

EXTRA NO. 1.



BATTLE CREEK, MICH., U. S. A., MARCH, 1893.

MEDICAL MISSIONARY WORK.

This extra number of the *Medical Missionary*, and another extra number which will succeed it, comprise an abstract of the addresses pertaining to Medical Missionary Work delivered at the late SDA General Conference and the "Institute" preceding it, together with the business transacted by the Sanitarium Association and the International Health and Temperance Association, and the organization of the S. D. A. Medical Missionary and Benevolent Association. This number of the Extra is made up, except when otherwise stated, of addresses delivered before the Institute and the General Conference by Dr. J.H. Kellogg. It should be further stated that these extra numbers of the *Medical Missionary* will be sent to all subscribers to the General Conference Bulletin, which should have contained the same matter; but the funds raised for the publication of the Bulletin having been exhausted, the publication of the report of meetings and other matters pertaining to Medical Missionary and Benevolent work was undertaken by the *Medical Missionary*.

Contents

1. Needs and Opportunities for Medical Missionary Work.....	5
2. The Medical Missionary Himself.....	10
3. The Duty of Doing Works of Charity and Benevolence.....	16
4. Faith and Works.....	20
5. Special Light About Medical Missionary Work—1.....	27
6. Special Light About Medical Missionary Work—2.....	39
7. Openings for Medical Missionary Work at Home and Abroad.....	45
8. Medical Missionary Work.....	52
9. All Things Are Now Ready—A.T. Jones.....	60

**If you are short on time and want to cut straight to the heart of the issue,
please read the Introduction and then the fifth sermon.**

Introduction

These presentations by Dr. J.H. Kellogg, and the final one by Elder A.T. Jones, are significant. They will open lines of thought in the minds of many who have questioned the fate of the Loud Cry which had begun by 1892. Similarly, they will challenge the thinking of many who are seeking to find the best use in the Lord's work for their talents and medical training.

In order to make effective application of these materials, it is important to note the dates and consider the context of Kellogg's talks. Here are the significant events which set the stage:

October 10–November 5, 1888: Ministerial Institute and General Conference Session held at Minneapolis. "After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life." EGW, *General Conference Bulletin*, April 6, 1903, par. 19.

August 1890: Kellogg asks Ellen White's counsel on starting an orphanage; she encourages the project.

January 1891: General Conference Appeal for funds to open an orphanage.

January 1892: Insufficient funds received for orphanage.

1892: \$30,000 received from Caroline Haskell for the "Haskell Home" in honor of her husband.

November 22, 1892: Ellen White's comment that "The loud cry of the third angel has already begun in the revelation of the righteousness of Christ" is published in the *Review*. (par. 7)

January 27–March 7, 1893: Ministerial Institute and General Conference Session held at Battle Creek. A.T. Jones presents a 24-part series of studies on the "Third Angel's Message" which goes from start to finish of the session. Dr. Kellogg's presentations span from February 5 to 15.

All in all, it was a momentous time. Barely four years before, Elders A.T. Jones and E.J. Waggoner had offered God's church "a most precious message" which "presented justification through faith" and "invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God."¹

One of those who benefited from the experience was Dr. Kellogg. At the 1903 General Conference—

¹ *Testimonies to Ministers*, 91.2

though fifteen years had passed since the meetings at Minneapolis—Ellen White seems to have remembered his case clearly as she spoke to the delegates:

“After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life.”²

An obvious question arises from this comment: *How* did everyone know Kellogg was a converted man? The question is answered by Ellen White: they “could see the converting power of God working in his heart and life.”

So a second question presents itself: What was the visible evidence of the doctor’s conversion? Something gave convincing proof of the man’s conversion—but what was it?

In Ellen White’s famous summary of the “1888 Message,” the reception of the “righteousness of Christ” is “made manifest in obedience to all the commandments of God.” Reasoning from these two quotations, one might suspect that Dr. Kellogg’s conversion was verified by his obedience to “all the commandments of God.”

But what was so strikingly different from his former habits? The man had had his faults, no doubt, but he had no notable reputation for obvious violation of the commandments; he was a respected member of the church, in good and regular standing. So... what changed?

Another quotation from Ellen White may be helpful: “While [the believer] is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed.”³

It is easy to forget that these acts of kindness are also included among the “commandments of God.” But true faith “bears a harvest of precious fruit,” and this suggests that it was primarily Kellogg’s obedience to Jesus’ command to “love your neighbor as yourself” that gave evidence all could see.

Up to early 1893, the most obvious example of this had been Dr. Kellogg’s championing of a home

for orphans and aged members of the denomination—especially ministers; the opening of the Chicago City Mission would come later that year.

Nothing occurs in a vacuum, of course, and it is impossible to understand the significance of Kellogg’s presentations without noting another event which had occurred shortly before. Writing from far-off Australia, Ellen White had said something quite amazing: “The loud cry of the third angel has already begun in the revelation of the righteousness of Christ.” Understandably, many were stirred with a sense of expectancy.

Ellen White’s comment was published less than three months before Kellogg’s presentations at the General Conference of 1893. Though he was then a strong believer in the Spirit of Prophecy, Dr. Kellogg had reservations: It may be that the loud cry has begun, he said, but what of the prerequisites? What of the tangible, visible evidences of conversion? How could God’s people ever carry the loud cry to the world without being converted first?

“But why should we listen to Dr. Kellogg? After all, the guy was a pantheist!”

This is a case where “timing is everything.” The Dr. Kellogg of 1893 was a far different man than the Dr. Kellogg of a decade later.

Kellogg’s concerns deserve consideration today, for it seems unlikely that the basic element of the Lord’s plan to spread the gospel has changed in the last century.

What’s more, the issues he raised provide insights into some perplexing aspects of the Lord’s work relating to righteousness by faith and last day events. Perhaps the simple, practical carrying out of world-wide Medical Missionary work *is* the long-sought key to the predicted power of the loud cry. And perhaps Ellen White meant more than we have understood when she wrote—

“The truth for this time, the Third Angel’s Message, is to be proclaimed with a Loud Voice as we approach the great final test. This test must come to the churches in connection with true medical missionary work.”⁴

To employ a military analogy, it may be that we have made the mistake of trying to win the greatest war of all time by using only the Air Force. There is an appeal in that—altitude gives safety and a detachment from the mud and blood down below.

2 *General Conference Bulletin*, April 6, 1903, par. 19

3 *Selected Messages*, book one, 398.1

4 *Loma Linda Messages*, 336.4

But, perhaps, in addition to the proclamations of those flying in the midst of heaven, we will find that victory is impossible without an army and boots on the ground. And it was just such an army that Kellogg was trying to mobilize.

In 1897 Ellen White indicated her support for Kellogg's work by reproving her "brethren in America" for "questioning and criticizing Dr. Kellogg because he is doing the class of work he is." In fact, she went on to say that when they took up their "God-given service," they would "be heart and soul engaged in doing the same kind of work."⁵ In 1898 she said that the "spirit of criticism shown to his work from the first has been very unjust, and has made his work hard."⁶

That Kellogg had faced opposition from his brethren is undeniable. It is also true that Kellogg increasingly became annoyed with them on that account. In 1903 Ellen White described the process: "God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation."⁷

The material in this collection gives us a window into this chapter of our past. Kellogg had many valid points in his presentations, but it's not difficult to see how some—especially ministers—might feel that their toes had been stepped on. And—the claim of "exhausted" funding for the *Bulletin* notwithstanding—it's easy to see the decision to publish *absolutely nothing* about Medical Missionary work in the pages of the official *General Conference Bulletin* as heavy handed censorship on the part of "someone" in authority. After all, Kellogg's first presentation would have been printed in the fifth of the twenty-six installments of that year's *Bulletin*. It would have taken an extremely prescient accounting department to know that eliminating all information about Medical Missionary work would be necessary to stay on budget.

Of course, the publishing of this "Extra" edition of the *Medical Missionary* was just as likely the doctor's way of publicly—yet very "politely"—settling the score. That's why, just as in this edition, the unconvincing claim about "funding" was prominently displayed on the front cover of the original. As always, "we have this treasure in earthen vessels."

In the final analysis, of course, it remains with us to learn the lessons of a century ago and fulfill our Lord's plan. It remains with us to find the proper balance between the *proclamation* and the *demonstration* of the Gospel. It remains with us to take the Gospel invitation to *all* classes—not only the rich, not only the poor—and to find the best tools given us of God to do so.

I should mention that Laymen Ministry News has these same Kellogg presentations available in nicely printed form, and for only \$4.95. I might suggest purchasing the "dead tree" version for any number of good reasons, not the least of which would be to get your name on LMN's mailing list. It's a good organization, and one you may wish to support. They can be reached at LMN.org.

A note of thanks is due Fred Bischoff for his work in tracking down all the Spirit of Prophecy quotations Kellogg and Jones used, and providing their references. It should be understood that these citations to books as yet unpublished when Kellogg spoke have been added for the convenience of today's reader.

And, finally, I would invite all who find this kind of thing worthy of their thought and time, to look into our other information resources dealing with what Ellen White termed "Gospel Medical Missionary Evangelism" and the Lord's plan for reaching the large cities. Some good things are available under "Documents" on our web page at Adventist-CityMissions.org. A lack of time and "webmastering" skill usually results in infrequent updates to the website, but interested individuals can feel free to contact me directly, if they wish. And, of course, ACM's city mission project in Wichita, Kansas, invites your prayers as we seek to actually put into practice the wealth of counsel we have received.

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5 *Home Missionary*, November 1, 1897, par. 18

6 *Battle Creek Letters*, 12.4

7 *General Conference Bulletin*, April 6, 1903, par. 24

Needs and Opportunities for Medical Missionary Work

February 5, 1893

I AM glad of the opportunity to talk to you upon the subject of medical missionary work. Probably it is not necessary to discuss before this audience the need of it or its importance as a branch of our work, as this has been already presented by Elder Olsen [see January 27, 1893, GCDB 4.4 & 5; January 30, 1893, GCDB 35.8 to 37.8]; but I wish to call your attention to a few paragraphs from the writings of Sister White. In January, 1891, she wrote as follows:

“How shall the Lord’s work be done? How can we gain access to souls buried in midnight darkness? Prejudice must be met; corrupt religion is hard to deal with. The very best ways and means of work must be prayerfully considered. There is a way in which many doors will be opened to the missionary. Let him become intelligent in the care of the sick, as a nurse, or how to treat disease, as a physician, and if he is imbued with the spirit of Christ, what a field of usefulness is opened before him! {CH 33.2}

“Christ was the Saviour of the world. During his life on earth, the sick and afflicted were objects of his special compassion. When he sent out his disciples, he commissioned them to heal the sick as well as to preach the gospel. When he sent forth the seventy, he commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for the truth to reach their minds. {CH 33.3}

“The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to his apostles, his representatives on earth, was to lay hands on the sick that they might recover. When the Master shall come, he will commend those who have visited the sick and relieved the necessities of the afflicted. {CH 34.1}

“The tender sympathies of our Saviour were aroused for fallen and suffering humanity. If you would be his followers, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the orphan, the sick, and the dying will always need help. Here is an opportunity to proclaim the gospel, to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, and you have shown a lively interest in the afflicted, the heart is opened, and you can pour in the heavenly balm. If you are looking to Jesus, and drawing from him knowledge and strength

and grace, you can impart his consolation to others, because the Comforter is with you.” {CH 34.2}

“From the home mission should extend a chain of living, burning light to belt the world, every voice and every influence echoing, ‘The Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take of the water of life freely.’” {CH 35.4} [“The Christian Physician as a Missionary,” *Medical Missionary*, January, 1891]

In a communication received from Sister White a few months ago, dated Preston, Australia, Sept. 16, 1892, she writes as follows: [Letter 34, 1892, dated September 16, from Preston, Australia, was addressed to “Br.-Sr. Kellogg”]

“I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one.” {GCDB, January 30, 1893 par. 9} [compare {CH 503.1} listed as “Medical Evangelism,” *Medical Missionary*, November and December 1892, written from Melbourne, Australia, September 16, 1892]

That would make a considerable number. She further says:

“It ought to be thus. Both men and women can be more useful as medical missionaries than as missionaries without a medical education.” *Ibid.*

It is certainly very gratifying to see that there has been such an increase in interest in medical missionary work within the last two or three years.

One of the means whereby an interest in medical missionary work has been increased, has been in the establishment of a Medical Missionary School at the Sanitarium. In the December (1892) *Medical Missionary* is given a brief prospectus of the school. It has three departments, one of which is a preparatory medical course for men and women who desire to become physicians. In this branch we have about twenty students at the present time. The Sanitarium gives them one years education, and then they are sent to a medical college. They spend their vacations at the Sanitarium, continuing their medical studies.

Another department is a course for missionary nurses, of whom there are about one hundred and

twenty at the present time. This course covers five years. The preliminary training occupies two years, and at the end of that time pupils graduate into the rank of missionary nurses. Before that time they are simply missionary students. We have postgraduate courses that cover three years more, in which special instruction is given, including much that belongs to the regular physicians' course. Thus the missionary nurse is prepared, at the end of the five years, to do almost everything a doctor can do, and much that but few physicians know how to do.

Our medical missionary nurses are not taught surgery, but they learn how to assist in surgical cases; they do not learn how to administer drugs, but how to treat disease without drugs. They are, however, taught the properties and uses of drugs, and how to dispense medicines, so they can act as drug clerks, if called upon to do so. They are taught the symptoms of all the different maladies commonly met with, and how to relieve them. Thus they are prepared to do efficient independent work. They are taught physical training, healthful cookery, dress reform, Bible hygiene, the hygiene of infancy and childhood, and all the principles of hygiene which we believe to be taught in the Bible, and those that science has revealed. This course gives more thorough instruction in practical hygiene than can be obtained at any other such school in the world.

The third department is the health missionary course, in which there are nearly seventy students.

Let me now call your attention to some of the different lines of usefulness which are open to the medical missionary, as well as to some of the different agencies through which medical missionaries can do good.

First of all, I think that we should understand that medical missionary work is not simply proselyting {sic} work, but the medical missionary is to do good to all men as he has opportunity. If he finds some one suffering from pain, to relieve him; if he is hungry, to feed him; in other words, to do him good, independently of any sectarian interest. ["Amen."] If the medical missionary goes out simply to win converts, as the Mormons do, acting solely in the interest of sectarianism or denominationalism (sectarianism or denominationalism is all right in its place, and necessary, for you cannot maintain a religious organization without it), his motive will

soon be discovered, and from that moment he will be regarded with suspicion by those whom he might help.

