

Those who are inclined to regard their individual judgment as supreme are in grave peril. It is Satan's studied effort to separate such ones from those who are channels of light, through whom God has wrought to build up and extend His work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement of the truth, is to reject the means that He has ordained for the help, encouragement, and strength of His people. **For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy and overthrown.** The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God. {AA 164.1}

Such parents drive their children away from God, by talking to them on religious subjects; for the Christian religion is made unattractive and even repulsive by this misrepresentation of truth. Children will say, "Well, if that is religion, I do not want anything of it." It is thus that enmity is often created in the heart against religion; and **because of an arbitrary enforcement of authority, children are led to despise the law and the government of heaven. Parents have fixed the eternal destiny of their children by their own misrule.** {CG 286.2}

Our danger does not arise from the opposition of the world, but it is found in the **liability of our being in friendship with the world, and imitating the example of those who love not God or His truth.** The loss of earthly things for the truth's sake, the suffering of great inconvenience for loyalty to principle, does not place us in danger of losing our faith and hope, but we are in danger of suffering loss because of being deceived and overcome by the temptations of Satan. Trials will work for our good if we receive and bear them without murmuring, and will tend to separate us from the love of the world, and will lead us to trust more fully in God. {CTr 203.3}

When the churches see young men possessing zeal to qualify themselves to extend their labors to cities, villages, and towns that have never been aroused to the truth, and missionaries volunteering to go to other

(212)

213

nations to carry the truth to them, the churches will be encouraged and strengthened far more than to themselves receive the labors of inexperienced young men. As they see their ministers' hearts all aglow with love and zeal for the truth and with a desire to save souls, the churches will arouse themselves. These generally have the gifts and power within themselves to bless and strengthen themselves, and to gather the sheep and lambs into the fold. **They need to be thrown upon their own resources, that all the gifts that are lying dormant may thus be called into active service.** {CET 211.3}

The Danger of Looking to Men--**A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray.** God's soldiers must put on the whole armor of God. We are not required to put on human armor, but to gird ourselves with God's strength. If we keep God's glory ever in view, our eyes will be anointed with the heavenly eye salve; we will be able to look deeper, and see afar off what the world is.

As we discern its dishonesty, its craftiness, its selfish eye service, its pretense, and its boasting, its want of fair honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert souls from the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ.--Letter 4, 1896, pp. 13, 15, 16 (July 1, 1896 to Men in Responsible Positions). {ChL 24.3}

25

Danger of Self-Exaltation--Now, my brother, I feel the deepest interest for you, else I would not write you as I have done. But with me I must be faithful. I tell matters just as they are, and while I would have all united in the Sanitarium in perfect bonds of union, I would not have the union of that kind and quality that you will be mind and judgment for every one of them, and they consider every proposition and plan, word and action, as without error and fault. Among a multitude of counselors there is safety. God would not have many minds the shadow of one man's mind. God has given men brains to use, intellect to cultivate, to employ to His glory; and He would be the One to mold, control, and fashion the minds after His own impress. Men are only men whatever may be their work. The more responsible the position, the more important that the one who stands in this position have no more honor or exaltation given him than is for his good. In fact, people are ruined through praise and honor bestowed upon them as though they were infallible. While due respect should be given to those whom God has entrusted with more than ordinary talents, that man thus endowed needs to walk more humbly and closely with God as he advances. All the influence that these capabilities give him will make him a better, holier, more meek and humble man or it will lead him to think as others have thought, I am not a common man, and I may do things that others can not do, and it will be no sin. This is a common error, but it is a destructive error. That man needs to learn daily important lessons from the greatest Teacher the world ever knew. Christ must dwell in that man's heart, just as the blood must be in the body and circulate there as a vitalizing power. I can not on this subject be too urgent. I can not press it home to you too strongly, that you shall not trust in self.--Letter 7, 1886 (April 26, 1886, to J. H. Kellogg). {ChL 45.1}

46

For several years as the matters of the Sanitarium have been opened before me, I have been shown that you were loading down yourself to your injury, and in thus doing were depriving others of an experience. Those connected with you so closely in the Sanitarium are ready to assent to every move you may make, and to any proposition, saying, Yes, but without using their individual judgment and without taxing their minds to hard thinking that they may have sound opinions and clear ideas, not borrowed but their own. Men in responsible positions have qualified themselves in this direction by just such a process as you and others have had to go through to be fitted for just such work. Now if you relieve these persons from this responsible part of the work they are only your machines. Your head plans, devises, turns the crank, winds them up to run down, to be wound up again. This is one of the reasons why we have so few brain workers today; and this is the reason why brain workers are dropping out of our ranks into their graves, because they are brains for others. I tell you plainly as a mother would a son,

you have made a decided failure here. I cannot now attempt to specify all these mistakes, but there is with you a love for supremacy whether you see it or not, and had it not been cherished you would have had by your side men who would have been developing as useful physicians, men who would be constantly growing, and upon whom you could have depended. But you have not given them all the advantages which you yourself would

47

have claimed had you been in their place. They needed, and the case demanded that you should do more for them when they came to a certain point than you gave them to perfect them in the work. **You have, whether you designed it or knew it or not, bound them to come thus far and no farther.** This is not justice to them or to you, neither is it justice to the Sanitarium that so much depends upon one man. It ought not to be thus in any of our institutions because it is not God's way.--Letter 7, 1886 (April 26, 1886, to J. H. Kellogg). {ChL 46.2}

Divide Responsibility--I feel somewhat anxious about you. I dreamed that you were telling me some of your trials and I said, My brother, if you had possessed the same spirit that Moses had, you would have thorough workers with you. When Moses was much burdened the Lord raised him up in Jethro an advisor and helper. The advice was taken and the burdens that had come upon him were divided with others and a two-fold object was gained; Moses was relieved and he had a better chance for his life, and **men were learning to bear responsibilities to qualify them to do work in positions of trust so that Israel should not learn to look to one man and trust in one man and think that no one could do any thing for them unless it came before that one man.** Now it is hard I know to let go some responsibilities and give others an opportunity to get hold with all the advantages and counsel of your knowledge to help them. Unless this is done they will ere long have to carry an unwieldy load without the instruction and counsel which now it is their privilege to have.--Letter 64, 1886. {ChL 55.1}

Do not be surprised if great changes are made. Do not wonder if the men who felt themselves capable of handling the consciences of their fellowman, and of controlling the minds and talents God has given them should go back, and walk no more with these who believe the truth. The truth makes too great a demand upon them. When they see that they must die to self, and practice the principles of self-denial, they are displeased because they cannot gratify their ambitious desire to rule other men. Their true characters will appear. Some will make total shipwreck of the faith. "They went out from us, but they were not of us," said John, and so it will be again. {ChL 64.3}

Why is it that men are so unwilling to trust Him who created man, and who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who has made so great a sacrifice for our redemption? Our Lord has given us definite instruction, through the apostle James, as to our duty in case of sickness. When human help fails, God will be the helper of his people. "Is any sick among you? let him call for the elders of the church, and let

114

them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." [James 5:14, 15.] If the professed followers of Christ would, with purity of heart, exercise as much faith in the

promises of God as they repose in **satanic agencies**, they would realize, in soul and body, the life-giving power of the Holy Spirit. {CTBH 113.2}
God the Helper of His People

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The Author's Interest.--**God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence, and to impress the need of personal guidance. His gifts are committed to men as individuals. Every man has been made a steward of sacred trusts, each is to discharge his trust according to the direction of the Giver; and by each an account of his stewardship must be rendered to God.** . . .

163

{CW 162.2}

In all our dealing with one another, God desires us carefully to guard the principle of personal responsibility to and dependence upon Him. It is a principle that should be especially kept in view by our publishing houses in their dealing with authors. {CW 163.1}

Move Guardedly

Let there be nothing done in a disorderly manner, that there shall be a great loss or sacrifice made upon property because of ardent, impulsive speeches which stir up an enthusiasm which is not after the order of God, that a victory that was essential to be gained, shall, for lack of level-headed moderation and proper contemplation and sound principles and purposes, be turned into a defeat. **Let there be wise generalship in this matter, and all move under the guidance of a wise, unseen Counselor, which is God. Elements that are human will struggle for the mastery, and there may be a work done that does not bear the signature of God. Now I plead with every soul to look not too strongly and confidently to human counselors, but look most earnestly to God, the one wise in counsel. Submit all your ways and your will to God's ways and to God's will.** . . . {CL 27.1}

While they trust to the guidance of human authority, none will come to a saving knowledge of the truth. Like Nathanael, we need to study God's word for ourselves, and pray for the enlightenment of the Holy Spirit. He who saw Nathanael under the fig tree will see us in the secret place of prayer. Angels from the world of light are near to those who in humility seek for divine guidance. {DA 141.1}

He who loves Christ the most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside,

251

makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal His grace. If His people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through the human channels. If men in humble life were encouraged to do all the good they could do, **if restraining hands were not laid upon them to repress their zeal,** there would be a hundred workers for Christ where now there is one. {DA 250.4}

The disciples had been much disappointed that Jesus had not tried to secure the co-operation of the leaders in Israel. They felt that it was a mistake not to strengthen His cause by securing the support of these influential men. If He had repulsed Judas, they would, in their own minds, have questioned the wisdom of their Master. The after history of Judas would show them the danger of allowing any worldly consideration to have weight in deciding the fitness of men for the work of God. **The co-operation of such men as the disciples were anxious to secure would have betrayed the work into the hands of its worst enemies.** {DA 294.2}

In our work for God there is danger of relying too largely upon what man with his talents and ability can do. Thus we lose sight of the one Master Worker. **Too often the worker for Christ fails to realize his personal responsibility. He is in danger of shifting his burden upon organizations, instead of relying upon Him who is the source of all strength.** It is a great mistake to trust in human wisdom or numbers in the work of God. Successful work for Christ depends not so much on numbers or talent as upon pureness of purpose, the true simplicity of earnest, dependent faith. Personal responsibilities must be borne, personal duties must be taken up, personal efforts must be made for those who do not know Christ. In the place of shifting your responsibility upon someone whom you think more richly endowed than you are, work according to your ability. {DA 370.3}

In the kingdoms of the world, position meant self-aggrandizement. The people were supposed to exist for the benefit of the ruling classes. Influence, wealth, education, were so many means of gaining control of the masses for the use of the leaders. The higher classes were to think, decide, enjoy, and rule; the lower were to obey and serve. **Religion, like all things else, was a matter of authority. The people were expected to believe and practice as their superiors directed. The right of man as man, to think and act for himself, was wholly unrecognized.** {DA 550.2}

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. . . . {Ev 117.2}

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. {Ev 354.2}

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.

382

{Ev 381.4}

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

401

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. --Review and Herald, Dec. 24, 1895. {Ev 400.2}

God help us to be Bible students. **Until you can see the reason for it yourself and a "thus saith the Lord" in the Scriptures, don't trust any living man to interpret the Bible for you.** And when you can see this, you know it for yourself, and know it to be the truth of God. You will say, "I have read it, I have seen it, and my own heart takes hold upon it, and it is the truth God has spoken to me from His Word." Now this is what we are to be--individual Christians. We need to have an individual, personal experience. We need to be converted, as did the Jews. If you see a little light, you are not to stand back

78

and say, "I will wait until my brethren have seen it." If you do, you will go on in darkness. {FW 77.3}

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and

commit their bark into the hand of finite man, or try to steer it themselves. Then disaster and wreckage generally follow, and the Pilot is blamed for running them into such dangerous waters. Do not commit yourselves into the keeping of men, but say, "The Lord is my helper"; I will seek His counsel; I will be a doer of His will. . . . It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the gods of Egypt to deliver those who trusted in them. . . . Do not trust yourself to men. Act under the divine Guide. {FLB 100.3}

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark into the hand of finite man, or try to steer it themselves. Then disaster and wreckage generally follow, and the Pilot is blamed for running them into such dangerous waters. Do not commit yourselves into the keeping of men, but say, "The Lord is my helper"; I will seek His counsel; I will be a doer of His will. All the advantages you may have cannot be a blessing to you, neither can the highest class education qualify you to become a channel of light, unless you have the co-operation of the divine Spirit. It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the gods of Egypt to deliver those who trusted in them. Students must not suppose that every suggestion for them to prolong their studies is in harmony with God's plan. Let every such suggestion be taken to the Lord in prayer, and seek earnestly for His guidance,—not only once, but again and again. Plead with Him, until you are convinced whether the counsel is of God or man. Do not trust yourself to men. Act under the divine Guide. {FE 348.1}

As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. {AG 201.4}

Among our people there has been a trifling with personal responsibilities. I tell you with sorrow that some of our Conferences are weak in Christian experience because their leading men — and the people have followed the example — have sought for the approval of man with far greater anxiety than for the approval of God; they have looked to man for help and counsel more than they have looked to God. They have made men their burden-bearers, and have accepted human wisdom just when and where they should depend upon God. And too often those of whom they seek counsel, need help themselves; for their souls are not right with God. {GW92 234.2}

The presidents of our Conferences have become weak and inefficient by making flesh their arm. Trust in the wisdom of man does not facilitate growth in grace and in the knowledge of Christ. {GW92 234.3}

Brethren, when perplexities arise in your Conference, when emergencies are to be met, do not let

235

these dark clouds drift into the General Conference if you can possibly avoid it. The president of the General Conference should not be burdened with the affairs of the

State Conferences as has been the case in the past. If you, with your associates in the work, cannot adjust the troubles and difficulties that arise in your Conference, how do you think that one man can do this work for all the Conferences? Why should you pour all your perplexities and discouragements into the burdened mind and heart of the president of the General Conference? He cannot understand the situation as well as you do who are on the ground. If you shirk responsibility and crosses and burden-bearing, hard thinking and earnest praying, and look to the president of the General Conference to do your work, and help you out of your difficulties, cannot you see that you lay upon him burdens that will imperil his life? Have you not mind and ability as well as he? You should not neglect any part of the work because it calls for earnest, cross-bearing effort. I repeat, Do not throw your burdens upon the president of the General Conference. Do not expect him to take up your dropped stitches and bind off your work. Resolve that you will bear your own burdens through Christ who strengtheneth you.

{GW92 234.4}

If he is walking in the counsel of God, the president of the General Conference will not encourage his brethren in looking to him to define their duty, but will direct them to the only Source that is untainted with the errors of humanity. He will refuse to be mind and conscience for others. {GW92 235.1}

Satan exults when men look to and trust in man. The one who is the object of this undue confidence is exposed to strong temptations. Satan will, if possible, lead him to self-confidence, in order that human defects may mar the work. He will be in danger of encouraging his brethren in their dependence upon him, and feeling that all things that

236

pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God. But if all will learn to depend upon God for themselves, many dangers that assail the one who stands at the head of the work will be averted. If he errs, if he permits human influence to sway his judgment, or yields to temptation, he can be corrected and helped by his brethren. And those who learn to go to God for themselves for help and counsel are learning lessons that will be of the highest value to them. {GW92 235.2}

But if the officers of a Conference bear successfully the burdens laid upon them, they must pray, they must believe, they must trust God to use them as his agents in keeping the churches of the Conference in good working order. This is their part of the vineyard to cultivate. There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master. This would enlarge the capacity of the mind, and give keener perceptions as to what to do, and how. Brethren, you will have to wrestle with difficulties, carry burdens, give advice, plan and execute, constantly looking to God for help. Pray and labor, labor and pray; as pupils in the school of Christ, learn of Jesus. {GW92 236.1}

The Lord has given us the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [James 1:5.] It is in the order of God that those who bear responsibilities should often meet together to counsel with one another and to pray earnestly for that wisdom which he alone can impart. Unitedly make known your troubles to God. Talk less; much precious time is lost in talk that brings no light. Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally. {GW92 236.2}

Go to God and tell him as did Moses, "I cannot lead this people unless thy presence shall go with me." And then ask still more; pray with Moses, "Show me thy glory." [Exodus 33:18.] What is this glory?—The character of God. This is what he proclaimed to Moses. Let the soul, in living faith, fasten upon God. Let the tongue speak his praise. When you associate together, let the mind be reverently turned to the contemplation of eternal realities. Thus you will be helping one another to be spiritually minded. When your will is in harmony with the divine will, you will be in harmony with one another; you will have Christ by your side as a counselor. Enoch walked with God; so may every one of the laborers for Christ. You may say with the psalmist, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." [Psalm 16:8.] While you feel that you have no sufficiency of yourself, your sufficiency will be in Jesus. {GW92 237.1}

If you expect all your counsel and wisdom to come from men, mortal and finite like yourselves, you will receive only human help. If you go to God for help and wisdom, he will never disappoint your faith. The presidents of the State Conferences have the same God that the president of the General Conference has, and they can go to the Source of wisdom for themselves, instead of depending upon one man, who has to obtain his light from the same source. It may be argued that the Lord gives special wisdom to those entrusted with important responsibilities. True, if they walk humbly with him, he will give them help for their work; and he will give you help for yours, if you seek it in the same spirit. If the Lord in his providence has placed important responsibilities upon you, he will fit you to bear these burdens, if you go to him in faith for strength to do this. When you put your trust in him, and depend upon his counsel, he will not leave you to your own

finite judgment, to make imperfect plans and decided failures. {GW92 237.2}

Every one needs a practical experience in trusting God for himself. Let no man become your confessor; open the heart to God; tell him every secret of the soul. Bring to him your difficulties, small and great, and he will show you a way out of them all. He alone can know how to give the very help you need. And when, after a trying season, help comes to you, when the Spirit of God is manifestly at work for you, what a precious experience you have gained. You are obtaining faith and love, the gold that the True Witness counsels you to buy of him. You are learning to go to God in all your troubles; and as you learn these precious lessons of faith, you will teach the same to others. Thus you may be continually leading the people to a higher plane of experience. The president of a State Conference is, by his manner of dealing, educating the ministers under him, and together they can so educate the churches that it will not be necessary to call the ministers of the Conference from the field to settle difficulties and dissensions in the church. If the officers in the Conference will, as faithful servants, perform their heaven-appointed duties, the work in our Conferences will not be left to become entangled in such perplexities as heretofore. And in laboring thus, the workers will become solid, responsible men, who will not fail nor be discouraged in a hard place. {GW92 238.1}

There is One who is mighty to save to the uttermost all who come unto him. Is not the promise broad and full? "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] Why are we so unwilling to come directly to the

Source of our strength? Have we not departed from the Lord in this? Should not ministers and the presidents of our Conferences learn whence cometh their help? {GW92 238.2}

The care of souls is too important and solemn a work to be entrusted to men who are unacquainted

239

with God, and who do not have a special, definite experience in seeking him through prayer, and exercising faith in him. All heaven is interested in this work, and how can Heaven's richest blessings fall upon those who labor in their own finite strength and wisdom, instead of seeking help from him whose grace and power constantly await their demand? The officers of our Conferences have neglected the praying part, and the exercise of that faith which would honor God and bring to them divine aid. There is an absence of soul-earnestness in prayer, a burden of supplication, that the Lord will give you wisdom, and pour upon you his Holy Spirit, that you may indeed be laborers together with him. Open your Bibles before God, and pray for divine enlightenment. Your Redeemer is waiting for you to call upon him in your necessity. He knows the solemn charge he has committed to you in giving you the care of souls. We are in times of peculiar danger from foes without and within, and God would have you alive to everything concerning your specific work. You need not try to do anything without the special help of your heavenly Father. He is waiting for you to call, that he may say, "Here I am." If you will seek, he says he will be found of you; his strength, his grace, and his righteousness will be given to the humble, contrite one who seeks him with all the heart. {GW92 238.3}

Claim the promises of God. The Lord will do all for you that he did for Daniel, if you will co-operate with him as Daniel did. You may be conquerors through humble, earnest trust in your Redeemer. As delegated messengers to whom is assigned a special work, he wants you to become men of spiritual power. It is the privilege of God's ministers to become men of moral power and efficiency in all the offices they are called to fill. Every day they may praise God for the fresh tokens of his love and blessing. {GW92 239.1}

Removing to New Fields

The question is asked me if it is not a mistake to remove the president of a State Conference to a new field when many of the people in his present charge are unwilling to give him up. The Lord has been pleased to give me light on this question. I have been shown that ministers should not be retained in the same district year after year, nor should the same man long preside over a Conference. A change of gifts is for the good of our Conferences and churches. Ministers have sometimes felt unwilling to change their field of labor; but if they understood all the reasons for making changes, they would not draw back. Some have pleaded to remain one year longer in the same field, and frequently the request has been respected. They have claimed to have plans for accomplishing a greater work than heretofore. But at the close of the year there was a worse state of things than before. If a minister has been unfaithful in his work, it is not likely that he will mend the matter by remaining. The churches become accustomed to the management of the one man, and think they must look to him instead of looking to God. His ideas and plans have a controlling power in the Conference. The people may see that he errs in judgment, and because of this they learn to place a low estimate

upon the ministry. If they would look to God, and depend upon heavenly wisdom, they would be gaining an experience of the highest value, and would themselves be able, in many respects at least, to supply what is lacking in him who is the overseer of the flock. But too often things are left to drift as they will, the president being held responsible for the healthful condition of the churches in the Conference, while the church members settle down, indifferent, lukewarm, doing nothing to bring things into order. {GW92 240.1}

241

The president may not feel the importance of sanctifying himself, that others may be sanctified. He may be an unfaithful watchman, preaching to please the people. Many are strong in some points of character, while they are weak and deficient in other things where they should be strong. As the result, a want of efficiency is manifest in some parts of the work. Should the same man continue as president of the Conference year after year, his defects would be reproduced in the churches under his labors. But one laborer may be strong where his brother is weak, and so by exchanging fields of labor, one may, to some extent, supply the deficiencies of another. If all were fully consecrated to God, these marked imperfections of character would not exist; but since the laborers do not meet the divine standard, since they weave self into all their work, the best thing, both for themselves and for the churches, is to make frequent changes. And, on the other hand, if a laborer is spiritually strong, he is, through the grace of Christ, a blessing to the churches, and his labors are needed in different Conferences. {GW92 241.1}

It has been shown me that there is a fault with us, of honoring the human, flattering men, accepting their ideas, their judgment, as the voice of God, and advocating their cause. Many have such confidence in those whom they have been accustomed to regard as leaders, that they seem incapable of discerning when these persons are in error, and they are ready to cling to and defend erroneous positions, because others do so. This spirit is displeasing to God, and is dangerous to all who indulge in it; for if leading men allow themselves to be controlled by prejudice, evil surmisings, or envy, those who look to them for an example are led astray. Brethren, trust not in man; look to God; trust in his infallible wisdom. Shun as a sin the practice, so common even among Seventh-day Adventists, of becoming the echo of any man, whatever his position. Listen to the voice

391

of the True Shepherd, and you will never be led astray. {GW92 390.2}

The president of the General Conference, if he is walking in the counsel of God, will not encourage his

416

brethren to look to him to define their duty, but will direct them to the only Source that is untainted with the errors of humanity. He will refuse to be mind and conscience for others. . . . {GW 415.3}

