation must take place in the ministry before it shall be what God would have it. Ministers in the desk have no license to behave like theatrical performers, assuming attitudes and expressions calculated for effect. They do not occupy the sacred desk as actors, but as teachers of solemn truths. There are also fanatical ministers, who, in attempting to preach Christ, storm, halloo, jump up and down, and pound the desk before them, as if this bodily exercise profited anything. Such antics lend no force to the truths uttered, but, on the contrary, disgust men and women of calm judgment and elevated views. It is the duty of men who give themselves to the ministry to leave all coarseness and boisterous conduct outside the desk at least.

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Awkward and uncouth gestures are not to be tolerated in the common walks of life; how much less, then, are they to be endured in the most sacred work of the gospel ministry. The minister should cultivate grace, courtesy, and refinement of manner. He should carry himself with a quiet dignity becoming his elevated calling. Solemnity, a certain godly authority, mingled with meekness, should characterize the demeanor of him who is a teacher of God's truth.

Ministers should not make a practice of relating anecdotes in the desk; it detracts from the force and solemnity of the truth presented. The relation of anecdotes or incidents which create a laugh or a light thought in the minds of the hearers is severely censurable. The truths should be clothed in chaste and dignified language; and the illustrations should be of a like character.

Were the gospel ministry what it should and might be, the teachers of Christ's truth would be working in harmony with the angels; they would be co-laborers with their great Teacher. There is too little prayer among the ministers of Christ, and too much self-exaltation. There is too little weeping between the porch and the altar, and crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." There are too many long doctrinal sermons preached, without one spark of spiritual fervor and the love of God. There is too much gesticulation and relation of humorous anecdotes in the pulpit, and too little said of the love and compassion of Jesus Christ.

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It is not enough to preach to men; we must pray with them and for them; we must not hold ourselves coldly aloof from them, but come in sympathy close to the souls we wish to save, visit and converse with them. The minister who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk.—[The Review and Herald, August 8, 1878.](#)

**Avoid Jestings and Joking**—This spirit of jesting and joking, of lightness and trifling, is a stumbling block to sinners and a worse stumbling block to those who give way to the inclination of the unsanctified heart. The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. When anyone can point to one trifling word spoken by our Lord, or to any lightness seen in His character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christlike. Jesus is a perfect pattern, and we must imitate His example. A Christian is the highest type of man, a representative of Christ.

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Some who are given to jesting, and to light and trifling remarks, may appear in the sacred desk with becoming dignity. They may be able to pass at once to the contemplation of serious subjects, and present to their hearers the most important, testing truths ever committed to mortals; but perhaps their fellow laborers, whom they have influenced, and who have joined with them in the careless jest, cannot change the current of their thoughts so readily. They feel condemned, their minds are confused; and they are unfitted to enter upon the contemplation of heavenly themes, and preach Christ and Him crucified.

The disposition to say witty things that will create a laugh, when the wants of the cause are under consideration, whether in a committee meeting, a board meeting, or any other meeting for business, is not of Christ. This untimely mirth has a demoralizing tendency. God is not honored when we turn everything to ridicule one day, and the next day are discouraged and almost hopeless, having no light from Christ, and ready to find fault and murmur. He is pleased when His people manifest solidity, strength, and firmness of character, and when they have cheerful, happy, hopeful dispositions....

If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us.—[The Review and Herald, June 10, 1884.](#)

[See also pages 206-211, "Stories, Anecdotes, Jestings, and Joking."]

**Jolly Ministers**—There is one man in your conference (I know not his name) who should not be connected with the conference as a minister, for his influence on the minds of those seeking the truth is unfavorable. He was pointed out to me, and these words were spoken: "The cause of God is in no need of unconverted, jolly ministers. This man's spirit is not at all in harmony with the solemn work in which we are engaged." The truth we profess to believe needs no trifling men to present it. One man with a light and jovial disposition will do more in leavening the churches with the same spirit than ten good men can do to remove the impression....

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The converting power of God must come upon the hearts of the ministers, or they should seek some other calling. If Christ's ambassadors realize the solemnity of presenting the truth to the people, they will be sober, thoughtful men, workers together with God. If they have a true sense of the commission which Christ gave to His disciples, they will with reverence open the Word of God and listen for instruction from the Lord, asking for wisdom from Heaven, that as they stand between the living and the dead, they may realize that they must render an account to God for the work coming forth from their hands.

What can the minister do without Jesus? Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. "Without Me," says Christ, "ye can do nothing." The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the Word of God and are entirely out of place in the sacred desk....

Unless the ministers are converted men, the churches will be sickly and ready to die. God's power alone can change the human heart and imbue it with the love of Christ. God's power alone can correct and subdue the passions and sanctify the affections. All who

[644] minister must humble their proud hearts, submit their will to the will of God, and hide their life with Christ in God.

What is the object of the ministry? Is it to mix the comical with the religious? The theater is the place for such exhibitions. If Christ is formed within, if the truth with its sanctifying power is brought into the inner sanctuary of the soul, you will not have jolly men, neither will you have sour, cross, crabbed men to teach the precious lessons of Christ to perishing souls.—[Letter 15, 1890](#).

**Walking Circumspectly**—All the *sang-froid*, which is so common, the theatrical gestures, all lightness and trifling, all jesting and joking, must be seen by the one who wears Christ's yoke to be "not convenient"—an offense to God and a denial of Christ. It unfits the mind for solid thought and solid labor. It makes men inefficient, superficial, and spiritually diseased...

Let every minister be sedate. As he studies the life of Christ he will see the necessity of walking circumspectly. Yet he may be, and will be, if connected with the Sun of Righteousness, cheerful and happy, showing forth the praises of Him who hath called him out of darkness into His marvelous light. The conversation will be pure, entirely free from all slang phrases.—[Manuscript 8a, 1888](#).

## Application to the Work

**Devotion to His Work**—Christ was absorbed in the work that He came to perform. His devotion to the work of saving the lost race was manifest on all occasions.—[Manuscript 132, 1902](#).

**Worker's Heart Service**—Take up this work as the Lord's work, doing it with thoughtfulness and patience. This is real service, [645] which the Master will approve. Work with a clear sense of the obligation resting upon you, knowing that angels of God are present, to set the seal of heaven on faithfulness, and to condemn unfaithfulness in any form.

Taking hold courageously of the work that needs to be done and putting the heart into it, makes the work a pleasure and brings success. Thus God is glorified....

As you faithfully do your work, your mind will be assimilated to the mind of Christ. By prayer and supplication seek for the promised blessing. Ask God to give you a true comprehension of the work to be accomplished. Do not allow yourself to be drawn away or hindered by any counterinfluence. Act faithfully your part in bringing blessing to your fellow men. Praise God for the privilege of co-operating with Him in His work. As you put your whole heart into the work to be done, you will enter into true companionship with your fellow workers. You will see Christ in your brethren....

All duties are irksome into which the heart is not brought. Time is golden. There is a work to be done, and into the doing of this work we are to put our whole hearts. The duties that God places in our way we are to perform, not as a cold, dreary exercise, but as a service of love. Bring into your work your highest powers and sympathies. And you will find that Christ is in it. His presence will make work light, and your heart will be filled with joy. You will work in harmony with God, and in loyalty, love, and fidelity.

We are to be sincere, earnest Christians, doing faithfully the duties placed in our hands, and looking ever to Jesus, the author and finisher of our faith. Our reward is not dependent upon our seeming [646]

success but upon the spirit in which our work is done....

The powers of the whole being are to be engaged in unselfish service. Every talent is to be employed. Improve the future better than you have the past. Put your talents out to the exchangers, for Christ is hungry for souls.—[Manuscript 20, 1905](#).

**Energy and Thoroughness**—The Lord is not pleased to have His work poorly and cheaply done, or to have it dragged along as though it were a wearisome task. We have no time to squander in dilatory, unwilling movements. The interest we should take in everything that we do will make our work interesting and educating.—[Letter 147a, 1897](#).

**Persevering Energy and Close Application**—Where there is a lack of persevering energy and close application in temporal matters and business transactions, the same deficiency will be apparent in spiritual things.—[Testimonies For The Church 2:498 \(1870\)](#).

**Outgeneraled by Satan**—After what has been shown you in reference to your inclination to be slow and moderate and to allow opportunities to pass by unimproved, you lose time, lose interest, and take things so moderately that Satan outgenerals you again and again. It is no common indifferent work in which you are engaged amid a people estranged from God, and who need the most zealous efforts made in their behalf....

If there is scarcely nothing to show for your labors all this time you have been in the valleys, I think that you are not the man for that field....

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Have you planned to make these meetings as interesting as possible? I hope that you will have the burden of the work upon your soul. Have you stayed by the tent, right on the ground, or have you made a necessity of going home every day, and gathering on you burdens that have no part in the work? This work in God's service, to meet the moral darkness, requires self-denial, toil, and persevering effort, and earnest faith. Many flatter themselves that they could do great things if they only had the opportunity, but something has always prevented them; Providence has hedged their way in so that they could not do what they desired to do. We expect no great opportunity will meet us on the road, but by prompt and vigorous action we must seize the opportunities, make opportunities and master difficulties.