Christ came to earth to bring the gospel to men, and to do them good. He did not teach a creed; you cannot find a creed in the life and work of Christ as given in Matthew, Mark, Luke, and John; there is nothing there but the gospel. Hence it seems to me that the medical missionary is doing his full religious duty if he carries the gospel of salvation.

Medical missionary work is something that lays hold of the most vital interests of men. Here is a man lying at the point of death, perhaps. A missionary nurse takes the case. And with the Lord's blessing the man is raised to health. He feels that he is indebted to the medical missionary for his life, and is deeply grateful to him. Not all who are healed are grateful, but some are. They feel that they owe their lives to those who care for them.

The interest thus established is permanent. The door will always be open for the reception of truth which comes through the right channel. The Lord did not ask every man who applied to him for relief whether he would be his true disciple or not. You remember there were ten lepers healed, but only one of them was converted; the other nine were not willing to give God the glory. The Lord sometimes healed those who did not even know him. The blind man had to ask the Lord who he was. He did not find out who healed him till after he was healed.

Now it seems to me that we should understand and believe that the Lord wants people to work for the benefit of the needy and sick, not for mere denominational gain, but simply because they in their suffering need assistance.

I am very glad to see that medical missionary work is coming to be recognized as a legitimate branch of the work of Seventh-day Adventists. I think Seventh-day Adventists may claim to have been engaged in medical missionary work for a longer time than many other denominations, through the Sanitarium; which has been established for nearly thirty years.

If our people had the reputation everywhere of being reformers, people would be hungering and thirsting for them to come among them and do them good. There are plenty of opportunities in every large city. Take any State, and put in each of its large cities men and women of this class, and

there would not be the slightest trouble in their making their work a success.

Our institution has not been a burden upon our people. It has never called for any considerable amount of money. About twenty-six or twenty-seven years ago, there was an investment of thirty or forty thousand dollars made in the institution, and five thousand dollars have been raised since that time; but the institution has expended more than one hundred and fifty thousand dollars in the treatment of the sick poor. The denomination has not been called upon for one cent of this. The institution has been a great deal more than self-supporting. During the last two years the amount of expenditures for charitable purposes has been \$76,000, and the real amount of charity work has been much more than that. These estimates were made at nearly the actual cost. For example: An operation might be worth \$500, but in charitable treatments, only the actual outlay is charged.

I mention these facts so you will see how the Lord has blessed this institution. It has been planted here, and I don't know but I may say that the brethren have left the plant to take care of itself; at any rate, there has not been much assistance given it. It has grown because medical missionary work has so much innate vitality. A medical missionary sanitarium will flourish almost anywhere on earth. It will take care of itself, with a reasonable chance, because there is always a demand for this work, and it is appreciated. You do not need to water it nor feed it with donations and legacies, as you do almost every other kind of missionary work; it is self-supporting. I do not complain that the Sanitarium has been neglected, I only mention it as the best illustration I can give of the fact that a medical missionary institution is self-supporting.

Here is another illustration: A few years ago a missionary doctor started for the interior of Africa, with nothing at all but his medicine case and a case of surgical instruments. He went all alone, and without money. He reached the interior of Africa safely, where he started a mission with no assistance but that given him by the natives, and that mission is now in a flourishing condition, although the physician has since died.

A sick man will do anything to save his life. Here is a man in Africa ready to die. He will willingly give a cow, a donkey, or an ox, an elephant tusk, or

anything else he has, for his life. The medicine man is looked upon by savages as a great man. Suppose a man is severely wounded, and under ordinary circumstances would certainly die. His body has been torn and lacerated, perhaps by a wild beast, and in a short time the wounds will be full of pus, the dead flesh will be sloughing off, there will be a most intolerable odor, and great danger of blood poisoning. Now the medical missionary comes along, and examines this man. He knows how to cleanse and heal the wounds; but the healing that takes place seems to the native like a miracle. It was a circumstance of this sort that gave a medical missionary the opportunity of opening Siam to the gospel, and Korea furnishes another example.

We want men and women who will become medical missionaries. There are other things that we need, but we need men and women most of all. Medical missionaries are needed in every large city. Sister White says upon this subject, in a letter written last December:

"In every large city there should be, not two or three, but scores [she is speaking of medical missionaries] of well-organized, well-disciplined workers." [similar: {MM 300.5}, from Letter 34, 1892, dated September 16, 1892; see also {GCDB, January 30, 1893 par. 12}]

Not merely one or two, but scores should be set to work in every large city. You may say it is not possible that there should be a demand for scores of this class of workers in every large city, but just think what a large city is. Think what Chicago is, for example. There are half as many people in Chicago as there are in this whole State. If some one had said we should set scores of missionaries at work in the State of Michigan, you would not think it extravagant; but here are half as many people as in the whole State of Michigan, congregated in one small space. There are nearly as many people in the city of New York as there are in the whole State of Michigan. In London there is population enough for a whole country, crowded into a very small area.

I have spoken of these things to place before you the fact that we need men and women for this work. Sister White says we need one hundred where we now have one. If it is necessary that we should have scores in every city, it will be necessary to have a good many hundred in order that all the large cities may be supplied on such a scale as that.

I have been speaking about sanitariums and medical missions, and how much might be done by

these institutions. Consider, for a moment, how the work is carried on at a sanitarium, and you will understand the source of its great influence. A man goes there; he is sick, he has tried innumerable remedies, and he is ready to try anything you suggest. Patients sometimes say to me, "Doctor, I will eat sawdust, if you say so. I will do anything to recover my health." Our patient finds himself in the bathroom{hydrotherapy treatment room}, treated by Christian men; he finds himself in the dining-room, attended in a kindly, Christian way. He finds the men and women about him all Christian men and women. While they do not say much on the subject of religion, everything has a bearing in that direction. He finds himself getting well. He is recovering from a malady of which he did not suppose he could ever be cured. At least three fourths of all the people who come to the Sanitarium to be treated, come there as a last resort. Not long ago a man said to me, "Doctor, if you cannot help me, I must give up in despair; for I have tried everything that I could hear of. I have been to all the mineral springs, and now I have come here as a last resort." When a man under these circumstances finds himself getting well, you can imagine what a change comes over his mind. Some of our patients come with their faces long and sad, their eyes hollow and sunken, their cheeks pale, looking the picture of despair, just ready to go into the grave. In a few weeks their eyes are bright, cheeks red, their step elastic, and there is hope in their faces. To such a man the whole world is opened up anew. He is in the most receptive state of mind. He is ready to listen to all you have to say to him about the gospel of Christ, which will heal his soul as well as your remedies have cured his body.

This is a different thing from going off into the center of India or Africa, where you have to play a hand organ or an accordion to get the people to stop and listen to you. That is the way some of the missionaries do there. In some places they almost hire people to come and listen to them. In Chicago I found it was the custom to serve coffee in the evening, in order to gather an audience. The same thing is carried on in Rome, where loaves of bread are distributed at the missions in order to get the people to come to meeting.

At the Sanitarium, instead of making efforts of that kind, we have the people right under our roof,

surrounded by influences the most effective possible to bring them to a knowledge of Christ. If we had the right kind of men and women to take charge of such institutions, we could start a hundred sanitariums right away. That is not a very large number. We cannot take care of a great many people at one sanitarium. We might just as well have a hundred full as one. People are hungry upon the subject of health, because they are anxious to get well.

I said to a lady the other day, "What brought you here?" She replied, "My husband is a traveling man, and as he was going through here a few weeks ago, he stayed a day or two and he liked it so well that he insisted that I should come here and stay awhile, and learn how to live." We have many such cases as this.

A gentleman who had just been married, came to the Sanitarium with his wife a year or two ago. The gentleman said to me, "Doctor, my wife and I were married yesterday. We have come here to learn how to cook hygienically. My business is urgent, I must go directly home, but I am going to leave my wife here a few weeks, to learn to cook. My brother was here some time ago, and gave me such an account of the Sanitarium that I made up my mind that I would have my wife come here and be instructed in cookery." So we gave her what instruction we could in a few weeks, and she went home to carry out what she had learned. There are many in this country who are hungry for this kind of knowledge. ["All over the world, Doctor."] I think that it is true.

Now see what we can do at the Sanitarium. We can first treat the patient's malady, and then teach him how to keep well. We give the patients object lessons at every meal. We also have a cooking school for the patients; and if you will go into our cooking classes, you will find among the students, ladies in silk dresses, with caps and aprons on, hard at work learning how to make wholesome bread. A man worth millions of dollars said he would give almost anything if his wife knew how to cook. He decided to learn himself, and so he went into the kitchen, took off his coat, rolled up his sleeves, and went to work to learn how to make bread. He said, "When I go home, I must keep on eating this food in order to keep well, and I must teach my wife how to make it."

In addition, we have several lectures every week, to teach people how to preserve their health, and to teach them everything that pertains to health.

I received a note last evening from a lady who wanted me to give her a little Bible reading. I was very glad to do so; for I find sometimes that is the best prescription that can be given a patient. She came to me two or three weeks ago, very despond-

ent, and thought she was going to lose her mind. I saw that no medicine would help her, that her malady was one of the mind; she was in a state of despair. I had her come to my home, and spent an hour trying to teach her some Bible truths, and she went home happy. Later she wrote me a letter stating how much she had been helped by the thoughts received. The Bible can do some things for people that nothing else can do. ["Amen."]

The Medical Missionary Himself

February 9, 1893

MEDICAL missionary work is a many-sided work. It reaches out in a great number of different lines; in fact it really comprehends almost all there is in missionary work. The man who knows nothing at all about missionary work except how to give Bible readings or preach a sermon, is very poorly prepared to reach down into the human depths of our great cities, or to labor among the heathen or any very much neglected and morally depressed people. The very first thing to be done for a people that are in a state of degradation, is to improve their physical condition. This must be done before they are prepared to understand the doctrines of Christianity, or even the principles of philanthropy. They must have a desire to be better, and before this can be produced, you must raise them physically.

In order for the missionary to do efficient work, he must himself be in the possession of good health. The majority of people do not understand the relation existing between mind and body. If a man is going to compete for the prize in a boxing match, a rowing match, or a prize fight, he puts himself under the care of a competent trainer and goes through a thorough course of preparation, carefully developing every muscle, especially those he is going to use most. He appreciates the fact that he must have a good strong heart, strong nerves, strong lungs, and good digestion.

There is living down in Connecticut a Mr. Muldoon, whose business is to train this class of athletes. I saw an account written by himself, of the manner in which he trains his pupils, and his method is thoroughly hygienic. Strong drink, tea, coffee, and tobacco, rich food, pastries, candies, and all unwholesome things are absolutely interdicted. They have abundant exercise with dumb-bells, walking and running long distances, etc. For months these exercises are accompanied with groomings, washings, and rubbings, until the skin of the athlete is white and clear, which, to the trainer, is evidence of the best physical condition.

When I read Mr. Muldoon's description of how he trained prizefighters, I thought, Why shouldn't a man who wants to make a success in life in useful directions, take the same pains to prepare himself for his work? Here is a man in business; he has to compete with other men in the same business, who have strong minds and shrewd, sharp brains. That man needs to have quick wits, a strong mind, and a healthy body as much as does the prizefighter.

If there is any man on earth who ought to have clear brains, a strong and vigorous heart, splendid digestion, pure blood, and a clear eye, it is the minister, the missionary, and the missionary doctor. Consider for a moment the responsibilities which must be carried by these men. Here is a man who prepares himself for a pugilistic encounter by six months of the hardest kind of training, laying all his bad habits aside, and practicing the most rigid self-denial. He does this in order that he may win in the ring. Now if he will do that for such an object, and from such a motive, it seems to me that every one who is engaged in work for God and humanity should be willing to do that much, at least. ["Amen."]

Now I want to call your attention to the difference between a healthy man and an unhealthy man; between a man who conforms to the laws of health, and one who does not. Take, for example, the man who complains of a bad taste in his mouth every morning. How many of you have had that experience? Hands up! I think about four fifths of you have your hands up. The slime you find on your tongues in the morning, is a sort of fungus, like the mold that grows on the wall. It does not grow from the tongue down into the stomach, because the tip of the tongue is clean; it comes up from below.

The stomach and intestines present several square feet of surface. When that thick slime is on the tongue, the same coating extends all the way down to the stomach. Imagine, if you can, a bad taste several feet square. Those who have such tongues often think it nothing but a matter of slight

inconvenience, but it means a great deal more than a bad taste. One cannot taste anything where there is nothing to taste.

What is the cause of that "nasty taste" in the mouth, as a gentleman once called it? It means decomposition, decay, putrescence. It means that the body of the patient is saturated with poison. Three or four hours after eating, a dyspeptic often feels giddy, stupid, and sleepy, with a dull headache, and a pressure in the back part of the head. He thinks he has worked or studied too hard. That is all nonsense. A man may work every day as hard as he can, and not have the headache, or injure his brain. Few people have brains enough to be hurt by work. I am sure I have not. The trouble is not in the head; it is down below, in the stomach and in the alimentary canal, which become infected with poisons which are the product of bad diet, and thus the whole body is poisoned. This bad flavor in the man's mouth is simply the outcropping of what is in his whole body. Sometimes it may be noticed that the white of the eye is dingy. Now it is not only the white of the man's eye that is dingy; but his muscles, his glands, nerves, even his brain, are dingy. Every portion of his body is saturated with these poisonous matters.

Calvinism originated in that kind of a body. ["Amen."] I have no doubt that the doctrine of everlasting torment originated in the same way, among the monks shut up in cloisters without exercise, until their bodies became saturated with those dingy poisons, and they wrote out their dingy theology under these influences. It appears from Calvin's diary, that within two weeks of the time when he signed the death warrant sentencing poor Servetus to be burned at the stake, he was suffering dreadful torments with a bad stomach. A man whose body is in this condition cannot have a clear head or clear ideas; he cannot be sharp-witted and keen-sighted; he cannot readily decide important questions. A man cannot have full command of his physical and mental powers when his brain is full of poison.