It may be argued that the Lord gives special wisdom to those entrusted with important responsibilities. True, if they walk humbly with Him, He will give them help for their work; and He will give you help for yours, if you seek it in the same spirit. If the Lord in His providence has placed important responsibilities upon you, He will fit you to bear these burdens, if you go to Him in faith for strength to do this. When you put your trust in Him, and depend upon His counsel, He will not leave you to your own finite

judgment, to make imperfect plans and decided failures. {GW 418.2}

If the laws given by God had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally. Selfishness and self-importance would not be manifested as now; but each would cherish a kind regard for the happiness and welfare of others, and such wide-spread destitution and human wretchedness as is now seen in most parts of England and Ireland would not exist. Instead of the poorer classes being kept under the iron heel of oppression by the wealthy, instead of having other men's brains to think and plan for them in temporal as well as in spiritual things, they would have some chance for independence of thought and action. {HS 165.3}

166

The sense of being owners of their own homes would inspire them with a strong desire for improvement. They would soon acquire skill in planning and devising for themselves, their children would be educated to habits of industry and economy, and the intellect would be greatly strengthened. They would feel that they are men, not slaves, and would be able to regain to a great degree their lost self-respect and moral independence. It is not impossible that deer might often be replaced by equally beautiful herds of cattle; that landscape gardening and ornamental building behind immense stone walls might be carried on with less contempt for expense; that there would be less money to spare for yachting, and for building dog palaces and hiring men to care for them. Indeed, we might then reasonably look for simplicity of manners to be manifested among the higher classes instead of their present exclusiveness and notions of their own dignity, and for high thinking to take the place of high living. {HS 166.1}

God desires that men shall feel their dependence upon Him and trust to that Hand that can save to the uttermost, that Heart that throbs in response to the appeals of suffering humanity. We must not trust in man or make flesh our arm. Our trust must be placed in a Hand that is warm with life and a Heart that throbs with love for the helpless. {HP 258.7}

We shall have false sentiments to meet. Never, never can we afford to place confidence in human greatness as some have done, looking to men as the angels in heaven looked to the rebellious Lucifer, and thus finally losing the sense of the presence of Christ and God. {LHU 76.4}

Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There are those who are watching and waiting and working for our Lord's appearing; while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a God in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth, that they will accept the counterfeit. Humanity is hailed as God. {Mar 140.2}

Ministers as Medical Missionaries

Our churches, large and small, are not to be treated in such a way that they will be helplessly dependent upon ministerial aid. The members are to be so established in the faith that they will have an intelligent knowledge of medical missionary work. They are to follow Christ's example, ministering to those around them. Faithfully they are to fulfill the

vows made at their

316

baptism, the vow that they will practice the lessons taught in the life of Christ. Through sanctification of the truth as it is in Jesus they are to plant in hearts the living principles of saving faith. They are to work together to keep alive in the church the principles of self-denial and self-sacrifice, which Christ, His divinity clothed with humanity, followed in His medical missionary work. It is imparting the knowledge of Christ's love and tenderness that gives efficiency to missionary operations. {MM 315.4}

Utter Failure When Copying Others.--The man who seeks to pattern after any man's character will make an utter failure. Each person is to look to God for himself, to trade with conscientious fidelity upon the talents God has given him. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:12, 13). It is in you, brother, in you; not in another for you. You are to have an individual experience. Then you will have rejoicing in yourself, and not in another.--MS 116, 1898. {2MCP 427.1}

Leaning on Arm of Flesh.--The Lord knows that if we look to man, and trust to man, we are leaning on an arm of flesh. He invites our confidence. There is no limit to His power. Think of the Lord Jesus and His merits and His love, but do not seek to find the defects and dwell upon the mistakes that others have made. Call to your mind the things worthy of your recognition and your praise; and if you are sharp to discern errors in others, be more sharp to recognize the good and praise the good. You may, if you criticize yourselves, find things just as objectionable as that which you see in others. Then let us work constantly to strengthen one another in the most holy faith.--MS 151, 1898. {2MCP 637.2}

The Image We Study Changes Our Lives.--Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to Him, and in no case put trust in man or make flesh our arm. . . . We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report!-- Lt 63, 1893. (HC 248.) {2MCP 790.1}

Christ commits to His followers an individual work--a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel. {MH 147.4}

"Go out into the highways and hedges, and compel them to come in," is Christ's command, "that My house may be filled." He brings men into touch with those whom they seek to benefit. "Bring the poor that are cast out to thy house," He

148

says. "When thou seest the naked, that thou cover him." "They shall lay hands on the sick, and they shall recover." Luke 14:23; Isaiah 58:7; Mark 16:18. Through direct contact, through personal ministry, the blessings of the gospel are to be communicated. {MH 147.5}

In a special sense, Christ has laid upon His church the duty of caring for the needy among its own members. He suffers His poor to be in the borders of every church. They are always to be among us, and He places upon the members of the church a personal responsibility to care for them. {MH 201.3}

God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance. He desires to bring the human into association with the divine, that men may be transformed into the divine likeness. Satan works to thwart this purpose. He seeks to encourage dependence upon men. When minds are

243

turned away from God, the tempter can bring them under his rule. He can control humanity. {MH 242.4}

The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls. {MH 243.1}

The Bible has little to say in praise of men. Little space is given to recounting the virtues of even the best men who have ever lived. This silence is not without purpose; it is not without a lesson. All the good qualities that men possess are the gift of God; their good deeds are performed by the grace of God through Christ. Since they owe all to God the glory of whatever they are or do belongs to Him alone; they are but instruments in His hands. More than this--as all the lessons of Bible history teach--it is a perilous thing to praise or exalt men; for if one comes to lose sight of his entire dependence on God, and to trust to his own strength, he is sure to fall. Man is contending with foes who are stronger than he. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Ephesians 6:12, margin. It is impossible for us in our own strength to maintain the conflict; and whatever diverts the mind from God, whatever leads to self-exaltation or to self-dependence, is surely preparing the way for our overthrow. The tenor of the Bible is to inculcate distrust of human power and to encourage trust in divine power. {PP 717.1}

Heretofore David's record as a ruler had been such as few monarchs have ever equaled. It is written of him that he "executed judgment and justice unto all his people." 2 Samuel 8:15. His integrity had won the confidence and fealty of the nation. But as he departed from God and yielded himself to the wicked one, he became for the time the agent of Satan; yet he still held the position and authority that God had given him, and because of this, claimed obedience that would imperil the soul of him who should yield it. And Joab, whose allegiance had been given to the king rather than to God, transgressed God's law because the king commanded it. {PP 719.2}

No Kingly Authority in Publishing Houses.--There is to be no ordering, no exertion of kingly authority. Enough of this kind of work has been done in our publishing house at Battle Creek. Its influence has soured those in the office, who now need converting through and through. This harsh management, this ordering and scolding, is not of God but of the enemy.--Lt 55, 1901. {PM 132.2}

Oppression and Domination Rebuked.--For years a spirit of oppression has been coming into Battle Creek. The human agents are lifting up themselves unto selfishness and domination. Not a work can be published but they try to gain control of it, and if authors do not concede to their propositions, those who publish the work will exert an influence with canvassers and other agents that will hinder its sale, and this wholly irrespective of the value of the book. And when every institution is merged into the one that is greatest--that is, measured by her power of control--that one will indeed be a ruling power, and if the principles of action in the most powerful institution are corrupted, as is now the case, and as has been in the history of the past, every other institution must follow the same path, else a determined influence will be brought to bear against it. The difficulty is not in the institution, but in the members. {PM 133.1}

God Works to Humble Human Pride.--There is no position so lofty that God cannot cut down those occupying it. There is no humiliation so great that God cannot raise up humble men to enjoy the richest blessings. The Lord works to humble human pride in whomever it is found, that men may learn to develop a spirit of true submission to His will. He cannot work with men who counteract His purposes. Those who use their perceptive powers to create an order of things which turns aside God's purposes will lose the powers, which if exercised aright would have increased and strengthened. God honors those who seek Him in sincerity, humbling self and exalting Him. But when men will not consent to walk in the counsel of God, their wisdom is removed from them. They become incapable of knowing God and Jesus Christ whom He hath sent.--Lt 35, 1900. {PM 134.3}

When Pharisaism Sprang Up.--For years a degree of Pharisaism has been springing up amongst us which has separated some from the Bible standard. If the preconceived ideas of those actuated by this spirit are crossed, they immediately assume a controversial, combative attitude, as a man puts on armor when preparing for battle. Much pride and loftiness and a spirit which desires to rule have been manifested, but very little of the spirit which leads men to sit at the feet of Jesus and learn of Him has been shown. Human inventions and human plans are eclipsing sacred things and excluding divine instruction. Men are taking the place of God by seeking to assume authority over their fellow men. But they rule without a vestige of the authority of God, which alone can make their ruling a healthful element; and others are becoming

135

leavened by this wrong influence. If the principles of truth had been enthroned in the hearts of these men, human passions and human affections would have been guided and controlled by the spirit of Christ. The atmosphere surrounding the soul would not be deleterious and poisonous, for self would be hid in Jesus.--Lt 81, 1896. {PM 134.4}

The Lord does not design that the workers in His institutions shall look to or trust in man. He desires them to be centered in Him. {PM 152.3}

The work has been presented to me as, at its beginning, a small, very small rivulet. The representation was given to the prophet Ezekiel of waters issuing "from under the threshold of the house eastward ... at the south side of the altar." Please read Ezekiel 47. Mark verse 8: "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into

the sea, the waters shall be healed." This work was represented to me as extending to the east and to the north, to the islands of the sea, and to all parts of the world. As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, not even in Battle Creek. Human wisdom argues that it is more convenient to build up the interest where it has already obtained character and influence; mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord's, and the strength and efficiency are not all to be concentrated in any one place.--Lt 71, 1894. (SpTPW 22.) {PM 157.1}

It is not the business of any of God's stewards to extol any human being, be he living or dead. God has given us no such message to bear. Let all who by pen or voice are brought before the public be sifted of all inclination to laud any human being, for in doing this work they are entirely

224

out of their boundary.--MS 95, 1898. {PM 223.6}

For years our physicians have been trained to think that they must not give expression to sentiments that differ from those of their chief. [REFERENCE IS HERE MADE TO DR. J. H. KELLOGG, FOR MANY YEARS THE MEDICAL SUPERINTENDENT OF THE BATTLE CREEK SANITARIUM.--COMPILERS.] O that they had broken the yoke! O that they had called sin by its right name! Then they would not be regarded in the heavenly courts as men who, though bearing weighty responsibilities, have failed of speaking the truth in reproof of that which has been in disobedience to God's Word. {1SM 196.2}

The subject of man's personal responsibility is understood

217

by but few; and yet it is a matter of the greatest importance. We may each obey and live, or we may transgress God's law, defy His authority, and receive the punishment that is meet. Then to every soul the question comes home with force, Shall I obey the voice from heaven, the ten words spoken from Sinai, or shall I go with the multitude who trample on that fiery law? To those who love God it will be the highest delight to keep His commandments, and to do those things that are pleasing in His sight. But the natural heart hates the law of God, and wars against its holy claims. Men shut their souls from the divine light, refusing to walk in it as it shines upon them. They sacrifice purity of heart, the favor of God, and their hope of heaven, for selfish gratification or worldly gain. {1SM 216.3}

Cooperation With Divine Agencies

The people of God on earth are the human agents that are to cooperate with divine agencies for the salvation of men. To the souls that have joined themselves to Him, Christ says, "You are one with Me, 'labourers together with God'" (1 Corinthians 3:9). God is the great and unperceived actor; man is the humble and seen agent, and it is only in cooperation with the heavenly agencies that he can do anything good. It is only as the mind is enlightened by the Holy Spirit that men discern the divine agency. And hence Satan is constantly seeking to divert minds from the divine to the human, that

man may not cooperate with Heaven. He directs the attention to human inventions, leading men to trust in man, to make flesh their arm, so that their faith does not take hold upon God. {2SM 123.1}

The work of our personal salvation also depends upon our cooperation with the divine agencies. God has imparted to us moral powers and religious susceptibilities. He has given His Son as a propitiation for our sins, that we might be reconciled to God. Jesus lived a life of self-denial and sacrifice, that we might follow His example. He has given the Holy Spirit to be in Christ's stead in every place where help is needed. He employs the heavenly intelligences to bring divine power to combine with our human efforts. But we must accept the gift of God, we must repent, and believe in Christ. We must watch, we must pray, we must obey the requirements of God. We must practice self-denial and self-sacrifice for Christ's sake. We must grow up into Christ by constant connection with Him. Whatever turns the mind away from God to trust in man, or conform to a human standard, will

124

prevent us from cooperating with God in the work of our own salvation. This is why the Lord forbade His people to form any alliance with the heathen, "lest it be for a snare in the midst of thee" (Exodus 34:12). He said, "They will turn away thy son from following me" (Deuteronomy 7:4). And the same principle applies to the association of Christians with the ungodly. {2SM 123.4}

Individuals to Take Responsibility.--Let not anyone make any proud boast, either by precept or example, to show that he is defying the laws of the land. Make no resolutions as to what persons in different states may do, or may not do. Let nothing be done to lessen individual responsibility. To their God they must stand or fall. Let none feel it is his duty to make speeches in the presence of our own people, or of our enemies, that will arouse their combativeness, and they take your words and construe them in such a way that you are charged with being rebellious to the government, for this will close the door of access to the people. . . . {3SM 396.4}

6. No Yokes to Be Placed.--The Lord has not given man the work of putting yokes on the necks of His people, binding them in such a way that they are not free to look to Him and to be led and guided by Him. It is not the Lord's design that His people shall be made amenable to their fellow-men, who are themselves wholly dependent on God (Letter 76, 1902). {4BC 1151.2}

Chapter 33

Personal Responsibility.--The thirty-third chapter of Ezekiel shows that God's government is a government of personal responsibility. Each one must stand for himself. No one can obey for his neighbor. No one is excused for neglecting his duty because of a similar neglect on the part of his neighbor (Letter 162, 1900). {4BC 1164.2}

Through the study of the Word of God, a great work may be done for the Southern people. The colored people, though emancipated from physical slavery, are still in the slavery of ignorance. They are led to believe that they should do just what their ministers tell them to do. Unless their minds are enlightened so that they may understand the Scripture for themselves, and know that God has spoken to their souls, they will not be benefited by the preaching of the truth; for they are in a condition to be

deceived easily by false teachers. In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message. 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

49

the distress of those who are failing 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.** There is a great need that a class of workers should go to this field who will do this kind of work. Let them meet together and relate their experiences, pray together, and hold their services, not in a way to attract attention to themselves, but in quietness, in meekness, and lowliness. But while they pursue this humble course, let them not sink down into cheapness in conversation, cheapness in manners and ways. 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. {SW 48.2}

Our Saviour was deeply serious and intensely in earnest, but never gloomy or morose. The life of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no

121

boisterous merriment, no rude jesting; but the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness nor cloud the sunny, smiling face. Christ came not to be ministered unto but to minister; and when His love reigns in the heart, we shall follow His example. {SC 120.4}

In the vision given me June 12, 1868, I was shown the danger of the people of God in looking to Brother and Sister White and thinking that they must come to them with their burdens and seek counsel of them. This ought not so to be. They are invited by their compassionate, loving Saviour to come unto Him, when weary and heavy-laden, and He will relieve them. In Him they will find rest. In taking their perplexities and trials to Jesus, they will find the promise in

119

regard to them fulfilled. When in their distress they feel the relief which is found alone in Jesus they obtain an experience which is of the highest value to them. Brother and Sister White are striving for purity of life, striving to bring forth fruit unto holiness; yet

they are only erring mortals. **Many come to us with the inquiry: Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, Shall I wear this or that article? I answer them: You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you.** If we tell you just what to do, you will look to us to guide you, instead of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves, which shall be founded in God. Then can you stand amid the perils of the last days and be purified and not consumed by the fire of affliction through which all the saints must pass in order to have the impurities removed from their character preparatory to receiving the finishing touch of immortality. {2T 118.3}

I was shown that the recording angel makes a faithful record of every offering dedicated to God and put into the treasury, and also of the final result of the means thus bestowed.

519

The eye of God takes cognizance of every farthing devoted to His cause, and of the willingness or reluctance of the giver. The motive in giving is also chronicled. Those self-sacrificing, consecrated ones who render back to God the things that are His, as He requires of them, will be rewarded according to their works. Even though the means thus consecrated be misapplied, so that it does not accomplish the object which the donor had in view,--the glory of God and the salvation of souls,--those who made the sacrifice in sincerity of soul, with an eye single to the glory of God, will not lose their reward. {2T 518.2}

Those who have made a wrong use of means dedicated to God will be required to give an account of their stewardship. Some have selfishly grasped means because of their love of gain. Others have not a tender conscience; it has become seared through long-cherished selfishness. They view sacred and eternal things from a low standpoint. Through their long continuance in a wrong course their moral sensibilities seem paralyzed. It seems impossible to elevate their views and feelings to the exalted standard clearly brought to view in the word of God. Unless there is a thorough transformation by the renewing of the mind, this class will find no place in heaven. Those who have pursued a course of selfishness and wrong, not regarding even the treasury of God as sacred, could not appreciate the purity and holiness of the sanctified in the kingdom of heaven, or the value of the rich glory, the eternal reward, reserved for the faithful overcomers. Their minds have so long run in a low, selfish channel that they cannot appreciate eternal things. They do not value salvation. It seems impossible to elevate their minds to rightly estimate the plan of salvation or the value of the atonement. Selfish interests have engrossed the entire being; like a loadstone they hold the mind and affections, binding them down to a low level. Some of these persons will never attain to perfection of Christian

520

character because they do not see the value and necessity of such a character. Their minds cannot be elevated so that they will be charmed with holiness. Self-love and selfish interests have so warped the character that they cannot be made to distinguish the sacred and eternal from the common. God's cause and His treasury are no more

sacred to them than common business or means devoted to worldly purposes. {2T 519.1}

Why is it that men are so unwilling to trust Him who created man, and who can by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? Our Lord has given us definite instruction through the apostle James as to our duty in case of sickness. When human help fails, God will be the helper of His people. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in satanic agencies, they would realize in soul and body the life-giving power of the Holy Spirit. {5T 196.2}

Some of our leading men are inclined to indulge the spirit manifested by the apostle John when he said: "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us." Organization and discipline are essential, but there is now very great danger of a departure from the simplicity of the gospel of Christ. What we need is less dependence upon mere form and ceremony, and far more of the power of true godliness. If their life and character are exemplary, let all work who will, in any capacity. Although they may not conform exactly to your methods, not a word

462

should be spoken to condemn or discourage them. When the Pharisees desired Jesus to silence the children who sang His praise, the Saviour said: "If these should hold their peace, the stones would immediately cry out." Prophecy must be fulfilled. So in these days, the work must be done. There are many departments of labor; let everyone act a part as best he can. The man with one talent is not to bury that in the earth. God has given to every man his work according to his ability. Those to whom larger trusts and capabilities have been committed should not endeavor to silence others who are less able or experienced. Men with one talent may reach a class that those with two or five talents cannot approach. Great and small alike are chosen vessels to bear the water of life to thirsting souls. Let not those who preach the word lay their hands upon the humblest worker and say: "You must labor in this channel or not work at all." Hands off, brethren. Let everyone work in his own sphere, with his own armor on, doing whatever he can do in his humble way. Strengthen his hands in the work. This is no time for pharisaism to control. Let God work through whom He will. The message must go. {5T 461.2}

God has given to every man his work. Let us each wait on God, and He will teach us how to work and what work we are best adapted to perform. Yet none are to start out in an independent spirit to promulgate new theories. The workers should be in harmony with the truth and with their brethren. There should be counsel and co-operation. But they are not to feel that at every step they must wait to ask some higher officer if they may do this or that. Look not to man for guidance, but to the God of Israel. {5T 463.1}

The foundation of Christianity is Christ our righteousness. Men are individually accountable to God, and each must act as God moves upon him, not as he is moved by the mind of another; for if this manner of labor is pursued, souls cannot be impressed

and directed by the Spirit of the great I am. They will be kept under a restraint which allows no freedom of action or of choice. {5T 725.2}

It is selfishness also that prompts the feeling, on the part of workers, that their judgment must be the most reliable and their methods of labor the best or that it is their privilege in any way to bind the conscience of another. Such was the spirit of the Jewish leaders in Christ's day. In their self-exaltation the priests and rabbis brought in such rigid rules and so many forms and ceremonies as to divert the minds of the people from God and leave Him no chance to work for them. Thus His mercy and love were lost sight of. My brethren, do not follow in the same path. Let the minds of the people be directed to God. Leave Him a chance to work for those who love Him. Do not impose upon the people rules and regulations, which, if followed, would leave them as destitute of the Spirit of God as were the hills of Gilboa of dew or rain. {5T 727.2}

God cannot glorify His name through His people while they are leaning upon man and making flesh their arm. Their present state of weakness will continue until Christ alone shall be exalted; until, with John the Baptist, they shall say from a humble and reverent heart: "He must increase, but I must decrease." Words have been given me to speak to the people of God: "Lift Him up, the Man of Calvary. Let humanity stand back, that all may behold Him in whom their hopes of eternal life are centered. Says the prophet Isaiah: 'Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Let the church and the world look upon their Redeemer. Let every voice proclaim with John: 'Behold the Lamb of God, which taketh away the sin of the world.'" {5T 729.1}

None of us should go to the camp meeting depending on the ministers or the Bible workers to make the meeting a blessing to us. God does not want His people to hang their weight on the minister. He does not want them to be weakened by depending on human beings for help. They are not to lean, like helpless children, upon someone else as a prop. As a steward of the grace of God, every church member should feel personal responsibility to have life and root in himself. Each one should feel that in a measure the success of the meeting depends upon him. Do not say: "I am not responsible. I shall have nothing to do in this meeting." If you feel thus, you are giving Satan opportunity to work through you. He will crowd your mind with his thoughts, giving you something to do in his lines. Instead of gathering with Christ, you will scatter abroad.