You are in need of vital energy from heaven. We must in our work not only strike the iron when it is hot but make the iron hot by striking. Slow, easy, indolent movements will do nothing for us in this work. We must be instant in season, out of season. These are critical times for work. By hesitation and delay we lose many good opportunities....

That which stands most in the way of your performing duty is irresolution, weakness of purpose, indecision. May God help you to gird the armor on, and do your Master's work.—[Letter 13, 1886](#).

**Diligence—Faithfulness—Obedience to Leadership**—The interests of Christ's kingdom call for diligence and faithfulness in as much greater degree as spiritual and eternal things are of more importance than temporal things. There must be no feeble working, no sluggish, tardy action, for this would imperil our own souls and the souls of others....

What general would undertake the command of an army while the officers, under him refused to obey until they had satisfied themselves that his command was a reasonable one? Such a course would mean loss to the entire army. It would weaken the hands of the soldiers. The question would arise in their minds, Is there not a better way? But even though there be a better way, the orders must be obeyed, or defeat and disaster would result. A moment's delay, and the advantage that would have been gained is lost.

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Every good soldier is implicit and prompt in the obedience he renders to his captain. The will of the commander is to be the will of the soldier. Sometimes the soldier may be surprised at the command given, but he is not to stop to inquire the reason for it. When the order of the captain crosses the wishes of the soldier, he is not to hesitate and complain, saying, I see no consistency in these plans. He must not frame excuses and leave his work undone. Such soldiers would not be accepted as fitted to engage in earthly conflicts, and much more will they not be accepted in Christ's army. When Christ commands, His soldiers must obey without hesitation. They must be faithful soldiers, or He cannot accept them. Freedom of choice is given to every soul, but after a man has enlisted, he is required to be as true as steel, come life or come death.—[Manuscript 7a, 1900](#).

**Disciplined, Organized Mind Essential**—Those who teach the Word should not shun mental discipline. Every worker, or company

of workers, should by persevering effort establish such rules and regulations as will lead to the formation of correct habits of thought and action. Such a training is necessary not only for the young men but for the older workers, in order that their ministry may be free from mistakes, and their sermons be clear, accurate, and convincing.

[649] Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost; for there are few who will do it.—[The Review and Herald, April 6, 1886.](#)

**Methodical Service Expedites Success**—There are some young men and women who have no method in doing their work. Though they are always busy, they can present but little results. They have erroneous ideas of work, and think that they are working hard, when if they had practiced method in their work, and applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential. They are always doing, and, they think, working very hard; and yet there is little to show for their efforts.—[The Youth's Instructor, August 31, 1893.](#)

[650] **System and Promptness Save Time**—There must be men who will begin a work in the right way, and hold to it and push it forward firmly. Everything must be done according to a well-matured plan, and with system. God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all things is essential. Never be late to an appointment. In no department or office should time be lost in unnecessary conversations. The work of God requires things which it does not receive, because men do not learn from the God of wisdom. They press too many things into their life, postpone until tomorrow that which demands their attention today, and much time is lost in painfully picking up the lost stitches....

Some workers need to give up the slow methods of work which prevail, and to learn to be prompt. Promptness is necessary as well as diligence. If we wish to accomplish the work according to the will of God, it must be done in an expeditious manner, but not without thought and care.—[Manuscript 24, 1887](#).

**Organizing Our Routine Work**—Persons who have not acquired habits of close industry and economy of time, should have set rules to prompt them to regularity and dispatch. George Washington was enabled to perform a great amount of business because he was thorough in preserving order and regularity. Every paper had its date and its place, and no time was lost in looking up what had been mislaid.—[Gospel Workers, 277, 278 \(1880\)](#).

**To Use Initiative**—When a laborer is set in a certain portion of the Lord's vineyard, his work is given him as a faithful laborer together with God to work that vineyard. He is not to wait to be told at every point by human minds what he must do, but plan his work to labor wherever he is needed. God has given you brain power to use. The wants of the believers and the necessities of unbelievers are to be carefully studied, and your labors are to meet their necessities. You are to inquire to God and not of any living man what you shall do. You are a servant of the living God, and not a servant of any man. You cannot do the work of God intelligently and be the shadow of another man's thoughts and directions. You are under God.—[Letter 8, 1895](#).

**Promptness Saves Confusion**—There is among the workers a lack of aptness, a confusion, a lack of mutual understanding and promptness. Things are not done on time. As a result, complications and difficulties arise, which it is hard to overcome from a lack of united action. This state of things, if it is not remedied, will be seen and felt still more in the future than in the past, for the work will grow and the need of a perfect understanding of affairs in this house will become greater. The unfortunate habit of neglecting a special work which needs to be done at a certain time trebles the difficulty of performing it later with exactness and without leaving something neglected or unfinished.—[Manuscript 24, 1887](#).

**Rising at Regular Time**—Some youth are much opposed to order and discipline. They do not respect the rules of the home by rising at a regular hour. They lie in bed some hours after day-

light, when everyone should be astir. They burn the midnight oil, depending upon artificial light to supply the place of the light that nature has provided at seasonable hours. In so doing they not only waste precious opportunities but cause additional expense. But in almost every case the plea is made, "I cannot get through my work; I have something to do; I cannot retire early." Thus they are sleeping soundly when they should be awake with nature and the early-rising birds. The precious habits of order are broken; and the moments thus idled away in the early morning set things out of course for the whole day.

Our God is a God of order, and He desires that His children shall will to bring themselves into order, and under His discipline. Would it not be better, therefore, to break up this habit of turning night into day, and the fresh hours of the morning into night?—[The Youth's Instructor, January 28, 1897](#).

[652] **Advantages Through Proper Timing**—The timing of things may tell much in favor of truth. Victories are frequently lost through delays. There will be crises in this cause. Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect will result in great failures and positive dishonor to God.—[Testimonies For The Church 3:498 \(1875\)](#).

**Value of Using Memorandum Book**—If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition.

It is the duty of all to observe strict rules in their habits of life. This is for your own good, dear youth, both physically and morally. When you rise in the morning, take into consideration, as far as possible, the work you must accomplish during the day. If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work.—[The Youth's Instructor, January 28, 1897](#).

**Work Not Confined to Certain Hours**—The eight-hour system finds no place in the program of the minister of God. He must hold himself in readiness for service at any hour.—[Gospel Workers, 451 \(1915\)](#).

**Saviour's Evening Work**—All day He ministered to those who came to Him; in the evening He gave attention to such as through the

day must toil to earn a pittance for the support of their families.—[The Ministry of Healing, 18 \(1905\)](#).

**Earnest Labor Helps Answer Prayer**—While we are to pray for God’s blessing, we are to second our prayers by most diligent, thorough, earnest labor.—[Manuscript 25, 1895](#).

**Not to Depend on Miracles**—God does not generally work miracles to advance His truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles which He has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. [653]

Those who make no decided effort, but simply wait for the Holy Spirit to compel them to action, will perish in darkness. We would ask those who are waiting for a miracle, What means have been tried which God has placed within your reach? We would ask those who are hoping for some supernatural work to be done, who simply say, “Believe, believe,” Have you submitted yourself to the revealed command of God? The Lord has said, “Thou shalt,” and, “Thou shalt not.”

Let all study the parable of the talents, and realize that to every man God has given his work—to every man He has entrusted his talents, that by exercising his ability, he may increase his efficiency. You are not to sit still, and do nothing in the work of God.—[The Review and Herald, September 28, 1897](#).

**Be Not Slothful**—Labor for those who are loitering away their lives, accomplishing only half of what they might for the Master. Strive to arouse them to a sense of their responsibility. Pray for and exhort one another, and so much the more as ye see the day approaching. Let brother say to brother and sister to sister, “Come, my fellow laborer, let us put all earnestness into our work; for the night is at hand, wherein no man can work.” Let no one lose minutes by talking when he should be working.

Let the talkative man remember that there are times when he has no right to talk. There are those who take time to stand still. Let the voice of the faithful sentinel be heard, “Not slothful in business; fervent in spirit; serving the Lord.” Have you work to do for the Master? Is it building a house in which His work may be carried [654]

forward? Close your lips. Make not others idle by tempting them to listen to your talk. The time of many is lost when a man uses his tongue instead of his tools.—[Manuscript 42, 1901](#).

**Ministers Not to Engage in Secular Affairs**—I wish to say to Brethren \_\_\_\_\_ and \_\_\_\_\_ that their work is largely among unbelievers. Those who are successful expositors of Bible truth are to stand before those who have not heard the message for this time. These brethren whose names I have mentioned have a work to do in our camp meetings, which are to be held in the large cities. But they are in danger of disqualifying themselves for doing the work that God has given them to do. Elder \_\_\_\_\_ will surely lose his bearings unless he ceases to interest himself in work that God does not require him to do, work that demands attention to business details. By engaging in secular work he would not be doing that which has been appointed him by God. The proclamation of the gospel message will be his light and life.—[Manuscript 105, 1902](#).