Every movement of the muscles results in the production of poisons, particularly the action of the brain. That is the reason a man gets sleepy; his brain is poisoned, and thus partially paralyzed. Some poisons excite and irritate the nerves. It is no wonder, then, that when a man's system is saturated with these poisons, he has hard work to hold

his temper. There seems to be a big steel spring inside of him, which is all the while trying to thrust something out. He is like a loaded gun; only a touch of the trigger is needed to fire it off. Under these influences, it is a miracle of grace that can enable a man to restrain himself.

I have mentioned two opposite illustrations, one in which a man is made stupid by one class of poisons, the other in which a man is excited and irritated by another class of poisons. Sometimes you say to your wife in the morning, "You must not mind me to-day, wife; I am feeling very irritable. This is an 'off day' with me." When you get up in the morning feeling like that, you know there is something the matter with you, that you are somehow different to-day than you were yesterday. You look at things in a different light from what you did then, and, as you say, "everything goes wrong." Now the fault is with you. You cannot fit yourself into the changing circumstances which come up during the day. You have temporarily lost your power of adaptability. The function of your brain which enables you to adapt yourself to circumstances, is paralyzed for that day. Tomorrow you wonder why you took such a wrong view of things yesterday. You wonder that you could have thought Brother So-and-So such a bad man, and could speak so harshly of Sister So-and-So. Things that yesterday so excited you that you could hardly avoid giving vent to your indignation, are mere trifles now. What has made the difference? The difference is simply this: yesterday you were poisoned; to-day those poisons have been eliminated, and you are natural and yourself again.

These poisons come chiefly from two sources; one source is the dining-table, and the other is your own body. Every living body is a poison factory, and there must be some way for the poisons to escape, or the whole system becomes charged with them. You wouldn't think of putting a fire in your stove without a stovepipe. A Frenchman sometimes commits suicide by kindling a charcoal fire in a room with no means of escape for the poisonous gases. The food which we take into our bodies is the fuel which supports the vital fire. This fire is continually burning so long as we live. Just think of how much fuel it requires to keep this fire going. Suppose you eat five or six pounds of food a day. This amounts to about a ton a year. That would be

about ten or fifteen times your own weight, or as much as a horse could draw. By the combustion of the food elements, poisons are produced, for the escape of which we have the lungs, the kidneys, the skin, the liver, and the alimentary canal to serve as chimneys.

The activity of these eliminative organs depends upon several things: first, upon pure air. We need pure air to carry off poisons. We also need exercise, because the amount of air we breathe depends upon the action of the lungs. When we have been sitting still for a long time, engaged in reading or studying, we involuntarily straighten up and take a deep breath, and a load of poisoned air goes out, and a good load of fresh air comes in. Sometimes, when you have been sitting a long time, engaged in meditation or study, till your brain feels dull and hazy, and you can't think, you go outdoors into the keen, frosty air, and come back feeling like another man, because the oxygen has burned up the poisons. When a person lies down, the proportionate work of the lungs is represented by 1; when he stands, it is represented by 2; when he walks, by 3; and when he runs, by 7. So when a man runs, his lung activity is seven times as great as it is when lying down.

The Bible says that man shall earn his bread by the sweat of his brow. One reason that so few people are well, is, that they do not sweat enough. Every man who does not work or exercise enough each day to induce perspiration, will have poisons accumulating in his body. A horse that has little exercise, when he sweats, is covered with a viscid gum. This poisonous substance has been washed out of his body, which is saturated with such filth. Here is another horse that has been through a course of preparation for the race-course. His perspiration is as limpid as water. Now the man who neglects exercise, is in the condition of the horse which is not exercised, and not only his skin but his brain is saturated with filth, so that he cannot think intelligently.

We have organs with which to think, as well as hands with which to work, a stomach to digest, and a liver to make bile. Our thinking is done by the brain cells. There are many millions of cells in the brain, and each cell has its particular work to do. It is when these cells are saturated and paralyzed with poisons, that you have strange sensations in

the head. It is this that causes the head to feel numb, and makes you sometimes think, "I am afraid I am going to have paralysis." You *have* paralysis when you have these sensations, though only temporarily, the trouble being caused by some poison produced in the stomach, or something which has been taken into the body.

Exercise and temperance are the two most important means by which we may keep our bodies pure. Work is honorable. Paul did not think it beneath him to work; he was a tentmaker, and there is a good deal of exercise in that occupation. Every man who wants to maintain health, to keep a clear brain and pure blood and his mind well balanced, must conform to the laws of health.

This is what science says, and now I will read something that the Lord says to us on this subject. God speaks to us through the Bible, through nature, and through special revelation. What nature shows us, is God's voice, as much as is inspiration. But the Lord gives us special revelations, because we are so dull in learning from the other sources of information which he has given us. It does not seem necessary for the Lord to tell us by special revelation that we ought to breathe and to exercise freely. Every animal knows this. Horses and colts, when turned into a pasture, do not go off into a corner and lie down and go to sleep. They immediately begin kicking up their heels and running races, although they have no driver to compel them to work. Every animal on the face of the earth, except man, knows enough to exercise. But man will shut himself up in his study, and try to get good service out of his dingy brain. No wonder his thoughts are often perverse and stupid. Because of our obtuseness, the Lord has given us special instructions upon this point. You will perhaps be astonished to hear what the Testimonies say upon the subject of the relation of mind and body:

"If you would exercise your muscles, your mind would be better balanced, your thoughts would be of a purer and more elevated character, and your sleep would be more natural and healthy." {3T 235.1} ["To a Young Minister and His Wife" written August 12, 1873]

She says here, "Your mind would be better balanced." Now if there is a man who needs to have his mind better balanced than a minister or a laborer in these institutions, I do not know who he is. Do not we, more than any other class of people on earth, need well balanced minds? The people of

this generation are the product of a degenerative process which has been going on from the days of Adam until now. As the eminent physiologist, Oliver Wendell Holmes, says, "Every man is an omnibus, in which ride all his ancestors." Many of us have strange people in our omnibuses—lunatics, extremists, etc.—and we must keep our bodies in the best possible trim, our blood pure, and our skin as clean as possible. If we do not do this, some of these perverse people in our omnibus will be sticking out their heads now and then. It does not necessarily follow, that when a man does something wrong or erratic, it is because the devil has got hold of him. It may be some one of the people in his omnibus that is working. Perhaps it is from lack of sleep, want of the proper kind of food, or lack of exercise, that the poisons of his body have accumulated and paralyzed his will while exciting some other faculty.

Again I read:

"Some of our ministers do not have the amount of exercise proportionate to the taxation of the mind." {3T 309.3} [same letter]

Now the Lord said that to us. What does it mean? It means that the brain makes poison, and you must take a good deal of exercise in order to get that poison out. Exercise produces perspiration, sends in more oxygen through the lungs, and carries off the poisons through the eliminative organs. We must have physical exercise proportionate to our brain exercise. I do not know as Sister White understands the physiological reasons, but she has put down the scientific fact that a man must have physical exercise proportionate to his mental exercise. But many of our ministers do not have this exercise, and, as a result, they are suffering from debility.

"There is no good reason why the health of ministers who have to perform only the ordinary duties devolving upon the minister, should fail." *Ibid.*

You have seen obituary after obituary in the *Review*, of ministers who have died within a few years. The Lord says there is no good reason for it. I will read a little farther:

"I saw there is no real reason why they should fail in this important period of the cause and work, if they will pay due regard to the light which God has given them in regard to how to labor and how to exercise, and will give proper attention to their diet." *Ibid.*

I wonder how many are doing that. I dare say nine tenths of our ministers do not know what to eat, to begin with. If I should ask you, What kind of food is

best to nourish a hard-working brain? And where can you find it? I wonder how many would answer. Hands up! I see only two hands up. Some of you have been studying this subject. If I should ask some of you, What is good food to make torpid livers? You might answer, "Bologna sausages and mince pies"; but if you were intelligent upon this subject, you could enumerate a much larger list, which would include sweets, doughnuts, ice-cream, and cheese.

But if you will read Sister Whites books, you will find every essential thing pertaining to this subject. It's all there. ["Amen."] Read these books; I don't ask you to read mine. I find that it is only by exercise that I can keep my head clear. If I have extra mental work to do, I must cut down on my eating and do more physical work. I tell you it pays to obey the laws of health. One can do a lot of mental work if he will not waste too much energy on his liver and stomach. Exercise, abstemiousness, and proper diet will do more to help the brain than anything else. The lumberman can eat pork and feel well; he has a stomach like an ostrich. But the minister who sits down in his little room by himself, and studies much, and exercises little, must be very particular about his diet. If he does not do this, poisons will be generated, which will contaminate the blood and poison the brain.

"Some of our ministers eat very heartily, and then do not work hard enough to work off the waste matters." {3T 310.1}

Science says this to-day, and the Lord said it twenty years ago. This method of eating without exercise is like stuffing a stove with fuel without sufficient draft. The vital fires do not burn, and the brain cannot think actively and clearly.

"Our preachers will certainly break down in health, unless they are more careful not to overload the stomach by too great a quantity of even healthful food." *Ibid.* "The failure of our ministers to exercise all the organs of the body proportionately to their mental efforts, causes some to become worn, while others are weak from inaction." {3T 310.2}

Sometimes a brother will do things that are strange and erratic. This is simply because his body is weak, and his brain is clogged. When I get hold of such a brother as that, I shut him up and put him to bed, and keep him there till he has had a chance to recover his equilibrium.

We sometimes think the devil is doing everything that the Lord is not doing and does not

wish done; but we should understand that there are three elements at work within us, the Lord, the devil, and human nature. We should not attribute everything to the devil that we cannot attribute to the Lord, and we shouldn't blame the Lord for what human nature is responsible for. He permits these things to come upon us, so as to call our attention to matters which we have neglected.

"If these health principles are not regarded, our ministers will certainly break down." [not on CD-ROM]

That means you, brethren, right here. ["Amen."] You read these Testimonies hour after hour, upon certain subjects; I would like to see you take them up and read upon *these* subjects. They are here, and I don't know why you do not give them to the church. The people depend upon you for their spiritual food, and they take what you say as law and gospel, while they think what I say is heresy, so I cannot reach them, as you can. We should follow *all* the illumination that God has given, and let it shine before the people, and not merely give out a little of it.

It has been a great stumbling block to me because ministers won't preach the *whole* truth. I have said to myself: "How can the Lord be leading these brethren while they only preach a part of the truth, instead of the *whole* truth?" If we look at only one side of things, and especially if we neglect to obey the laws of health, we may get unbalanced, especially on some grand theme that is too great for us. When a man gets unbalanced, it is not because "the devil has got hold of him," as many think. People have a wrong idea about that. You may see a man whom the Lord is greatly blessing in his labor, and you know it, but when he goes off on some side-track, you say, "It is fanaticism; the devil has got hold of him." It is not necessarily so. ["Amen."] If you will let him alone, he will come out all right. The Lord uses flesh, blood, and bones as tools with which to do his work, but the tool sometimes breaks down because it is weak; we must wait and give such a man rest and proper treatment, and he will come out all right. Let us use common sense about such matters. ["Amen."]

When a man does an erratic thing, we must not think the Lord told him to do so. He may have looked so long at one thing that he does not see anything else, and so does some strange thing. I don't believe the Lord tells people to do erratic and strange things, where there is no purpose in what

they do, where no good can be accomplished, and which have no effect, except to astonish people. Our Saviour did not do that way. He went about as a well-balanced, symmetrical human being. You cannot point to a single thing he did that did not have common sense in it. The Lord does not do strange, erratic things. When a man whom the Lord is using does erratic things, it is neither the Lord nor the devil that is moving him; it is simply weak human nature. The Lord is using him but perhaps he has overtaxed himself; perhaps he has not had proper sleep or proper food; perhaps his blood has become impoverished, or his brain is a little disturbed through the causes which I have mentioned. He has become insane on one particular subject. There is no man alive who is perfectly sane under all circumstances and at all times. We are all crazy, at some time, some of us more and some of us less. Any man can feel so intensely on a subject that he will be unbalanced upon that subject for the time being. The difference between a man who is unbalanced, and a man of sound mind is, that the latter is able to control his impulses, while the former is not.

The Bible says, "The fool uttereth all his mind, but the wise man keepeth it in till afterward." [Proverbs 29:11] The wise man thinks foolish things, but he knows enough not to say them. The foolish man thinks no more foolish things than the wise man, perhaps, but the wise man who thinks both wise and foolish things has self-control enough to keep the foolish things to himself and to let out only the wise things. He may, at some time, become unbalanced, when he loses the inhibitory or selective power, the ability to select the good things and eliminate the evil things.

If a man has the headache because he has eaten an indigestible dinner, and is irritable because he has not taken proper care of his body, you must not blame the devil directly for it. The man has not had proper food or proper physical care; he has violated the laws of health till his brain is poisoned and broken down, so that he has lost control of his mental faculties. It is not the devil who has done that, it is the man himself. You see our physical conditions control the state of our minds. I shall be astonished if we do not have a good many people among us who do strange and erratic things, if we do not reform, and obey the light the Lord has given us.

Now see what the Lord says to us about eating:

“Overeating prevents the free flow of thought and words, and that intensity of feeling which is so necessary in order to impress the truth upon the heart of the hearer. The indulgence of appetite beclouds and fetters the mind, and blunts the holy emotions of the soul. The mental and moral powers of some of our preachers are enfeebled because of improper eating and lack of exercise.” {3T 310.1}

Now, brethren, we talk a great deal about what the Lord must do for us. We could not do anything that we are now doing, except the Lord gave us strength to do it; but when the Lord does give us the strength and the opportunity to do a certain thing as for example, to practice temperance in diet, take proper exercise, etc. we ought to be willing to do it, and it is our duty to do it. We must first be willing; for the Lord cannot even save us unless we are willing to be saved, and he gives even the willingness. When he shows the way of righteousness, and gives the inclination to go, we should go. We cannot get the righteousness without going after it, while the Lord gives us the ability and the inclination. [“Amen.”]

“Our preachers should all be genuine, sincere health reformers.” [“Amen.”] {3T 311.2}

Now the Lord said that. “Our preachers should all be genuine, sincere health reformers, not merely adopting this reform because others do, but in obedience to the word of God.” [“Amen.”] What does that mean? It means that our preachers should all understand that the word of God says they must be genuine, sincere health reformers, and that they are not obeying God unless they are such. Now when you preach righteousness by faith, don’t forget to put health reform in, and then I believe the third angel’s message will go with greater power. Temperance is a part of the third angel’s message. You can’t preach the third angel’s message without preaching hygiene and temperance in it. The Lord has put it there to make us better men and women, to save us from fanaticism, to give us health and strength and vigor with which to carry on this important work.