42

{6T 41.2}

Depending on men has been the great weakness of the church. Men have dishonored God by failing to appreciate His sufficiency, by coveting the influence of men. Thus Israel became weak. The people wanted to be like the other nations of the world, and they asked for a king. They desired to be guided by human power which they

250

could see, rather than by the divine, invisible power that till that time had led and guided them, and had given them victory in battle. They made their own choice, and the result was seen in the destruction of Jerusalem and the dispersion of the nation. {6T 249.4}

So now, men set God aside as not sufficient for them. They resort to worldly men for recognition and think that by means of the influence gained from the world they can do some great thing. But they mistake. By leaning on the arm of the world instead of the

arm of God, they turn aside the work which God desires to accomplish through His chosen people. {6T 250.2}

God suffers His poor to be in the borders of every church. They are always to be among us, and the Lord places upon the members of every church a personal responsibility to care for them. We are not to lay our responsibility upon others. Toward those within our own borders we are to manifest the same love and sympathy that Christ would manifest were He in our place. Thus we are to be disciplined, that we may be prepared to work in Christ's lines. {6T 272.2}

By our churches there is a work to be done of which many have little idea, a work as yet almost untouched. "I was an hungered," Christ says, "and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me; I was in prison, and ye came unto Me." Matthew 25:35, 36. Some think that if they give money to this work, it is all they are required to do; but this is an error. Donations of money cannot take the place of

276

personal ministry. It is right to give our means, and many more should do this; but according to their strength and opportunities, personal service is required of all. {6T 275.2}

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. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. Ministers are but human beings, men compassed with infirmities. Christ is the One to whom we are to look for guidance. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." "And of His fullness have all we received, and grace for grace." John 1:14,16. {7T 20.1}

Consolidation

The policy of consolidation, wherever pursued, tends to the exaltation of the human in place of the divine. Those who bear responsibilities in the different institutions look to the central authority for guidance and support. As the sense of personal responsibility is weakened, they lose the highest and most precious of all human experiences, the constant dependence of the soul upon God. Not realizing their need, they fail of maintaining that constant watchfulness and prayer, that constant surrender to God, which alone can enable men to hear and to obey the teaching of His Holy Spirit. Man is placed where God should be. Those who are called

173

to act in this world as heaven's ambassadors are content to seek wisdom from erring, finite men, when they might have the wisdom and strength of the unerring, infinite God. {7T 172.1}

The Lord does not design that the workers in His institutions shall look to or trust in man. He desires them to be centered in Him. {7T 173.1}

The Author

God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to

encourage a sense of personal dependence and to impress the need of personal guidance. His gifts are committed to men as individuals. Every man has been made a steward of sacred trusts; each is to discharge his trust according to the direction of the Giver; and by each an account of his stewardship must be rendered to God. {7T 176.1}

In all this, God is seeking to bring the human into association with the divine, that through this connection man may become transformed into the divine likeness. Then the principle of love and goodness will be a part of his nature. Satan, seeking to thwart this purpose, constantly works to encourage dependence upon man, to make men the slaves of men. When he thus succeeds in turning minds away from God, he insinuates his own principles of selfishness, hatred, and strife. {7T 176.2}

In all our dealing with one another, God desires us carefully to guard the principle of personal responsibility to and dependence upon Him. It is a principle that should be especially kept in view by our publishing houses in their dealing with authors. {7T 176.3}

But not so does God regard the matter. The ability to write a book is, like every other talent, a gift from Him, for the improvement of which the possessor is accountable to God; and he is to invest the returns under His direction. Let it be borne in mind that it is not our own property which is entrusted to us for investment. If it were, we might claim discretionary power; we might shift our responsibility upon others, and leave our stewardship with them. But this cannot be, because the Lord has made us individually His stewards. We are responsible to invest this means ourselves. Our own hearts are to be sanctified; our hands are to have something to impart, as occasion demands, of the income that God entrusts to us. {7T 177.1}

It would be just as reasonable for the conference or the publishing house to assume control of the income which a brother receives from his houses or lands as to appropriate that which comes from the working of his brain. {7T 177.2}

No greater dishonor can be shown to God than for one man to bring another man's talents under his absolute

178

control. The evil is not obviated by the fact that the profits of the transaction are to be devoted to the cause of God. In such arrangements the man who allows his mind to be ruled by the mind of another is thus separated from God and exposed to temptation. In shifting the responsibility of his stewardship upon other men, and depending on their wisdom, he is placing man where God should be. Those who are seeking to bring about this shifting of responsibility are blinded as to the result of their action, but God has plainly set it before us. He says: "Cursed be the man that trusteth in man, and maketh flesh his arm." Jeremiah 17:5. {7T 177.4}

Men who through selfishness have become narrow and shortsighted feel it their privilege to crowd down the very ones whom God is using to diffuse the light He has given them. Through oppressive plans, workers who should stand free in God have been trammelled with restrictions by those who were only their fellow laborers. All this bears the stamp of the human, and not of the divine. It is the devising of men that leads to injustice and oppression. The cause of God is free from every taint of injustice. It seeks to gain no advantage by depriving the members of His family of their individuality or of their rights. The Lord does not sanction arbitrary authority, nor will He serve with the least selfishness or overreaching. To Him all such practices are abhorrent. {7T 179.2}

The reason why church members do not understand this branch of the work is that they are not following the light, walking step by step after their great Leader. **The medical missionary work is of God and bears His signature.** For this reason let man keep his hands off it and not desire to manage it according to his own ideas. {8T 169.1}

In The Meekness Of Christ

No human being is to seek to bind other human beings to himself as if he were to control them, telling them to do this and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers. This is the way the priests and rulers did in Christ's day, but it is not the right way. After the truth has made the impression upon hearts, and men and women have accepted its teachings, they are to be treated as the property of Christ, **not as the property of man.** In fastening minds to yourself, you lead them to disconnect from the source of their wisdom and sufficiency. Their dependence must be wholly in God; only thus can they grow in grace. {9T 146.2}

I have been instructed to present these words to our people in Southern California. They are needed in every place where a church is established, for a strange experience has been coming into our ranks. {9T 275.2}

It is time now for men to humble their hearts before God and to learn to work in His ways. Let those who have sought to rule their fellow workers study to know what manner of spirit they are of. They should seek the Lord by fasting and prayer, and in humility of soul. {9T 275.3}

Christ in His earthly life gave an example that all can

276

safely follow. He appreciates His flock, and He wants no power set over them that will restrict their freedom in His service. He has never placed man as a ruler over His heritage. True Bible religion will lead to self-control, not to control of one another. As a people we need a larger measure of the Holy Spirit, that we may bear the solemn message that God has given us, without exaltation. {9T 275.4}

The Message of Justification by Faith

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. [SEE APPENDIX.] **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**

92

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. {TM 91.2}

Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus.

Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man. 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. John's words are to be sounded by God's people, that all may discern the light and walk in the light: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He

94

whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {TM 93.1}

Let no plans or methods be adopted in any of our institutions that will bind mind or talent under the control of human judgment; for this is not in God's order. God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite agent to bring other

361

men's talents under his absolute control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God and exposed to temptation. Satan's methods tend to one end--to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys faith in God and in the principles which are to control, to purge from guile and every species of selfishness and hypocrisy. {TM 360.3}

In The Track of Romanism

Those who are enjoined to represent the attributes of the Lord's character, step from the Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men are instituting an order of things that overrides sympathy and tender compassion, that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden underfoot. {TM 363.1}

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellowmen.

367

The only hope for fallen man is to look to Jesus and receive Him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God, and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its root in the soil;

it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this. {TM 366.2}

In many ways Satan is revealing that he rules the world. He is influencing the hearts of men and corrupting their minds. Men in high places are giving evidence that their thoughts are evil continually. Many are seeking after riches and scruple not to add to their wealth through fraudulent transactions. The Lord is permitting these men to expose one another in their evil deeds. Some of their iniquitous practices are being laid open before the world, that thinking men who still have a desire in their hearts to be honest and just with their fellowmen may understand why God is beginning to

458

send His judgments on the earth. The Lord will surely punish the world for its iniquity; "the earth also shall disclose her blood, and shall no more cover her slain." . . . {TM 457.2}

Every Yoke to be Broken

I write thus fully, because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents, and men in responsible places, I bear this message: Break the bands and fetters that

481

have been placed upon God's people. To you the word is spoken, "Break every yoke." Unless you cease the work of making man amenable to man, unless you become humble in heart, and yourselves learn the way of the Lord as little children, the Lord will divorce you from His work. We are to treat one another as brethren, as fellow laborers, as men and women who are, with us, seeking for light and understanding of the way of the Lord, and who are jealous for His glory. {TM 480.3}

"God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellowmen. The only hope for fallen man is to look to Jesus, and receive Him as the only Saviour. As soon as a man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm." {TM 494.2}

"Satan exults when men look to and trust in man. The one who is the object of this undue confidence is exposed to strong temptations. Satan will, if possible, lead him to self-confidence, in order that human defects may mar the work. He will be in danger of encouraging his brethren in their dependence upon him, and feeling that all things that pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God. But if all will learn to depend upon God for themselves, many dangers that assail the one who stands at the head of

the work will be averted. If he errs, if he permits human influence to sway his judgment, or yields to temptation, he can be corrected and helped by his brethren. And **those who learn to go to God for themselves for help and counsel are learning lessons that will be of the highest value to them.** {TM 498.2}

It is not an uncommon thing to see imperfection in those who carry on God's work. . . . Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God and glorifying and honoring Him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor degraded sinners. . .? The most unfavorable matters . . . should not cause us to feel perplexed and discouraged. **Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to Him, and in no case put our trust in man, or make flesh our arm.** {TMK 182.6}

When men connected with the work of God allow themselves to be bought and sold, when they violate truth to gain the favor and approval of men, God records them in His book as betrayers of sacred trust. **Let every man stand in moral independence, resolved that his mind shall be molded by the Holy Spirit.** God calls for minutemen, who are not ready to voice the words of men who, if converted could exert a good influence, but unconverted, are not to be depended upon. In an emergency they are sure to lead into false paths. The Lord would not have us imitate any man, but follow on step by step to know Him. . . . {TDG 284.4}

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to **make God your trust; idolize no man, depend upon no man.** Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God, for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many. We are to be ever searching for the truth as for hidden treasures. . . . {TDG 314.4}

"Judge not, that ye be not judged."
Matthew 7:1.

The effort to earn salvation by one's own works inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for his fellow men. A system of human invention, with its multitudinous exactions, will lead its advocates to judge all who come short of the prescribed human standard. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies. {MB 123.1}

So it is in spiritual things. The Word of the living God is the seed. Christ is the sower, and unless He constantly works the soil of the heart, there will be no harvest. "Ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). God gave His Son to die, the just for the unjust, that there might be a glorious harvest of souls. The human

heart is God's seed plot, and the righteousness of Christ must be cherished there. Then let no man trust in the arm of flesh, but in God. Let each give evidence that he has faith, that he is not a religious dwarf, but that he grows under the dews and showers of the grace of Christ, that his life of righteousness is not of man's creating, but that it is the righteousness of Christ, which the grace of God has nourished in his heart. . . . {UL 273.4}

A great desire after large blessings and deep fullness should be cherished. But these we shall never have while we feel so self-sufficient, while we have so tame a love for God and so little Christlike love for our brethren. When self is emptied from the heart, the vacuum will be supplied with the fullness of Christ. Let the soul be less engaged in business matters. Let it put far less trust in the wisdom that bears the marks of being more human than divine. The praise given by word or action to any human being is an offense to God. Yet God will praise every individual that keeps His commandments in truth and righteousness. It is very human to place confidence and trust in man, but not so readily do these same persons walk as seeing Him who is invisible. . . . {UL 333.4}

My brother, keep the perfection of Christ's character ever before you. Whatever may be the human judgment pronounced on your case, remember that God has authorized no human agent to be judge of his fellow man. Put your trust in God at all times, and you will find Him able to keep you by His almighty power. He will be an ever-present, all-sufficient defense against the strife of tongues which Satan inspires to confuse and weaken and discourage. . . . {UL 348.5}

Trust in God, Not Man--I am pained beyond measure to see the little discernment existing among our people who have had so great light. They listen to a sermon that stirs their emotions, and the language of their hearts is, "Evermore give us the ministry of this man; he moves our hearts, he makes us

291

feel." They forget God, and praise and exalt the man, to his injury and the injury of their own souls . . . When will those who claim to believe the truth cease from man whose breath is in his nostrils? When will they trust in God, make Him just what He is--all and in all?--Lt 8, 1889. {VSS 290.3}

Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were advancing in the opening providences of God. Such obstacles to progress are permitted by the Lord as a test of faith. When [we are] hedged about on every side, this is the time above all others to trust in God and in the power of His Holy Spirit. We are not to walk in our own strength, but in the strength of the Lord God of Israel. It is folly to trust in man or to make flesh our arm. We must trust in Jehovah; for in Him is everlasting strength. The One who, in response to words and deeds of faith, made the way plain before His servant Zerubbabel, is able to clear away every obstacle devised by Satan to hinder the progress of His cause. Through the exercise of persevering faith, every mountain of difficulty may be removed. {YRP 272.3}

This is a work which concerns all our churches. It is not to be done by expensive institutions. We are not called to centre all our interest and all our means in working in the slums of great cities. The last message of warning must be given to the whole world, and ministry to the poor and neglected is but one part of the great work. This we are to do individually, working for individuals as God gives us opportunity. He who created all

cares for all. Those who have fallen the lowest are not beyond the reach of His love and pity. {AUCR, June 1, 1900 par. 11}

In a variety of figures, matters have been presented to me regarding the church members who are dwarfed in spirituality, because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must write to their earthly friends, telling them their perplexities, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great burden-bearer, stands beside them saying, "Come unto me, and I will give you the rest for which you are longing." Why will we turn from him? {BTS, October 1, 1902 par. 7}

God designs that the plan of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give. {BTS, January 1, 1913 par. 1}

The great obstruction to your work will be the disregard of the tenderness of Christ in dealing with one another, because self is seeking the supremacy. Self loves to vaunt itself, and those who present a spirit unlike Christ's cannot discern what manner of spirit controls them. They speak and act like sinners, while they profess to be Christians. They more readily express their own will than the will of God, yet they are very strenuous to have their will regarded as the will of God. Satan is urging his attributes into the very midst of us; he is seeking to destroy our love for and confidence in each other; and the lack of confidence which brethren in the ministry repose in their fellow laborers is easily read in the rules and regulations, concerning even the details of the work, which are imposed upon them. {GCB, February 25, 1895 par. 6}

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. {GCB, February 25, 1895 par. 13}

Instead of toiling to prepare set rules and regulations, you might better be praying and submitting your own will and 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 to 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. {GCB, February 25, 1895 par. 16}

The work has been presented to me, as, at its beginning, a small, a very small, rivulet. The presentation was given to the prophet Ezekiel of waters issuing "out from under the threshold of the house eastward . . . at the south side of the altar." Please read Ezekiel 47. Mark especially verse 8: "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." This work was presented to me as expanding to the east, and to the north, and to the islands of the sea, and to all parts of the world. As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, not even in Battle Creek. Human wisdom argues that it is more convenient to build up interests where they have already obtained character and influence. Mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord's and the strength and efficiency are not all to be concentrated in any one place.

Ellen G. White. {GCB,

February 27, 1895 par. 6}

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it. The effect will be vitalizing to the human soul. By poor, misguided agents, the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be, and be left to reveal that he is not infallible. Then the ones who have looked for something to condemn, feel a triumph in iniquity, and those who exalt the human agent may be just as willing to turn against him. {GCB, March 1, 1895 par. 1}

But there is the message all the same; it is not changed; it trembles not from any shock it may receive. The men who have been lauded and exalted may reveal the weakness of humanity, because they did begin to think that they were more than common humanity; but what then? Will they adhere to error? Here is the test; If, when they see the danger, they flee from it, they show to the world, to angels, and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description. {GCB, March 1, 1895 par. 2}

Today these human, living agencies who have a vital connection with God are not to be reproved and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. {GCB, October 1, 1897 par. 8}

A great mistake has been made by men trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of man. {GCB, October 1, 1897 par. 11}

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." O why do we not show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says: "I am the

bread of life." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Mrs. E. G. White.

{GCB, October 1, 1897 par. 14}

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. Here is a vineyard presenting its barren places that have received no labor. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority he would receive no help. But God means that his workers shall have help. If a hundred should start out on a mission to these destitute fields, crying unto God, he would open the way before them.

Let me tell you, if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people; if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives, the One who knew where Cornelius lived, and who appeared to him as an angel, and declared to him, Your prayers and your alms have come up as a memorial before God.

And now do you send men for one Simon, whose surname is Peter, who lives with one Simon a tanner. And he told him the very place where Simon the tanner lived. Then the angel of the Lord went to Peter, and prepared his mind for the reception of the men. {GCB, April 3, 1901 par. 34}

I will give you a recipe against depending upon man. In the first chapter of second Peter there is recorded the plan of addition, upon which we are to live, and then the apostle says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." How many here have forgotten to pay God his tithe? How many are robbing God, and at the same time expecting his blessing, wondering why they do not have more vitality and power and grace? How many have forgotten that God will purge us from the sin of covetousness? {GCB, April 8, 1901 par. 42}

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. It has been presented to me that all through America there are barren fields. 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. {GCB, April 12, 1901 par. 21}

I was troubled before leaving California. I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life. I knew that every church in Michigan needs the sanctification of the Spirit of God. I knew that the ministers laboring with those who know the truth, tending them like sick sheep, should be out in the field, planting the standard of truth in new places, bringing the sick to their houses, and clothing the naked. Christ says that his righteousness will go before those who do this work, and that the glory of God will be their reward. But this work is not done by our churches, and the ministers are preaching to those who know the truth, when there are thousands who know nothing of the third angel's message. {GCB, April 12, 1901 par. 24}

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do they say, "We do not want this man to preach because he does not see this point," and, "We do not want that man to preach because he does not see that point." But they do not know what they are about. Leave that man with God. {GCB, April 16, 1901 par. 14}

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that judgment is right upon us. Let us beware lest before we are aware of it, the thief comes upon us with stealthy tread. Let us stand where we look not at the defects and errors of others, but at Jesus, saying, "I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and found complete in him, or whether I shall be found wanting." {GCB, April 16, 1901 par. 15}

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God. {GCB, May 21, 1909 par. 3}

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray

together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God. {GCB, May 21, 1909 par. 5}

"We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it." {GCDB, February 7, 1893 par. 2}

Organization, carried out in the life as God means that it shall be, brings to every soul who is engaged in the work of God his submission to the divine will. It leads them to give themselves to God, to be worked by his Holy Spirit. Any who suppose that it does not mean this, are no longer to stand in responsible positions, having voice to control in the great closing work of these last days. {GCDB, February 18, 1897 par. 2}

"Cooranbong, New South Wales, Aug. 2, 1895. C. H. Jones: I beg of you and all the officials at the Pacific Press to know that every move you make is in the light of the counsel of God." "God has presented to me, which I have presented to you, that the Pacific Press should stand on its own individuality, relying upon God, doing its work in God, as his instrumentality - the human agent working with God, contrite in spirit, meek and lowly in heart, ready to be taught of God, but not subject to any earthly power that shall propose plans and ways that are not after the light God has given. Be on guard. Be on guard, and do not sell your religious liberty to any office, or to any man, or board, or council of men." {GCDB, March 7, 1899 par. 1}

"This condition of things has been created in our conferences, and in our churches, under a religious cloak which has existed in the world. Confederacies have been formed to make their showing stand out as superior, and they have gained the name of having done a large work in their responsible positions of trust. They have flattered themselves that they were doing God service when they were establishing principles of robbery - rules that were not after God's order at all, but which revealed the very attributes of Satan." {GCDB, March 7, 1899 par. 4}

The Sons of God.

The character of Christ is an infinitely perfect character. The Word declares Him. He is lifted up, and proclaimed as the One who gave his life for the life of the world. We have not the least right to trust in any man, or to make flesh our arm. Christ gave his own life, that all the disloyal and disobedient might realize the truth of the promise given in the first chapter of John: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." Tell it over and over again. We may become the sons of God, members of the royal family, children of the heavenly King. All who accept Jesus Christ and hold the beginning of their confidence firm to the end, will be heirs of God, and joint heirs with Christ to "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

{GH, January 1, 1899 par. 6}

June 1, 1897 Individual Responsibility.

It is as much the privilege of every individual member of the church to know, from the word, God's will in regard to his course of action as it is for the president of the Conference or for any other man in office of trust. The Lord would be sought unto by all who would be instructed and enlightened and worked by the Holy Spirit. God is ready to commune with his people. He declares, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." {HM, June 1, 1897 par. 2}

Christ declares, "All ye are brethren." We are all exposed to the same temptations, the same danger of making mistakes. There is no security, no support in the midst of trial but the conviction that God is present, watching over his people, and ready to answer their cries. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward." "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." {HM, June 1, 1897 par. 6}

The apostle Paul says, "Make full proof of thy ministry." In this reference, ministry is not confined to preachers, but to those who are doing God service. A kind and loving Friend and Father is overruling all things. And if this is so of individuals and nations, how much more his church, his chosen ones. His church is built on the rock Christ Jesus; and when men miscalculate their positions of trust, and suppose that this gives them power to rule the minds and work of their fellow men, they have made a great blunder, which the Lord will not sustain. They are drawing men away, and educating them to look to men and depend upon men and receive their instruction almost entirely from finite beings. {HM, June 1, 1897 par. 7}

The Lord would have every one come to him as their Refuge, for counsel, and for comfort, and for hope, in all their anxieties. To him you may tell all your griefs. You will never be told, "I cannot help you. Such an one in authority has placed your case before

me in such a light that I can do nothing for you." To him all your griefs are worthy of consideration. You may have his help under every difficulty. You may, I may, the weakest one in all the ranks of believers may, trust in a loving, pitiful, faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan's power even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the author and finisher of his faith. All who will do this, will work calmly and quietly as if in view of the whole universe of heaven. They will trust to no man's opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God. {HM, June 1, 1897 par. 14}

When every soul is dependent upon Jesus Christ, our Elder Brother, for mercy and forgiveness of sins, why should one member of the human family exalt himself above another? Why should he feel at liberty to take upon himself prerogatives that his position does not give him? Why should he order about and seek to control his fellow man, and tell what this one should do, and that one should do? These very ones have been required of God to come directly to him and ask for the wisdom they need, and the promise is, If ye believe that ye receive it, ye shall have it. {HM, June 1, 1897 par. 16}

Now I wish to tell you that the Lord is showing that a great weakness has come upon our people by the various ways that lead a man so thoroughly to look to and depend upon his fellow man that the Lord is left out of the question. {HM, November 1, 1897 par. 1}

There is a work to be done, and let every heart as well as every hand be engaged to do this work. When men and women go to the Lord Jesus Christ for their individual selves, and are not educated to look to and trust in men, there will be fewer and fewer committee meetings; for all will be instructed of God. Men and women will understand thoroughly their personal responsibilities, and the important results of personal effort. Nothing in the way of barriers will be erected to keep men from their fellow men. The work of saving souls will be the first great work. The individual believer will reach the individual sinner. We shall all kindle our tapers from the divine altar. All have a lamp, and that lamp, filled with the golden oil received from the heavenly witnesses standing before the throne of God, will shed the most precious, strong, pure, clear rays of light on the sinner's pathway. The word is given from the throne of God, "Every man to his work, each to do his best." The long sessions of committee meetings have confused the senses with words of great things to be done which have not been done at all. We want the mind of Christ, and then each one will indeed become a partner in the great firm with an invincible Jesus. {HM, November 1, 1897 par. 5}

I have a decided message from the Lord for the people. I cannot but present before them their danger. There are many who, though members of churches, are unconverted. But there is no excuse for any one remaining in a cold, lifeless state spiritually. Christ has warned us, "Be not ye the servants of men;" but there is danger that we shall serve men instead of serving the Lord Jesus. {HM, November 1, 1897 par. 1}

The message to the church at Ephesus is a close, decided personal testimony to them for leaving their first love, and an earnest call to repentance, lest their candlestick be moved out of its place. We need to heed these words of warning, and repent of our sins. But you cannot depend upon ministers to come and help you, for they must go to places where the word of God has never been heard. The last message of mercy must

be given to the world. The members of our churches must read and study the word of God for themselves, praying to him for light and guidance. {HM, November 1, 1897 par. 4}