**With an Eye Single to the Glory of God**—It is Satan's regular employment to hinder the work of God, and to work for the destruction of the race. Frequently when the interest in a certain locality is at its height, he makes it appear to the mind of the worker that some trifling matter at home is of great importance, and demands his immediate presence. The eye of the worker not being single to the glory of God, he leaves the work unfinished, and rushes home. [655] He may be kept away for days and even weeks, and his former work becomes raveled and tangled. Stitch after stitch is dropped, never to be taken up again. This pleases the enemy. And when he sees that he is successful in making temporal matters supreme in the mind of this person, he gives him his hands full of trouble. He at once begins to manufacture home difficulties, so as to entangle his mind, and, if possible, to keep him away from the work altogether....

When souls are deciding for or against the truth, do not, I beseech you, allow yourselves to be drawn away from your field of labor. Do not abandon it to the enemy, I might say, even if one lay dead in your house. Christ said, "Follow me; and let the dead bury their dead." If you could only see the importance of the work as it has been presented to me, the paralysis that is upon many would be shaken off, and there would be a rising from the dead and a coming to life through Jesus Christ....

If we firmly take our stand as God's workmen, saying, "The Lord has given us a message, and we cannot be faithful watchmen unless we stand at our post of duty; we will carry the work through at all hazards," then we shall find that angels of God will minister to our households at home, and will say to the enemy, "Stand back."—[Historical Sketches, 127, 128 \(1886\)](#).

## Concentrating on the Main Task

[656] **Souls Lost Because of Divided Efforts**—Some ministers have given themselves to the work of writing during a period of decided religious interest, and it has frequently been the case that their writings have had no special connection with the work in hand. This is a glaring error; for at such times it is the duty of the minister to use his entire strength in pushing forward the cause of God. His mind should be clear, and centered upon the one object of saving souls. Should his thoughts be preoccupied with other subjects, many might be lost to the cause who could have been saved by timely instruction.—[Testimonies For The Church 4:265 \(1876\)](#).

**Loss Through Divided Effort**—Your mistake has been this: Just as soon as you enter upon an effort, you begin to do much writing. Now if your part of the work is to write, if God has said to you, as He did to John, “Write these things,” then give yourself to that, and do not attempt more. If you are to give discourses, your mind is not vigorous enough, although intensely active, to sustain the strain of speaking and visiting and writing. You should let your mind rest in a great degree when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross. You need to carefully select your subject, make your discourses short, and important points of doctrine very plain....

In order to make a success in this work you must do one thing at a time, concentrate your powers upon that one work. Your judgment in this direction is at fault. When you begin to give a series of discourses, make these discourses the main business. Do not begin to write letters and articles for the papers; for you divide your strength in doing this. Elder \_\_\_\_\_ and Elder \_\_\_\_\_ were corrected in this matter. The Lord showed me that the important work of presenting the truth was being marred in their hands; not one-half the strength was brought into their work, because of their devoting so much time to letter writing. The visiting is the important part of the labor; but the time of these brethren was occupied in almost constant

writing, which wearied them, occupied their time, and did not help the present work, but hindered it. The people were robbed of the clear, convincing exposition of Scripture, and the devotional part of the work was neglected.... [657]

Now the reason: Out of the desk they employed much of their time in writing, excusing themselves from visiting because they were so busy and so tired. As the result they were brain weary when they came into the desk; they were not prepared to do a work that God could set His seal upon. They made nothing clear. Yet if they worked themselves up to a high pitch of excitement they thought their discourses were powerful. They touched here and there, bringing a large mass of matter which they regarded as convincing and overwhelming evidence, but in fact they buried the truth under a mass of matter poured out upon the hearers, so that the points never could be found. Everything they presented was muddled. So many subjects were brought into one discourse that no point stood proved and clear in the minds of those unacquainted with the truth.... One subject, a few points made plain and clear, would be of more value to the hearer than this mass of matter which you may call evidence, and think your points substantiated.—[Letter 47, 1886](#).

## Health and Health Principles

[See also [The Medical Evangelist, 513-551.](#)]

[658] **Evangelists Tempted to Be Careless of Health**—Satan is at work to destroy. He would lead the minds of those who love God and are preaching the gospel to be careless of their physical health, for this has a great deal to do with the general standard of virtue. Ministers give too much time to preaching, and exhaust their vital forces.... It is the many long discourses that weary. One half of the gospel food presented would tell to much better advantage.—[Letter 91, 1898.](#)

**The Strain of Evangelism**—Your Sunday night meetings are a heavy strain on you, for you allow yourself to become wrought up to a high tension. Then, afterward, a corresponding reaction comes, and as a result your association with the church does not bring peace and righteousness....

The tremendous efforts you make in preparing for your meetings do not accomplish the work that is most needed. You may be praised and exalted by men, but this is no evidence that your work exerts the right influence.

Thus saith the Lord, “You must guard against becoming wrought up to a high tension in preparing to speak to the people.”—[Letter 51, 1902.](#)

**Temperance in God’s Work**—The servants of Christ are not to treat their health indifferently. Let no one labor to the point of exhaustion, thereby disqualifying himself for future effort. Do not try to crowd into one day the work of two. At the end, those who work carefully and wisely will be found to have accomplished as much as those who so expend their physical and mental strength that they have no deposit from which to draw in time of need.—[Gospel Workers, 244 \(1915\).](#)

**Labor Intelligently**—Every worker should labor intelligently, with an eye single to the glory of God. He should take special care not to abuse any of his God-given faculties.

The Lord would have you, my brother, reform in your method of labor, that you may have a well-balanced mind, a symmetrical character, and spiritual strength to counsel wisely. Men who have experience in the knowledge of the truth are too few for you to be sacrificed. You are almost constantly overtaxing both your physical and mental powers, because you allow yourself to feel too intensely. You have a vivid imagination, and put much intensity into your preaching, which keeps the mind on a constant strain, with the voice raised to a high pitch, and not only are you wearied, but the people are annoyed and their interest lessened. The reaction is sure to come; for you do not know how to let yourself down gradually from such a strain, and the poor mortal body feels the wear. A corresponding depression follows the high pressure. [659]

You should not allow yourself to make your labors unnecessarily severe. You tax yourself in writing as well as in speaking. God does not require this. Observe strictly the laws of health, and you will be fresh to do good work for the Master; you will have fresh manna to feed the sheep in Christ's pasture.—[Letter 39, 1887](#).

**Allow for Needed Periods of Rest**—Some of our ministers feel that they must every day perform some labor that they can report to the conference. And as the result of trying to do this, their efforts are too often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor. But these cannot take the place of daily physical exercise.—[Gospel Workers, 240 \(1915\)](#).

**Preparing for Future Duties**—When a laborer has been under a heavy pressure of care and anxiety, and is overworked in both body and mind, he should turn aside and rest a while, not for selfish gratification, but that he may be better prepared for future duties. We have a vigilant foe, who is ever on our track, ready to take advantage of every weakness that would help to make his temptations effective. When the mind is overstrained and the body enfeebled, he presses upon the soul his fiercest temptations. Let the laborer carefully husband his strength, and when wearied with toil, let him turn aside and commune with Jesus.—[Gospel Workers, 245 \(1915\)](#). [660]

**Avoid Strain of Overwork**—I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not

to keep ourselves under such a strain that our physical and mental powers shall be exhausted. More workers are needed, that some of the burdens may be removed from those now so heavily loaded down.—[The Review and Herald, April 28, 1904.](#)

**Time for Relaxation, Exercise, and Family Responsibilities**—If a minister, during his leisure time, engages in labor in his orchard or garden, shall he deduct that time from his salary? Certainly not, any more than he should put in his time when he is called to work over hours in ministerial labor. Some ministers spend many hours in apparent ease, and it is right that they should rest when they can; for the system could not endure the heavy strain were there no time for letting up. There are hours in the day that call for severe taxation, for which the minister receives no extra salary, and if he chooses to chop wood several hours a day, or work in his garden, it is as much his privilege to do this as to preach. A minister cannot always be preaching and visiting, for this is exhaustive work.

[661] The light given me is that if our ministers would do more physical labor, they would reap blessings healthwise. After his day's work of preaching and visiting and study, the minister should have time in which to attend to his own necessities. If he has only a limited salary, he may contrive to add to his little fund. The narrow-minded may see in this something to criticize, but the Lord commends such a course.

I have been shown that at times those in the ministry are compelled to labor day and night and live on very meager fare. When a crisis comes, every nerve and sinew is taxed by the heavy strain. If these men could go aside and rest a while, engaging in physical labor, it would be a great relief. Thus men might have been saved who have gone down to the grave. It is a positive necessity to physical health and mental clearness to do some manual work during the day. Thus the blood is called from the brain to other portions of the body.—[Letter 168, 1899.](#)

**Continual Improvement**—Our ministers who have reached the age of forty or fifty years should not feel that their labor is less efficient than formerly. Men of years and experience are just the ones to put forth strong and well-directed efforts. They are specially needed at this time; the churches cannot afford to part with them.