The Duty of Doing Works of Charity and Benevolence

February 10, 1893

THE medical missionary is occupied especially with works. Other missionaries may be content with good talk, such as preaching, exhortation, prayers, giving Bible readings, etc., but the life of the medical missionary must be filled with good works, or his missionary work will be a failure. Of course good words will be mingled with his good deeds; but deeds preach louder than words. One who aims to encourage medical missionary work must believe in the doctrine of works; not *salvation* by works, but of the necessity of doing good works as a Christian duty which cannot be safely ignored by a professor of religion.

I have had the impression that some have held the idea that if one would only pray enough, and read the Bible enough, and have faith enough, he might be saved without taking the trouble to do good works, to exercise charity toward his neighbor, to hunt up the poor, the sick, the afflicted, and the down-trodden, and endeavor to lift them up. Preaching, praying, reading the Bible and good books, talking in meeting, and such religious duties do not require much personal sacrifice. Such exercises might indeed be called Christian recreations. Any man who has real Christianity will certainly enjoy such religious exercises, but to make these the whole of a Christian's duty is the greatest possible mistake.

I have thought the prevalence of the idea that works are of small or secondary consequence, has been the greatest obstacle in the way of the advancement of medical missionary work, and so I thought I would call your attention to what the Bible says respecting the importance of good works, works of charity and benevolence, as a Christian duty.

The Bible is full of exhortations to good works. There is no Christian duty more frequently and more emphatically pointed out in the Bible than the duty to engage in works of charity. For example, in 1 Tim. 6:17-19 the apostle Paul says, "Charge them that are rich... that they do good, that they be rich in good works, ready to distribute,... laying up in store for themselves a good foundation against the

time to come, that they may lay hold on eternal life." The terms "rich" and "poor" are relative. A man who has more than he really needs for his own necessities or comforts, is rich, when compared with the man who has nothing, or who does not possess even the necessities of life, one who is hungry, insufficiently clad, and homeless. We are exhorted not only that we do good occasionally, give alms now and then, but that we be "*rich* in good works." We should not wait to be exhorted, appealed to, and urged to help the poor, but be "*ready* to distribute."

Again in 2 Tim. 3:17 we read, "That the man of God may be perfect, thoroughly furnished unto all good works." We see, then, that the man of God cannot be perfect without good works.

Christians are exhorted to "be careful to maintain good works," not only to do good works occasionally, but to be constantly engaged in good works. In the same epistle, chap. 2:14, we read that Christ gave himself for us, that he might "purify unto himself a peculiar people zealous of good works." One of the characteristics of this peculiar people, according to the apostle Paul, is that they will be "*zealous* of good works." A serious question which we should ask ourselves is, Do we possess this characteristic? Are Seventh-day Adventists peculiar when compared with other denominations, by reason of their zeal in good works? The truth is, we have done less in this direction than most other denominations. Although Seventh-day Adventists have existed as a people for nearly half a century, they have only just begun to think of providing a home for their own orphans, to say nothing about more liberal activity in good works. The poor, the sick, the aged, the fatherless, are not cared for among us better than among other denominations. Even Catholics, whom we denounce, show far more zeal in good works than we have done. According to Paul, we have no right to call ourselves the "peculiar people" unless we are zealous of good works.

If anything should ever shake my faith in this work it would be the fact that the people who claim to be God's peculiar people, who claim to be doing a special work for God, speaking of their work as "the work of God," etc., who claim to be giving a special message which God has for the world, that these are so behind other Christian denominations who make no such special and startling claims, in works of Christian charity and acts of benevolence. Is it not astonishing that while making so high a profession, we should be behind other Christians in acts of common philanthropy?

We hear and talk a great deal about the third angel's message; but one important part of this message seems to be forgotten. It does not consist wholly of talking about the beast and his image, but requires that those who give it shall keep the commandments of God; and the prophet who gives the account of the work of this angel, concludes with the words, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, ... and their works do follow them." It seems, then, that works are necessary, as well as talk.

If we have the idea that righteousness consists in good talk, it is only necessary to read a few Bible texts to be convinced of our error. In 1 John 3:7 the apostle tells us, "Let no man deceive you. He that doeth righteousness is righteous." It is possible that we may be deceived. The apostle warns us that a man is not righteous unless he works. It seems that righteousness is not so much a quality as an action. Righteousness is right doing, for we read in Isaiah 1:16, 17, "Cease to do evil, learn to do well: seek judgment, relieve the oppressed." It is not simply to cease to do evil, but to "learn to do well." Righteousness is not a negative condition, a simple passive withholding from wrong doing, but a positive and zealous activity in doing good.

The wise man says in Prov. 15:9, that the Lord "loveth him that followeth after righteousness." It is not to be satisfied with one or two acts of kindness, benevolence, or charity, but to follow right along in Christian doing, for the blessing and uplifting of our fellow-men.

Peter tells us in Acts 10:35, "He that feareth him and worketh righteousness is accepted with him." We see, then, that to be accepted with God, we must not simply talk, and pray, and exercise faith; we must *work*. The Bible says, "He that worketh

righteousness is accepted"; not he that talks about righteousness, nor he that preaches righteousness, but he that "worketh."

In Deut. 10:12, we read; "What doth the Lord thy God require of thee but to fear the Lord thy God, ... and to serve the Lord thy God with all thy heart?" A Christian life is a service, not simply a profession; not talking, but doing; not simply preaching and praying, but helping, lifting, giving, sacrificing. The apostle Paul gives us the same thought in Rom. 6:16, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" Here, again, is the idea of active service, obedience, right doing.

In 1 Cor. 11:1, Paul exhorts us, "Be ye followers of me, even as I also am of Christ," who, Peter tells us, left us "an example that ye should follow his steps."

In Acts 10:38, Peter tells us that Christ "went about doing good." It is evident, then, that if we are Christ's servants, if we follow Christ, we must also go about doing good. We are not to wait for the opportunities for doing good to come to us, but we must *go about* doing good, seeking opportunities to do good, to help the needy, to bless and comfort the sorrowing, to uplift the fallen. We must search them out, not wait for them to hunt us up and move us to action by their appeals.

How much have we done in this direction? How many of us have been *going about* "doing good," as Christ did? Is it not to be feared that too many of us are in a condition to be rebuked by the words of the apostle John (1 John 3:17), "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The apostle says, in substance, that if one sees another who is suffering and needy and afflicted, and turns away without ministering to his wants, he has not the love of God in him, no matter what his profession may be, no matter what splendid sermons he can preach, or how zealously he can exhort, or how earnestly he can pray; no matter how diligent he may be in distributing tracts; and doing in various ways what he supposes to be "giving the third angel's message"; nevertheless the love of God is not in him. The apostle adds (verse 18), "Let us not love in word, neither in tongue, but in *deed*." If we profess to have the love of God in us, it will be manifest, not

simply by pious talk, but in deeds; and the kind of deeds the apostle has indicated in the preceding verse in which he refers to the needy poor.

We are not to be narrow in our charities, for Paul says to us, in Gal. 6:10, "Let us do good unto all men." It is true he adds, "Especially unto them who are of the household of faith," but this does not excuse us from doing good to those who are not of the household of faith; for he says *all men*, and certainly we cannot hide behind this apology, for we have not been good even to those belonging to the household. For years and years we have been well able to furnish a Home for the aged, the infirm, the homeless; for poor widows, worn-out ministers, aged pilgrims, and helpless children, members of our denomination, old pioneers in the cause, who gave liberally of their property in the early days when the work was just beginning, and whose faith in the truths which we profess has led them to put all their earnings into the cause instead of hoarding up a competency for themselves—all these worthy and deserving ones who appeal to us on fraternal as well as humanitarian grounds, we have neglected in a manner which has become a denominational disgrace.

I have in my possession the positive proof that worthy Seventh-day Adventists are left by their brethren and sisters to become a public charge, and are today in county poorhouses. Worthy old pilgrims, aged men and aged women, have been left to die among strangers who had no care or affection for them, deprived of kindly sympathy as well as common comforts. Even Catholic orphan asylums have been opened to receive Seventh-day Adventist orphans. Yet we claim to be a "peculiar people." Is it not about time we began to be "zealous of good works"?

David tells us (Ps. 11:7) that "the righteous Lord loveth righteousness." Righteousness is right doing, not simply right talking. In Rev. 2:9, 10, the Lord says, "I know thy works... and I will give thee a crown of life." God takes notice of works. The apostle Paul says, in Heb. 6:10, "God is not unrighteous to forget your work and labor of love."

It is evident, then, that God values works, for he remembers them; and the apostle James says that it is "the doer of the work" who is "blessed," adding, "This man shall be blessed in his deed." James 1:25. In verse 22 of the same chapter he says, "But be ye

doers of the word, and not hearers only, deceiving your own selves." Then a man who makes a profession of religion and fails to engage in works of charity, deeds of mercy, and acts which require self-sacrifice in behalf of others, and still imagines himself to be a Christian, is, according to the apostle James, deceiving himself. What a beautiful thought it is, that in engaging in philanthropic work for others, a man is "blessed in his deed," or, as the margin reads, "in his *doing*"; in the act of blessing others, one is himself blessed, and in the very act. Truly, "it is more blessed to give than to receive." [Acts 20:35] The satisfaction of helping a fellow mortal who is in distress is a greater pleasure to the giver than the relief afforded to the recipient of the gift. One who seeks to lift up another who is fallen, lifts himself in the act, more than the one whom he seeks to help.

But this is not the only way in which a man is blessed for good works. The prophet Jeremiah tells us (Jer. 32:19) that God will "give every one... according to the fruit of his doings." A man who engages in doing good is not only blessed in the deed, but God promises to bless him according to the fruit of his good deeds. Good acts, acts of mercy and kindness, are seed-sowing; the resulting growth and fruit-bearing, God credits to the man who sows the seed, and rewards him accordingly.

The Bible is full of encouragement to good deeds. Peter tells us (1 Peter 1 :17) that "God judgeth according to every man's work"; and in Prov. 24:12 we are told that God will "render to every man according to his works." In Matt. 16:27, Christ says, "Then he shall reward every man according to his works."

It is not what a man professes, what he teaches, or what he believes, but what he does, that will be considered in the great day. Every act of kindly sympathy, tenderness, and charity, and every effort to help a fallen brother, to lift up one who has stumbled, every self-sacrificing act in behalf of a fellow-mortal, God remembers, and "is not unrighteous to forget." The patient toiler in the cause of humanity, who works on uncomplainingly and unselfishly, perhaps without reward and without appreciation, may be comforted with the thought that God remembers him, and will reward him. The overburdened mother who cheerfully spends her strength and gives up her very life in behalf of her little ones, may find

comfort in the thought that God says (Jer. 31 :16), "Thy work shall be rewarded."

When one considers how much the Bible has to say about works, it is indeed surprising that there should be those who are disposed to discount the importance of Christian activity in philanthropic and humanitarian work. We are exhorted to be "furnished unto all good works," "rich in good works," to "main-

tain good works," to be "zealous of good works," and are assured that we shall be blessed in doing the works, and judged and rewarded according to our works. Good works, ministering to others in Christian activity, in acts of charity, sympathy, and benevolence, are really the sum and substance of the Christian life, and are the basis upon which that life is judged, and the measure of its reward determined.

Faith and Works

February 12, 1893, 11 A.M.

I FEEL a good deal of embarrassment in undertaking to expound the Scriptures before an audience of theologians, but I feel safe in doing so, knowing that you are quite competent to set me right if I am wrong, and will do so, and thus I am not likely to lead any of you astray. My purpose is simply to show that there is in the Bible a good foundation for medical missionary work.

You will easily remember the time when medical missionary work was first talked about, and also that everybody looked askance at it, because, as they thought, it was something foreign to our work. The idea seemed to prevail that we had a special work to spread the third angel's message, and that the Lord did not want our attention to be diverted into foreign channels. For some years I have been studying the Bible with special reference to this subject, and it seems to me that what we call humanitarian work, or medical missionary work, is just as much a part of the third angel's message as any other work connected with it; certainly no one connected with the third angel's message ought to be any the less a Christian than members of other denominations.

Works are necessary as well as faith. The Bible is full of exhortations to good works, and of promises of reward for good works. Just a word now in reference to the relation between faith and works; Brother Jones can tell you much better about this than I can, but I will present my understanding of what the Bible teaches on this subject.

In Rom. 2:13 we read, "For not the hearers of the law are just before God, but the doers of the law shall be justified." Again: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Gal. 5:6. Now it seems we are justified in doing the law, but it is only when we work in faith and by faith. We cannot do the works of the law without faith, a faith that works. Eph. 2:8-10: "By grace are ye saved, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For

we are his workmanship, created in Christ Jesus unto good works." We are created in Christ Jesus *unto good works*. I suppose this refers to conversion, does it not? We are *created unto* good works. It is the purpose of the Lord in our conversion that we should do good works. It is not sufficient to refrain from doing wrong acts, but we must do good deeds. We must *do something*.

Christ says (John 14:10): "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." The works we do are not really our own works; it is God that is doing the works, working through us. But we must use the powers that God has given us. He has given us minds and bodies; and whenever we use our faculties in any good way, it is God working through us. So it is not our works, but it is God working in and through us all the time.

James gives a very valuable lesson on this subject (James 2:14-26): "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" I fear we do not read this chapter as often as we ought.

The question is asked here, "Can faith save him?" It seems that faith amounts to nothing, unless a man have works. In what follows these words, the Lord gives us a hint as to what he means by "works." When we profess to have faith, if we do not then perform acts of benevolence, if we do not feed the hungry, clothe the naked, and do similar works, our faith amounts to nothing; for in the 18th verse we read: "A man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." It seems to me that it is by works only that anybody can know that one has faith. "Seest thou how faith

wrought with his [Abraham's] works, and by works was faith made perfect?" This is a very remarkable expression—"by works was faith made perfect." It is not the works that are made perfect, but the faith; faith is perfected by works. If a man professes to have faith, and does not go to work, his faith will never be perfected.