"The field of labor is vast; agencies of every kind will be set in action to oppose the works of God, and by indifference and unfaithfulness now we shall range ourselves on the enemy's side. No wall of selfishness is to be erected to prescribe certain limits to any person's work in seeking to get light in any way before the people. One single act in this line is a link in a chain which will extend to others. Let there be no selfish practice in God's work. Let there be no narrow ideas; for they may shut out opportunities and privileges whereby souls may be reached. Limits may be prescribed which will dishonor God and encourage selfishness. And the spirit of selfishness is strange fire which should not be mingled with God's sacred sacrifice." {LUH, December 2, 1908 par. 5}

Christ's church on earth is to resemble heaven, a temple built after the pattern of things shown in the holy mount. Man must give up his ideas, his plans, and devices, and let God work out His original intentions. The great Designer must not be impeded in His work by human wisdom. His work and purpose have not been understood. Through the miscalculations of man, the church today is so misshapen that it can not be accepted by the great Builder. Human counsel has been so abundant, that individual experience is rare. Men are placed where God should be. God's plans are turned aside, and men's measures brought in to fashion and mould. But the great and perfect Designer pronounces the work imperfect. The temple that He is building after the pattern of things in the heavens must have the exact proportions assigned it by the Architect, whose pattern is without a flaw. He has brought the golden measuring rod from heaven, and every worker is employed only as he works under His superintendence, and according to His plans. {LUH, December 23, 1908 par. 2}

God's ministers should go out, knowing in whom they trust. There is power in Christ and His salvation to make them free men; and unless they are free in Him, they can not build up His church and gather in souls. Those who are not prepared to do this work would better first seek God for themselves until they receive power from on high. {PUR, September 12, 1901 par. 2}

The Lord calls for faithful stewards,--stewards who realize that God expects them to preserve their individuality. All who are connected with our conferences and institutions should now take up their work manfully. They are not to be dependent on men, or to submerge their identity in any organization or institution. For the strength he receives, the human agent is wholly dependent on God. How foolish it is for human agents to reach out for and depend on human power! Unless that which is imparted by man comes from the Source of all strength, it is of no value. The word of the Lord to every man is, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." {PUR, July 17, 1902 par. 1}

Shall we not feel the weight of our personal responsibility, and maintain our individuality? While we should respect and love one another, we are to remember that no one can fight our battles for us. Every one has his appointed work, and upon the accomplishment of this work depends his salvation. {PUR, July 17, 1902 par. 2}

And to us the Lord will manifest Himself as one who can save to the uttermost. My brethren, while God has entrusted us with talents for which we are responsible to Him alone,--while He requires us to preserve our individuality,--yet He desires every one of us to be so closely united with Christ that our personal identity will be hid with Him in God. Because human agents have not realized that Christ alone is their efficiency, great

spiritual weakness has resulted. If we yield our individuality to other men, allowing them to think and to act for us, we become weaklings; for we obtain no experience of our own. Let every one trust in Jesus as his sufficiency. He is our only sure covert and dependence. {PUR, July 17, 1902 par. 4}

Do those who present the truth to the people fasten the faith of their hearers to Christ? Do they make the Saviour the most prominent figure? He whose faith is not firmly fastened to Christ is far from being what God desires him to be. He whose faith centers in any human being is converted to a man, not to Christ. He needs a reconversion. {PUR, September 25, 1902 par. 7}

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidations. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren. {PUR, November 19, 1903 par. 18}

The Lord does not reward the great amount of labor. He does not regard the greatness of the work so much as the fidelity with which it is done. The good and faithful servants are rewarded. As we cultivate the powers God has given us here, we shall increase in knowledge and perception, and be enabled to comprehend and value the immortal life. Those who have abused their God-given privileges in this life, and have been content with their ignorance, having their minds completely occupied with subjects of trivial value to themselves or others, will not comprehend personal responsibility, subdue evil tendencies, and strengthen high resolves for a purer, higher, holier life. {RH, June 21, 1877 par. 8}

We have each an individual responsibility. No friend or neighbor can be a criterion for us. Jesus is the only safe pattern. Have you not, my sisters, given to the world a wrong example in your dress and in your selfish indulgence? Will you not have to render an account to God for the influence you have exerted in favor of needless adornment and display? Our faith must be tested in this world. Christ overcame in our behalf, and thus made it possible for us also to overcome. We must endure trial and temptation here, and then, if faithful, we shall receive the crown. "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life." We shall be exposed to manifold temptations, but these, if rightly borne, will refine and purify us, even as gold is purified in the fire. Yet when exposed to the allurements of the world, that which we had thought to be gold, proves to be but dross. Our Redeemer sees the situation, and he counsels all to buy of him gold tried in the fire; which is true faith and genuine love, the grace that will not be destroyed by fierce temptations. {RH, December 6, 1881 par. 17}

Why is it that men are so unwilling to trust Him who created man, who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in Satanic agencies, they would realize in soul and body the life-giving power of the Holy Spirit. Christ condescended to take our nature, that he might reach to the very depths of human woe and degradation, to elevate and

ennoble our race. With such evidence of his incomparable love, how can any turn from the God of light, the God of power, and give heed to Satan, the author of all our woes? {RH, June 27, 1882 par. 18}

There is a brother who gave himself to the work of preparing for the ministry; a large share of his youth was devoted to this object; but when he stood up before the people to preach, his speech was so defective that he could not interest or hold the congregation. That man was strong so far as a knowledge of the truth was concerned, but his utterance was so defective that he wearied the people. His words were not distinctly spoken; and when the brethren tried to persuade him to give up preaching, he said, "I can do better." And he tried, but the effect was the same. He stated that he had been imitating a certain minister whose organs of speech we knew were defective; and he had tried to imitate this minister's defects in his manner of delivery, and in this way had almost entirely destroyed his influence as a speaker, and his utterance and voice were, we fear, hopelessly ruined. The habit had become second nature to him. Young men who have it in mind to give themselves to the ministry, should be very careful how they imitate any living man. They should act themselves; have their powers consecrated to God. It is much easier to take wrong impressions than to do away with them after they have been established in the mind and become habits. {RH, April 26, 1887 par. 4}

I feel compelled to write most earnestly on this point because I feel the peril that is upon us. We have in past history the example of most painful characters showing the danger of men in high places being corrupted. Men of masterly minds, who possessed large talents of influence, yet did not put their trust wholly in God, but allowed themselves to be praised and petted and lauded by the world's great men, lost their balance, and thought that great men's sins were not vices. The heavenly guide left them, and their course was rapidly downward to corruption and perdition. They completely lost the just standard of honor, lost all distinction between right and wrong, between sin and righteousness. There are lights and shades in character, and one or the other certainly triumphs. But God in heaven is weighing moral worth. He will judge righteously. The wicked will not always remain unchecked. Nothing but grace and truth brought into the inner life, inwrought in the character, is sufficient to keep the greatest, the most talented men morally erect. If intellectual greatness could have been sufficient, their characters would have been firm as a rock. But they needed virtuous characters. Paul says, I am what I am by the grace of God that is in me. God's people must arise, and gird themselves with the whole armor of righteousness.

Basel, Switzerland. {RH, May 24, 1887 par. 8}

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?—No, go to God. Tell him what you want; take your Bible and search as for hidden treasures. {RH, February 18, 1890 par. 22}

It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light he gives to his people. Many who have come to the faith have received the truths from the lips of teachers, and have not sought a knowledge of the truth themselves. They are content with mere surface evidence. They have not

obtained increased light by diligent investigation of the Scriptures, and are not quick to discern the temptations and delusions of Satan. Some are described in the words of Malachi: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." {RH, February 25, 1890 par. 2}

We should be watching unto prayer. Just as surely as we do watch and pray, we shall know who is our helper. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." He is ready to strengthen us; and may the Lord give you grace day by day, that you may be able to withstand the storm that is coming, for it will try your spiritual hope to the very uttermost. **If your hope is in man, you are lost; if in Jesus, who is the Rock of Ages, your salvation is sure.** He has said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." We ought to be thankful that these words are left on record. Every child of God that is brought into difficulty and trial because of his faithfulness to Jesus, may claim the promise, and will receive sufficient grace for every emergency. {RH, April 15, 1890 par. 4}

Satan is ever seeking to bring about a state of things in which righteousness may be termed unrighteousness, and unrighteousness righteousness. What are we to do?-- We are to keep in living connection with the God of heaven, ranking in his army and under his banner, and we cannot afford to be in such gross blindness that we cannot discern truth from error. We want to know what is truth. Many say, "The whole world is keeping the first day of the week, and do you think that all the great and good men are in error?" God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the mark of the beast in their right hand or in their forehead. God has a place for his people to fill in this world, to reflect light. You are God's sentinels. Christ says of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid." We are to stand the trial and test of persecution because of allegiance to the truth. Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but **the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service.** The question is asked, Shall we not obey the powers that be?--Yes, when they are in harmony with the higher powers that be. **God made his law for all the universe.** He created man, he gives the bounteous provisions of

nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers. {RH, April 15, 1890 par. 13}

God has the same power to bestow upon us as he gave to his people anciently, and he will give it to his people now, if we do not choose our own ways but God's ways. Let God take care of his people, and teach and direct them, and let man keep his plans out of the way. We would not lessen the courage of God's people, and be in a position where we shall dishonor the God of heaven, instead of glorifying him. There are many things brought to view in the Scriptures that will help us. James was killed, and because the enemies of the gospel saw that it pleased the Jews, they were going to take Peter, but they did not, because the Lord took charge of him. They killed Stephen, but the angel of the Lord opened the prison doors for Peter, for "prayer was made without ceasing of the church unto God for him." There is your work. Pray as you have never prayed before; and if you spend nights in prayer, and learn to trust God, you will have an intelligent experience. It was by praying without ceasing that Peter gained the victory, and when the angel went to bring him out, Peter was bound with two chains, and, behold, the angel of the Lord came forth, and smote Peter on the side, and said, "Rise up quickly." {RH, April 29, 1890 par. 1}

How do we know but that this persecution came upon the servants of God in order that souls might be saved in that prison? God worked for his people in the past, he manifested his power in their behalf when they were in emergencies. If we let human counsel prevail, and arrange our plans so that God cannot work for us, we may expect to get into difficulties. May God help us to come to our senses. We have had little enough faith in the past, and we do not want to crush out the least particle of the faith that still lives. {RH, April 29, 1890 par. 5}

Let us inspire our people with faith that they may stand firm for the right in whatever situation they may be placed. There is no necessity for thinking that we cannot endure persecution; we shall have to go through terrible times. I am going to stand at my post of duty, brethren, and I hope that you will give your brethren a chance to stand at their post of duty till the Master shall come. {RH, April 29, 1890 par. 6}

While we are encased in self-righteousness, and trust in ceremonies, and depend on rigid rules, we cannot do the work for this time. We must rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe in the hallowed atmosphere of heaven. Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light. Our eyes would be opened to see opportunities; our faith would stand the test of trial, and we would not wait for every obstacle to be removed before we would trust the word of God. How many of us believe the word of God? How many are giving self without reserve to his service, sinking their ways and their spirit into God's ways and his Spirit? Are we doing missionary work in the spirit of Jesus? or, having eyes, see we not? and having ears, hear we not? {RH, May 6, 1890 par. 8}

Our churches are languishing for the want of whole-hearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to

each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as light-bearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier. {RH, June 16, 1891 par. 6}

In the parable of the man who buried his one talent in the earth, the Lord has faithfully pointed out your duty. It shows to every one, high or low, rich or poor, educated or uneducated, that he has a personal responsibility. You must arouse from your lethargy, your carnal security, and go to work to make use of every talent, every power, given you by God. You may reason that because your talent is small, it is no matter whether you use it or not; but it matters just as much to you as it did to that man in the parable. Your life is bound up with the lives of others. If you feel no care to be a blessing to others, if you are not laboring together with God here, right here in this life, you will have no place in the mansions above. You do not know how successfully God can use you if you will put your whole heart, your whole mind and soul and might, into his service. {RH, August 11, 1891 par. 10}

But let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith. We shall be in danger of losing our sense of dependence upon God, who alone can make our work succeed; but although this is the tendency, let no one think that the human instrument is to do less. No, he is not to do less, but to do more by accepting the heavenly gift, the Holy Spirit. The world in its own wisdom knew not God, and every human power is naturally, to a greater or less degree, opposed to God. We are to look to Jesus, and cooperate with heavenly agencies, offering our petitions to the Father in Jesus' name. In this way we shall not turn aside with those who are content to follow the sparks of their own kindling; but by the precept and example we shall make it manifest to the world that we are Christ's witnesses. {RH, July 4, 1893 par. 4}

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek or elsewhere should not cause us to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to him, and in no case put our trust in man, or make flesh our arm. Let us remember that our great High Priest is pleading before the mercy-seat in behalf of his ransomed people. He ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to him. We may trust in our advocate; for he pleads his own merits in our behalf. Hear his prayer before his betrayal and trial. Listen to his prayer for us; for he had us in remembrance. He will not forget his church in the world of temptation. He looks upon his tried and suffering people, and prays for them. Let every word be

engraven upon the tablets of the soul. He says, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. . . . As thou hast sent me into the world, even so have I also sent them into the world," that they may be partakers with me in self-denial, self-sacrifice, and in my sufferings. Yes, he beholds his people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of his sympathy and his love. Our fore-runner hath for us entered within the vail, and yet by the golden chain of love and truth, he is linked with his people in closest sympathy.

{RH, August 15, 1893 par. 7}

The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of truth, and have placed men where God should be. When perplexities have come upon them, instead of seeking God, they have gone to human sources for help, and have received only such help as man can give. If as brave soldiers of Jesus Christ, they had borne their burden, doing their work with courage, with fidelity, and in faith, they would have received great blessings. Christ has sounded the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" but instead of carrying their perplexities and difficulties to Jesus, as he has told them to do, they have laid their burdens upon human souls, and have looked to human beings and human counsels, and they have received accordingly; for **God removes his wisdom from men who are looked up to as God. Those who occupy positions of trust are greatly injured when they are tempted by their brethren to think that they must always be consulted by the workers, and that the people should bring to them their difficulties and trials. It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man.** Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power. {RH, August 7, 1894 par. 6}

When Jesus went away, he intrusted to men his work in all its varied branches, and every true follower of Christ has some work to do for him, for which he is responsible to his own Master, and that work he is expected to do with fidelity, waiting for command and direction from his Leader. We are the responsible agents of God, and have been invested with the goods of heaven, and we should have an eye single to the glory of Him who has called us. On our part there should be a faithful execution of duty, doing our appointed task to the full measure of our intrusted capability. No living being can do our work for us. We must do our work through a diligent use of the intellect which God has given, gaining in knowledge and efficiency as we make progress in our work. **God never designed that another should do our thinking, while we leave our mental powers to rust through inaction. God has never designed that one man should be crushed under the burden, should be loaded down with various kinds of work as a cart pressed beneath the sheaves, while another should go free of all burden and responsibility.** **The president of the Conference is not to do the thinking for all the people. He has not an immortal brain, but has capabilities and powers like any other man. And to every man God has given his work. When men place the president of the Conference in the place of God, and make him the depository of all their difficulties, the bearer of all their**

burdens and troubles, and the adviser in all their plans and in all their perplexities, they are doing that which is exactly opposite to what Christ has told them to do.

(Concluded in next number.)

{RH, August 7, 1894 par. 7}

Jesus has never instructed men to go to their fellow-men with all their cares, no matter in what position of trust he saw fit to place them. His instruction is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In the time employed in writing your grievances to one who was already burdened and bruised with cares, you might have taken your perplexities to Jesus, and have asked him to teach you, and thus have honored God, showing that you made him your trust and your counselor.

{RH, August 14, 1894 par. 1}

Satan exults as he sees men looking to men, and trusting in men to be wisdom for them. The soul that looks to men as to God, is left exposed to the temptations and assaults of the enemy, and the evil one sees to it that human defects shall mar the work of God. Satan will make the man whom the brethren look up to as to God, a target for his fiery darts, and will ply him with his fiercest temptations. Though at first the brother may be reluctant to take so great a responsibility as that of being a counselor to his brethren, if he does do it, he will finally encourage the very dependence that he once lamented, and he will come to feel grieved if matters are not brought to his attention. He will want to understand the reason for movements made in the cause, that have no connection with his branch of the work. {RH, August 14, 1894 par. 3}

To every man is given his work, and every man must do his own thinking and planning, in order that the work may be done in such a manner as to meet the approval of God. The worker must not be bound about too much with reproofs and commands; for God is his Master, and if he looks to him for wisdom, his prayer will be answered. God will give him his own experience, that will not have its foundation in any human being, but in the living God. {RH, August 14, 1894 par. 4}

While brethren should counsel together at special seasons, yet they should individually seek for higher counsel than that heard in the assembly. It may be argued that the Lord gives special wisdom to those to whom he has intrusted grave responsibilities. The Lord does give special wisdom to him who has sacred trusts. If the human agent, moment by moment, makes God his only helper, and walks humbly with him, God will then give light and knowledge and wisdom, in order that his human agent may be able to guide his brethren who would look to him for counsel as to their duty. In a clear and forcible manner he will point them to a Source that is untainted and pure from the defects and errors that are so apparent in humanity. He may, for it is his privilege, refuse to be brains and conscience for his brethren. He may tell them with softened heart that he goes to God for supplies of wisdom and grace, and that the Lord will give liberally to all who ask him for wisdom. He will discern and lay bare the peril there is in looking to human agents instead of to God, and will encourage them to do as Jesus has instructed his children to do,--go to God for knowledge, wisdom, power, and grace. {RH, August 14, 1894 par. 6}

The education that should be given to all is, that they should exercise faith, that they should go to God in earnest prayer, and learn to think for themselves. To meet difficulties and plow through them by the help of God is a lesson of the highest value. If men and women do this, they realize that their help has not come from a human source,

but from the living God, and that, having sought wisdom of God, they have not sought in vain. It is the privilege of every soul to go to God for himself, and to have a personal connection with the Source of all power. Then the lips can speak forth the praises, not of men, but of God. It is through a humble seeking of God that divine instruction will come to his people. They may receive guidance and wisdom, not through the channel of some other man's mind, but wisdom that is unadulterated, from the Source of all power. Then the people of God will reveal Christ and his grace, living as saints unto the Lord, with an eye single to the glory of God. Then self-sufficiency and self-importance will be abased in the dust, and the light of holiness will be shed upon all with whom they associate. Every soul surrounding those who live unto God will be affected to a greater or less degree by that divine consecration that elevates and ennobles the soul of the receiver of the Spirit of God. Those who are partakers of the divine nature will not manifest forwardness and self-exaltation, but will be filled with the spirit of discretion, and their characters will be fragrant because Christ is enthroned in the heart. {RH, August 14, 1894 par. 8}

Let us, then, remember that our weakness and inefficiency are largely the result of looking to man, of trusting in man to do those things for us that God has promised to do for those who come unto him. We need Jesus, the Rose of Sharon, to beautify the character and make our lives fragrant with good works, so that we shall be a savor of Christ unto God. Will not our people arouse themselves to investigate the Scriptures, and to pluck from the garden of God the roses, the lilies, and the pinks of his promises? {RH, August 14, 1894 par. 9}

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden-bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of church work should be distributed among its individual members, so that each one may become an intelligent laborer for God. There is altogether too much unused force in our churches. There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything for fear of being repulsed, for fear that others will regard them as out of their place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticised if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encourage to use them, the work would be advanced, and workers would be added to the force of missionaries. The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work. A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow. Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own personality. They fear to trust another's methods. And why are they not to be trusted?-- Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings,

and do very little else. And why?--Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming. {RH, July 9, 1895 par. 3}

God has not appointed any man guide, nor made any man conscience for another; therefore let human hands be withheld from restraining his servants who feel the burden to enter his vineyard to labor. Let God work with his own chosen agents by his Holy Spirit. No human being is to sit in judgment upon his brother. Neither are any to feel that they can handle roughly the precious pearls for which Christ gave his life. The pearl, the precious human pearl, was found by Christ. Let man be warned; be careful how you treat the Lord's "peculiar treasure." All discourtesy, all pain, all neglect, which these souls suffer at your hands, is charged against you as inflicted upon Jesus Christ. They are not to be treated in a lordly, commanding manner. Laws and rules are being made at the centers of the work that will soon be broken into atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some, while others are cast down, ignored, forsaken, and left to perish. But it is the duty of the leaders to lend a helping hand to all who are in need. Let each work in the line which God may indicate to him by his Holy Spirit. The soul is accountable to God alone. Who can say how many avenues of light have been closed by arrangements which the Lord has not advised nor instituted? The Lord does not ask permission of those in responsible positions when he wishes to use certain ones as his agents for the promulgation of truth. But he will use whom he will use. He will pass by men who have not followed his counsel, men who feel capable and sufficient to work in their own wisdom; and he will use others who are thought by these supposedly wise ones to be wholly incompetent. Many who have some talent think that they are necessary to the cause of God. Let them beware lest they stretch themselves beyond their measure, and the Lord shall leave them to their own ways, to be filled with their own doings. None are to exercise their human authority to bind minds and souls of their fellow-men. They are not to devise and put in practice methods and plans to bring every individual under their jurisdiction. {RH, July 23, 1895 par. 1}

Those who know the truth are to be worked by the Holy Spirit, and not themselves to try to work the Spirit. If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow-laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus. If men would act toward their fellow-men as to those whom Christ loves, if they would obey the commandment to "love thy neighbor as thyself," there would be sweet harmony among the brethren. How much better it would be if those who claim to be Christians would behave like Christians. How much better it would be if all would cease speaking of their own good works and ways, indulging their self-esteem; refrain from the putting forth of the finger, imagining evil, and using their influence to weaken, oppress, and destroy. If men will not come to the terms made by the leading workers, they will not entertain them, they do not care what results may follow their injustice. With them it is rule or ruin. God has not appointed any man to do such work. And no human being shall be permitted to prescribe my liberty or intrench upon the perfect freedom of my brethren, without hearing my voice lifted in protest against it. {RH, July 23, 1895 par. 2}

Let man now cease to trust in man. While they should respect God's plan for unity of action, let all remember that the Holy Spirit is molding and fashioning the human agent in the divine similitude. The life that is hid with Christ in God is revealed through men. 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. There should be no boasting, no seeking for the highest places; but all should be ambitious to do with fidelity, with an eye single to the glory of God, the sacred work which it is our exalted privilege to engage in. The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for work contaminated by flowing through impure human channels. Look to God; pray to God; wait and watch and pray to God; work for 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. The weak must not now trust in finite men if they would be as David, and David as the angel of the Lord. If we have ever importuned God, wrestling for his blessing as did Jacob, let it be now. God calls to the church to arise and clothe herself with the garments of Christ's righteousness. 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? {RH, July 23, 1895 par. 9}

Through the study of the word of God, a great work may be done for the Southern people. The colored people, though emancipated from physical slavery, are still in the slavery of ignorance. They are led to believe that they should do just what their ministers tell them to do. Unless their minds are enlightened so that they may understand the Scripture for themselves, and know that God has spoken to their souls, they will not be benefited by the preaching of the truth; for they are in a condition to be deceived easily by false teachers. In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message. 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 failing 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. There is a great need that a class of workers should go to this field who will do this kind of work. Let them meet together and relate their

experiences, pray together, and hold their services, not in a way to attract attention to themselves, but in quietness, in meekness, and lowliness. But while they pursue this humble course, let them not sink down into cheapness in conversation, cheapness in manners and ways. 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. {RH, December 24, 1895 par. 7}