Such ones should not talk of physical and mental feebleness, nor feel that their day of usefulness is over.

Many of them have suffered from severe mental taxation, unrelieved by physical exercise. The result is a deterioration of their powers, and a tendency to shirk responsibilities. What they need is more active labor. This is not alone confined to those whose heads are white with the frost of time, but men young in years have fallen into the same state, and have become mentally feeble. They have a list of set discourses; but if they get beyond the boundaries of these, they lose their soundings. [662]

The old-fashioned pastor, who traveled on horseback, and spent much time in visiting his flock, enjoyed much better health, notwithstanding his hardships and exposures, than our ministers of today, who avoid all physical exertion as far as possible, and confine themselves to their books.

Ministers of age and experience should feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people. Each effort to expound the gospel should be an improvement upon that which preceded it. Each year they should develop a deeper piety, a tenderer spirit, a greater spirituality, and a more thorough knowledge of Bible truth. The greater their age and experience, the nearer should they be able to approach the hearts of the people, having a more perfect knowledge of them.—[Testimonies For The Church 4:269, 270 \(1876\)](#).

**Financial Worries**—When ministers and teachers, pressed under the burden of financial responsibilities, enter the pulpit or the schoolroom with wearied brain and overtaxed nerves, what else can be expected than that common fire will be used instead of the sacred fire of God's kindling? The strained, tattered efforts disappoint the listeners and hurt the speaker. He has had no time to seek the Lord, no time to ask in faith for the unction of the Holy Spirit.—[Testimonies For The Church 7:250, 251 \(1902\)](#).

**Avoiding Long Committees at Night**—A minister cannot keep in the best spiritual frame of mind while he is called upon to settle little difficulties in the various churches. This is not his appointed work. God desires to use every faculty of His chosen messengers. Their mind should not be wearied by long committee meetings at [663]

night; for God wants all their brain power to be used in proclaiming the gospel as it is in Christ Jesus.

Overburdened, a minister is often so hurried that he scarcely finds time to examine himself whether he be in the faith. He finds very little time to meditate and pray. Christ in His ministry united prayer with work. Night after night He spent wholly in prayer. Ministers must seek God for His Holy Spirit, in order that they may present the truth aright.—[Manuscript 127, 1902](#).

**A Firm Stand-an Appeal to a Popular Evangelist**—It has been clearly presented to me that God’s people are to take a firm stand against meat eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message? By the use of flesh meat the animal nature is strengthened and the spiritual nature weakened. Such men as you, who are engaged in the most solemn and important work ever entrusted to human beings, need to give special heed to what they eat.

Remember that when you eat flesh meat, you are but eating grains and vegetables secondhand; for the animal receives from these things the nutrition that makes it grow and prepares it for market. The life that was in the grains and vegetables passes into the animal, and becomes part of its life, and then human beings eat the animal. Why are they so willing to eat their food secondhand?

[664] In the beginning, fruit was pronounced by God as “good for food.” The permission to eat flesh meat was a consequence of the fall. Not till after the Flood was man given permission to eat the flesh of animals. Why, then, need we eat flesh meat? Few who eat this know how full it is of disease. Flesh meat never was the best food, and now it is cursed by disease.

The thought of killing animals to be eaten is in itself revolting. If man’s natural sense had not been perverted by the indulgence of appetite, human beings would not think of eating the flesh of animals.

We have been given the work of advancing health reform. The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in which, for the last thirty-five years, the Lord has been bidding us stand. Beware how

you place yourself in opposition to the work of health reform. It will go forward, for it is the Lord's means of lessening the suffering in our world and of purifying His people.

Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject.

While we do not make the use of flesh meat a test, while we do not want to force anyone to give up its use, yet it is our duty to request that no minister of the conference shall make light of or oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat eating on the system, you will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat eating, because the Lord is calling for reform. The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message, you are not to make this prominent. In counterworking the efforts of your fellow laborers who are teaching health reform, you are out of order, working on the wrong side.—[Letter 48, 1902](#).

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## The Voice of the Gospel Worker

**Minister God's Mouthpiece**—The man who accepts the position of being mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence he can, that the truth may lose nothing in his presentation of it to the people. Those who consider it a little thing to speak with an imperfect utterance dishonor God.—[Manuscript 107, 1898](#).

**In Full, Round Tones**—The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers. Those who are planning to enter these lines of work should be taught to use the voice in such a way that when they speak to people about the truth, a decided impression for good will be made. The truth must not be marred by being communicated through defective utterance.—[Testimonies For The Church 6:380 \(1900\)](#).

**Speaking Clearly With Expression**—All the workers, whether they speak from the pulpit or give Bible readings, are to be taught to speak in a clear, expressive manner.—[Letter 200, 1903](#).

[666] **Bible Reader's Voice Soft and Musical**—The one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers.—[Testimonies For The Church 6:381 \(1900\)](#).

**Convincingly and Impressively**—The science of reading correctly and with the proper emphasis, is of highest value. No matter how much knowledge you may have acquired in other lines, if you have neglected to cultivate your voice and manner of speech so that you can speak and read distinctly and intelligently, all your learning will be of but little profit; for without voice culture you cannot communicate readily and clearly that which you have learned.

To learn to tell convincingly and impressively that which one knows, is of special value to those who desire to become workers in the cause of God. The more expression you can put into words

of truth, the more effective these words will be on those who hear. A proper presentation of the Lord's truth is worthy of our highest efforts. Let the students in training for the Master's service make determined efforts to learn to speak correctly and forcibly, in order that when conversing with others in regard to the truth, or when engaged in public ministry, they may properly present the truths of heavenly origin.—[Manuscript 131, 1902](#).

**Voice of Speaker Affects Decision**—Some destroy the solemn impression they may have made upon the people, by raising their voices to a very high pitch, and hallooing and screaming out the truth. When presented in this manner, truth loses much of its sweetness, its force and solemnity. But if the voice is toned right, if it has solemnity, and is so modulated as to be even pathetic, it will produce a much better impression. This was the tone in which Christ taught His disciples. He impressed them with solemnity; He spoke in a pathetic manner. But this loud hallooing—what does it do? It does not give the people any more exalted views of the truth, and does not impress them any more deeply. It only causes a disagreeable sensation to the hearers, and wears out the vocal organs of the speaker. The tones of the voice have much to do in affecting the hearts of those that hear.—[Testimonies For The Church 2:615 \(1871\)](#).

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**Proper Use of Vocal Organs**—Careful attention and training should be given to the vocal organs. They are strengthened by right use, but become enfeebled if used improperly. Their excessive use, as in preaching long sermons, will, if often repeated, not only injure the organs of speech, but will bring an undue strain upon the whole nervous system. The delicate harp of a thousand strings becomes worn, gets out of repair, and produces discord instead of melody.

It is important for every speaker so to train the vocal organs as to keep them in a healthful condition, that he may speak forth the words of life to the people. Everyone should become intelligent as to the most effective manner of using his God-given ability, and should practice what he learns. It is not necessary to talk in a loud voice or upon a high key; this does great injury to the speaker. Rapid talking destroys much of the effect of a discourse; for the words cannot be made so plain and distinct as if spoken more deliberately, giving the hearer time to take in the meaning of every word.

[668] The human voice is a precious gift of God; it is a power for good, and the Lord wants His servants to preserve its pathos and melody. The voice should be cultivated so as to promote its musical quality, that it may fall pleasantly upon the ear and impress the heart....

The Lord requires the human agent not to move by impulse in speaking, but to move calmly, speak slowly, and let the Holy Spirit give efficiency to the truth. Never think that in working yourselves up to a passion of delivery, speaking by impulse, and suffering your feelings to raise your voice to an unnaturally high key, that you are giving evidence of the great power of God upon you....

Your influence is to be far reaching, and your powers of speech should be under the control of reason. When you strain the organs of speech, the modulations of the voice are lost. The tendency to rapid speaking should be decidedly overcome. God claims of the human instrumentality all the service that man can give. All the talents entrusted to the human agent are to be cherished and appreciated, and used as a precious endowment of heaven. The laborers in the harvest field are God's appointed agents, channels through which He can communicate light from heaven. The careless, improvident use of any of their God-given powers lessens their efficiency so that in an emergency, when the greatest good might be done, they are so weak and sickly and crippled that they can accomplish but little.— [Special Testimonies, Series A, 7:9-11](#). (1874).

[669] **Voice Culture Important to Minister**—The teachers in our schools should not tolerate in the students ungainly attitudes and uncouth gestures, wrong intonations in reading, or incorrect accents or emphasis. Perfection of speech and voice should be urged upon every student. Because of carelessness and bad training, habits are often contracted which are great hindrances in the work of a minister who has otherwise educated talent. The student must be impressed that he has it in his power, by combining grace with effort, to make himself a man. The mental and physical capabilities with which God has adorned him may by cultivation and painstaking effort become a power to benefit his fellow men.—[Manuscript 22, 1886](#).