"Ye see, then, how that by works a man is justified, and not by faith only." Verse 24. It seems then, that a man is justified by works, provided he works in faith. "Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" Verse 25. Here we have two illustrations: Abraham, who was justified by works; and Rahab, whom we cannot suppose was very converted, but who was justified by works, and was saved.

Is it not true, then, that works play a very important part in Christian experience? Not that a man can be saved by works alone; for Christ says, "Without me ye can do nothing"; but is it not equally true that faith not accompanied by works is valueless? "For as the body without the spirit is dead, so faith without works is dead also." Verse 26.

In Heb. 11:33 we are told that Abraham "wrought righteousness"; and in Phil. 2:12 we are exhorted, "Work out your own salvation with fear and trembling." So there is work to be done by ourselves, earnest, careful, anxious work. We must not sit down in idleness and expect God is going to make good Christians of us, and that Christ will do all our work for us, and wait for a "special moving," or an individual revelation, before we can do anything. We must go to work in good earnest to "work out our own salvation." How? We have not the power to save ourselves. We can do nothing without Christ to strengthen us. Here is the way: "For we are laborers together with God; ye are God's husbandry." 1 Cor. 3:9. "We are workers together with him." 2 Cor. 6:1.

Here is a partnership of the most interesting kind. And what a beautiful figure, "God's husbandry"! We see in this figure how we are to work. God is the husbandman; we are the plants. The gardener feeds, waters, tills the soil about the plant, supplies sunshine, and regulates the temperature; but the plant itself must grow. It must assimilate the food brought to it. It must spread out its leaves to the light, and draw in the moisture by its roots. A

passive plant would remain a dwarf under the most favorable conditions for growth. Here is a beautiful analogue of the Christian life. If we yield to God, he puts into us the vital germ of a new and better life, as he puts a germ of life into the little seed. This we must exercise in good works, in deeds of noble self-sacrifice and self-forgetfulness, and thus grow in grace under God's husbandry, which supplies the conditions of success or prosperity, of adversity or tribulation, sunshine or shadow, as the different elements of our character may need encouragement or restraint, as the divine plantlet requires "forcing" or "pruning," as the gardener treats his choicest shrubs and flowering plants.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. One of the worst spots the world puts on a man is selfishness; for selfishness leads into every other sin. A very good way, then for one to "keep himself unspotted from the world," is to take part in the unselfish work of visiting the fatherless and widows in their affliction, ministering to their wants, and thus cultivating the very faculties which tend to keep self subdued. I have sometimes thought that a person might become so solicitous for his own interests, even his own spiritual welfare, that he might become a very selfish sort of saint. I have seen a considerable number of persons who seemed to exercise a great deal of faith, and yet their faith all centered in themselves. You hear such a person talking in meeting; their expressions are altogether in reference to themselves; they "hope to be overcomers"; they are "looking after the great reward"; they "don't want to be lost"; they are very solicitous in their own behalf. I cannot believe that persons can live a Christian life wholly in reference to themselves, and make a success of it.

It seems that many have an idea that to be a Christian means to be very good, to sit up on a moral pedestal, as it were, apart from the rest of the world, and to be very nice and good. I doubt whether there is any religion in that. Religion consists not simply in *being* good, but in *doing* good. If a person is really good, he will do good.

Take some of these people who seem to be so excellent; they are what might be called "ornaments to the church," but they are nothing but ornaments. They are very beautiful Christians, but they never

do anything. They don't do anything very bad, and they never do anything good. We are commanded to "cease to do evil, and learn to do well." It is not enough to cease to do evil, we must also learn to do well; we are not only to stop doing evil, but to begin doing well. When one ceases to do evil, it is only the beginning of the Christian life, but he is not to stop there; when he begins to do well, then he begins to follow the example of our Saviour, who went about doing good.

"He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." Prov. 19:17. How many exhortations we have in the Scriptures in reference to doing good! This text is one of the definitions we find in the Bible of what doing good means. If a person is really righteous, he does good, he pities the poor. The person who pities the poor man, and helps him, is not simply lending to him, but the Bible says he is lending to the Lord. What a wonderful thought this is! When a man lends to another, he puts him under obligations. The man who receives the loan must pay it again. The poor man may not be able to pay the loan; hence God assumes the debt. God says he will be in debt to the man who gives to the poor not expecting to receive anything again. Try to grasp this thought, my friends, though it is really too large an idea for a finite mind to comprehend. We are plainly told that we can get God in debt to us by pitying the poor. Only infinite love and mercy and condescension could originate such a thought. Just think of it—the Creator going in debt to one of his creatures, becoming bondsman, as it were, for the payment of a poor man's obligations! Surely, God must love the poor, or he would not himself assume their debts in this way.

Now let me call your attention to a most interesting passage of Scripture: "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, 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. And he said unto him, Thou hast answered right; this do, and thou shalt live." Luke 10:25–28. The man must do something. "But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

You are all familiar with this parable concerning the Levite, the priest, and the good Samaritan, and the man who fell among thieves. Remember that this Samaritan was not a personal friend of this poor man, and that the priest and the Levite were on their way up to the temple to do temple service. That was the Lord's work, as they called it. The priest was going up there, perhaps to preach a sermon that morning, the Levite was going to assist about the work of the temple. They had no time to be troubled with this poor brother. They must be engaged in the Lord's cause. They could not stop to bother with this poor fellow down by the wayside; somebody else might help him but they hadn't time. The Samaritan might easily have excused himself. He was not a brother of his; he was not a member of the same church; he was even an enemy. Why should he stop to trouble himself about him?

The Lord gives us a very important lesson here. "Which now of these then, thinkest thou, was neighbor to him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Now does not Christ say the same to us? Was not that meant for our instruction? In Mark 12:33 we read: "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offering and sacrifices." This shows very clearly that the service in the temple was nothing compared with the service of the Lord in caring for this poor man who had fallen among thieves. The Lord did not regard the sacrifices in the temple as of much account compared with the service that might be rendered him in taking care of this poor creature by the wayside. In this same sort of work the Lord gives us an opportunity for the most glorious kind of service, the kind of service which he considers of higher value than the offering of sacrifice. How can we neglect it?

Again, in Luke 10:38, we have the explicit statement in the case of the good Samaritan, that although he was not a friend nor a kinsman, he made himself a neighbor to the poor man who fell among thieves. The Samaritan became his neighbor by helping him. We find in Matt. 5:44 that we should love our enemies—"Love your enemies;... do good to them that hate you." We are exhorted here to *do good*. Now that is something we can *do*.

God puts within us impulses to do good; and the kindness, tenderness, and sympathy which God has put into our hearts, he intends us to exercise. He commands us to do good, and we ought not to wait for the Lord to compel us to do it. When we have an opportunity to exercise these faculties, we should obey without waiting for any additional prompting. The impulse itself is God inviting us. We have a commandment not to kill, and we should not expect the Lord to hold us back from the commission of the act, we should refrain from principle. Now here is a commandment that we should follow from a sense of duty.

We should "lend, hoping for nothing again," and our reward, we are assured, will be great in the kingdom of God. There are greater and more direct rewards promised for the performance of acts of mercy and kindness than for any other class of Christian duties described in the Bible. See what a great reward is offered here (Luke 6:35): "Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil." We are commanded to love our enemies, to do good and lend, hoping for nothing again. If we do that, we shall be the children of the Highest, heirs of the Almighty. And why? "For he is kind unto the unthankful and to the evil." The Lord asks us to do this that we may be like him, and then he becomes our debtor, and will not fail to pay.

Let us read Matt. 5:44: "But I say unto you, Love your enemies [the same lesson again], bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (the same thought here also). Why? Because "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.... Be ye therefore perfect, even as your Father which is in heaven is perfect." God's practice in relation to the wicked and the unthankful is set before us as our example. The fact that God is indiscriminating in his kindness, is placed before us as our example, and we should do the same thing that we may be his children.

Now I don't suppose you will all approve of what I am saying, but I only ask you to read these texts. They are here in the Bible, and whether you believe

what I say or not, read these Bible texts and give them their true force and effect: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire on his head, and the Lord shall reward thee." Prov. 25:21, 22. Now that is a glorious promise. We may heap coals of fire upon our enemies' heads by giving to those who are hungry and needy, even though they may be our enemies, hoping for no reward. The Lord will give us our reward. He assumes the debt, you see, and promises to pay it, even when the subject of our alms or our kind acts may not be worthy of our charity. So the work is not lost, if the recipients of our benevolence are ever so unappreciative and unthankful. To do good to such persons is Godlike. It is not in human nature, it is divine. What a blessed thought that is! To encourage us to be generous and liberal-hearted, God tells us that he will consider himself in debt to us for every act of pity, for every deed of charity we may do, whether the object of our charities is good or bad, thankful or unthankful, and will pay the debt.

This explains how we may lay up "treasures in heaven." For every good deed, done with a pure motive, will add to our heavenly bank account, and increase the measure of our reward. This also enables us to understand what Paul means in 1 Tim. 6:18, 19, in his exhortation to be "rich in good works, really to distribute,... laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." What a wonderful promise is this! What an inducement to engage in God's great work of uplifting humanity, feeding the hungry, clothing the naked, housing the homeless, comforting the sorrowing, relieving the distressed! Who does not want a good bank account in heaven? Who does not want a "good foundation against the time to come"? The way to get it is pointed out. Just get a good big debt against the Lord by pitying the poor, feeding your enemies, and doing good, and your reward is sure. Good works will not atone for sin; but in all the Bible there is no reward promised for good talk or good intentions; it is only for good works.

"The wicked worketh a deceitful work; but to him that soweth righteousness [that is, scatters it about], there shall be a sure reward." Prov. 11:18. "Blessed are ye that sow beside all waters." Is. 32:20. "Cast thy bread upon the waters, for thou shalt find

it after many days." Eccl. 11:1. We must not be too particular in our charities. We must not be too careful that none of our good deeds are unworthily bestowed. Just scatter them like the seed of the sower, even if some seeds do fall on unfertile spots. God sees every seed. Every contribution is laid up in heaven's bank, and every seed that grows will bring a reward "according to the fruit." How God encourages us to be kind and generous and noble minded! These promises are certainly sufficient, it seems to me, to incite us to great activity in all lines of humanitarian work.

In Rev. 22:12 the fact is placed before us that we are to be judged by our works. The Lord is to give to every man according as his works shall be. In Rev. 6:11 we read again that "white robes were given unto every one of them." This is one of the things given them as the reward for work. In Rev. 7:9 we find that those who are saved, stand before the throne clothed with white robes and palms in their hands. What are these white robes? Rev. 19:8: "To her was granted that she should be arrayed in fine linen, clean and white." The fine linen is the righteousness of the saints. Isa. 61:10: "He hath covered me with the robe of righteousness." Righteousness is considered here as a robe. This robe of righteousness, of course, means a robe of character. Righteousness is right doing. "He that doeth righteousness is righteous."

In Luke 16:1-19, is recorded the very interesting parable of the unjust steward. I don't know that I have the orthodox interpretation, but it seems to be very safe to say that the rich man is God, and the steward is every one of us. God has given us our faculties, as well as our money, with which to do good. Now this steward was accused to the rich man as one who had wasted his goods. So we have wasted our faculties and opportunities and money. When he found he was to be turned out of his stewardship (we all know that is the case with every one of us; we are to be turned out of our stewardship sooner or later), he said, "I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him," (every one who has not been converted and given himself to the Lord is the Lord's debtor. When he becomes converted he is no longer a debtor, but a son, and an heir) and began dividing his lord's

property among them. The unjust steward subtracted 50 percent from one man's debt, and 40 percent from another man's debt, and thus gave to the poor debtors from his lord's property.

All the benevolence that we can exercise is simply in giving away the Lord's property. All we can do for any one is in giving them the use of our faculties, our kind acts, or our money; in doing this we are simply distributing the Lord's property. Now that lord complained of this steward because he had wasted his property in his own selfish gratification, but when the steward distributed his lord's property among the debtors, he does not complain of that at all; the lord commended his unjust steward for doing that. That is what his lord wanted him to do. That is the way the Lord wants us, as his stewards, to do.

Question—"What lord was it that commended the steward?"

Ans.—It was the rich man who was the lord of the unjust steward. The Lord is telling this parable; he is not through with it yet, and he says, "The lord commended the unjust steward because he had done wisely, for the children of this world are wiser in their generation than the children of light; and I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Now if we will use these faculties, and the means which the Lord has given us, we all may make friends for ourselves who will be ready when the Lord comes to welcome us into the New Jerusalem. This interpretation may be unorthodox. Some of the brethren may give you a better interpretation, but that is the way it reads to me, and it is a very encouraging thought that the Lord will commend us in these very acts of distributing his property to men who are in debt to him; that is the very thing that the Lord wants to have us do.

We have some important lessons in parables, as you all know. I wish to call your attention to the parable of the sheep and the goats. Matt. 25:31-46. I will not read it through, as it is familiar to you all. I only call your attention to the important fact that the test questions which the Lord asks here are not, "What did you believe? What did you profess? How much faith did you have? How many tracts did you distribute?" There is not a word said about that, but he says to those on the left hand, "I was an

hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Now who are the "righteous"? Why, the righteous are those that did clothe the naked, and did visit the sick, and did feed the hungry, and gave drink to the thirsty. They are the righteous. ["Amen."] Now, does not this state as strongly as possible that the Lord wants us to do these things, and that we are not righteous unless we do them? No matter how much faith we profess, unless we have done these things, we are not righteous at all. When we come up to the Judgment, the test question will not be, "Did you preach the third angel's message? Did you give Bible-readings?" but, "Did you feed the hungry, clothe the naked?" etc., because these are fundamental things, while the other things are matters which naturally grow out of the doing of these fundamental things.

Isa. 58:3–12 is a wonderful passage of scripture well worthy of study. The thirteenth verse of this chapter is often chosen by our ministers as a text for a sermon in relation to the Sabbath, but they do not very often preach from the verses immediately preceding it. "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" Now those who were "fasting" were really fasting. And they really afflicted their souls, and the Lord didn't pay any attention to it. Now the Lord gives a reason for this in the fifth verse: "Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?" The Lord is speaking to them in irony here; he says, "Wilt thou call this a fast, to bow down your head and spread sackcloth under you?"