"Dost thou believe on the Son of God?" You are just as dependent upon Christ for all that you receive as is the weakest, poorest, and humblest soul. "Dost thou believe on the Son of God?" A mere speculative belief amounts to nothing. Do you believe on the Son of God as your personal Saviour? Then if you believe with all your heart, God dwells in the soul, and the soul in God. You represent Jesus. Those who are in positions of trust are on test and trial, to see if they will be wise men in positions of trust, to reveal whether Christ is working in and through them, so that he can represent his character and express himself in their words and actions toward his heritage, for whom he has given his own precious life. He will not suffer those who are entrusted with responsibilities to harm his children. He will punish all who are acting in his stead, if they suffer one to be hurt, bruised, or discouraged, and become crippled in spirit or influence through the course they pursue, or if they look with indifference on the wrong course of another who claims to believe the truth. He will surely punish the one who misrepresents Christ in character, in words, in attitude. **Every arbitrary exaction of man toward his fellow man will react upon himself in double measure.** Just in proportion as the human agent is a partaker of the divine nature, he will be in sympathy with Christ. Jesus says, "A new commandment I give unto you [that ye tolerate one another?--No], That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "This is my commandment, That ye love one another, as I have loved you." {RH, May 26, 1896 par. 6}

All these are lessons from God, to be carefully studied and diligently practised. Many of those who profess to believe important, sacred truths are by their words and actions exerting an influence that counteracts the truth. There are many whose unlawful propensities are so strong, because of their high notions of the own capabilities, that the Lord cannot work through them; for it would prove their ruin. Therefore the power that should be revealed in these men as representatives of Christ is not revealed; for God cannot work with men's sins. He may bear long with them, and send them messages of warning; but unless they shall take heed and mend their ways, he will leave them to themselves, to be filled with their own doings. In these perilous times there are few who are qualified to do a work for the Master; and **men know not what they are doing when they will in any way grieve the Spirit and wound and bruise the souls of men engaged in opening the Scriptures to others.** {RH, May 26, 1896 par. 10}

Christ is a living Saviour. Today he sits at the right hand of God as our advocate, making intercession for us; and he calls upon us to look unto him and be saved. **But it has ever been the tempter's determined purpose to eclipse Jesus from the view, that**

men may be led to lean upon the arm of humanity for help and strength; and he has so well accomplished his purpose that men, turning their eyes from Jesus, in whom all hope of eternal life is centered, look to their fellow men for aid and guidance. {RH, September 29, 1896 par. 7}

Today those human, living agencies who have a vital connection with God are not to be reproved and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practise painful rites. {RH, May 25, 1897 par. 8}

A great mistake has been made by man's trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength, and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of men. {RH, May 25, 1897 par. 10}

The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy, and love. Self-evidencing light was to be recognized and freely accepted by all who occupied positions of trust and power. They must accept God's principles, and, through the presentation of truth and righteousness, convince all who were in his service. This was the only power to be used. Force must never come in. All who thought that their position gave them power to command their fellow beings, and control conscience, must be deprived of their position; for this is not God's plan. {RH, September 7, 1897 par. 8}

Success does not depend upon the numbers engaged in the work. Whether they be few or many, all are to work to the utmost of their ability, feeling that as individuals they have a personal responsibility to labor for Christ. {RH, March 29, 1898 par. 9}

No one should lose sight of his personal responsibility, relying on some other worker to do the work he should do, forgetting that he has a part to act in relieving those who are perishing for want of the bread of life. Ordained ministers are not the only ones who can work for Christ. Those who have heard the truth and rejoice in it have a work to do also. At all times they can work for God. It is a law of God that whoever believes the truth as it is in Jesus will make it known. In this perilous time no one can really believe the truth, and stand idly by as a spectator, without interest in the work of God. {RH, March 29, 1898 par. 11}

God desires all to realize that they must be careful how they strive to control those who are doing his work. No one is to seek to bind the hands of God's instrumentalities. God has given to every man his work, and if his children will consecrate themselves to him, no one has a right to specify who is to work, or who is not to work. Let God work through whomsoever he will. {RH, March 29, 1898 par. 13}

God treats the human agencies connected with himself with a heavenly respect. The whole of God's law is of this character. Taking off every oppressive weight that man would lay upon his fellow man, he prescribes only that which is absolutely necessary for his physical, mental, and moral well-being. He imbues man with the attributes of God, and builds up the human character after the divine similitude, a goodly fabric of spiritual beauty and perfection. {RH, June 21, 1898 par. 6}

When men connected with the work of God allow themselves to be bought and sold, when they violate truth in order to gain the favor and approval of men, God records them as betrayers of sacred trust. **Let every man stand in moral independence, resolved that his mind shall be molded only by the Holy Spirit.** God calls for minute-men, who are **not ready to echo the words of unconverted men.** In an emergency such men are sure to lead into false paths. The Lord desires us to follow on step by step to know him. {RH, May 9, 1899 par. 12}

Do not imitate men. Study your Bibles, and imitate Christ. Do not lend yourselves to any selfish confederacy. Do not bind yourselves to stand by one another in any questionable matter. Scheming, underhand working, and untruthful practises, which much talk has made apparently justifiable, have been and are still carried on. Church-members have engaged in lines of work that have corrupted their sense of honor. They can never be saved unless the Lord, by his Spirit, shall touch their hearts, leading them to see that their entire system of working is condemned by the Bible. {RH, May 9, 1899 par. 16}

Even though you may not feel able to speak a word to those who are working on wrong principles, leave them. Your withdrawal and silence may do more than words. Nehemiah refused to associate with those who were untrue to principle, and he would not permit his workmen to associate with them. The love and fear of God were his safeguard. He lived and worked as in view of the unseen world. And David said, "I have set the Lord always before me." {RH, May 9, 1899 par. 18}

The eternal Father is waiting for us to take our eyes off finite man, and place our dependence on him. Then look not to man for your light and strength. Put not your trust in the arm of flesh. All your love and praise and exaltation are to be given to him who loved you and gave himself for you. Strive to be one with Christ as he was one with the Father; but in no case exalt man, not even the ablest speaker that ever lived. Lift up Jesus. Talk of him, extol his name, and by so doing your own hearts will be warmed and encouraged and strengthened. As the believer studies the word and beholds Christ, he will become more and more like Christ. Searching the Scriptures, he will learn of Christ, whom to know aright is life eternal. {RH, October 16, 1900 par. 5}

The Lord's ways are not man's ways. Our minds are often attracted to the great deeds of men; but who is it that gives to any man the capability to do? Is it not the divine Teacher? And should not all praise and honor flow back to him? **Just as long as the praise of man is in your mind and on your lips, you place him where God should be. You are weak in moral power, and every time you utter one word of praise of man you become the agent of Satan to destroy. Let heaven register the praises of men. It is not safe for you to do it.** {RH, October 16, 1900 par. 9}

The words of the psalmist, "O God, thou hast taught me from my youth," may be true of every soul. God delights to teach those who will learn of him. The entrance of his word gives light and understanding to the simple. To all who will open their minds to comprehend the precious truths of his word, God will give knowledge that will make them wise unto salvation. We are to strike a keynote that will vibrate to every soul, and bring joy to the heavenly intelligences. Presenting the cross of Calvary, we are to cry, "Behold the Lamb of God, which taketh away the sin of the world." **When we shall cease to trust in man, and shall make God our efficiency, we shall see the earth filled with the glory of the Lord as the waters cover the sea.**

{RH, October 16, 1900 par. 10}

There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls his people to their posts of duty. He calls upon them to purge themselves from that which has been revealed as the bane of the churches--an exalting of the men placed in positions of trust. There is earnest work to be done. Upon their knees men are to seek God in faith, and then go forth to speak the word with power sent down from on high. Such men come before the people direct from the audience-chamber of the Most High, and their words and works promote spirituality. When they come in contact with wrong principles, they plant their feet firmly upon the words, "It is written." {RH, December 4, 1900 par. 8}

Do not fix your attention on some favorite minister, speaking his words and imitating his gestures, in short, becoming his shadow. Allow no man to put his mold upon you. Let the hand of God mold and fashion you after the divine similitude. {RH, October 29, 1903 par. 7}

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren. {RH, December 10, 1903 par. 20}

But there has been and still is great danger of one man meddling with another man's work, not from a desire to help him, but in order to confuse him. The Lord is not in this. He has not given to the one who is neglecting his own work the outlines of his brother's work. How can one improve the methods of his fellow worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in his wisdom he has entrusted to other hands. {RH, June 30, 1904 par. 6}

Avoid the Errors of the Past

Those who take hold of the work at this time are not to repeat the mistakes that have been made in the past, when men have sought to control and rule their fellow workers. God forbids that this spirit shall come into his work. Another message than this is to be borne. Those who have felt a burden to place yokes on the necks of their brethren who desired to labor, are called upon to repent and be converted. "Seek ye the Lord while he may be found, call ye upon him while he is near." The message of the third angel is to go forth with a loud voice. Wake up the watchmen; leave them not to settle back in their death-like slumber. {RH, July 23, 1908 par. 10}

There are some who have not accepted the messages God has sent, and these have sown the seeds of unbelief until tares have sprung up and multiplied. Those who themselves have a tottering faith are constantly working to weaken the faith of those who come within the reach of their influence. Those who have stood directly in the way of the work of God for the past fifteen years, are not to be sustained or given influence. {RH, July 23, 1908 par. 13}

From this record we may learn how little dependence can be placed in men who trust in men, and do not make God their reliance. Those who are living in these last days are in the greatest danger of placing their confidence in men rather than in the true and living God. The Lord has given instruction that the history of the apostasy of Israel is now to be presented, because men who in the past have had great light have become self-sufficient, and are looking to men, trusting in human leaders, who are themselves practising evil. Men who ought to stand as firm as a rock to principle are treading in the same path that the Israelites followed. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This is the snare that has come into our ranks. There are wrong sentiments that have to be met. There are men who are acting the part of Aaron at the very time when every soul should be working to seal the law among God's disciples. They are building up the very things that God has specified should not be built up. {RH, February 4, 1909 par. 8}

In the experience of God's people there have been yokes bound upon the churches that God never ordained,--yokes that have greatly marred the experience, and have offended the Lord God of Israel. Because a man carries responsibilities in the church, he is not given liberty to rule the mind and judgment of others with whom the Lord is working. The Lord wants every soul in his service to understand what is the kind of work required of him. "Is not this the fast that I have chosen," he says, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" {RH, March 18, 1909 par. 5}

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God. {RH, July 1, 1909 par. 6}

In many ways Satan is revealing that he rules the world. He is influencing the hearts of men, and corrupting their minds. Men in high places are giving evidence that their thoughts are evil continually. Many are seeking after riches, and scruple not to add to their wealth through fraudulent transactions. The Lord is permitting these men to expose one another in their evil deeds. Some of their iniquitous practises are being laid open before the world, that thinking men who still have a desire in their hearts to be honest and just with their fellow men, may understand why God is beginning to send his judgments on the earth. The Lord will surely punish the world for its iniquity; "the earth also shall disclose her blood, and shall no more cover her slain." {RH, March 31, 1910 par. 2}

The Lord chooses men to do his will, and he keeps them in his service until they begin to feel a sense of self-importance, and do not lean their whole weight upon the wisdom of the Master worker. Then he leaves them to walk alone; for in his work self-exaltation has no place. {RH, November 24, 1910 par. 8}

The subject of man's personal responsibility is understood by but few; and yet it is a matter of the greatest importance. We may each obey and live, or we may transgress God's law, defy his authority, and receive the punishment that is meet. Then to every soul the question comes home with force, Shall I obey the voice from Heaven, the ten words spoken from Sinai, or shall I go with the multitude who trample on that fiery law? To those who love God it will be the highest delight to keep his commandments, and to do those things that are pleasing in his sight. But the natural heart hates the law of God, and wars against its holy claims. Men shut their souls from the divine light, refusing to walk in it as it shines upon them. They sacrifice purity of heart, the favor of God, and their hope of Heaven, for selfish gratification or worldly gain. {ST, April 15, 1886 par. 3}

Why is it that men are so unwilling to trust Him who created man, who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? If the professed followers of Christ would exercise an intelligent, consistent faith in the promises of God, instead of placing so much confidence in deceitful agencies, they would realize in soul and body the life-giving power of the Holy Spirit. {ST, March 24, 1887 par. 14}

We should know how to direct the mind of friends and neighbors to Christ when they are in trouble. We should know how to lead repentant souls to "the Lamb of God, which taketh away the sin of the world." How many go to human friends to pour out their griefs and sorrows, instead of seeking Christ, who alone can heal the broken in heart. There are many who do not know how to come to Jesus with their burden, and, feeling their need of support, they turn to human hearts for comfort. But they are only leaning on broken props. God is the one to whom the troubled soul should go. Why put man in his place? We should seek to direct souls to the open door of Heaven, where we can see within the vail our Substitute and Surety. In every trial and perplexity, we should look to him; for in him is help for the fallen sons of men. Christ is the star of hope that illumines our darkness. The serpent may bruise the heel of the seed of the woman, but Christ will bruise the serpent's head and take away his power at last. {ST, May 20, 1889 par. 7}

Divine power will co-operate with human effort. Brethren, the gates are open, and the glory of God is shining for every soul who looks to Heaven in times of trial and perplexity. How many go to human friends when they are in trouble. But how vain is the help that man can give. Human aid is only as a broken reed. Christ has been manifested to the world as the One who can bind up the broken in heart, and comfort those that mourn. Heaven was open to man through the sacrifice of the Son of God. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He came into the world that he might understand all the needs of fallen humanity. He bore the griefs and sorrows of men. He was made a perfect Saviour through the sufferings that he bore in man's behalf, and we through his grace may become perfected, and be heirs of God, and joint heirs with Christ in the everlasting kingdom.

{ST, July 29, 1889 par. 14}

We need to grow in the knowledge of our Lord and Saviour Jesus Christ. We must educate ourselves to talk faith, to pray in faith, and to abstain from dropping one seed of doubt and discouragement. We desire that young men shall go forth from this conference to become experienced workers in the cause of God. Let the older ministers take heed that they make straight paths for their feet, that the lame be not turned out of the way. Let no watchman or shepherd of the flock place himself on the judgment-seat, to criticise others, to pick flaws and find fault with the brethren. Oh, that everyone at this meeting would take his position on the Lord's side! We must have light in ourselves. Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves. Plead with God that he will put his Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind, there is nothing that will turn you from the truth. You will be like Daniel in the lions' den, and like Joseph in Pharaoh's prison. {ST, November 11, 1889 par. 10}

God saves man through the blood of Christ alone, and man's belief in, and allegiance to, Christ is salvation. It is no marvel to angels that the infinite sacrifice made by the Son of God was ample enough to bring salvation to a fallen race, but that this atoning sacrifice should have been made is a wonder to the universe. It is a mystery which angels desire to look into. The angels are amazed at the indifference and coldness manifested by those for whom so great a salvation has been provided. They look with grief and holy indignation upon those who do not seek to appreciate the unspeakable gift of God. Instead of offering adoration to God, finite men think themselves capable, without divine unction, of determining what is worthy of praise or blame in their fellow-men. But to be glorified by man is no glory. We should learn to value the praise of man at what it is worth. The Lord says, "Them that honor me I will honor." Let every breath of praise, every word of exaltation, flow to him who is worthy, flow to Jesus, the Prince of life, the Lamb of God that taketh away the sin of the world. Elevate the cross of Christ. Elevate the Mediator. Lift up Jesus. In him is everything noble. Contemplate God in Christ. He is surrounded with angels, cherubim and seraphim continually behold him. Angelic voices day and night cry before him: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.... Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee." But although God only is holy and worthy to be praised, human tongues are perverted to praise and glorify man rather than God. {ST, December 30, 1889 par. 5}

Great self-sufficiency was manifested by Peter when he confidently declared, "Though I should die with thee, yet will I not deny thee." Peter supposed himself to be strong, but when the test came he discovered that he was weakness itself. He had been with Jesus and had often obtained his help, but past grace does not avail for present needs. Daily, hourly, we must have divine strength imparted to us. We must trust at all times in Christ, dwell upon his words till we long to realize their fulfillment in our own

case. The reason that more power does not attend the proclamation of the truth for this time, is that there is too much reliance placed upon the ability of man, too much trust in the talent and tact of the workers, and not enough reliance upon the arm of Infinite Power. The gospel of truth is not preached in demonstration of the Spirit and in the power of God. Self is ready to take the credit if any measure of success attends the work, self is flattered, self is exalted, and the impression is not made upon minds that God is all and in all. {ST, April 7, 1890 par. 2}

Samuel was chosen as a servant of God even from his childhood. God could communicate to him his word, although he had to pass by the ancient Eli, who had not been careful to do the will of God or to carry out his instruction. It will not answer to think that unless messages shall come from old and honored servants of God, they cannot be authoritative and God-given. With all deference to the youthful agent, Eli accepted the word of God from the lips of the child Samuel. Great care should be manifested by those who have acted a prominent part in the work, that they may not think that light cannot come to God's people except through them. When they are meek and lowly of heart, without prejudice or self-exaltation because they have been highly privileged, they will be one with youthful men whom God has educated to act a special part in his work. These young men would find a great blessing in depending upon the experience of older brethren, if those who have been long in the work do not stand upon their dignity, if self does not assume prominence, and the younger brethren seem insignificant. But if this is the case, the Lord cannot use them in the work. {ST, May 26, 1890 par. 5}

Every idol that men raise--their own ideas and opinions--obscures the true commandments of God, and then the only progress made will be into error and darkness. Those who are doers of the words of Christ will exemplify their love for him; and when the church is living, not in profession merely, but in spirit and in truth, by every word that proceedeth out of the mouth of God, they will keep the commandments. Their words and example will reflect light to the world, because they work the works of God. Their light will shine clear and distinct amid the moral darkness, for it is the light of the gospel, which "is the power of God unto salvation." {ST, November 16, 1891 par. 7}

It was most difficult for the disciples of Christ to keep his lessons distinct from the traditions and maxims of the rabbis, the scribes and Pharisees. The teachings which the disciples had been educated to respect as the voice of God, held a power over their minds and moulded their sentiments. The disciples could not be a living and shining light until they were freed from the influence of the sayings and commandments of men, and the words of Christ were deeply impressed upon their minds and hearts as distinct truths, as precious jewels, to be appreciated, loved, and acted upon. {ST, November 16, 1891 par. 11}

The uneducated man, in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater consolation than the learned or more exalted and honored man. He may never be able to present to another the same evidences of the inspiration of the word that a learned man could, but he can bear in his life and character a testimony of strength, showing forth in his outward demeanor the evidence of the power of the truth. God means that the poor and uneducated should have his word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of everyone to be wise for himself in reading the Scriptures. No man can safely

trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and the power of God. Those to whom God has intrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savor of life unto life to many a soul. As men diligently search, the Bible will open out new treasures of truth, that will be as bright jewels to the mind. {ST, August 20, 1894 par. 3}

Some may say that these methods of reaching men will not avail to reach those who are poor and low down in the scale of humanity. But this matter must be regarded in an altogether different light by those who would be soldiers in the army of Christ. Do not cherish the error that you must follow after a pattern presented to you by some man. Study your Bible more, and let the habits and practices of men have less and less of your attention. Do not dishonor your God by thinking that it requires but little knowledge of what saith the Scriptures, to be a useful worker in his cause. You are to study the manner of the great Teacher, and keep his example ever before you. No human being is to be your Pattern. The Lord of heaven is to be the Teacher and Pattern for everyone who would win souls to God.

{ST, August 27, 1894 par. 10}

Jesus taught that in no case is man to give up his mind to the guidance of his fellowman, or to follow his own vain imagination. This is what men will do if they drop eternity out of their reckoning, for they will fail to contemplate the things of heaven, and will make the world and the things of time their first consideration. When Christ came to the world, he found men engaged in pursuing phantoms as though they were realities, and eternal realities were looked upon as unreal and unimportant. They were wholly given up to strife for worldly conveniences and for providing possessions for the future. {ST, November 5, 1894 par. 3}

In our work for God there is danger of relying too largely upon what man with his talents and ability can do. Thus we lose sight of the one Master-worker. Too often the worker for Jesus fails to realize his personal responsibility. He is in danger of shifting his burdens upon organizations, instead of looking to and relying upon Him who is the source of all strength. But it is a great mistake to trust in human wisdom or numbers in the work of God. Success is not dependent upon talent or numbers. {ST, August 19, 1897 par. 6}

The enemy has worked in the religious world to deceive men into the belief that the law of God can be set aside. He has had long years of experience in this work, for he began with our first parents, using his powers to cause them to distrust God. If he could interpose himself between their souls and God, he knew that he would succeed. The prospect of becoming gods, knowing good and evil, was pleasing to Adam and Eve, and they yielded to the temptation. In receiving a knowledge of good and evil, men feel that they are gaining much; but they do not understand the purposes of Satan. They do not understand that they are taken in his snare when they tamper with the law of God. The enemy knows that if the church can be controlled by political enactments, if she can be led to unite with the world, she virtually acknowledges him as her head. Then the authority of man-made commandments will work to oppose the rule of the government of heaven. Under the leadership of Satan men will dispense with the righteous, holy

enactments of God concerning the Sabbath, the observance of which is to be a sign between God and His people forever. {ST, November 22, 1899 par. 1}

God's government is a government of personal responsibility. No one can do his neighbor's work. No one will be excused for neglecting his own work because his friend or neighbor has failed to do the work the Lord has marked out. Each will be called upon to give an individual account for the way in which he has performed the work of giving the message of warning to the world. At the hand of the unfaithful servant God will require the blood of those who might have been saved had he done his duty faithfully. {ST, July 11, 1900 par. 9}

God's people are weak because they have not made Him their trust. They have not made Him their dependence, but have laid their burdens on finite minds and human hearts. The help they have received has been like the helpers they have sought. God has been lost sight of. Look to Him who can say, "I will; be thou clean," and straightway the leprosy of sin departs. Go for help to Him who commands the winds and the waves, and they obey His voice; who speaks, and the dead come forth from corruption to life and health. Glory and majesty surround Him in all His ways. {ST, October 24, 1900 par. 11}

God permits every human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, "Let this mind be in you, which was also in Christ Jesus." By conversion and transformation, men are to receive the mind of Christ. Every one is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory. For us to imitate the example of any man,--even one whom we might regard as nearly perfect in character,--would be to put our trust in a defective human being, one who is unable to impart a jot or tittle of perfection. {ST, September 3, 1902 par. 3}

We need to have systematic knowledge of the principles of revealed truth. By Bible study and daily communion with Jesus, we shall gain clear, well-defined views of individual responsibility, and strength to stand in the day of trial and temptation. He whose life is united to Christ by hidden links will be kept by the power of God, and he will not be carried about by every wind of doctrine. {SW, September 12, 1905 par. 2}

"Your eyes," said Satan, pointing to the tree, "shall be opened, and ye shall be as gods,"--independent. This had been the aim of Satan; this was why he fell from his high and holy estate. Now he sought to instill the same principle into the mind of Eve. He told her that God had forbidden her to eat of the fruit, in order to show his arbitrary authority, and to keep the holy pair in a state of dependence and subjection. He told her that in the violation of this commandment, advanced light would be hers; that she would be independent, untrammelled by the will of a superior. But Satan knew, as Eve did not, the result of disobedience, for he had tried it. Whatever of misery there is in the world, whatever of physical suffering, of ingratitude, rebellion, robbery of God, and contempt and defiance of him, is the result of attempting to be independent, to secure that exaltation and homage which belong alone to God. {YI, July 1, 1897 par. 5}

The Lord does not say to us: If any man lack wisdom, let him go to his pastor or to his neighbor, and pray to him for help. Lay your burden on finite men, as weak as yourself, and seek their wisdom. He says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven

with the wind and tossed. For let not that man think that he shall receive anything of the Lord." {YI, February 15, 1900 par. 7}

Feb. 19, 1895.