**Training the Voice**—The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play

in breathing, and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen, rather than on those of the throat. Great weariness and serious disease of the throat and lungs may thus be prevented. Careful attention should be given to securing distinct articulation, smooth, well-modulated tones, and a not-too-rapid delivery.—[Education, 199 \(1903\)](#).

**Speak to Thousands as Easily as Ten**—Speaking from the throat, letting the words come out from the upper extremity of the vocal organs, all the time fretting and irritating them, is not the best way to preserve health or to increase the efficiency of those organs. You should take a full inspiration, and let the action come from the abdominal muscles. Let the lungs be only the channel, but do not depend upon them to do the work. If you let your words come from deep down, exercising the abdominal muscles, you can speak to thousands with just as much ease as you can speak to ten.—[Testimonies For The Church 2:616 \(1871\)](#).

**Observe Proper Breathing**—Ministers should stand erect, and speak slowly, firmly, and distinctly, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. If they will observe this simple rule, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than men in any other profession. The chest will become broader, and ... the speaker need seldom become hoarse, even by constant speaking. Instead of becoming consumptives, ministers may, by exercising care, overcome all tendency to consumption,—[Testimonies For The Church 4:404 \(1880\)](#).

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**Speaking Slowly and Calmly**—In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me, and His manner of talking; and there was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened, and His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better.—[Manuscript 19b, 1890](#).

## Personal Appearance of the Evangelist

[671] **Personality of the Evangelist**—From the light I have had, the ministry is a sacred and exalted office, and those who accept this position should have Christ in their hearts, and manifest an earnest desire to represent Him worthily before the people, in all their acts, in their dress, in their speaking, and even in their manner of speaking....

Our words, our actions, our deportment, our dress, everything, should preach. Not only with our words should we speak to the people, but everything pertaining to our person should be a sermon to them.—[Testimonies For The Church 2:615, 618 \(1871\)](#).

**Souls Lost Because of Carelessness**—A minister who is negligent in his apparel often wounds those of good taste and refined sensibilities. Those who are faulty in this respect should correct their errors, and be more circumspect. The loss of some souls at last will be traced to the untidiness of the minister. The first appearance affected the people unfavorably, because they could not in any way link his appearance with the truths he presented. His dress was against him; and the impression given was that the people whom he represented were a careless set who cared nothing about their dress, and his hearers did not want anything to do with such a class of people.—[Testimonies For The Church 2:613 \(1871\)](#).

**Taste, Color, and Fit**—Some who minister in sacred things so arrange their dress upon their persons, that, to some extent at least, it destroys the influence of their labor. There is an apparent lack of taste in color and neatness of fit. What is the impression given by such a manner of dress? It is, that the work in which they are engaged is considered no more sacred or elevated than common labor, as plowing in the field. The minister, by his example, brings down sacred things upon a level with common things.—[Testimonies For The Church 2:614 \(1871\)](#).

[672] **Choice of Colors**—Black or dark material is more becoming to a minister in the desk, and will make a better impression upon the people, than would be made by a combination of two or three

different colors in his apparel.—[Testimonies For The Church 2:610 \(1871\)](#).

**Propriety of Dress and Behavior**—In dress and behavior we are to reveal propriety. Never are we to be slack or untidy in our appearance or our work.—[Letter 49, 1902](#).

**Character of the Woman Worker Judged by Dress**—A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils.—[Education, 248](#).(1903).

**Unbelievers Appreciate Simplicity of Dress**—Many dress like the world, in order to have an influence over unbelievers; but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction plain between the Christian and the worldling. The words, the dress, the actions, should tell for God. Then a holy influence will be shed upon all around them, and even unbelievers will take knowledge of them that they have been with Jesus. If any wish to have their influence tell in favor of truth, let them live out their profession, and thus imitate the humble Pattern.—[Testimonies For The Church 4:633, 634 \(1881\)](#).

**Pride of Dress Stumbling Block to Unbelievers**—Many a soul who was convinced of the truth has been led to decide against it by the pride and love of the world displayed by our sisters. The doctrine preached seemed clear and harmonious, and the hearers felt that a heavy cross must be lifted by them in taking the truth. When these persons have seen our sisters making so much display in dress, they have said, "This people dress fully as much as we do. They cannot really believe what they profess; and, after all, they must be deceived. If they really thought that Christ was soon coming, and the case of every soul was to be decided for eternal life or death, they could not devote time and money to dress according to the existing fashions." How little did those professedly believing sisters know of the sermon their dress was preaching!

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Our words, our actions, and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter,

to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying frivolous society, they decide that there can be no wrong in such a course.—[Testimonies For The Church 4:641 \(1881\)](#).

**Simple Attire Will Not Embarrass Poor**—Our clothing should be plain and simple, so that when we visit the poor, they will not be embarrassed by the contrast between our appearance and their own.—[Gospel Workers, 189 \(1915\)](#).

[674] **Dress Befitting Sacred Profession**—Carefulness in dress is an important consideration. The minister should be clothed in a manner befitting the dignity of his position. Some ministers have failed in this respect. In some cases not only has there been a lack of taste and of orderly arrangement in the dress, but the clothing has been untidy and slovenly.

The God of heaven, whose arm moves the world, who gives us life and sustains us in health, is honored or dishonored by the apparel of those who officiate in His honor.—[Gospel Workers, 173 \(1915\)](#).

## The Evangelist's Wife

**Responsible for Her Talents**—A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls. She should never urge her wishes and desires, or express a lack of interest in her husband's labor, or dwell upon homesick, discontented feelings. All these natural feelings must be overcome. She should have a purpose in life which should be unfalteringly carried out. What if this conflicts with the feelings and pleasures and natural tastes! These should be cheerfully and readily sacrificed, in order to do good and save souls.

The wives of ministers should live devoted, prayerful lives. But some would enjoy a religion in which there are no crosses, and which calls for no self-denial and exertion on their part. Instead of standing nobly for themselves, leaning upon God for strength, and bearing their individual responsibility, they have much of the time been dependent upon others, deriving their spiritual life from them. If they would only lean confidently, in childlike trust, upon God, and have their affections centered in Jesus, deriving their life from Christ, the living vine, what an amount of good they might do, what a help they might be to others, what a support to their husbands; and what a reward would be theirs in the end!—[Testimonies For The Church 1:452, 453 \(1864\)](#).

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**To Accompany Husband in Soul Winning**—If a minister's wife accompanies her husband in his travels, she should not go for her own special enjoyment, to visit and to be waited upon, but to labor with him. She should have a united interest with him to do good. She should be willing to accompany her husband, if home cares do not hinder, and she should aid him in his efforts to save souls. With meekness and humility, yet with a noble self-reliance, she should have a leading influence upon minds around her, and should act her part and bear her cross and burden in meeting, and around the

family altar, and in conversation at the fireside. The people expect this, and they have a right to expect it. If these expectations are not realized, the husband's influence is more than half destroyed.

The wife of a minister can do much if she will. If she possesses the spirit of self-sacrifice, and has a love for souls, she can with him do almost an equal amount of good. A sister-laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot.—[Testimonies For The Church 1:452 \(1864\)](#).

[676] **Dress of Ministers' Wives**—Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress. Many look upon these injunctions as too old fashioned to be worthy of notice; but He who gave them to His disciples understood the dangers from the love of dress in our time, and sent to us the note of warning. Will we heed the warning and be wise? Extravagance in dress is continually increasing. The end is not yet. Fashion is constantly changing, and our sisters follow in its wake, regardless of time or expense. There is a great amount of means expended upon dress, when it should be returned to God the giver.—[Testimonies For The Church 4:630, 631 \(1881\)](#).

**Example of Home Religion**—Let the minister's wife who has children remember that in her home she has a missionary field in which she should labor with untiring energy and unflagging zeal, knowing that the results of her work will endure throughout eternity. Are not the souls of her children of as much value as the souls of the heathen? Then let her tend them with loving care. She is charged with the responsibility of showing to the world the power and excellence of home religion. She is to be controlled by principle, not by impulse, and she is to work with the consciousness that God is her helper. She is to allow nothing to divert her from her mission.

The influence of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven. Her children will grow up to be a blessing and an honor to her in this life and in the life to come.—[Gospel Workers, 206 \(1915\)](#).

**The Important Work at Home**—If married men go into the work, leaving their wives to care for the children at home, the wife

and mother is doing fully as great and important a work as is the husband and father. While one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. The mother's work is a solemn and important one,—to mold the minds and fashion the characters of her children, to train them for usefulness here, and to fit them for the future immortal life. [677]

The husband, in the open missionary field, may receive the honor of men, while the home toiler may receive no earthly credit for her labor; but if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world.

The minister's wife may be a great help to her husband in seeking to lighten his burden, if she keeps her own soul in the love of God. She can teach the Word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants.—[Gospel Workers, 203 \(1915\)](#).