When I used to read this text, I could not understand it at all. It seemed to me that was just the way

to fast, and just what the Lord should commend, and I could not understand it. But the Lord says, "Is not this the fast that I have chosen; to loose the bands of wickedness, to undo the heavy burdens, 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?" It is not simply to go without bread yourself, but it is to go without bread that you may feed somebody else. There is no virtue in fasting, itself, in going hungry. The Roman Catholics would be exceedingly pious if there were virtue in fasting, for they fast regularly. The virtue consists in fasting in order to feed somebody else.

"And that thou bring the poor that are cast out to thy house." This does not simply mean the respectable poor that we are to bring to our house, nor those that can pay for their board by their labor, nor the children who are pretty, and bright, and smart, and such as you would be proud of; but it is the poor that are cast out, those that nobody wants. ["Amen."] They are the Lord's poor; these poor creatures that no one wants. Perhaps they are not very pious, not very good-looking people; they are not bright and smart; they are not very desirable people to have around—perhaps they are very uncomfortable people to get along with, and nobody wants them. A person who is bright, and smart, and useful, is not cast out; there is always a place for him. But people who are cast out are those who are "not of much account." Now the Lord wants to have us bring these to our homes.

"When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh." How often we have hidden ourselves from our own afflicted brethren.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. The Lord asks us to let our light shine. How shall we let our light shine? "So shine that they may see your good works." Now we are not going to let our light shine by simply talking. Talking is not letting our light shine. I think that many people have an idea that distributing tracts and talking is letting light shine, but the text says, "Let your light so shine before men that they may see your good *works*." It is the good works that are the shining light; it is the things that we do, not what we say, that shine. ["Amen."] And the con-

sequence of these good works is this, that we glorify our Father who is in heaven.

You will find the same thought in Isa. 58:10: "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity [New Version, *darkness*.]" That is the way your light will shine; it will rise like the bright sun coming up in midnight darkness. "And thy darkness [Rev. Ver., *obscurity*] shall be as the noonday." Is not this plain? The Saviour teaches us that we are to let our light shine by means of good works; that is the way we are to let it shine, and that is the way in which our light will shine. And the prophet tells us that we are to do these good works which are an indispensable part of religion, and if we do them, our light will rise in darkness, and our obscurity be as the noonday. "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones." Oh, what a grand promise is this!

In 1 Peter 2:12 is the same thought: "Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God." ["Amen."] The Gentiles speak against us as evil doers; they are doing that now all over the country. Now Peter asks us that we should so conduct ourselves that the Gentiles may by our "good works which they shall behold, glorify God." We must do something which they can see, to cause them to do this. It is not something that they can hear, but something which they can behold; then they will glorify God when they see these things.

We find the same thought again in Isa. 58:8: "The Lord shall guide thee continually and satisfy thee, and thou shalt be like a watered garden." Now this promise is not for us unless we do the things that the Lord asks us to do.

"Thou shalt build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." Verse 12. Now to whom does this prophecy refer?

Ans.—"Seventh-day Adventists."

Then this whole chapter refers to Seventh-day Adventists, doesn't it ["Yes."] So this is a prophecy relating particularly to us, and we cannot expect our light to shine, no matter how loudly we may talk, or how much we may spread our literature, unless we do what the Lord here tells us to do. Before our light shines like the sun coming out in moonlight darkness, we must begin to do these common works of humanity—these common deeds of charity and benevolence that we have so long neglected. We must begin to clothe the naked, to feed the hungry, and not hide ourselves even from our own flesh, as we have been doing. We have turned away our foot from the Sabbath, but we have been hiding ourselves from our own flesh. At the present day there are Seventh-day Adventists in poor-houses in this State, and in other States. There are poor aged brethren living among paupers and criminals, and we have no place for them. We have been trying to get a home ready for these poor people, but as yet we have not succeeded. Can we expect our light to shine, can we hope that God will manifest his power in a remarkable manner through us, can we properly claim to be "the repairers of the breach," until we fulfill the conditions clearly laid down in the prophecy; in other words, until we fast in an acceptable manner, and do the work which God has clearly pointed out to us as our duty to do?

Special Light About Medical Missionary Work—1

February 12, 3 P.M.

I WISH especially to call your attention this afternoon to the teachings of the Testimonies. I think you will see that they present before us, among our practical Christian duties, the duty of medical missionary work, and there is certainly no Christian duty which is urged upon us more forcibly, more emphatically, and more frequently.

Two years ago (January, 1891), Sister White wrote as follows ["The Christian Physician as a Missionary," *The Medical Missionary*, January 1891]:

"Christ's work is to be done. [She is writing now about medical missionary work; she speaks of it as Christ's work.] Let those who believe the truth consecrate themselves to God. Where there are now a few who are engaged in missionary work, there should be hundreds. Who will feel the importance, the divine greatness, of the work? Who will deny self? When the Saviour calls for workers, who will answer, 'Here am I, send me'?" {CH 32.3}

"When Christ sent forth the seventy, he commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for [that is, the physical health of the people to whom they preached], in order that the way might be prepared for the truth to reach their minds." {CH 33.3}

Now I want to ask: Has not the present truth, the third angel's message, been presented back-end foremost?

Sister White says that the care of the physical health is to be the first work, in order that the way may be prepared for the truth to reach the mind. Notice this remark:

"The Saviour devoted more time and labor [now I do not say this myself; this comes from an accredited source, and I trust we shall give due heed to it] to healing the afflicted of their maladies than to preaching. His last injunction to his disciples, his representatives on earth, was to lay hands on the sick that they might recover." {CH 34.1}

"The tender sympathies of our Saviour were aroused for fallen and suffering humanity." {CH 34.2}

She not only says "suffering humanity," but "fallen humanity." We are to reach the miserable and those who are low down.

"If you would be his followers, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others." *Ibid.*

Now that indicates that we are indifferent to human woes, and to the wretchedness that is all about us. But the Lord says that this indifference to human woes must give place to a lively interest in the sufferings of others.

"The widow, the orphan, the sick, and the dying, will always need help. Here is an opportunity to proclaim the gospel." *Ibid.*

This is not "going off on a side line," but "here is an opportunity to proclaim the gospel."

"When the suffering body has been relieved, and you have shown a lively interest in the afflicted, the heart is opened, and you can pour in the heavenly balm.. You will meet with much prejudice, a great deal of false zeal and miscalled piety;" that is, a piety that does not consider the sick and the poor and the needy; but in both the home and foreign fields you will find more hearts that God has been preparing for the seed of truth than you imagine, and they will hail with joy the divine message when it is presented to them." {CH 34.3}

Right in the same connection, we are told:

"We are not to be idle spectators ["in the stirring scenes that will prepare the way of the Lord's second appearing"]. ... Every one who is not for Christ is against him... God calls for active workers." "Inactivity is registered in the books of heaven as opposition to Christ's work [there is a very important thought], because it produces the same kind of spirit as positive hostility." {CH 35.2}

"Go forth; let your light shine; diffuse its rays to all the world. Christ and the heavenly messengers, co-operating with human agencies, will bring the unfinished parts of the work to a perfect whole." {CH 35.3}

"There should be those who are preparing themselves to become Christian missionary physicians and nurses. Doors will then be opened to the families of the higher classes, as well as among the lowly. All the influences that we can command must be consecrated to the work." {CH 35.4}

A few weeks later, the following came from the same source ["The Orphans' Home," *The Medical Missionary*, June 1891]:

"We have seen the widowed mother with her fatherless children, working far beyond her strength in order

to keep her little ones with her, and prevent them from suffering for food and clothing. Many a mother has thus died from over-exertion." {MM, June 1, 1891 par. 1}

A mother who has the true instincts of self-respect will not go from door to door begging. She will suffer rather than complain; and because people do not complain, because they do not clamor for assistance, we do not stop to think that they may be suffering; we seldom inquire after them.

"How little has been done by us as a people for this class!" *Ibid.*

Please think of that! This was said two years ago. "How little has been done by us as a people for this class," for mothers—for widowed mothers. Have we not come far short of our duty?

"We are not doing as much as is done by other denominations." *Ibid.*

Now, I don't say this, the Lord says it.

We have set ourselves up on a high pinnacle, and say, "We are Gods special people." Our cause is the Lord's cause, and we talk about ourselves as being the peculiar people," and yet we are not doing as much Christian work (and Christian work of a very important character) as other denominations are doing!

Again:

"It is right that more should be expected of us than of others." *Ibid.*

The Bible teaches us the same thing—that we ought to be doing more than others, but we are doing less. Now, can we expect "the loud cry" to begin while we are so neglectful of the needy around us? We may imagine that the Lord is going to work miracles for us, and do this work himself; but he will not. We need not expect that the loud cry will begin until we do what the Lord wants us to do.

Voice—"The loud cry has already begun."

Dr. Kellogg—We ought to be able to show that we are doing what the Lord says should be done first.

Voice—"It has begun."

Dr. Kellogg—Then we shall see this work that the Lord tells us must be done, begin right away. ["Amen."] Let us listen again:

"The Lord has placed in the hands of his agents here upon earth, sufficient to help the needy, so that if each of his agents would work unselfishly, as Christ worked, none need suffer for the necessities of life, nor would any be left to hunger for words of tender sympathy. But pride and selfishness say, 'Pass them by; if you attempt to help all, you will have your hands full and your hearts full.'" {MM, June 1, 1891 par. 2}

That is just what so many say: "If we undertake to discover and to help all the needy and orphans we shall have our hands and hearts more than full. But you see that objection is met right here. You will have your hearts full, it is true, but "full of what?—Of the pitying love and tender human kindness and sympathy of Christ. Is not this fullness far more desirable than the heart full of self-love, self-caring, self-exaltation?"

"Let the mind of Christ become your mind, and the works of Christ become your works." *Ibid.*

Now the "mind of Christ" is on this very kind of work. The mind of Christ is in sympathy with the suffering and the afflicted. That is the mind of Christ, and that is what we ought to do, and that is what we will do, if we have the mind of Christ. He did more of this kind of work than of preaching, but we have been content with preaching. Now the Lord has been telling us for a good many years back that this is a mistake. The loudest kind of preaching is good works.

"Let the mind of Christ become your mind, and the works of Christ become your works, and then you will keep the fast that Isaiah describes." *Ibid.*

I read about that in your hearing this morning, and it is conceded that the prophecy is intended for our times—a statement of what the Lord expects of us as a people. Now if this Scripture applies to our time, then the works which it specifies must be ours also, and it is high time we were doing them. ["Amen."] In order that that prophecy may be fulfilled, we must do those works specified in it. There is something for us to *do* before that prophecy is fulfilled. We cannot be "the repairers of the breach, and the restorers of paths to dwell in," unless we do the works that that people are commanded to do. ["Amen."] The Lord says that very thing here. "Is not this the fast that I have chosen?" etc. Now here is the commentary on that:

"Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by sharing with them the good things that God has given you. Thus you will be doing the very work that the Lord means you to do." {MM, June 1, 1891 par. 3}

This is a part of the third angel's message. ["Amen."] Then we will not be sounding the third angel's message unless we are doing this very thing.

Again:

"Do not rest till you break every yoke. It is not possible for you to neglect this and yet obey God." *Ibid.*

Every one of us who is neglecting this is not obeying God. And every one of us can do something. No one can sound the third angel's message unless he is obeying God, and anybody who thinks he is sounding the third angel's message and is not doing what the Lord so plainly tells him to do, is mistaken about it.

"Is it not to deal thy bread to the hungry?... When thou seest the naked, that thou cover him?" How many of us have been doing this? We have no right to claim the fulfillment of God's promises and the fulfillment of his prophecy unless we are conforming to the conditions of the prophecy.

Question—"Suppose you live in a warm and uncivilized country?"

Ans.—Where clothes are not a necessity of life? Well, you see, you have several things to do: you must "feed the hungry" as well as "clothe the naked." "And that thou hide not thyself from thine own flesh."

"How much of this hiding has been done! How many have closed the eyes and locked the door of the heart, lest a softening influence should prompt them to works of kindness and charity! The work of Christ never ceases. His tender love and goodness are inexhaustible; his mercy is over all the children of men. The Lord Jesus means that you shall be blessed in imparting to his needy, suffering ones. He has made men his co-partners." {MM, June 1, 1891 par. 4}

We cannot be co-partners with him unless both parties work. ["Amen."]

"We are laborers together with God.' Has not Christ, by both precept and example, plainly taught us what we should do? We are to work, imbued with his Spirit, as we look to the cross, ready, if he bids us, to leave all for his sake." *Ibid.*

You can read this article yourselves, if you like. I suppose you do not all see the *Medical Missionary*; it is published at Battle Creek every month. This was published more than one year ago (June, 1891).

"Those who are created anew in Christ Jesus [I suppose you all believe in that—in being converted and thus created anew. It is a new creation; there is no doubt about that], will realize the wretchedness of sin and the divine compassion of Christ in his infinite sacrifice for fallen man. Communion with Christ imparts to them tenderness of heart; there will be sympathy in their looks, in the tones of the voice; and earnestness of solicitude, love, and energy in their efforts, which will make them powerful through God in winning souls to Christ. {MM, June 1, 1891 par. 9}

"As Christ's workers, we have done much in a heartless, compulsory way. We want now to hide in Jesus,

and separate all selfishness and vanity from our work." {MM, June 1, 1891 par. 10}

This refers to medical missionary work. Again:

"A good move was made at the late General Conference in the representation of the subject to our brethren assembled, and in the decision that an orphans' home should be established. Now that the impetus has been given to the work by those who realize the great need, let every one stand ready to act a part in helping it forward. {MM, June 1, 1891 par. 13}

"The Lord said to Peter, 'Feed my lambs.' This command is to us, and the orphans' home is to aid in its fulfillment." {MM, June 1, 1891 par. 14}

"Workers are needed here." {MM, June 1, 1891 par. 15}

It is difficult to find any one who wants to do work of this kind. The good sisters "want to engage in God's cause;" they want to "work for the Lord." We want missionaries to engage in work for the children, but many seem to think this is not the Lord's work. Does not the Lord care for children?

"The Lord Jesus Christ calls for men and women who are large hearted, and inspired with enthusiasm." "The cause of humanity calls for those who are cultivated and self-sacrificing, who will work as Christ worked." *Ibid.*

Now please think of this; the Lord Jesus thinks of all humanity; he thinks of all the world of every man, woman, and child, not simply you and me, and Seventh-day Adventists, but it is the whole world the Lord cares for. ["Amen."]