Direct Dependence on God.

It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or put forth their finite hand in a patronizing manner to control the Lord's delegated workers, thus endangering the safety of the Lord's heritage as well as their own, and retarding the work of God. God does not confine himself to one man, or to a set of men, through whom to accomplish his work; but says of all, "Ye are laborers together with God."

- 40 -

This means that every believing soul should have a part to act in his sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ's sufficiency; to represent to his church the higher laws of the future, immortal world, and in obedience to the mandates of heaven that are without a parallel, they should reveal a depth of knowledge independent of human inventions. The Lord must be believed and served as the great "I AM," and we must trust implicitly in him. Let not men prescribe laws to take the place of God's law. Never educate men to look to men, to trust in men; for man's wisdom is not sufficient to decide as to their right to engage in the Lord's work. When God lays a work upon individuals, men are not to reject his sanction. God must not be impeded in the working out of his plans by man's interference, but this has been done again and again. If the church on earth is to resemble a temple, let it be built according to the pattern shown in heaven, and not according to man's genius. The invention of man often counteracts the working out of God's plans. The golden measuring rod has not been placed in the hands of any finite man or any class of men, whatever their position or calling, but is in the hand of the heavenly Architect. If men will not meddle with God's plan, and will let him work upon minds and characters, building them up according to his plan, a work will be accomplished that will stand through the severest of trials. {SpTA03 39.1}

To those who obey the light they have, illumination will come from on high; for the heavenly messengers are waiting to cooperate with men in warning a deceived, sinful world. When the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. This hovering about churches to keep them propped up, makes them more dependent on human effort. They learn to lean on the experience of their fellow-men, and do not make God their dependence and their efficiency. It is time that cities and villages everywhere were hearing the solemn note of warning, "Behold, he cometh with clouds; and every eye shall see him." Get ready, that you may be found of him in peace.

- 4 - {SpTA04 3.1}

"Avondale," Cooranbong, N. S. W.,
Jan. 16, 1896.

Dear Brethren Who Occupy Responsible Positions in
the Work:--

The Lord has a controversy with you. I have no need to specify the reasons; you have had them laid open before you again and again. The clean hands, the pure, unselfish, holy purposes have not been brought into your practise, and the benediction of God has not come upon many of those who handle sacred things. The lifting up of the soul and speaking vanity, and the lifting up of men to manage their fellow men, body and soul, is all open before God, with whom we have to do. There is no man or set of men that can manage men. "All ye are brethren." The Holy Spirit of God alone can do this. When you, because of your position, supposed you could say the word, and it would be done just after your idea, you made a mistake. Truth, honor, and integrity have been compromised to gain certain advantages. Justice hath fallen in the street, and equity cannot enter. {SpTA06 17.1}

When Personal Oversight of Details is
Inconsistent.

God does not require you to take such a course that the workers in ----- or anywhere else shall not feel at liberty to make advance movements unless they can consult you, and ask what your judgment of the matter is before they advance. I cannot sanction the idea that you must have a personal oversight of all the details of the work. If I did, the result would be that no worker would dare to exercise his own judgment in anything. The workers would have to rely upon one man's brain and one man's judgment, and the result would be that men would be left in inefficiency because of their inactivity. There are altogether too many of this class now, and they amount to next to nothing. I write this because I feel deeply on this point. We are not doing one half that we ought to do. {SpTA06 58.1}

If men resist the warnings the Lord sends them, they become even leaders in evil practise; such men assume to exercise the prerogatives of God--they presume to do that which God himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness and equity and impartial judgment, any device or precept that brings

- 24 -

God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God; for it leads away from the path of strict integrity and righteousness. {SpTA09 23.2}

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow men. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God: and no human being is righteous any longer than he has faith in God, and maintains a vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this. {SpTA09 24.1}

There is a work to be done, and let every hand as well as heart be engaged to do the work. When men and women go to the Lord Jesus Christ for their individual selves, and are not educated to look to and trust in man, there will be fewer and fewer committee meetings; for all will be instructed of God. Men and women will understand thoroughly their personal responsibilities and the important results of personal effort. Nothing in the way of barriers will be erected to keep men from their fellow men. The work of saving souls will be the first great work. The individual believer reaches the individual sinner. We shall all kindle our tapers from the

- 30 -

divine altar. All have a lamp, and that lamp filled with the golden oil emptied from the heavenly witnesses that stand before the throne of God, will shed the most precious, strong, pure, clear rays of light on the sinner's pathway. The word is given from the throne of God. "Every man to his work, each to do his best." {SpTA11 29.2}

Satan has his allies in men. And evil angels in human form will appear to men, and present before them such glowing representations of what they will be able to do if they will only heed their suggestions, that often they change their penitence for defiance.

22

I call upon those who would have eternal life to break every yoke. The enlightening of the understanding must become a part of the experience. Sin has darkened the reasoning powers, and hell is triumphing. O, will not men cease to trust in human beings? Can not they discern the excellency of the perfect rule of righteousness that God has given? {SpTB07 21.3}

Men have given to our leading physician allegiance that is due to God alone; and he has been permitted to show what self-exaltation will lead men to do. Scientific, spiritualistic sentiments, representing the Creator as an essence pervading all nature, have been given to our people, and have been received even by some who have had a long experience as teachers in the word of God. The results of this insidious devising will break out again and again. There are many for whom special efforts will have to be put forth to free them from this specious deception. {SpTB07 36.3}

Pantheistic ideas regarding God in nature are framed by Lucifer, the fallen angel. The strange part of the matter is that these ideas have been accepted by so many as

beautiful truth. But that which they think is light will lead them into dense darkness. It is a distinguishing feature of the experience of Seventh-day Adventists to give glory to God. When we give glory to human agencies, when we have unlimited confidence in man, speaking of the excellence that we suppose him to possess, we worship we know not what. Let God be exalted. Let frail, erring human beings humble themselves before Him. {SpTB07 49.2}

Chap. 3 - Individual Responsibility and Christian Unity.

"God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow men. The only hope for fallen man is to look to Jesus, and receive Him as the only Saviour. As soon as a man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains a vital connection with Him. A flower of the field must have its roots in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, not to make flesh our arm."

25

{SpTB09 24.3}

"Satan exults when men look to and trust in man. The one who is the object of this undue confidence is exposed to strong temptations. Satan will, if possible, lead him to self-confidence, in order that human defects may mar the work. He will be in danger of encouraging his brethren in their dependence upon him, and feeling that all things that pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God. But if all will learn to depend upon God for themselves, many dangers that assail the one who stands at the head of the work will be averted. If he errs, if he permits human influence to sway his judgment, or yields to temptation, he can be corrected and helped by his brethren. And those who learn to go to God for themselves for help and counsel are learning lessons that will be of the highest value to them.

29

{SpTB09 28.3}

I write thus fully, because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents and men in responsible places, I bear this message: Break the bands and fetters that have been placed upon God's people. To you the word is spoken, "Break every yoke." Unless you cease the work of making man amenable to man, unless you become humble in heart, and yourselves learn the way of the Lord as little children, the Lord will divorce you from His work. We are to treat one another as brethren, as fellow-laborers, as men and women who are, with us, seeking for light and understanding of the way of the Lord, and who are jealous for His glory. {SpTB10 16.2}

Eld. Andrews might have lived had he encouraged and trained others to share the burdens he loaded himself down with. He deprived others of an education they might

have had, because he did so much himself and allowed them to rely upon his brain, in place of doing their own thinking. Every man can be a man, a whole man, by patient continuance in well-doing, by resolutely overcoming cowardice and ignorance and inefficiency, with thoughtful energy and zeal. There should be an entirely different order of things. Men should not be shadows of Dr. Kellogg, that, should the substance be removed, there would be nothing to make the shadow. They should never consent to be merely machines, run by another man's brain. God has given them ability to think and act. He would have men connected with that Institution,--strong, firm, whole-souled, well-balanced men, who are diligent in cultivating their own powers of thought, and who do not feel that they must have their minds trained to run in exactly the same channel that Dr. Kellogg's mind runs in, but to think independently and help him in planning. His plans are not always infallible; and a wise counselor might see failure where he would see only success. A good, strong mind to propose and counsel would be the greatest blessing the Doctor could have. No one man's mind and judgment are sufficient to be a controlling power in any of our institutions; therefore, councils need to be held. But there are those who, when they come into council, no sooner hear a proposition than they take it for granted it is infallible, and stand ready to say "Yes," and vote for it,

-23-

without carefully weighing the matter, probing it, sifting it, testing it, and giving it the benefit of deliberate thought. Such persons are mere ciphers. You should be men of force of character, and depth of thought, seeing the judicious enterprises and laying hold of them, but bringing all your plans to the Divine Counselor. {PH167 22.1}

"Seek ye first the kingdom of God, and his righteousness," said Christ. This is the positive requirement of God. But this, the simplest, plainest injunction contained in the word of Him who is judge of every man's actions, has been deliberately set aside. Men connected with the Review and Herald Office have departed from Christian principles, to carry out a system of sharp dealing in contracts and practise. They have flattered themselves that it was the cause of God to be advantaged at the loss of others, therefore they would gather from every source possible to bring money into the treasury. But God declares, I hate robbery, for burnt-offering. Systems and rules have been made that bear not the signature of God; for they militate against the principles of the law of God. Men have managed things in a selfish, egotistical manner. After making laws, they have treated them as did the Jews, as of more consequence than the laws of God, the principles of which they were breaking every day. They laid burdens upon men's shoulders grievous to be borne, and then carried out to the letter their presumptuous rules and regulations which dishonored their Creator. It is these things that turned the face of God from the Review and Herald Office. {PH146 12.1}

NOW NOTICE HOW THAT STANDS: THE LORD HEARD THE CRIES OF HIS BLOOD-BOUGHT HERITAGE, AND ANSWERED THEIR PRAYERS, AND THE FINANCIAL DIFFICULTIES OF THE CONFERENCE AND THE INSTITUTIONS WAS THE ANSWER TO THEIR PRAYERS. {PH146 15.3}

"God has given to man, talents of influence which belong to him alone, and no greater dishonor can be done to God than for one finite agent to purchase from men

their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause."

41

{PH146 40.4}

"In such arrangements, one man's mind is ruled by another man's mind, and the human agent is separated from God, and exposed to temptations. Satan's methods tend to one end,—to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys man's faith in God, and in the principles which are to control his work, to purge from guilt and from every species of selfishness and hypocrisy. {PH146 41.4}

"All are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little as possible of these talents, according to their human estimate of God's entrusted qualifications. No man is to weigh in the balances of human judgment the talents God has

42

given to other men. Let every man appreciate God's gifts to him, and faithfully trade upon them. No man is to merge his individuality into that of any other man. No man should be urged to make another man his steward. There are diversities of gifts, and a large work to be done in our world in the use of God's entrusted goods. Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work he has given us to do. That work is our own, the accountability is our own; it can not be transferred to another." {PH146 41.6}

"Some men or councils may say, 'That is just what we wish you to do. The Conference Committee will take your capital, and will appropriate it for this very object.' But the Lord has made us Individually his stewards. We Each hold a solemn responsibility to invest this means Ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the Conference or Any Other Organization to relieve us of this stewardship. If you lack wisdom, go to God; ask him for yourself, then work with an eye single to his glory.

{PH146 45.1}

"While it is not your own property that you are handling yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the Conference or any council of men whether you shall use your means as you see fit to advance the work of God in destitute towns and cities, and impoverished

46

localities. If the right plan had been followed, so much means would not have been used in some localities, and so little in other places where the banner of truth has not been raised. We are Not to Merge Our Individuality of Judgment Into Any Institution IN OUR WORLD. We are to look to God for wisdom, as did Daniel." {PH146 45.3}

The scheming and inventions of men whose wisdom had departed from them, led to crooked transaction, of which business men should be ashamed. But I will state no

more. This is the principle which has controlled again and again in different ways.
{PH079 5.1}

Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now it has been Satan's determined purpose to eclipse the view of Jesus, and lead men to look to man, and trust to man, and be educated to expect help from man. 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. John's words are to be sounded by God's people, that all may discern the light and walk in the light: "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath

-38-

received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {PH154 37.1}

All that I receive in royalty on foreign books is dedicated to foreign missions. When I see how difficult it is for my good brethren to outgrow narrow plans and narrow ideas in some things connected with our work, I feel that I can understand, through the light God has given me, where means is really needed; and I do not mean to pass my stewardship on to my brethren, even if it is their judgment that I should do this. I dare not leave it to their judgment to apply this means. {PH102 18.1}

I do not mean that the means that should justly come to me shall be under control of any board of directors. I might see necessities, and often do, that some minds composing your board would not see. . . . I know perfectly well what I am about, and I know that I should control the means God has made me steward of. All is the Lord's.

{PH102 18.2}

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men took into their own hands responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for their own appropriation. But the very persons whom God has entrusted with His goods, are held responsible to trade upon them, and thus develop talent. {PH102 26.2}

Individual Responsibility

Some men or councils may say, . . . The conference committee will take your capital, and will appropriate it. . . . But the Lord has made us individually His stewards. We each hold a solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans

28

to advance the truth in various ways. It is not in the province of the conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God; ask Him for yourself, and then work with an eye single to His glory. {PH102 27.1}

By exercising your judgment, by giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act in building a humble house for the worship of God. Have an interest in the work in all parts of the field. {PH102 28.1}

While it is not your own property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council of men whether you shall use your means as you see fit to advance the work of God in destitute towns and cities and impoverished localities. If the right plan had been followed, so much means would not have been used in some localities and so little in other places where the banner of truth had not been raised. We are not to merge our individuality of judgment into any institution in our world. We are to look to God for wisdom, as did Daniel. . . . {PH102 28.2}

Do we individually realize our true position?

29

that as God's hired servants we are not to bargain away our stewardship, but that before the heavenly universe we are to administer the truth committed to us by God? Our own hearts are to be sanctified, our hands are to have something to impart, as occasion demands, of the income that God entrusts to us. The humblest of us have been entrusted with talents, and made agents for God, using our gifts for His name's glory. It is the duty of every one to realize his own responsibility, and to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it. He who improves his talents to the best of his ability, may present his offering to God as a consecrated gift, that will be as fragrant incense before Him, a savor of life unto life. {PH102 28.3}

The mind of man has taken the place that rightfully belongs to God. Whatever position a man may hold, however exalted he may be, he should act as Christ would were He in his place. In every stroke of work that he performs, in his words, and in his character, he should be Christlike.

245

{1MR 244.5}

In no respect is God's work to be circumscribed by man-made restrictions. Many of the ambitious plans and policies that have been made are not endorsed by Him. He is

no party to keeping many advantages in one place. He desires every institution established to stand ready to help establish the next institution that is needed. . . . {1MR 245.2}

You could not make a greater mistake than to take the voice of man. Those who will not hear truth, when it crosses their pet theories, will often place themselves out of the reach of hearing when they should be the very ones to hear. The same thing is acted over today as it was in the days of Christ. The Pharisees then turned a deaf ear to the instructions of the divine Teacher. But it is our duty and privilege to be learners in the school of Christ. We want to learn of Him who is meek and lowly in heart, who said, "Come unto Me. . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30. {3MR 89.2}

We must not be guided by impulse. The Bible is our guide to lead us to heaven. We do not want anyone to take our word, but go to the Scriptures for

-102-

light, for we cannot trust to finite man. This thing is to me a living reality. {3MR 101.3}

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical association at Battle Creek. I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfill certain agreements that would be presented by men laboring to control the movements of their brethren. . . . {4MR 86.2}

The man who magnifies his own office in working in any line to bind about the conscience of another, be he president of the General Conference, president of a small conference, or the elder or deacon or lay member of a church, he is out of God's line. The Lord has been dishonored by the misrepresentations that have weakened and discouraged some of His servants, and deprived them of the opportunity to employ their talents because they will not sell their conscience or their powers for other men to use. God desires that men shall stand in their own individual responsibility, and while they are consecrated to Him there will be unity in their diversity, as branches of the true Vine. --Ms 66, 1898, pp. 5, 6. ("To the General Conference and Our Publishing Institutions," typed May 24, 1898.) {4MR 442.2}

I have trembled for you; because the people were looking to you, and hanging upon your words and were not doing as they should have done,--they were not catching the precious rays of light that shone from the word of God. They were not cooperating with God, and did not feel the truth burning in their own hearts, that they might impart the same to others. Some have done this, but many have lost the freshness, the power and glory of the truth, because they did not let its light shine forth to those who were in darkness of error. {6MR 200.1}

I was told that I must lift up my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to

be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding

-65-

ourselves to fulfill certain agreements that would be presented by men laboring to control the movements of their brethren. {7MR 64.3}

Those who receive the holy calling to bear God's message to the world, will exalt the message, not self. They will walk humbly with God day by day. If they will work under the guidance of the Great Shepherd, proving themselves caretakers, worthy of such responsibility, God will exalt them in due time. Whatever his position, man is never to teach his fellow man to look to him for wisdom. Human beings are never to take the place of God; man is never to put his trust in man, nor make flesh his arm. The Lord is to be our trust. We are to look to Him for guidance. And when we receive counsel from the Lord, we are to follow that counsel. {7MR 359.1}

Heresies are now arising among the people of God, and they will continue to arise. As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. The ministers who teach the truth for this time are to strengthen their hearts by studying the word of God. "It is the spirit that quickeneth," Christ said, "the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" (John 6:63).

-360-

Those who are guided by the word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. {7MR 359.2}

The work must not be hindered as it has been and God's people discouraged by the undue exercise of human authority. These words of the apostle clearly reveal that there is given to God's servants a special work,

-405-

to be done as the Spirit of God shall impress the heart and mind of the individual. All have not the same form of work to do. Let the workers lift the voice of rebuke against presumptuous rulership over God's heritage. We are safe only when we individually commit ourselves fully to works of righteousness. Then all, church members, and men

of the world, will know where we stand. Our words and spirit will testify to the glory of God. {7MR 404.4}

In no case should men handling sacred responsibilities so misrepresent the Lord's purpose concerning His work as to say arbitrarily to a fellow-worker, You shall not do this, or You must do that. By His Holy Spirit the Lord impresses His workers to go to certain places, and to do a certain work. He does not desire to have the human mind interpose itself to forbid any work that He has bidden shall be carried forward.--Letter 88, 1908, pp. 5, 6. (To H. W. Cottrell and S. N. Haskell, February 16, 1908.) {7MR 405.1}

Christ requires separation from the world. God's warnings were ever given to oppose such a course as you have been taking. He says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" "Be ye not unequally yoked together," letting unbelievers into your secrets; for all alliances that give undue influence to those who do not love God over those who profess His name must be strictly avoided.

-108- {8MR 107.2}

It is well for us all to give the Lord some chance to work on human minds, and not to feel that one human mind must mold all other human minds.-- Ms 13, 1889, p. 1. ("Standing on the Landmarks," 1889.)

Released December 6, 1977. {8MR 167.3}

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart, because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manner, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If every minister who claims to love Jesus will only be filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ. . . . {8MR 183.1}

In all their associations together, God desires His followers to guard their personal responsibility to Him, and their individual dependence upon Him. He is the Author and Finisher of our faith. No ruling power of man over man is to be exercised. We have as a people lost much time and means, because we have not followed closely the Lord's plan for us. By carrying out their

-205-

own devisings, men get in the way of the Lord, and close up the avenue by which He would reach those who need the blessings of the gospel. {8MR 204.4}

One who spake with no uncertainty, laid his hand upon Elder _____'s shoulder and said, "God hath given to every man his work. Will you please leave God room to work with His individual workers. He has not left this burden of work upon your hands. He has never placed upon one man, or upon any board of men, the burden of entering into the minutiae in regard to how workers shall carry on their work. He has never laid upon any one the burden of making rules of action which will bind about and restrict the work, and confine the workers to a certain course of action." {9MR 178.1}

The fact that a man has been selected to be the president of a conference does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be. Work has been done in the conference before the ruling president was placed as its head. If he assumes to restrict individual action, and confine men to his own ideas, which he supposes to be right, or if a board shall make rules that enter into the details of what the workers should do, no help will in any way come to those who are engaging in the work. {9MR 178.2}

Who Determines Minutiae and Details?

The minutiae and detail of how they are to work is not to be laid down by human minds. When we decide that Jesus Christ will not do as He has said He will do, "Lo, I am with you always even unto the end of the world," when we decide that God has not power or has not time to notice His workmen, then it might be more consistent to plan out every detail of the work. But we would encourage faith in those who give themselves to the work of God. We would inspire them to believe that God is not unmindful of their labors and trials. He values His human agents and appoints divine agencies to work with them. "Ye are laborers together with God." {9MR 179.1}

In following a course of this kind, men are pursuing a similar course to that of the Roman Catholics who center in the pope every power of the church, and ascribe to him authority to act as God, so that those below him in station lay every plan at his feet that he may prescribe the rules for men and women in every minutiae of life. In following a course of this kind, there is danger that no chance will be left for God to answer the prayers of His delegated servants according to His promise in giving them wisdom in pursuing their work. {9MR 179.3}

God does not purpose to have one man prescribe how his fellow workmen shall perform His work. When this manner of action comes in among our people, there is need of a protest.