**Complaining Spirit a Dead Weight**—These sisters are closely connected with the work of God if He has called their husbands to preach the present truth. These servants, if truly called of God, will feel the importance of the truth. They are standing between the living and the dead, and must watch for souls as they that must give an account. Solemn is their calling, and their companions can be a great blessing or a great curse to them. They can cheer them when desponding, comfort them when cast down, and encourage them to look up and trust fully in God when their faith fails. Or they can take an opposite course, look upon the dark side, think they have a hard time, exercise no faith in God, talk their trials and unbelief to their companions, indulge a complaining, murmuring spirit, and be a dead weight, and even a curse to them....

An unsanctified wife is the greatest curse that a minister can have. Those servants of God that have been and are still so unhappily situated as to have this withering influence at home, should double their prayers and their watchfulness, take a firm, decided stand, and let not this darkness press them down. They should cleave closer to God, be firm and decided, rule well their own house, and live so that they can have the approbation of God and the watchcare of [678]

the angels. But if they yield to the wishes of their unconsecrated companions, the frown of God is brought upon the dwelling. The ark of God cannot abide in the house, because they countenance and uphold them in their wrongs.—[Testimonies For The Church 1:138, 139 \(1856\)](#).

## Maintaining a High Moral Standard

**Abandonment of Principle Marks the Times**—Everywhere are seen wrecks of humanity, broken-down family altars, ruined homes. There is a strange abandonment of principle, the standard of morality is lowered, and the earth is fast becoming a Sodom. The practices which brought the judgment of God upon the antediluvian world, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end, when the earth is to be purified by fire.—[Gospel Workers, 125, 126 \(1915\)](#).

**Ministers Satan's Target**—Satan's special temptations are directed against the ministry. He knows that ministers are but human, possessing no grace or holiness of their own; that the treasures of the gospel have been placed in earthen vessels, which divine power alone can make vessels unto honor. He knows that God has ordained ministers to be a powerful means for the salvation of souls, and that they can be successful in their work only as they allow the eternal Father to rule their lives. Therefore he tries with all his ingenuity to lead them into sin, knowing that their office makes sin in them more exceeding sinful; for in committing sin, they make themselves ministers of evil.—[Gospel Workers, 124 \(1915\)](#).

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**Balanced Dignity and Sociability**—The subject of purity and propriety of deportment is one to which we must give heed. We must guard against the sins of this degenerate age. Let not Christ's ambassadors descend to trifling conversation, to familiarity with women, married or single. Let them keep their proper place with becoming dignity; yet at the same time they may be sociable, kind, and courteous to all. They must stand aloof from everything that savors of commonness and familiarity. This is forbidden ground, upon which it is unsafe to set the feet. Every word, every act, should tend to elevate, to refine, to ennoble. There is sin in thoughtlessness about such matters.—[Gospel Workers, 125 \(1915\)](#).

**Rebuke Flattery of Women**—You will sometimes be flattered by men, but more frequently by women. Especially when you

present the truth in new fields, will you meet persons who will engage in this wicked flattery. As a servant of Christ, despise the flattery; shun it as you would a venomous serpent. Rebuke the woman who will praise your smartness, holding your hand as long as she can retain it in her own. Have little to say to persons of this class; for they are the agents of Satan, and carry out his plans by laying bewitching snares to beguile you from the path of holiness. Every sensible Christian lady will act a modest part; she will understand the devices of Satan, and will not be a co-laborer with him.

[680] Never earn the reputation of being a minister who is a particular favorite with the women. Shun the society of those who by their arts would weaken in the least your purpose to do right, or bring a stain upon the purity of your conscience. Do not give them your time or your confidence; for they will leave you feeling bereft of your spiritual strength. Do nothing among strangers, on the cars, in the home, in the street, that would have the least appearance of evil.—[The Review and Herald, July 8, 1884.](#)

**Avoid Every Approach to Evil**—When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon their person, or is often found conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not wrought in his soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his good should be evil spoken of....

[681] Men who are doing God's work, and who have Christ abiding in their hearts, will not lower the standard of morality, but will ever seek to elevate it. They will not find pleasure in the flattery of women, or in being petted by them. Let both young and married men say, Hands off! I will not give the least occasion to have my good evil spoken of. My good name is capital of far more value to me than gold or silver. Let me preserve it untarnished. If men assail that name, it

shall not be because I have given them any occasion to do so, but for the same reason that they spoke falsely of Christ—because they hated the purity and holiness of his character; for it was a constant rebuke to them.

I wish I could impress upon every worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God.—[The Review and Herald, November 10, 1885](#).

**Fence the Soul**—There will be women who will become tempters, and who will do their best to attract and win the attention of men to themselves. First, they will seek to win their sympathy, next their affection, and then to induce them to break God's holy law. Those who have dishonored their minds and affections by placing them where God's Word forbids, will not scruple to dishonor God by various species of idolatry. God will leave them to their vile affections. It is necessary to guard the thoughts; to fence the soul about with the injunctions of God's Word; and to be very careful in every thought, word, and action not to be betrayed into sin.—[The Review and Herald, May 17, 1887](#).

**Guarding the Safeguards**—Our great adversary has agents that are constantly hunting for an opportunity to destroy souls, as a lion hunts his prey.... One safeguard removed from conscience, the indulgence of one evil habit, a single neglect of the high claims of duty, may be the beginning of a course of deception that will pass you into the ranks of those who are serving Satan, while you are all the time professing to love God and His cause. A moment of thoughtlessness, a single misstep, may turn the whole current of your lives in the wrong direction. And you may never know what caused your ruin until the sentence is pronounced, "Depart from Me, ye that work iniquity."—[Testimonies For The Church 5:397, 398 \(1885\)](#).

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**Converted by Unconverted Ministers**—A man may hear and acknowledge the whole truth, and yet know nothing of personal piety and true experimental religion. He may explain the way of salvation to others, and yet himself be a castaway. The truth is holy and powerful, and searches the intents and purposes of the heart. The importance and authority of the truth in the great plan of

salvation originated in the divine Author, and are not rendered void or worthless because the instruments employed in their administration are unholy or unfaithful.

“Why,” asked a man who had been and still was practicing wickedness, “are souls converted to the truth through my influence?” I answered, “Christ is constantly drawing souls to Himself, and flashing His own light in their path. The seeker after salvation is not permitted to read the character of him who teaches him. If he himself is sincere, if he draws nigh to God, believing in Him, confessing his sins, he will be accepted.—[Letter 12, 1890](#).”

## The Internship Period

**Young Workers Moving Into Line**—There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they walk humbly with God, He will talk with them, and instruct them. To them I would say, Work where you are, doing what you can to pass along the truth which is so precious to you. Preserve simplicity, and then, when there are vacancies to be filled, you will hear the words, Friend, come up higher. You may be reluctant to advance, but move forward with trust in God, bringing into His work a fresh, honest experience and a heart filled with the faith that works by love and purifies the soul. As you thirst for the water of life, ask Christ for it, and He will give you to drink of the water of life freely. He will be to you a well of water, springing up into everlasting life.—[Letter 9, 1899](#).

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**Much Depends on Beginning Right**—The usefulness of young men who feel that they are called by God to preach, depends much upon the manner in which they enter upon their labors. Those who are chosen of God for the work of the ministry will give proof of their high calling, and by every possible means will seek to develop into able workmen.—[The Acts of the Apostles, 353 \(1911\)](#).

**Begin Work in Association With Older Ministers**—In gaining a preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest field, teaching them how to labor successfully for the conversion of souls. Kindly and affectionately these older workers are to help the younger ones to prepare for the work to which the Lord may call them. And the young men in training should respect the counsel of their instructors, honoring their devotion, and remembering that their years of labor have given them wisdom....

Let the older workers be educators, keeping themselves under the discipline of God. Let the young men feel it a privilege to study under older workers, and let them carry every burden that their youth

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and experience will allow. Thus Elijah educated the youth of Israel in the schools of the prophets; and young men today are to have a similar training. It is not possible to advise in every particular the part that the youth should act; but they should be faithfully instructed by the older workers, and taught to look ever to Him who is the author and finisher of our faith.—[Gospel Workers, 101, 102 \(1915\)](#).

**To Work With, but Not Copy, Experienced Workers**—The inexperienced ones should not be sent out alone. They should stand right by the side of older and experienced ministers, where they could educate them. But they should say to them, “You must not copy my gestures, nor the tone of my voice, so that nobody will know whether you are speaking or whether I am speaking. You are to stand in your own armor, with your own phase of character, sanctified by God. You are not to take my phase of character, nor my gestures, nor my tone of voice, nor my expressions, nor my words.”

I think this has been shown me twenty times in my lifetime, and I have tried to tell it to the brethren, but the evil is not remedied. When one of these men who have not an experience in the work stands by your side he is not to think in everything just as you think, and look at everything just as you look at it; that if you should give up the truth he would say, “I might as well give it up.” Let them stand to obtain a symmetry of character from the God of heaven; not that they should have your ideas, and you have a molding influence on them; but you should carry them right to the Bible as their pattern. The importance of these things has been shown me so many times that I feel a burden on this point.—[Manuscript 19b, 1890](#).