Still further:

"There is plenty of material in our own ranks, persons who only wait to be called into active labor." *Ibid.*

But our people do not seem to have had precisely that view of this part of the work. They have thought it was a sort of side issue or something of that kind; they must be distributing tracts, canvassing, etc., or else they are not doing the Lord's work. Here again:

"There are plenty of orphans who need our help. Take these children and present them to God as a fragrant offering. Ask his blessing upon them, and then mould and fashion them according to Christ's order." {MM, June 1, 1891 par. 16}

Is there any nobler work on earth than this? No. It is sometimes said that habits are an end, and not a means. But you see right habits can be cultivated in children, which will be a means of moulding them in accordance with God's order. Instruction is a means of bringing children into a condition where the Lord can meet them, where his Spirit can reach them. The question is asked, "Will our people accept this holy trust?"

This matter was presented before our people two years ago, but they did not seem willing to accept this trust. Only a very few thousand dollars have been raised. A year ago, when we were nearly in despair about it, the committee appointed by the (general (conference to consider the matter of an orphans' home, studied it earnestly, but they could not see what to do. At last there came along a woman who had known nothing about us, and we knew nothing of her. She came into my office one day, after she had been two days in the institution, and said, "Doctor, I expect you will think it very strange of me to come in here. I am not sick; I just came into your office to have a little talk with you. I don't know but you will think I am crazy, but I have been looking over your work here, and have been thinking that perhaps you would like a little help in it in some way. I think you are doing a good work here. I would like to leave a few thousand dollars with you, to help it along, perhaps \$10,000."

I told her I was glad she was interested in our work and hoped she would think the matter over, and that we would be glad to receive any help that she might give us; but really I had no confidence in what she said, because she was a stranger, of whom I knew nothing. I could scarcely believe the woman was sane; but the next day she came in to see me again. She said she had been thinking the matter over, and that she would like to make the amount of her gift \$20,000. Then she wanted to see the plans of the orphanage, and see if that sum would erect a building according to the plans. I showed them to her. She said, "Will \$20,000 build a home according to that plan?" "No," I said, "it will require about \$30,000." The next day she came in to see our children at the close of the Sabbath, and I introduced the children to her. She then said, "I have been thinking that if you would be willing to let it bear my husband's name, I would like to erect that building myself, and will do so if you think it will not cost more than \$30,000 or \$40,000." I told her I thought that would cover it. Said she, "That is just what I would like to do."

I was to start for California the next morning, but this lady that very evening signed a paper by which she gave \$30,000 to the committee appointed by the General Conference for the purpose of building the Orphans' Home, without any restriction whatever, except that it should be called the Haskell Home in honor of her husband.

Now, have we ever known such a thing to happen before in the whole history of this denomination? {At that time, the answer was clearly "No."} Was there ever such a remarkable blessing of God bestowed upon any other enterprise this people have ever started? I take it to mean simply this, that if our people will not do this work, if our people will not accept this sacred charge, then the Lord will find somebody else who will do it. ["Amen!" "Amen!"] That is just what it means.

I read again:

"Because of our shallow piety and worldly ambition, shall those for whom Christ has died, be left to suffer, to go in wrong paths? Let there be serious thought on this matter." *Ibid.*

That was written about a year and a half ago. What does shallow piety mean? Shallow piety is a cloak to wear to meeting. It is a sort of piety that is put on; it is trying to be good without doing good. You can't do that; it is not a practical plan.

This lady wanted her means devoted to the Orphans' Home; so the committee planned to divide the two enterprises. The thirty thousand dollars for the erection of the Orphans' Home was given with the simple stipulation that all the money should be used in constructing the building, and not for furnishing. Since that time the committee have made preparations, so far as they could, to raise means for the other enterprise, and there is at the present time a little more than fifty thousand dollars pledged, but there is no more paid than will be required for boiler, heating apparatus, etc. There is practically nothing for the erection of a home for aged and needy persons, which is needed just as much as a home for orphans. Here is service that is commended of God.

"We want, not novices, but workers who have the word of God abiding in them, whose principles are drawn from the Bible, the expression of the divine wisdom. We want those who will teach as Jesus taught, in simplicity." {MM, June 1, 1891 par. 17}

Is not all this missionary work in the highest sense? It seems to me it is. But we find it very difficult to get the right persons to engage in it.

Concerning the home for the aged, we are told ["Our Orphans," *The Medical Missionary*, July 1891]:

"A worthy object to be had in view is to provide a place of rest for our ministers who through age or illness are unable to labor." {MM, July 1, 1891 par. 1}

"With what pleasure and restful peace would the worn and weary laborer look to a quiet home where his

just claim to its hospitality would be recognized!" {MM, July 1, 1891 par. 4}

Here is a word from the Bible (Deut. 15:7, 8, 10):

"If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." {MM, July 1, 1891 par. 5}

Lev. 25:35–36:

"And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase, but fear thy God; that thy brother may live with thee." {MM, July 1, 1891 par. 6}

We have not been very thoughtful of our poor brethren, even though they are not strangers or sojourners.

"This is a work which calls for the co-operation of all. Money is needed for these enterprises." {MM, July 1, 1891 par. 10}

The land for the home has been purchased. It was purchased in faith that the money would come. We have the orphans' building nearly completed, but not by means which any Seventh-day Adventist has furnished. Not a single dollar which has gone into that building was subscribed or furnished by Seventh-day Adventists. It will stand as a monument of reproach to us so long as we exist as a people, that the first home for Seventh-day Adventist orphans was furnished by a good woman who was not a Seventh-day Adventist, who knew nothing about our work, but who came here and saw our orphans and homeless ones suffering, and furnished the money to give them a home. We had to wait for a stranger to come to us; instead of offering a home to the stranger, the stranger furnishes a home for us! Is not that a reproach to us? ["It is."] [See note later in GC Bulletin: "Homes for Orphans, and the Aged and Infirm" {February 15, 1893, GCDB 280.6}]

Let us read again:

"The whole church is charged with a solemn responsibility in every branch of its operations. If its members follow Christ, they will deny the desire for self-gratification, the love of dress, the love of elegant

houses and furniture, that they may extend the cords of love far and near." {MM, July 1, 1891 par. 14}

Now I want to read a few words to show you that this doctrine of good works is not a new doctrine among Seventh-day Adventists. Someone says, "Why have we not heard about this before?" I will read you something that was written in 1859, in Vol. 1, Testimony No. 5, p. 191 ["The Laodicean Church"]:

"You cannot deceive God. Says the True Witness, I know thy works." {1T 189.2}

God is looking after our works, my friends. It is not simply what we are talking, but what we are doing, that God is investigating.

"The third angel is leading up a people step by step, higher and higher. At every step they will be tested. *Ibid.*

The plan of systematic benevolence is pleasing to God. I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of his Holy Spirit, and that by the gift of prophecy he counseled his people in regard to a system of benevolence." {1T 190.1} Notice these words:

"They were also taught that the widows and fatherless had a claim upon their charity. Pure and undefiled religion is defined, To visit the widows and fatherless in their affliction, and to keep unspotted from the world. I saw that this was not merely to sympathize with them by comforting words in their affliction, but to aid them, if needy, with our substance. Young men and women to whom God has given health can obtain a great blessing by aiding the widow and the fatherless in their affliction. I saw that God requires young men to sacrifice more for the good of others. He claims more of them than they are willing to perform. If they keep themselves unspotted from the world, cease to follow its fashions, and lay by that which the lovers of pleasure spend in useless articles to gratify pride, and give it to the worthy afflicted ones, and to sustain the cause, they will have the approval of him who says, 'I know thy works.'" *Ibid.*

You will find this subject of works presented as prominently in the Testimonies as in the Bible. We must work; we must not rest simply with being good ourselves, but we must go to work for some one else.

Here is something more (Vol. 1, p. 192, written in 1859):

"I saw that it is time for those who have large possessions to begin to work fast. It is time that they were not only laying by them in store as God is now prospering them, but as he has prospered them." {1T 192.1}

Not only to take part of the interest, but a part of the principal also.

"In the days of the apostles, plans were especially laid that some should not be eased and others burdened." *Ibid.*

Again (p. 193):

"I was directed to these texts: 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.' 'By their fruits ye shall know them.' I was shown that Scripture testimony will harmonize when it is rightly understood." {1T 193.2}

You see the force of this. We are to perform acts of benevolence and kindness: that is the way in which our light is to shine.

"The good works of the children of God are the most effectual preaching that the unbeliever can receive." *Ibid.*

["Amen."]

You see that the Testimonies and the Scriptures always agree. You will never find any lack of harmony between them.

"With every gift and offering there should be a suitable object before the giver, not to uphold any in idleness, not to be seen of men, or to get a great name, but to glorify God by advancing his cause. Some make large donations to the cause of God while their brother who is poor may be suffering close by them, and they do nothing to relieve him." {1T 194.1}

There is no virtue in that.

"The True Witness declares, 'I know thy works!' The selfish, covetous heart will be tested. Some are not willing to devote to God a very small portion of the increase of their earthly treasure. They would start back with horror if you should speak of the principal. What have they sacrificed for God? Nothing. They profess to believe that Jesus is coming, but their works deny their faith." {1T 195.2}

That means just what I have said about the loud cry. The last work is coming right upon us, and if we will not do these things, the Lord tells us our works deny our faith. ["Amen."]

"Every person will live out all the faith he has [and the Lord has been telling us just how to live it out]. False hearted professor, Jesus knows thy works." *Ibid.*

In 1862 this was written ["Duty to the Poor"]:

"God in his providence has afflicted individuals to test and prove others... to develop the true character of Christ's professed followers." {1T 273.1}

Here is the third angel's message, and here are the very means with which God intends to test and prove and develop the true character of Christ's professed followers, and "to call into exercise the precious traits of character manifested by our compassionate Redeemer."

"I was shown that a most solemn duty rests upon the church to have a special care for the destitute widows, orphans, and invalids." {1T 274.2}

This was in 1862, thirty-one years ago, and we have not paid any attention to it; a whole generation of orphans has grown up, and a whole generation of widows has died, since this testimony was given. How can we expect the loud cry to go until we live up to all the light the Lord has given us? How can we expect any special manifestation before the world until we take hold of the light that has been shining on our pathway for more than thirty years? I don't think the loud cry will ever go until our widows and orphans are properly taken care of, and until we are doing something more than simply to make a propaganda of our peculiar tenets of faith.

Again, in 1867, it was written ["Deceitfulness of Riches"]:

"Wealthy men are to be tested more closely than they ever yet have been. If they stand the test, and overcome the blemishes upon their character, and as faithful stewards of Christ, render to God the things that are his, it will be said to them: 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.' {1T 538.2}

"I was then directed to the parable of the unjust steward [I would like to have you notice this particularly]: 'And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.'" {1T 538.3}

"If men fail to render to God that which he has lent them to use to his glory [you see the interpretation put upon this parable], and thus rob him, they will make an entire failure. He has lent them means which they can improve upon by losing no opportunity to do good, and thus they may be constantly laying up treasure in heaven." {1T 539.1}

Again she writes:

"The apostle Paul shows the only true use of riches, and bids Timothy charge the rich to do good, that they be rich in good works, ready to distribute, willing to communicate; for in so doing they are laying up in store for themselves a good foundation against the time to come referring to the close of time that they may lay hold on eternal life. The teachings of Paul harmonize perfectly with the words of Christ, 'Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.'" {1T 542.1}

You see how these friends are to be made. Who will receive you into everlasting habitations? Those whom you have made friends by the mammon of unrighteousness. How are you to do this? By using your means in such a way as to bring the destitute

and suffering to Christ, teaching them to be Christ-like in doing them good.

"Here is the true secret of happiness, and real prosperity of soul and body." *Ibid.*

Christian activity is the only means of growth. We cannot get real prosperity of soul and body simply by exercising faith, by prayer, by reading the Bible, or by Bible study; we must do something more. We must do what the Bible teaches. We must let our faith be seen in our life; we must let it lay hold of our hearts, so that we shall do something for our fellow-men.

Again, in 1867, it is written ["The Health Institute"]:

"I saw that the reason why God did not hear the prayers of his servants for the sick among us more fully was, that he could not be glorified in so doing while they were violating the laws of health. Faith and good works should go hand in hand in relieving the afflicted among us, and in fitting them to glorify God here, and to be saved at the coming of Christ." {1T 560.2}

That was during the year 1867, and the same is true now. Today our people are farther behind in health reform than they were over twenty years ago, when they were pretty thoroughly united in taking hold of health principles. Is not that true, Brother Loughborough?

Ans.—"Yes."

This was in 1867, and all through the *Testimonies*, since that time, there has been the same sort of teaching. Let me read you a few more paragraphs:

"Whosoever seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him? 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven' by seeing your good works, that is, works of humanity, benevolence, and charity. The fruit they bear shows the character of the tree." [Not on CD-ROM]

In Testimony No. 20, ["Transferring Earthly Treasure" 1870] we read:

"The life of Christ was characterized by self-denial, self-sacrifice, and disinterested benevolence. You do not take the right view of the preparation necessary for the kingdom of God.... Talk is cheap stuff; it does not cost much. Works, fruits, will determine the character of the tree." {2T 685.1}

We may give fluent testimonies in meeting and preach very earnestly, but if we are not doing anything in actual practical works, I understand that it does not amount to anything.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?... Your good wishes, my brother, will not supply

the need. Works must testify to the sincerity of your sympathy and love... *Ibid.*

You have a very good estimate of yourself, but you have a work to do [and every one of us has] that no other man can do for you.... There must be a transformation of the entire being. [And a man has something to do about that.] You love the truth in word, but not in deed. You love the Lord a little, but your riches more. Would the Master say to you, if he should find you as you are at the present time, 'Well done, good and faithful servant'?" {2T 686.1}

This is very positive and emphatic teaching.

Our work is to toil in the vineyard of the Lord, but not for ourselves. It is working for other people; and in doing this, we will work for ourselves also. But our lives should be devoted to the good of others.