-180- {9MR 179.4}

Let the Holy Spirit Work

When men undertake to work the Holy Spirit, they will find that their weak ideas, their prescribed rules and regulations which they have felt to be necessary to the work, are of no honor with God. God calls for the finite to stand aside, in order that His delegated workers may be operated upon by the Holy Spirit. {9MR 180.2}

The customs and practices of the Jews were very exacting. The sayings and dogmas of finite men were constantly put in front as essential to their salvation. Ceremonies and display were put in the place of inward piety. The Lord had instituted rites and ceremonies as the means of making eternal realities understood and

impressive. But this did not satisfy the minds of those who had witnessed the idolatrous, superstitious, revolting festivities of the Egyptians in their religious worship. They were constantly approaching idolatry by placing the commandments of men where God and His requirements alone should be. The chastisement of the Lord was upon the people because they were idolizing things, sentiments, and ideas of their own creating. {9MR 181.1}

Jesus sets no man as an intercessor or to receive confessions of sins. He calls every sinner into communication with Himself, without any mortal man to interpose between God and the sinner. Jesus will accept every soul who believes on His name, and He will cleanse him from all his moral defilement, if he believes on Him whom the Father hath sent into the world. {9MR 185.1}

The message of the apostle James, depicting the misery of the rich who have done wickedly, is to be repeated as a message of warning and appeal. The instruction given in the first and second chapters of 1 Peter, exhorting

-219-

believers to a godly life, is to be presented to the people. Let all be impressed with the fact that the time has come when all should work intelligently and earnestly for the accomplishment of the work of salvation. I am instructed to say to those who have long stood at the head of the work, and who for years have allowed many of our large cities to remain unworked: The Lord will call to account those who have worked out their own plans to do a large work in a few places, while they have left undone the work that should have been done in giving the last warning message to the many large cities of our land. There has been with some a spirit of forbidding, a desire to hold back from the work brethren who desired to have a part in it. Some in the blindness of their hearts have been hindering the work, and this has brought unbelief into many hearts. I am now counseled in regard to the need of employing all our energies and all our means for the advancement of the work. We need to use our influence in encouraging others to labor. Let the spirit of sanctified activity be encouraged rather than the spirit that would seek to hinder and forbid, and there will be seen advancement where in the past there has been failure to follow the will of the Lord. {10MR 218.4}

The reason the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in one whose appearance and capabilities will, they suppose, win success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual lifeblood is poisoned. Men have depended on men till they are strengthless. --Letter 1, 1902, pp. 2,3. (To S. N. Haskell and wife, January 18, 1902.) {10MR 224.1}

God says to every man to whom He entrusts responsibilities, "Put not your trust in man, neither make flesh your arm." Look to God. Trust in His infallible wisdom. Regard as a sin the practice so common, even among Seventh-day Adventists, of becoming the echo of any man, however lofty his position. Listen to the voice of the great Shepherd, and you will never be led astray. Search the Scriptures for yourself and be braced for duty and for trial by the truth of God's Word. {11MR 83.2}

Our faith cannot be vested in any man. We need Christ's righteousness. We need Jesus ever by our side. He is our Rock. It is by His might that we conquer, and by his

righteousness that we are saved. When I see men exalted and praised, extolled as almost infallible, I know that there must come a terrible shaking. When God's lamp of life shines into the heart with clear and steady ray, darkness will instantly be dispelled. Every idol will be dethroned, and the peace of God which passeth all understanding will reign in the heart. Truth, precious truth, will be seen, appreciated, and obeyed. The standard will be elevated, and many will rally round it.--Ms. 15, 1886. (Written at Basle, Switzerland.)

White Estate, Wash. D. C. July 21, 1881 {11MR 91.2}

I point you to Jesus. Stand forth in moral power in God. You are doing service not for man, but for God, who is to bless you. As we consult one with another and compare ideas, all our propositions are to be fully considered, frankly discussed, and acted upon; but one man is only a part of the great whole, and he is not to be mind and judgment for the whole body of believers. Our great weakness is in placing men where God should be, to be looked up to and confided in. What are these men? Only bruised reeds unless they put their confidence and trust just where it is your privilege to put your trust and dependence. Why is the caution given, "Trust not in man, neither make flesh your arm"? For the very reason that men have failed in a time when it was necessary for them to be entirely shut in with God, walking with fear and trembling before Him, true as the compass to the pole. {13MR 28.1}

United with Christ, one may have all the power he needs. If he comes to Jesus Christ in His Word, he will realize that this is the victory that

-246-

overcometh the world, even our faith. But if his union with Christ is made through finite men, he is as weak as finite man. It will never do to make man the guardian of our sacred responsibilities, for no virtue goes from man to man. When a man is educated and trained to do as another man tells him to do, he ceases to rely on Christ.--Letter 50, 1897, pp. 8-9. (Written March 12, 1897, from "Sunnyside," Cooranbong, NSW, to A. G. Daniells, E. R. Palmer, W. A. Colcord.)

White Estate Washington, D. C. December, 1883 {13MR 245.3}

Unless he makes it his life business to behold the uplifted Saviour, and by faith accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus, and lead man to look to man, and trust to man, and be educated to expect help from man. 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. {14MR 130.1}

No Kingly Authority To Be Exercised.--There is need of a most earnest, thorough work to be carried forward now in all our churches. We are now to understand whether all our printing plants and all our sanitariums are to be under the control of the General

Conference. I answer, Nay. It has been a necessity to organize union conferences, that the General Conference shall not exercise dictation over all the separate conferences. The power vested in the Conference is not to be centered in one man, or two men, or six men; there is to be a council of men over the separate divisions.

-280- {14MR 279.3}

Man's inventions and traditions are not only unreliable, but dangerous, for they place men where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer possesses the key, and unlocks the treasure house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men. {16MR 124.2}

I am now preparing the private testimonies, for they contain so many warnings in regard to the very dangers we are passing through. No man has a right to be judge over his fellow man as his God-given right. What Christ was in His life, we are to strive to be. Christ is our model, not only in His spotless holiness, but in compassion and patience and forbearance and love. "Learn of me," saith the perfect Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." We are to learn of Christ true courtesy and excellent judgment, and we are never to place ourselves as a god to tell any man his duty, for that is not given us of God. {16MR 127.1}

The Lord was working, and I must be faithful to speak the words given me of God although I was passing through the most grievous trial of my life, for from this hour that confidence which I had hitherto had that God was leading and controlling the minds and hearts of my brethren, was not as heretofore. I had felt that when a call came to me, "We want you at our meeting, Sister White; your influence is needed," I should not consult my choice of my feelings but would arise by faith and try to act my part and leave the Lord to do the work that was essential to be done. Now a greater burden falls upon me. From this time I must look alone to God, for I dare not rely upon the wisdom of my brethren. I see they do not always take God for their counsellor, but look in a large degree to the men they have set before them in the place of God. {16MR 214.1}

I urged all to receive the rich promises of God, which are so full, so abundant, and so assuring. I dwelt upon the folly of turning from Christ to humanity for help. When Jesus is appreciated we shall see the salvation of God; but when we treat the Saviour indifferently, closing the door against the divine Helper, and look to man for guidance, how can we expect to have power? I tried to show my hearers what Christ is to us, and what we may be to Him as His helping hand. {17MR 40.1}

(Written May 11, 1896, from Granville, Sydney, NSW, "To My Brethren in Battle Creek.")

All secret working is open to the eyes of Him with whom we have to do. To handle men as if they were machinery, binding their freedom by methods and terms, is an offense which God will not tolerate. This work cannot be done without imperiling souls. But too often men seek to harness men, and drive them as horses are driven. Right principles are perverted by selfishness and covetousness, which is pronounced by God

to be idolatry. It is easy for men who suppose their power to be unlimited, to follow the guidance of their own spirit, and make propositions and decisions that turn the work out of the straightforward channels in which God designs it shall travel, into crooked paths. But because a man is in a position at the heart of the work, where he thinks no one would dare to say to him, "Why do ye so wickedly?" he should not seek to rule as a lord over God's heritage. {17MR 196.1}

Christ died to bring life and immortality to light through the gospel, and therefore man is of value in God's sight. He is to do his part, working where he finds himself best adapted; for God has given him talents and power to use these talents. He is to cultivate his capabilities. He is not to be a machine, a shadow of another man, but is to use his God-given intellect, and with humble, contrite heart ask God for wisdom. He is not to absorb another man's propositions simply because that man is in a high position of trust, but is to remember that there is a fountain of living water from which he may drink, and drink again. The source of divine power is open to all. {17MR 198.1}

The further the Pharisees separated from God, the more eager they were to manufacture commandments restricting the freedom of their fellow men. They bound heavy burdens upon them, grievous to be borne. They transgressed the commandments of God, and mingled with them the traditions and maxims of men. These traditions they exalted above the word of God. "In vain they do worship Me," said Christ, "teaching for doctrines the commandments of men." {17MR 200.1}

I have been shown that the ability and talents of every man are entrusted to him by God, and that men are never to be so controlled that they will express and act another man's mind. God has given every man his work. To one He gave five talents, to another two, to another one. To each individual is entrusted some peculiar gift. Every man, woman, and child is in possession of varied talents which may be sanctified to the Master's use, and for which he is responsible to God, the donor.

-202- {17MR 201.3}

But when a man in a position of responsibility grows in self-sufficiency, and lifts up his soul unto vanity, feeling the inclination to act as ruler toward any member of God's family, wait no longer, relieve him of his trust; for God is not with him. He will hurt souls. He is venturing a warfare at his own charges. He feels capable of doing a great work without Christ's help. He will exalt himself as a man of superior wisdom, who must be highly esteemed. He thinks that his brethren must do as he decides. God is given no

-204-

chance to work; for he will tell what this one shall do with his talents and what place that man must occupy, as if he were God. He will take it upon him to lord it over God's heritage. It is not safe to keep any such one in the work in which eternal interests are involved; for he will mingle selfishness, injustice, and unrighteousness with his service. He is a backslider from right principles, and has forgotten that he was cleansed from iniquity. {17MR 203.3}

The heart of infinite love pities those who are in perilous places--when He sees men exalt by word, by confidence, by action those who have faith in human law and force, who have no pity and who cannot discern the sufferings of the needy, to whom souls may cry in their agony of distress but whose hearts remain as hard as adamant. We may turn away from this picture, and look to God, and Him alone. God desires that men shall feel their dependence upon Him, and trust to that Hand that can save to the uttermost, that Heart that throbs in response to the appeals of suffering humanity. **We must not trust in man, or make flesh our arm.** Our trust must be placed in a Hand and a Heart that is warm with life, that throbs with love for the helpless. {17MR 212.1}

When I learned that Brother [H. E.] Robinson and his wife had been sent to England, I said, It is a mistake. He has not the qualifications that would be of use and benefit in Europe; for **unless he can rule, he would ruin. Then his wife's influence would be a very wrong one. There is no light in her. She is a body of darkness, a channel through whom the enemy works, and that continuously. Who placed him in power? Why did they place him in that position? He has left his mark where it has done harm that will not be easily effaced.** The Lord help and strengthen you against all such influences. {17MR 216.2}

There is no greater deception than for man to suppose that in any difficulty he can find a better guide than God, a wiser counselor in any emergency, a stronger defense under any circumstance. Man cannot act more unwisely than to rely upon human wisdom, to devise and plan when Christ has said, "Without Me ye can do nothing" aright, to venture to unite with men who set aside the wisdom of God as unessential, and enter into plans devised by human agents who are worked by the enemy of righteousness. Human devices that should never have been allowed to come into existence have been adopted to escape from financial embarrassment. These will not help the matter, but make it tenfold worse. We are not to trust to the wisdom of men whose management has helped to bring about the difficulties. {17MR 228.2}

Cannot our people understand that when men's lips speak proudly and they seek to rule their fellow men, when their resolutions and principles are decidedly contrary to the Word, to turn away from justice and equity, and when they treat their fellow men unjustly, they are walking away from God? Brother---, how could you give your sanction to the methods that have had a place in the work, and which have caused God's workers to be treated as inanimate machines? God abhors your practice. {17MR 231.1}

But Satan's connivings with human agencies who stand in responsible positions are just as much to be feared and shunned now after the experiment of sin has been tried, as it was in the case of our first parents. I am instructed to say that the men who are placed in positions of responsibility in the work of God have overestimated their right to control others. The position a man occupies does not change his character. Some have seemed to feel that they must devise for churches and for sanitariums and that there was to be no questioning of their judgment. Let them learn of Jesus at every step. He should be the chief authority for every man. {18MR 35.1}

The principles of the character of God were the foundation of the education constantly kept before the heavenly angels. These principles were goodness, mercy and love. Self-evidencing light was to be recognized and freely accepted by all who occupied a position of trust and power. They must accept God's principles and convince all who were in the service of God, through the presentation of truth and justice and goodness, [that] this was the only power to be used. Force must never come in. **All who**

thought that their position gave them power to command their fellow men and control conscience, must be deprived of their position. {18MR 360.1}

Christ did not copy any human model. He says to His servants, Break every yoke that men seek to bind upon you, and accept My yoke. Do not accept any yoke that will bind or hamper your movements in any way, now or in the future. To accept such a yoke would prove a snare to you. Stand free. Take Christ's yoke. When you are yoked up with Him, you are free and the truth will make its impress on your character. {19MR 158.1}

Thus saith the Lord: I have a work for Dr. Kellogg to do, but he is not to go beyond the work given him. The Lord loves him, and will save him if he will

-161-

walk humbly with Him. But no yokes are to be framed by himself or any other man for God's people. Tell Brethren Sharp and Caro that they must not give their signatures to the terms made. The future is in God's hands. He does not encourage any binding about of His workmen. Let man fear and tremble to place himself where God should be. Let man keep his hands off of his fellow workmen. Strange things will take place. The Lord will turn and overturn. Sufficient unto the day is the evil thereof.--Ms 175, 1899.

Ellen G. White Estate Washington, D. C. May 12, 1988. Entire Ms. {19MR 160.4}

Those who consider themselves capable and efficient know little of their own poor selves. The explanation has been given me why there is so little safety for men placed in responsible positions. They want to do some great thing in proportion with their supposed great position. In the place of considering themselves as less than nothing unless worked by the Holy Spirit, they themselves want to work the Holy Spirit. The prayer of each should be: "Who can understand his errors? cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer." {20MR 200.2}

No man is prepared to enter upon a medical course of study until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant. Parents mistake their duty when they freely hand out money to any youth who has physical strength to enter on a course of study to become a minister or a physician before he has had an experience in useful, taxing labor. {20MR 342.2}

In our work we need men of moral independence, uncontaminated and unshackled, so that when a principle of religion or duty is at stake, they will stand firm in defense of the truth. We need men who will not hold their peace when they see evils coming in and wrongs being done. We need men who will refuse to give consent by silence to unjust actions. {20MR 348.2}

The Lord calls upon men everywhere to repent of their transgression of His law. Those who are so foolish as to trust in man, making flesh their arm, will be deceived and deluded, to their certain ruin. {21MR 67.4}

"I will lead him." Men have been led by men and depended on men and turned their faces from God to listen to the counsel of men. When we all repent of doing this

and greatly dishonoring God, [we shall] look higher than human wisdom. Let every one seek God for his individual self. Ministers and people are far from God. The living testimony must be revived, and the message of the Lord will go forth from unfeigned lips, the whole heart contrite and no more lifted up, but humble and meek and lowly. {21MR 186.3}

Paul wrote to Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good

-406-

profession before many witnesses." "Hold fast the form of sound words ... in faith and love which is in Christ Jesus." There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls His people to their posts of duty. He calls upon them to purge [themselves from that which has been revealed as the bane of the church]--an **exalting of the men placed in positions of trust.** {21MR 405.5}

We are God's property. In Jesus Christ we are to behold a pattern of what we should be. **Every soul should be educated to look not to his fellow men, but unto Christ. He is the author and finisher of our faith. Let no man think it his place to point out to others in a compulsory manner their duty. This God forbids. All are to be guided in the path of duty by the plain word of God.** {21MR 464.5}

Let no human hand place a yoke upon your neck. Take the yoke Christ gives. Learn of Him; for He is meek and lowly, and you will find rest. It is Christ's meekness and lowliness that you need. Go to the Lord with the faith, simplicity, and confidence of a little child. Tell Him the whole trouble, withholding nothing. Ask Him to teach you how to use your entrusted talents in the best way. Thus you may increase your

142

talents. If you go out to labor in any portion of the Lord's great moral vineyard, take heed; keep watch over yourself, over your thoughts and words. Pray for an understanding heart, for a knowledge of how to humble yourself before the Lord. Ask for Christ's grace and efficiency, and you will not be left to labor alone. God gives every humble, devoted learner a clearer insight into the truth. He will give them precious souls as their hire. {1888 141.5}

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. **They take the ideas of the men they are associated with,** not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to **make God your trust; idolize no man, depend upon no man.** Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God; for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many. {1888 166.4}

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. **How few realize their personal responsibility to God. The power of free, independent action may fill us with awe.** God speaks. What does He say? He says,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do and thou shalt live" (Luke 10:27, 28). {1888 373.2}

The Lord has been appealing to His people in warnings, in reproofs, in counsels; but their ears have been deaf to the words of Jesus. Some have said, "If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother Smith and Brother Butler have not received it, and have not united with him in heralding it? These good intelligent men would surely know if this was the message of truth." {1888 417.1}

Now Satan has his hand in all this work to narrow down the work of God. Ministers of Jesus Christ are to be constantly receiving light from the Source of all light. They are not to be simply receivers of other men's thoughts, they themselves not plowing deep into the mines of truth. If a minister is not a worker himself, digging for the truth as for hidden treasure to find

835

the precious jewels of truth, he is forfeiting his God-given privileges. He is not to put any human mind, any human intelligence, between his soul and God. There is to come no authority from human minds that will in the least degree interpose between him and God's authority to lead, to guide, and to dictate. The ministers of Christ should gather up every ray of light, every jot of strength and illumination from other minds whom God has blessed, but that is not enough. They must go to the Fountainhead for themselves. God has given men reasoning minds and He will not hold them guiltless if they trust in man or make flesh their arm. He wants you individually to come to Him, to draw from Him, to use the ability God gives to understand the living oracles. If one man can see light in examining the Scriptures, so may every true Christian have the right to read, to examine, to search the Scriptures with unabated interest, and gather light therefrom. {1888 834.3}

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Matthew 7:1, 2. The conversation and judging of those brethren who differed in some points on the law in Galatians was not after

837

God's order, but after the order of human nature. The conversation in the homes at Minneapolis was founded principally upon impressions received from letters written from California, and from reports. Those impressions were formed in ignorance. If the judgment had been suspended and the much unsanctified talk left unsaid, had there been words spoken to God and not to men, there would have been some chance for the voice of the Good Shepherd to be heard; but the topic that came to the front was the law in Galatians. And then commenced the judging. One stimulated another. But few found solitude to search their Bibles anew and look to God in earnest prayer, with humble hearts, to learn of the divine Teacher--but the opinion of men was looked to as the voice of God. The enemy took possession of minds and their judgment was worthless, their decisions were evil, for they did not have the mind of Christ. They were doing continual injustice to the persons they talked about, and they had a demoralizing effect upon the conference. {1888 836.3}

Your case has been laid open before me, and I know from what has been presented, that you spend many hours of grief and despondency, because you think your brethren simply tolerate you, but do not put confidence in you, and trust you. It

would not be right for them to act toward you as they have acted toward Elder Butler. Men have placed him where God should be placed, and by so doing, have ruined their own religious experience, and have also ruined Elder Butler, and the church was becoming strengthless, Christless, because they glorified men when every jot of glory should be given to God. {1888 966.1}

I greatly desire that you shall have a trustful mind, that you shall not depend upon your past confidence in God, but have a present, fresh faith, and maintain your confidence without wavering. Your soul must daily be warmed and invigorated by the truth of the gospel, and

975

you refreshed by a daily living and new experience. I want you to have comfort and hope and joy in the Holy Ghost. Never, never feel the slightest disturbance because the Lord is raising up youth to lift and carry the heavier burdens, and proclaim the message of truth. It has been at this point that Elder Butler has failed, and he is a deceived man, and has been making far greater mistakes than those he supposed my husband was making when he was with us. I hope there will never be the slightest encouragement given to our people to put such wonderful confidence in finite, erring man as has been placed in Elder Butler, for ministers are not as God, and too much reliance has been placed upon Elder Butler in the past. Even the messages and testimonies were made of none effect through the influence of the words and ideas of Elder Butler. This sin has not been repented of by some of our people, and they will have to go over the ground again and again unless they cease from man, and put their whole trust in the living God. The mould which has been given to the work through the influence of Elder Butler has caused the labor of many toilsome years that it might be effaced. It is because men have been encouraged to look to one man to think for them, to be conscience for them, that they are now so inefficient, and unable to stand at their post of duty as faithful sentinels for God, allowing no one to interfere in matters pertaining to their relation to God. Let men seek not to men, but to God for wisdom. As a people we are not what we should be because we have depended upon the wisdom of mortals, and have not

976

made God our dependence and trust. O when will the people of God learn to love God supremely and their neighbors as themselves? {1888 974.2}

That night in that boat was to the disciples a school where they were to receive their education for the great work which was to be done afterwards. The dark hours of trial are to come to every one as a part of his education for higher work, for more devoted, consecrated effort. The storm was not sent upon the disciples to shipwreck them, but to test and prove them individually. Before the great trouble shall come upon the world such as has never been since there was a nation, those who have faltered and who would ignorantly lead in unsafe paths will reveal this before the real vital test, the last proving, comes, so that whatsoever they may say will not be regarded as voicing the True Shepherd. The time of our educating will soon be over. We have no time to lose in walking through clouds of doubt and uncertainty because of uncertain voices. {1888 1002.2}

Some will ask why it is that these messengers who fed us with the bread from heaven, should make a mistake? They will say, Why did we accept some things that we needed, and why did we accept other things that we should have let alone? Why was

not the danger-signal lifted?

1245

There has been danger for years. Men who have been chosen of God to do a special work have been imperiled because the people have looked to the men in the place of looking to God. When Eld. Butler was president of the General Conference, ministers placed Eld. Butler and Eld. Smith and some others where God alone should be. The brethren made grave mistakes, and the Lord sent messages of truth to correct their errors, and to lead them into safe paths. But in spite of the reproofs that have been given to the people, they still make men their trust, and exalt and glorify the human agent, and this grave error is repeated again and again. The Lord has chosen men to bear light and messages of great importance to the people in these last days. After years of perseverance under difficulties, the Lord has given marked success to his truth, and the "lo, here! and lo, there!" have arisen on every side, and yet the message has sounded on. Every inch of the ground had to be fought in presenting the present message, and some have not been reconciled with the providence of God in selecting the very men whom he did select to bear this special message. They ask, why it is that he has not chosen the men who have been long in the work? The reason is that he knew that these men who had had long experience would not do the work in God's way, and after God's order. God has chosen the very men he wanted, and we have reason to thank him that these men have carried forward the work with faithfulness, and have been the mouth-piece for God. Now because they have not seen all things distinctly, because they were in danger, the Lord sent them a warning, and let every soul who loves God, thank the Lord for his mercies. What! Shall we thank God that these men were going too fast, and were endorsing

1246

productions that were not of heavenly origin?--No, but thank the Lord that they did not resist the message of warning that the Lord saw fit to give them, and thus they did not repeat the grave error that some have made for years in resisting the Spirit of God. Thank God they did hear his voice, and at once obeyed it. In this matter, the churches have the greatest evidence that these men are chosen of the Lord. He has given them a message, and has wrought through them; for they knew the voice of counsel from heaven, and have obeyed it. The voice of warning, of counsel, of instruction has appealed to men who have been intrusted with sacred duties, and who bear weighty responsibilities in the Review And Herald office, and yet, though God has warned them early and late to do certain things and to leave certain things undone, all have not heard the voice, or listened to the words of instruction. Did the men who have thus been warned step quickly into the path that was marked out for them, as these two brethren have done?--No, they did not. They chose to follow in their own selfish, human counsel, and have led others into false paths. Some who have been warned have imperiled their souls, some will never more see the way, because darkness has come upon them, and they have virtually said, We went not thy way, O God, we went our own way. Now had the men who had been intrusted with God's word, walked with fearfulness and trembling before him, and not in the imagination of their own hearts, God would have been glorified, and souls would have been saved unto eternal life. Let them now engage in close searching of heart; Let them examine themselves as with a lighted candle; for the perils of the last days are upon us. Let not those who have

neglected to receive light and truth take advantage of the mistake of their brethren, and put forth their finger, and speak words of vanity, because the chosen of God have been too ardent in their ideas, and have carried certain matters in too strong a manner. We have need of these ardent elements; for our work is not a passive work; our work is aggressive. Let those men who have not received the draught from the wells of Bethlehem, that has been presented to them consider how much has been lost in their not finding their place and their lot in doing the very work that God would have them do. Had these men of experience who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were chosen to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly and solidly than it has done. They could have done a most precious work, if they had not cherished a spirit that was not pleasing to God, and that closed their hearts to the working of the Holy Spirit. They entered into temptation, and did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to his name's glory. They grieved the Spirit of God time and again. Had they walked in obedience to the light sent them from heaven, their experience in the rise and advancement of the third angel's message would have been of great value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them, and they stood as critics and thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men

who held aloof from them, questioning, criticizing, and opposing. If the union had existed between these brethren, which Christ in his lessons has enjoined upon his disciples, some mistakes and errors which have occurred would have been avoided. But if the men who should have used their experience in furthering the work, have labored to hinder it, and mistakes have occurred that would not have occurred if they had stood in their allotted place, whom will God hold accountable for these late errors? He will hold the very men accountable who should have been gathering light and united with the faithful watchmen in these days of peril. But where were they?--They were holding themselves in the position of those who were non-receivers of the light for themselves, and intercepting the light that God would send to others. They placed themselves between God and the light, and they have lost the precious light and peace which they did have, and have lost also, the most precious draught from the fountain of light and life. They have placed themselves where reliance could not be placed upon them as upon God's chosen men of opportunity. {1888 1244.1}

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. 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. {1888 1336.2}

Unless he makes it his life business to behold the uplifted Saviour, and by faith accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus, and lead man to look to man, and trust to man, and be educated to expect help from man. 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. {1888 1338.1}

We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. His methods are practiced even among Seventh Day Adventists, who claim to have advanced truth.