[685] **Not to Repress or Discourage New Workers**—God never designed that one man’s judgment and plans should be regarded as supreme. He says, Ye are laborers together with God. Let no man undertake to repress or discourage. Let him not seek to put his armor upon his brother, for he has not proved it.... And the ministers are never to copy any man’s gestures, his habits, his attitude, his expressions, the tones of his voice. They are to become no man’s shadow, in thought, in sentiment, or in devising and executing the great whole. If God has made you a shepherd of the flock, He has given you qualification to do that work.—[Manuscript 104, 1898](#).

**Young Men Called to Front-Line Service**—Men of gray hairs should walk circumspectly and should give the young men who are seeking to grow, every opportunity to come to the front. The older men should not feel it any dishonor to them for younger men, who must use their capabilities and who must fill their individual places and become men to be relied on, to come to the front. Those who are older should encourage the young to develop their talents.

We need men who will take hold of the work as if they meant it. The younger men must be given opportunities to develop.—[Letter 97, 1896](#).

**To Be Given Recognition**—He condescended to bring His disciples before the large numbers to give them reputation that many would recognize in their workings that they worked as Christ had. The very deeds of mercy given by our Lord will open a door for His disciples.—[Letter 252, 1906](#).

**Young Workers in School of Discipline**—Let us treat with respect the younger members of the Lord's family. The young men just entering the ministry may make many mistakes, but the older ministers are not free from errors, notwithstanding the years they have been laboring. The Lord will take these younger men in hand Himself, sometimes afflicting them and permitting them to suffer for their mistakes, but never forsaking them. He gives them opportunity to become members of the royal family, children of the heavenly King.—[Manuscript 127, 1902](#).

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**Young Men Called to the Harvest Field**—The Lord calls upon young men to enter the harvest field and work diligently as harvest hands. He calls upon them to work for Him, not to labor with the churches already established, but to connect with experienced laborers in work in the great harvest field. Let young men of ability go forth and trade on their talents. As they go, let them trust to the guidance of the Lord....

This is the work young men should be encouraged to do, not to speak to an audience which does not need their immature labors, which is well aware of this fact, and feels no drawing of the Spirit. The Lord has not given to young men the work among the churches. Their first duty is to learn lessons in various lines from the great Teacher....

What did Christ say to His disciples? “If any man serve Me, let him follow Me.” This is the rule given in the Word of God. By studying the life of Christ, let the workers find out how He lived and worked. Let them strive each day to live the life of Christ, seeking to know the way of the Lord.—[Manuscript 75, 1900](#).

[687] **After Twelve Months’ Trial**—To those whom He calls to the work of the ministry, the Lord will give tact and skill and understanding. If after laboring for twelve months in evangelistic work, a man has no fruit to show for his efforts, if the people for whom he has labored are not benefited, if he has not lifted the standard in new places, and no souls are converted by his labors, that man should humble his heart before God, and endeavor to know if he has not mistaken his calling. The wages paid by the conference should be given to those who show fruit for their labor. The work of the one who recognizes God as his efficiency, who has a true conception of the value of souls, whose heart is filled with the love of Christ, will be fruitful.—[Manuscript 26, 1905](#).

## **Calls to and Transfers of the Evangelistic Worker**

**Moving On to Unwarned Areas**—Often the inhabitants of a city where Christ labored wished Him to stay with them and continue to work among them. But He would tell them that He must go to cities that had not heard the truths that He had to present. After He had given the truth to those in one place, He left them to build upon what He had given them, while He went to another place. His methods of labor are to be followed today by those to whom He has left His work. We are to go from place to place, carrying the message. As soon as the truth has been proclaimed in one place, we are to go to warn others.—[Manuscript 71, 1903](#).

**Move Only When the Cloud Is Lifted**—Do not become restless or faithless; keep the armor girded on for battle, strengthen your souls in God, and you can do valiantly. In God is our strength and efficiency.... When the cloud is lifted, and God indicates your duty to open the work in some other field, you can move understandingly. But do not now forsake the field where so much has been done and where there is still more to be done.—[Letter 77, 1895](#). [688]

**The Voice of Duty**—The voice of duty is the voice of God,—an inborn, heaven-sent guide.—[Counsels on Health, 562 \(1896\)](#).

**May Know God Leads**—We are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally.... Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength.—[The Desire of Ages, 668 \(1898\)](#).

**Workers With a Sense of Duty**—In every advance move that God has led us to make, in every step gained by God's people, there have been ready tools of Satan among us, to stand back and suggest doubts and unbelief, and to throw obstacles in our way, to weaken

our faith and courage. We have had to stand like warriors, ready to press and fight our way through the opposition raised. This has made our work tenfold harder than it otherwise would have been. We have had to stand as firm and unyielding as a rock....

Some ... seem to be without an anchor. Such have greatly injured the cause of truth. There are others who seem never to have a position where they can stand firmly and surely, ready to battle if need be when God calls for faithful soldiers to be found at the post of duty.... Some have no idea of running any risk or venturing anything themselves. But somebody must venture; someone must run risks in this cause.—[Testimonies For The Church 3:315, 316 \(1873\)](#).

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**Evangelists to Complete Their Effort**—I know nothing in regard to Elder -----'s case, except that he has been used by the Lord in His work in Los Angeles, and that he has been greatly blessed. Over one hundred have taken their stand for the truth as a result of his labors. At the close of his last series of tent meetings he thought of changing his field of labor, but he received a petition signed by many of the citizens of Los Angeles, asking him to remain and continue his meetings. The Lord has given Brother ----- a spirit of adaptability, with wisdom to plan and carry out his work, and He has blessed him in the bringing out of leaflets, notices, and charts that have aroused the interest of the people.

I would say, Let Brother ----- labor where his message is evidently accomplishing great good. Those who have come to his meetings have given freely of their means to sustain the work that he has carried forward....

For the present let him remain in Los Angeles; for the Lord is giving him marked success in bearing the message to the people. Let him give the trumpet a certain sound, arousing those who have never heard the truth. May the Lord encourage him to remain in Los Angeles until the church members are aroused to gird on the armor and show that they have a burden to give the message....

Let no one, by precept or example, seek to draw Elder ----- from his God-appointed work. Let all take hold with him in an effort to carry the work in clear lines.—[Letter 75, 1905](#).

**Guiding Principles in Calling an Evangelist**—As to whether it is right for Elder ----- to leave Los Angeles and labor for a time in

a Northern city, I will say, We must sometimes leave such questions very largely to the man himself. There is too much displacing of the men who are doing a good work, the very work that the Lord has said should be done. Sometimes when a man is having success in his efforts and the interest continues good, the question of moving him to another field ought not to come to him at all, because it only confuses him. If the Lord is mightily stirring the people of Los Angeles, through the tent meetings, let nothing interrupt the work.... Let no one try to draw Brother ----- away from the place where there is a deep interest and an extraordinary opening to present the truth. This is Los Angeles' opportunity.—[Letter 193, 1905](#).

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**Workers Harmed by Unnecessary Moving**—I think it does harm to call workers from one part of the vineyard where they are doing good work, to go to another field where they are to begin all new. I think it gives the ones called an idea that they are of greater consequence than they really are, and the poor souls will be injured. I caution you on this point of changing workers when there is no necessity.—[Letter 179, 1900](#).

**Early Move of Workers Not Understood by Converts**—I knew that Brother and Sister ----- were not free from faults, but that they were striving to know and to do the Master's will, and that they had talents that fitted them to reach men and women in the higher walks of life, and that through their labors many might become interested in the truth. I knew that a move would deprive an important field of labor that was much needed, and also that a move would mean much to them personally, for they had just gotten fairly settled in a suitable home. I did not feel free to lend my influence to have them moved.

Their removal to another field under such circumstances would cause an unfavorable impression to be left on the minds of those who, through their efforts, had newly accepted the faith. Moreover, if it were indeed true that they possessed objectionable traits of character, the case would not be made better by sending them to another field of labor, for they would carry with them their objectionable characteristics and methods.—[Letter 48, 1907](#).

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**Moving Men Too Soon—Satan's Device**—Had the minister utterly refused to listen to the colored, one-sided statements of any, had he given words of advice in accordance with the Bible rule and

said, like Nehemiah, “I am doing a great work, so that I cannot come down,” that church would have been in a far better condition. This work of withdrawing men from their fields of labor has been repeated again and again in the progress of this cause. It is the device of the great adversary of souls to hinder the work of God. When souls that are upon the point of deciding in favor of the truth are thus left to unfavorable influences, they lose their interest, and it is very rarely that so powerful an impression can again be made upon them. Satan is ever seeking some device to call the minister from his field of labor at this critical point, that the results of his labors may be lost.—[Manuscript 1, 1878](#).