{1888 1433.1}

If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God--they presume to do that which God himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness, and equity, and impartial judgment, any device or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness. {1888 1434.1}

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow-man. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer

than he has faith in God, and maintains the vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of

1435

the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this. {1888 1434.2}

Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for his people. These men were hated. The men and God's message were despised, as verily as Christ himself was hated and despised at his first advent. **Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human**

1526

jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance. Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there came in the wisdom and plans of those who have slighted God's messages, and, like the scribes and Pharisees, have despised the very men whom God has used to present light and truth which his people needed. {1888 1525.3}

A great crisis is coming upon us. If men still yield to men, as they have been doing for the last fifteen years, they will lose their own souls, and their example will lead others astray. God's soldiers must put on the whole armor of God. We are not required to put on human armor, but to gird ourselves with God's strength. If we keep God's glory ever in view, our eyes will be anointed with the heavenly eye salve; we will be able to look deeper, and see afar off what the world is. As we discern its dishonesty, its craftiness, its selfish eye service, its pretence, and its boasting, its want of fair honest dealing in the ordinary intercourse of life, and its grasping covetousness, we can take our stand, by precept and example, to represent Christ, and convert souls from the world by our sound principles, our firm integrity, our hatred of all dissembling, and our holy boldness in acknowledging Christ.

1592

{1888 1591.2}

Those working in places far off from Battle Creek have made a mistake by depending on a few minds in that place. These men do not know the situation of the cause and work in different localities. Let those who are on the ground in these countries remember that God has given them brains and intelligence to use their talents. If they err in some things as they work in their own borders, they are not to be blamed. Those who would blame them have perhaps committed greater errors. Let these men put their trust in God, asking wisdom of him who has promised to give to all who ask him, and upbraid not. God is a God at hand, not afar off. "Come unto me; said Christ, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your

souls" O how differently from this have the men in Battle Creek felt and acted when consulted. They did not show the meekness and lowliness of heart manifested by the great Teacher and Saviour of men, but have shown instead a selfish superiority, an overbearing spirit. By this they showed that Jesus did not abide in their hearts. Thank the Lord, all are not of this spirit; but the conferences are fast being leavened with this self-righteous sense of

1612

superiority. {1888 1611.1}

When Satan has found that men at the very heart of the work

1620

refuse to admit the truth for this time, he has worked upon these men, leading them to bring in principles and methods and plans which have clothed that acting power with robes of darkness and uncertainty. **Conscience violated becomes a tyrant over other consciences.** {1888 1619.4}

There is a world to be warned. **Are we to have committees which will bind about the work?** As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? I thank God for the medical missionary work. God will call for every soul who is educated to work in this line in connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. **The Lord will show that He will work with those who will work.** He says, "Ye are laborers together with God." {1888 1736.2}

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. It has been presented to me that all through America there are barren fields. 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.** {1888 1750.5}

It has been most distinctly presented to me that as a people we must walk and work as men and women accountable to God. We must depend upon Him, **not on human beings, for, if we depend on human beings, we shall be brought into bondage.** The Word of the Living God is to be our guide. Each one is to realize his dependence upon Him whose he is by creation and by redemption. Read and study the statements made in the sixth chapter of John. Pray for an understanding of these truths. I am alarmed as I see the spiritual weakness of those who have had such great light. Had they walked in this light, they would have been strong in the Lord. But they have not, and those who come into the truth through their efforts look to human beings for wisdom, instead of looking to Jesus Christ,

133

"the true Light, which lighteth every man that cometh into the world." When those who

claim to believe in Christ receive Him by faith, He will be to them their sanctification, their righteousness, and their exceeding great reward. {KC 132.6}

"If we follow on to know the Lord, we shall know that His going forth is prepared as the morning. There are some who may not be able to see that here is a test as to whether we shall put our dependence on man or upon God. Shall we by our course seem to acknowledge that there is a stronger power with the unbelievers than there is with God's own people? When we take hold upon God and trust in Him He will work in our behalf. But we are to stand distinct and separate from the world. (Page 22 began 6 words back, after 'stand'.) {LLM 14.4}

Brother Reaser supposes that if it were not for his watching of the finances, there would be serious losses, whereas, if he had nothing to do and say in these matters, it would save many perplexities. He has taken upon himself burdens that the Lord has not laid upon him. He has learned some of his lessons of Elder Healey who has done much to retard the work in the South. If he would attend to his work of ministry, and keep his hands off the work of directing, he would save himself and others many burdens. From the light that has been given me, I know that it is (331) a mistake for him to be connected with our sanitariums; he should not be a manager. {LLM 190.3}

Many workers who are bearing responsibilities are embracing too much authority; and they will certainly (332) confuse the human judgment by their dictatorial authority. I must warn my brethren to be on their guard against this. The cause of God is imperiled when the workers become self-confident, and seek to embrace more than the Lord has laid upon them. Hindrance instead of advancement is the result of such a spirit. {LLM 191.1}

Brother Burden, carry your work intelligently, ever consulting the word of God; for this word is very precious to the worker in the cause. Study the messages that God has sent to His people for the last sixty years through the Spirit of Prophecy. Do not seek the counsel of men, but by earnest prayer seek the wisdom of God. A mistake has been made in the past by leaning upon the guidance of men. Seek to correct this mistake.

... {LLM 191.2}

God has instructed me to say to conference presidents and to ministers. Teach every church in the Conference to look to God for an understanding of present truth and duty. The Lord has not placed upon presidents or ministers the responsibilities of the position that He alone, as head of His church, can occupy. Church and conference organization do not give man any such responsibility. {LLM 221.1}

Brethren, the Lord will bless you in an effort to break up this wrong influence. Ministers will become weak and unChristlike if they continue to encourage this kind of work. God is to be the strength and wisdom of His people. Man power is not to rule the church of Christ. {LLM 221.4}

(389) The men bearing chief responsibility on our conference must not seek to embrace too much authority. I have been shown that men receive ideas from men, and follow their own judgment and the judgment of their fellows, and that the Lord is not always their counsellor. The work of setting up erring man to judge and dictate to their fellows is folly. When men suppose that they must watch God's laborers, and exercise

over them their human judgment the sure result must be confusion and dishonor to God. {LLM 222.1}

The God of power and glory, the Strength of Israel, is being put out of sight by man's glorification of human capabilities. A change must be brought about. There is no need of so much of man's devising. We are nearing the close of this earth's history. God says I will overturn, overturn, until man stands in his appointed place. I am the true Shepherd of My flock. The voice and judgment of man is not to be the voice (390) and judgment of My people. Church members are to be educated, line upon line, and precept upon precept, to look to God for wisdom and counsel. {LLM 222.4}

I write thus fully because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents and men in responsible places I bear this message: Break the bands and fetters that have been placed upon God's people. To you the word is spoken, "Break every yoke." Unless you cease the work of making man amenable to man, unless you become humble and yourselves learn the way of the Lord as little children, the Lord will divorce you from His work. We are to treat one another as brethren, as fellow-laborers, as men and women who are, with us, seeking for light and understanding of the way of the Lord, and who are jealous for His glory. {LLM 230.5}

E. G. White: That is what I am trying to guard against all the time. As we read the Bible we see that God is dishonored when His people go to any worldly power, or put their trust in a worldly power. That is where God's people spoiled their history. You must arrange the matter the best you can, but that which is presented to me is that you are not to acknowledge any power as above that of our God. Our influence is to be acknowledged of God, because we keep His commandments, and His commandments are not grievous. {LLM 427.2}

To those who had kept the way hedged up, I wrote out the instruction given me, and trusted the result with the Lord. The burden was heavy, and I feared I should not live to see the results of my efforts to break the yokes which men were placing upon their fellow-workers. The Lord presented before me in decided representations that it would take years to root out the evil resulting from placing in the hands of finite men the power to (815) hinder and delay the work of God. Repeated messages of reproof and counsel were necessary, that capable men whom the Lord had specified as the ones to do a special work might be set free to follow the light that God was giving. {LLM 463.4}

The Lord has wrought in a remarkable manner to uphold the messages sent to correct the strange work that was being done.

-464-

The evil has been checked, but it has not yet been fully rooted out, and if there were not a continuation of the messages from the Lord to His people, the will and ways of men would yet prevail to bring in strife and contention, and a deformed work would be the result. I was shown that human power is constantly working to weave itself into the work of God. This brings in disjointed and inharmonious action. The messages of pure and unadulterated truth are in danger of being trampled under feet by self-willed

unconverted men who work to destroy confidence in the warnings that God would speak to the hearts of His people to correct error, and to encourage righteousness. {LLM 463.6}

A great many of the difficulties that have come into our work in California and elsewhere have come in through a misunderstanding on the part of men in official positions concerning their individual responsibility in the matter of controlling and ruling (816) their fellow-laborers. Men entrusted with responsibilities have supposed that their official position embraced very much more than was ever thought of by those who placed them in office, and serious difficulties arose as the result. {LLM 464.1}

Simple organization and church order are set forth in the New Testament Scriptures, and the Lord has ordained these for the unity and perfection of the church. The man who holds office in the church should stand as a leader, as an adviser and a counselor and helper in carrying the burdens of the work. He should be a leader in offering thanksgiving to God. But he is not appointed to order and command the Lord's laborers. The Lord is over His heritage. He will lead His people if they will be led of the Lord in the place of assuming a power God has not given them. Let us study the twelfth and thirteenth chapters of First Corinthians, and the fifteenth chapter of Acts. {LLM 464.2}

For several years there have been leading men in the Northern California Conference who exercised an authority which they supposed was theirs by virtue of their office, to control the work according to their own disposition and judgment. The work was becoming confused, and the Lord gave me a message regarding the movements that should be made. Because of the strange conditions in the conference, Elder Haskell was to be called to take the presidency. {LLM 464.4}

We must not feel that we are compelled to hover over churches who have received the truth. We are not to spend our time doing detail work, but are to educate others, teaching them how to labor in right lines. We must not encourage the people to depend on ministerial help and labor to preserve spiritual life. Everyone who has received the truth must go to God for his individual self, and decide to live by every word that proceedeth out of the mouth of God, and do true service for God. Those who have embraced the third angel's message must not make man their trust, depending upon the ministers to make their experience for them. They are to secure an individual experience by looking to God for themselves. {1NL 127.3}

Though I may fail to make an impression on the minds of some of my brethren, I shall not keep silent; I will begin to plead with another class. I have said quite enough to those who ought to have taken heed. I have endured agony of soul because of the disregard of the warnings God has given, because of the want of consecration on the part of men who should be in touch with God, living channels of light, faithful sentinels with eyes keen to see and discern the needs for this time. God has given me relief. I have spoken the word of the Lord, and now I will wait and let God bear me up. I will trust in Him, and Him alone. I feel shaken off from every human being. I shall look to God, and to Him alone, to learn my duty, for I dare not trust in man or make flesh my arm. My work will be to cry aloud and spare not, whether men will bear or forbear. {PC 136.2}

Brother Burden, carry your work intelligently, even consulting the word of God; for this word is very precious to the worker in the cause. Study the messages that God has sent to His people for the last sixty years through the Spirit of Prophecy. Do not seek the counsel of men, but by earnest prayer seek the wisdom of God. A mistake has been

made in the past by leaning upon the guidance of men. Seek to correct this mistake.

{PC 224.4}

God does not require you to take such a course that the workers in New York or anywhere else shall not feel at liberty to make advance movements unless they can consult you, and ask what your judgment of the matter is before they advance. I cannot sanction the idea that you must have a personal oversight of all the details of the work. If I did the result would be that no worker would dare to exercise his own judgment in anything. The workers would have to rely upon one man's brain and one man's judgment, and the result would be that men would be left in inefficiency because of their inactivity. There are altogether too many of this class now, and they amount to next to nothing. I write this because I feel deeply on this point. We are not doing one half that we ought to do. {PC 380.2}

I have been shown that there is one practise which those in responsible places should avoid; for it is detrimental to the work of God. Men in position should not lord it over God's heritage, and command everything around them. Too many have marked out a prescribed line which they wish others to follow in the work. Workers have tried to do this with blind faith, without exercising their own judgment upon the matter which they had in hand. If those who were placed as directors were not present, they have followed their implicit directions just the same. But in the name of Christ, I would entreat you to stop this work. Give men a chance to exercise their individual judgment. Men who follow the leading of another, and are willing that another should think for them, are unfit to be entrusted with responsibility. Our leading men are remiss in this matter. God has not given to special ones all the brain power there is in the world. Men in responsible positions should credit others with some sense, with some ability of judgment and foresight, and look upon them as capable of doing the work committed to their hands. Our leading brethren have made a great mistake in marking out all the directions that the workers should follow, and this has resulted in deficiency, in a lack of the care taking spirit in the worker, because they have relied upon others to do all their planning, and have themselves taken no responsibility. Should the men who have taken this responsibility upon themselves step out of our ranks, or die, what a state of things would be found in our institutions. Leading men should place responsibilities upon others and allow them to plan and devise and execute, so that they may obtain an experience. Give them a word of counsel when necessary, but do not take away the work because you think the brethren are making mistakes. May God pity the cause when one man's mind and one man's plan is followed without question. God would not be honored should such a state of things exist. All our workers must have room to exercise their own judgment and discretion. God has given men talents which he means that they should use. He has

383

given them minds, and he means that they should become thinkers, and do their own thinking and planning, rather than depend upon others to think for them. {PC 382.2}

Where the truth is rejected, it opens up a way where false waymarks will be set up, and perils will rise on all sides. Through neglect of seeking the earnest counsel of God,

men will be connected with the office, who will form themselves into a ring, to echo the sentiments of him whom they consider most influential, and who pleases their human ideas. My guide spoke slowly and solemnly, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." {PC 386.2}

And in your Board meetings, I want to tell you, from the light that has been given me, there is something that must be corrected. It is this: If there is one that sees a little item, a little thing, that he can hang upon, and if he feels that he can manifest his sharpness by going and spreading it right out, and holding it on, and holding these Board meetings, until they are just wearisome—it is just as a man who is putting his foot on the brake, and keeping it there, as they have done again and again, so that nothing can move until they have his sanction. When you find that that is the particular trait of any man's character, wherever it is, you do him the greatest injury that you can possibly do a man, to put him as a member on your Board, where he can exercise that criticism which he has no business to exercise. {PCO 137.3}

It is not merely one man, but it is other men. They come into the Board, and they think it is showing sharpness to kind of quiz and quiz, and hold a thing, and make a world of a mote just in that way. All these things, I will tell you, the angels of God are present, hearing what I say today. Here is every one that comes into these Board meetings where there is some little thing that just doesn't meet their mind, but they will hang on and hang on, until it wears the persons all out. God is not glorified by any such things. But when you find a person whose special trait of character is to do that way, to do that way whether it is one, two, three, or four men, it is as wrong for that Board that has been appointed to appoint those men again and carry them through. They should go to those men in the name of the Lord and ask them, Is that your education? Is that your training? Do you think in such a training as that, that you are glorifying God? {PCO 137.5}

Cry unto God the Lord, Pardon our infirmities, and their infirmities: but give not up one hour of service. Keep all at work in their own line, and handicap none of God's servants because they did not come to you for counsel, and do according to your bidding. You have bidden and directed too much. God's ministers should look to him for their directions. Your plans were not God's plans. Had your brother come to you for instruction, you would have discouraged or misdirected him. No man whom God has chosen to do his work is to be under the control of any other man's mind. Men may converse as equal men, but when it comes to laying down the rules and commands, leave that for the Lord to do. This is not the line in which you are called to work. {SpM 63.2}

A man who could have been at work in New Zealand; has not been permitted to work. His fellow-laborers in New Zealand have echoed

your sentiments, which they thought they must carry out. They have made themselves, in connection with you, answerable to God for all that man could have done and did not

do. The Lord could have used him to speak and to pray, to help souls that are in suffering need of help. {SpM 63.4}

Men have become feeble by looking to men; and trusting in men. They go when men say go. They ought to look to God, and trust to him for wisdom. . . . {SpM 64.1}

When he went to New Zealand, because Brother Daniells expressed the opinion that his course had been wrong, he was left with nothing to do. But ought men's opinions to be regarded as infallible? **Must men follow the expressed opinion of a fellow-laborer who has shown devotions to the work?** Did his brethren kneel down and seek the Lord in his behalf, making his case their own? There are souls to be saved everywhere, but he did not have courage to work, because he had fallen into debt. He needed a brother, with the Elder Brother's heart of sympathy and humanity, to touch his heart of humanity. Were you afraid, Brother Crowthers, Brother Farnsworth, and Brother Steed, to take this brother by the hand, and say "We all have our trials, Brother Hickox, and we will help you all we can by our sympathy and prayers. If you have made a mistake, it is what we all do. Brace up like a man, and go to work. Do not feel that you are outside the ring. Be true to principle, and we will help you. The Lord needs one hundred laborers where there is one now. It may be that the Lord has sent you here, to engage with us in the work." {SpM 64.3}

What shall be done in the future? Lest you offend God, place no responsibility upon any man who has become leavened by connection with this work, unless he shows that he has sense of the evil practice, and separates from the institution, unless he condemns all that savors of injustice, overbearing, or lording it over God's heritage. There has been a betrayal of sacred trusts. The work of God has been abused, and covered up with man's unsanctified attributes, and God says, Shall I not judge for these things? {SpM 139.2}

In all our sanitariums there is much, very much, that needs to be reformed. Justice, mercy, and the love of God are to prevail. The work in our sanitariums has been carried on more or less according to circumstances. Let none say, "You must bind yourselves by specified agreements to do thus and so, or else you can not be endorsed by us." The signing of such agreements must cease. The day for work of this kind is past. It has already wrought much mischief. The Lord is our Guide and our Ruler. Let us bind ourselves up with Him. **God does not desire men to be under binding agreements; for He is to move in His own way. Every yoke is now to be broken. The truth as it is in Jesus is of sufficient binding force to hold every mind, control every impulse, and direct every movement. Those whom God would control if they would submit to Him, but who do not choose to walk humbly with Him, are not to make terms for others. Let every man look to God, not to men. The Lord God of heaven rules.** {SpM 247.2}

Every soul in this world is bought with a price. **To every man is given his work. "Ministers," this term includes all who do their appointed work, giving God honest service. No one is to apologize for recognizing his personal accountability to God by standing in his lot and in his place. God calls for every man's best energies. No man can find in any human being the strength that will enable him to serve God with all his powers. He must be a partaker of the divine nature. There is now a great work to be done in a short time, and it is essential for the men and women in God's service to look unto Jesus every moment. Brethren and sisters, break every yoke that man would**

fasten upon you. Take upon you the yoke of Christ. Learn of him who is meek and lowly in heart. {SpM 249.4}

For several years I have been warned that there is danger, constant danger of men looking to men for permission to do this or that, instead of looking to God for themselves. Thus they become weaklings, bound about with human ties that God has not ordained. The Lord can impress minds and consciences to do His work under bonds to him, and in a brotherly fraternity that will be in accordance with his law. {SpM 366.6}

Man is not to assume more than God has given him. If he walks humbly with God, the good hand of the Lord will be with him. If he yields to his ambition to carry out a work of his own, according

-368-

to his own plans, a work in which he is benevolent where he chooses to be benevolent, and selfish where he chooses to be selfish, a condition of things will be brought in that will dishonor God and his truth. Oppression will come in. **Human power** will be exercised in accordance with the terms of the agreements made and signed in the past, agreements deemed essential to protect the interest of the health food business and to give the sanitarium work financial security and support. {SpM 367.4}

Christ did not follow any human model. He says to his servants, **Break every yoke that men may seek to bind upon you. Do not accept any yoke that will hinder your present or future movements in my service. Stand free.** Take only my yoke. When you are yoked up with me, my words will make their impress upon your characters. {SpM 368.3}

Too much power is invested in humanity when matters are so arranged that one man or a small group of men have it in their power to rule or ruin the work of their fellow laborers. In the erection of medical institutions and the development of their work there is not to be a ruling kingly power as there has been in the past. The kingly power formerly exhibited in the General Conference is not to be perpetuated. The publishing work is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work. No one is to think that the branch of work with which he is connected is of vastly more importance than other branches. {SpM 368.5}

God calls upon men and women to look to him, that they may receive light and power and knowledge. He will not be glorified in our subscribing to rules and agreements and contracts binding one institution to follow the guidance of another institution thousands of miles away. It ought to have been foreseen that **if we desire God to guide minds, these minds must not be bound by human regulations.** {SpM 369.2}

The Lord would have the restraints broken that keep his work bound about by the wisdom of men. Those who unite with Christ are not to accept yokes which will prove a hindrance to them in their work with him. He says, "Come unto me. . . and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light. The true and living God is to be exalted. All nations are to hear the proclamation of the gospel message. {SpM 369.4}

Elder Burden, carry your work intelligently, even consulting the word of God; for this word is very precious to the worker in the cause. Study the messages that God has sent to his people for the last sixty years through the Spirit of Prophecy. Do not seek the counsel of men, but by earnest prayer seek the wisdom of God. A mistake has been made in the past by leaning upon the guidance of men. Seek to correct this mistake. {SpM 395.1}

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. I am charged to speak, saying, God seeth not as man seeth. Those who occupy responsible positions need to place a lower estimate upon the value of human wisdom and to esteem more highly the sanctification of the Spirit revealed in the lowliness and gentleness of Christ. They need to have the Holy Spirit come into their hearts and minds, to control their wills and to sanctify their tongues. {SpM 419.4}