## **Section 20—The Message Triumphant**

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## When the Loud Cry Sounds

**Truth Soon to Triumph**—The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God, will triumph with it. The time is short; the night soon cometh when no man can work.—[Testimonies For The Church 9:135 \(1909\)](#).

**Conversion as at Pentecost**—The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.—[The Review and Herald, June 29, 1905](#).

**Thousands Yet to Step Into Light**—Many have let the gospel invitation go unheeded; they have been tested and tried; but mountainous obstacles have seemed to loom up before their faces, blocking their onward march. Through faith, perseverance, and courage, many will surmount these obstructions and walk out into the glorious light.

[693] Almost unconsciously barriers have been erected in the strait and narrow way; stones of stumbling have been placed in the path; these will all be rolled away. The safeguards which false shepherds have thrown around their flocks will become as nought; thousands will step out into the light, and work to spread the light. Heavenly intelligences will combine with the human agencies. Thus encouraged, the church will indeed arise and shine, throwing all her sanctified energies into the contest; thus the design of God is accomplished; the lost pearls are recovered.

Prophets have discerned this grand work afar off, and have caught the inspiration of the hour, and traced the wonderful description of things yet to be.—[The Review and Herald, July 23, 1895](#).

**Many Backsliders Will Return**—When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost,

and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together, and present to the enemy a united front.... The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.—[Testimonies For The Church 6:401 \(1900\)](#).

**Influenced by the Press**—God will soon do great things for us, if we lie humble and believing at His feet....More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.—[The Review and Herald, November 10, 1885](#).

**The Power of 1844 Repeated**—The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice.—[Testimonies For The Church 5:252 \(1885\)](#).

**The Loud Cry**—During the loud cry, the church, aided by [694] the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.—[The Review and Herald, October 13, 1904](#).

## The Reason for the Delay

**Deferred in Mercy**—The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish, has been the reason of so long delay.—[Testimonies For The Church 2:194 \(1868\)](#).

**The Work Might Have Been Done**—Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God.—[Testimonies For The Church 6:450 \(1900\)](#).

I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan.—[The General Conference Bulletin, March 30, 1903](#).

**Satan Has Stolen a March on Us**—If every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.—[Testimonies For The Church 9:29 \(1909\)](#).

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**No Failure of God's Promises**—The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the Word of the Lord failed? Never! It should be remembered that the promises and the threatenings of God are alike conditional.

God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that

all the inhabitants of earth might receive the warning. The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming.

Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history! [696]

It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in "because of unbelief." Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.—[Manuscript 4, 1883](#).

**Charge It Not to God**—We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.—[Letter 184, 1901](#).

**We May Hasten the Day**—By giving the gospel to the world it is in our power to hasten our Lord's return.—[The Desire of Ages, 633 \(1898\)](#).

It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last harvest [697] would be ripened, and Christ would come to gather the precious grain.—[Testimonies For The Church 8:22, 23 \(1904\)](#).

**When the Message Is Finished**—It [the coming of the Lord] will not tarry past the time that the message is borne to all nations, tongues, and peoples. Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls?—[The Review and Herald, June 18, 1901](#).

## Power for Finishing the Work

**Why Many Have Failed in Soul Winning**—Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the Holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched.—[The Review and Herald, November 29, 1892.](#)

**Need of Intensity to Impress Unbelievers**—We need greater earnestness in the cause of Christ. The solemn message of truth should be given with an intensity that would impress unbelievers that God is working with our efforts, that the Most High is our living source of strength.—[The Signs of the Times, December 9, 1886.](#)

When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.—[The Review and Herald, June 30, 1903.](#)

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**With the Zeal of the Apostles**—Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and Him crucified? Should not the power of God be even more mightily revealed today than in the time of the apostles?—[The Signs of the Times, February 17, 1914.](#)

**The Source of Their Power**—After Christ's ascension, the disciples were gathered together in one place to make humble supplication to God. And after ten days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit, as though God desired to show His people that it was His prerogative to bless them with the choicest of heaven's blessings.... The sword of

the Spirit flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the kingdom of God. Places that had been barren and desolate sounded forth His praises.—[The Review and Herald, June 10, 1902.](#)

**They Felt the Burden of Souls**—Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: “The multitude of them that believed were of one heart and of one soul.” The Spirit of Him who died that sinners might live, animated the entire congregation of believers.

The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.—[The Signs of the Times, February 17, 1914.](#)

**An Awakened Church**—When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.—[The Review and Herald, July 21, 1896.](#)

**Earth Enlightened**—I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God’s Word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.—[Testimonies For The Church 9:28, 29 \(1909\).](#)

Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence.—[Testimonies For The Church 9:126 \(1909\).](#)

**Through Humble Instruments**—As the time comes for it [the message of the third angel] to be given with greatest power, the

Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these.—[The Great Controversy, 606 \(1888\)](#).

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**Multitudes Will Join the Armies of the Lord**—Many ... will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the Word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord.—[The Review and Herald, July 23, 1895](#).

**Thousands of Voices Sound Warning**—Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand.

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The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth

is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.—[The Great Controversy, 612 \(1888\)](#).

The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.—[The Review and Herald, March 19, 1895](#).

**The Latter Rain**—Let Christians ... ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the former rain, and glorious was the result. But the latter rain will be more abundant.—[The Signs of the Times, February 17, 1914](#).

## Present Hour of Opportunity

**The Work for Today**—The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place.... Today you are to have your vessel purified, that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit.... [702]

Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.—[The Review and Herald, March 22, 1892.](#)

**Unprecedented Opportunities**—In these days of travel, the opportunities for coming in contact with men and women of all classes and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing press, with its manifold facilities, is at our command. Bibles and publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world.

We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light!—[The Review and Herald, January 25, 1906.](#) [703]

**God Provides These Opportunities**—A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come.... God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished.—[Testimonies For The Church 6:24 \(1900\)](#).

**National Crisis Brings Religious Awakening**—Today men and nations are being tested by the plummet in the hand of Him who makes no mistake....

Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

[704] The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis.—[Prophets and Kings, 536, 537 \(1916\)](#).

**Our Duty in the Moment of Respite**—Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture....

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance....

God's people should make mighty intercession to Him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted....

Every day we have been associating with men and women who are judgment bound. Each day may have been the dividing line for some soul. Each day someone may have made the decision which will determine his future destiny.—[The Review and Herald, November 23, 1905.](#)

**Significance of the Conflict**—We do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Over every man, good and evil angels strive. This is no make-believe conflict. It is no mimic battle in which we are engaged. We have to meet most powerful adversaries, and it rests with us to determine which shall win. We are to find our strength where the early disciples found theirs.—[The Signs of the Times, February 17, 1914.](#)

**Heathenism Revived; Man of Sin Exposed**—As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world; and this delineation has already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history....

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In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath creation, as holy unto the Lord.—[Testimonies to Ministers and Gospel Workers, 117, 118.](#)

**God's Fearless Messengers**—At the present time, when the end of all things earthly is rapidly approaching, Satan is putting forth desperate efforts to ensnare the world. He is devising many plans to occupy minds, and to divert attention from the truths essential to salvation....

Wickedness is reaching a height never before attained, and yet many ministers of the gospel are crying, "Peace and safety." But God's faithful messengers are to go steadily forward with their work. Clothed with the panoply of heaven, they are to advance fearlessly and victoriously, never ceasing their warfare until every soul within their reach shall have received the message of truth for this time.—  
[706] [The Acts of the Apostles, 219, 220 \(1911\)](#).

## Speedy Triumphant Climax

**The Gospel Once Shook the World**—By the co-operation of the divine Spirit, the apostles did a work that shook the world. To every nation was the gospel carried in a single generation.

Glorious were the results that attended the ministry of the chosen apostles of Christ....

Not in their own power did the apostles accomplish their mission, but in the power of the living God. Their work was not easy. The opening labors of the Christian church were attended by hardship and bitter grief. In their work the disciples constantly encountered privation, calumny, and persecution; but they counted not their lives dear unto themselves and rejoiced that they were called to suffer for Christ. Irresolution, indecision, weakness of purpose, found no place in their efforts. They were willing to spend and be spent. The consciousness of the responsibility resting on them purified and enriched their experience; and the grace of heaven was revealed in the conquests they achieved for Christ. With the might of omnipotence God worked through them to make the gospel triumphant.—[The Acts of the Apostles, 593-595 \(1911\)](#).

**A Firmament of Chosen Ones**—Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these

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faithful ones, “blameless and harmless, the sons of God, without rebuke,” will “shine as lights in the world.” The darker the night, the more brilliantly will they shine.—[Prophets and Kings, 188, 189 \(1916\)](#).

**The Church Triumphant**—The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant.—[Letter 32, 1892](#).

And still our General, who never makes a mistake, says to us, “Advance; enter new territory; lift the standard in every land. ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’”

The time has come when through God’s messengers the scroll is being unrolled to the world. The truth contained in the first, second, and third angels’ messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea. There must be no delay in this work.

Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord.—[Gospel Workers, 470 \(1915\)](#).