"Our influence is a blessing or a curse to others. We are here to form perfect characters for heaven. We have something to do besides repining and murmuring at Gods providences." {3T 526.1} ["Man's Duty to His Fellow Men" 1875]

How is that to be carried out? Listen to these important words:

"By exercising true benevolence to men, *then will they have power to move the world.*" ["and exercising true benevolence to man, then will they have moral power to move the world." {4T 58.1} "True Benevolence" 1876]

Now, brethren, this means us who are advocates of the law of God:

"When the advocates of the law of God plant their feet firmly upon its principles, living out in their daily lives the spirit of the commandments, and exercise true benevolence to men, then will they have power to move the world." ["When the advocates of the law of God plant their feet firmly upon its principles, showing that they are not merely loyal in name but loyal at heart, carrying out in their daily lives the spirit of God's commandments, and exercising true benevolence to man, then will they have moral power to move the world." *Ibid.*]

We must not be satisfied with preaching simply, but we must exercise "true benevolence to men." Then we shall have "power to move the world." We cannot get moral "power to move the world" until we get where we will do what the Scriptures and the Testimonies say we must do. We have not done it yet. We have waited for outside people to come in and build our Orphans' Home. The Lord may be ready to start the loud cry, but we are not ready; we have not done our part, and the Lord is waiting for us to do something in the direction of good works.

Ques.—"Isn't it because the Lord wants us to exercise faith, that the help did not come sooner?"

Ans.—We were perfectly able to do what the Lord asked of us. The Lord does not wait for us to do the things that he intends shall be done. If we are not willing to do the work, he finds some one else who will do it. So a few of us bought the land for the Home, believing that the Lord would send us the money, and we asked him for it. In despair of other help I prayed a good many times that the Lord would send along some rich man who would give us some money for this purpose. I confess I did not have as much faith as I should have had that he would do it, but I believed he could do it, and I thank the Lord I have more faith now.

["The Lord sent a rich woman."]

Yes. I prayed that the Lord would send along a rich man, and he sent a rich woman. I went through an experience in that case that gave me more faith in the Lord, and I believe the Lord will help us to do what he wants done if we will simply under take it.

["Perhaps some poor person has been praying for a home."]

I don't doubt it, and the Lord wants to answer that prayer through us, for he works by means. There are a good many poor, dying mothers praying for homes for their children who are soon to be orphans; and there are a good many fathers and mothers who are lying sick in their beds, needy and suffering, praying to the Lord for help, and the Lord is going to give them help through those who will do his work, and the loud cry cannot go till this work is done that he has commanded us to do; for that comes first in order, as you will see by reading Isaiah 58. How can we expect the Lord is going to use us in the work of illuminating the whole world, when we cannot even show that we are as good as others even in matters of common humanity?

"Said the Judge, 'All will be justified by their faith and judged by their works.'" {4T 386.2} ["The Judgment" 1880]

We have had faith for some time, and now it is time we went to doing works.

"How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow-men." *Ibid.*

"The names of all who profess the truth were mentioned." *Ibid.*

"Each was to demonstrate a living faith in his family and in his neighborhood [please note this,] by showing kindness to the poor, sympathizing with the afflicted,

engaging in missionary labor, and by aiding the cause of God with his means." *Ibid.*

Now you see how distinctly all our duties in this line have been pointed out to us, but they have been woefully neglected. I do not say that you have neglected these duties, and that I have not, for I know I have not done the tenth part of what I should have done, and I feel condemned just as much as anybody else in this matter. There is much more said here in reference to the duty of the church in this direction. I wish you would read pages 521 ["Improvement of Talents" 1880] and 570 ["Christian Influence" 1881].

Here is what is said on page 620:

"God wants you to appreciate his gifts, and use them to his glory. I entreat you to open your hearts to true and disinterested benevolence." {4T 620.3} ["Love of the World" 1881]

That is the thought to which I wish to call your attention—"disinterested benevolence."

"This is a cross which, if lifted and cheerfully borne for Christ, will prove a diadem of glory in the kingdom of God [now we will see what the cross of Christ is]. {4T 627.1}

"Brethren, for Christ's sake fill up your lives with good works, even though the world do not appreciate your efforts, and give you no credit." {4T 627.2}

Now you see how much is said about works all through the Testimonies. We must "have good works." "Our lives should be full of good works." The Bible says we should be "rich in good works."

"Selfishness is the most galling yoke the members of the church ever placed upon their necks; but there is much of it cherished by those who profess to be Christ followers. All you have belongs to God. Be guarded, lest you selfishly hoard the bounties he has given you for the widow and the fatherless. Christ left his glory, his honor, his high command, and for our sakes became poor, that we through his poverty might be made rich. Now the question comes home, What will we individually do for Jesus, who gave his life for a ruined world?" *Ibid.*

Now, it is very easy to go out and read the Bible to others. That is a very delightful sort of work; there is no particular cross about that. I don't think any of you feel it a cross to preach the precious truths of the Bible; there is no cross about that. But in doing good, we must do something in which there is a cross. A cross is something which involves self-denial, something which involves good works. But when we are doing something which we enjoy doing, that may not be bearing the cross of Christ. I have been astonished when I have seen how little our people read the Testimonies. When we believe

that it is God who speaks to us through them, why don't we read what the Lord says? Why don't we treasure up what he has said to us here?

Some things have been written as a special preparation for the last plagues which are just about to come upon the earth. Are we ready for them? The Lord has given us truths to prepare us for these plagues, and he will not prepare us for them without our cooperation. This preparation cannot be made in a minute. Some of you may say, "I can go right on and violate the laws of health, and when I see the last plagues coming, I can turn right over and become a health reformer." You can't do that. [A voice: "No."] Now the Lord wants to have us adopt these principles and practice them, so that we can have pure blood and a healthy system when the plagues come.

When the cholera comes into a city, it is only a part of the people who get sick and die. It is those who have bad stomachs who have cholera. Now we need not have cholera, because the Lord has given us the most powerful kind of disinfectant in the stomach. This disinfectant is the gastric juice. It has been shown by actual experiment that cholera germs will live but a few minutes in healthy gastric juice. But if the gastric juice is unhealthy, cholera germs will go down through the stomach into the bowels, and it is in the bowels that the germs do their mischief. If a man loads his stomach with unwholesome things, which overpower the digestive ability of the stomach, then this disinfecting process cannot take place, and germs pass down into the bowels, and do all sorts of mischief there. Pure blood also has the power not only to kill germs, but germs of the most deadly character. Repeated experiments have shown this. The Lord uses natural means to accomplish most of his work. Natural means are God's means. In saying this, I do not set nature up against God. It is God's regular way of working. God has given man the ability to defend himself against germs, if he is only well and healthy; but a man who goes on eating things that he should not eat, and thus getting his stomach out of order, cannot defend himself against germs, because the stomach's protective power is destroyed; and so, if some dangerous poisons come along, the sentinels and guards of the system are asleep.

Now this is one way the Lord wants to protect us against plagues. I think he will use supernatural

means, but he will use natural means first. If a man has been living unhygienically all along, and says, "Now the last plagues are coming, and I am going to reform right off," he will find that he can't "reform right off." ["Amen."] You can't reform in a minute. A man may see the plagues coming, and turn over a new leaf, but that does not atone for weeks and months and years of disregard of the laws of health. It takes a long time to get the system of such a person into a healthy state again.

There is something besides diet in health reform; there is rest, exercise, pure air, etc., and we had instruction on all these points thirty years ago. God has given us warning that the last plagues are coming, and has told us how our whole bodies may be kept free from disease, so that the last plagues will not do us any harm.

The Lord will not let us go on gratifying our appetites for months and years, and then work a miracle to save our lives. When the plagues reach such a man, he will have to die in consequence of his sins. I don't believe the Lord is going to save a Seventh-day Adventist miraculously, after he has gone on for years in a foolhardy way of living, going right contrary to the light and knowledge given him. I fear we are waiting for the Lord to do for us things that we ought to do ourselves. The Lord is showing us the way in his word and in the Testimonies, and he has given us common sense, and we are to use it. That is the way the Lord is leading us to prepare ourselves. If we do not make use of all these means which the Lord has given us by which we may prepare ourselves for those things which are before us, we must not expect the Lord is going to save us while in the neglect of these duties. Now I don't know whether the loud cry is begun or not. I do not think that is the most important thing for us to know. I think the most important thing for us to know is, whether we are obeying God doing all that the Lord has instructed us that we ought to do. If we are doing that, then, when the loud cry does come, we will know it, and we will have a part in it. ["Amen."]

Now I want to say a few words in reference to the wants of this department. First of all, we want money, and we are going to have money; I know it is coming. Whatever the Lord wants us to do, he will give us the ability to do, and we are going to do it. Now the question is, whether Seventh-day Adventists are going to lead in this work, or is it going to be

left for some one else to do. The Lord has given us here a very precious work to do; it is not the whole of the third angel's message, but it is a part of it. You read in Isaiah 58, how we can make our light shine:

"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." [vs. 10]

If we want the loud cry to begin, brethren, that is the place where it is going to begin. The loud cry is going to begin with our doing the things that the Lord in this chapter says come *before* the loud cry. So he says we must draw out our soul to the hungry, and satisfy the afflicted soul. He says *if* we will do this, our light shall shine. This duty, you see, is repeated twice over in this chapter (verse 7):

"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? *Then* shall thy light break forth as the morning." [vs. 7, 8]

Then in the 10th verse:

"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."

This is a most wonderful picture of the results of well doing—the light breaking forth as the morning, and as the sun rising in darkness. We talk about "the day dawn." We want to see it: we want to see the dawn of Christ's appearing. Why? Because then our health [*healing*, Rev. Ver.] shall spring forth speedily. And the Lord has given us light to show us the way to health; and further:

"Thy righteousness shall go before thee." (Verse 8.)

That is the way our light is going to break forth, our righteousness is going before us. Now, by "righteousness" I do not mean that righteousness which consists simply in I hardly know how to express myself so as not to be misunderstood, but righteousness must mean right doing. "Thy righteousness shall go before thee," the good deeds that the Lord has been telling us we must do—"deal thy bread to the hungry," etc. that is the righteousness that shall go before us; that is the way our light is to shine. If we want the Lord to protect us in these times of peril that are coming upon us, we must do what the Lord says we must do; we must comply with the conditions. We cannot expect the Lord will work miracles so that our light will shine like the morning, unless we do what the Lord tells us to do, and which this is conditioned upon.

There is something else very blessed about this:

"Then shalt thou call and the Lord shall answer."
(Verse 9.)

Think of that; if we will just do what the Lord tells us to do, we can just ask the Lord for what we need, and he will do it. ["Amen."] I know he does hear our prayers. I used to think the Lord would not hear my poor prayers, but I have found that the Lord has answered me, and I feel very grateful. I will not occupy your time in telling instances in which the Lord has heard my prayers, for you have the experience for yourselves.

It has seemed to the General Conference Committee and others, that we must have a medical mission established in Chicago; it being a large city and a large proportion of its inhabitants being of foreign birth, it seems that there is a splendid field for medical missionary work. Elder Olsen thought there was a good opportunity for this work in that city, especially in connection with the World Fair. I said to Elder Olsen: "If some of the wealthy brethren would furnish the money, we could do something; but we can't do anything without money." The money did not come, and we almost gave it up in despair, but some way I felt impressed with the thought that we would have a representation there after all; that the thing would come around in some way. I made up my mind that I would go down to Chicago and look around, at any rate. I talked with some of our brethren at the Sanitarium about it, and said, "I believe we are going to have a sanitarium at Chicago," and I thought so, although no evidence as to where the money would come from was in sight.

Soon after, Brother Wessels came up to see me and said, "I have been impressed for three months that I ought to come up to see you, and make a large donation to medical missionary work." Now, I had not dreamed of such a thing, and had never talked with him about it. Then I laid before him the subject to which I have just referred, and stated that the brethren considered it important; and he said it exactly fitted with what he had had in his own mind. Then he with his brother made a donation of \$40,000, and the way was open. Now we have a sufficient amount of money to start the medical missionary work in Chicago without taking away anything from any other enterprise, and I feel very thankful for it. The Lord says again, "Thou shalt cry, and the Lord shall say, Here I am." Isa.

58:9.) I tell you, brethren, that is a wonderful promise for those who do what the Lord commands them to do. When I get into trouble and do not know what to do, and I have been there a great many times, it has seemed that my life was full of trouble; it has seemed many times as though my heart would break, and that I should be crushed with my burdens—when I cried unto the Lord, he has heard me. What a blessed promise! Let us do what the Lord requires, and then we can claim it more fully.

Ques.—“Don’t you think the loud cry has commenced?”

Ans.—I don’t know. I am presenting this subject of medical missionary work from my standpoint. There is everything to indicate that the Lord is anxious to have the loud cry begin to sound, but he says these things referred to in Isaiah 58 must first be done, and so far, the things that have been done in this direction have been done by other people, not by us.

The Lord will do wonderful things by us, if we will do his within doing those things that he has commanded us to do. Some things the Lord must do but there are things that we can do. We don’t need to wait for the Lord to feed or clothe this or that hungry or poorly clad person. The Lord is telling us to do it. He says, if we will do those things that we have neglected (although we may have been doing other things), *then*, when we are in trouble, or persecuted for righteousness’ sake, we can claim this promise. But can we claim this promise unless we do these things? [“No.”] But if we do them, we can call upon the Lord, and he will say, “Here I am”; he is then ready to help us. [“Amen.”] I know the Lord is ready to do it; he is ready to help us if we will do his work. How can we neglect this kind of work? It is the most blessed work on earth. I tell you there is nothing that has so much *immediate* blessedness in it as this work. Why, the Bible says we are “blessed in the very deed [doing].” We don’t have to wait for the blessing to come a long time afterward.

Again (verse 11)

“The Lord will guide thee continually.”

This is said right in the same connection with the words, “If thou draw out thy soul,” etc.; if we do this the promise is.

“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.” [vs. 10, 11]

You see the Lord repeats these commands and promises twice. Now we are a small and an obscure people. We are not going to make ourselves heard by any great noise that we can make. Prejudice will be so strong that we cannot be heard for the noise we make; we must do something besides making a noise. People won’t hear because they are so prejudiced; they hear physically, but they don’t hear intellectually nor spiritually. So we must do these works that are mentioned here, and then our light shall rise in obscurity, the Lord will hear us, and the world will begin to hear us, and the loud cry will begin. We are an obscure people, and no matter how much noise we make, we cannot make ourselves anything but an obscure people. But our light may rise in darkness, by our fruits, by our works. We may make a little stir by our preaching and literature, but that will be all, unless we have made our light *shine* by our good works. Unless we do these things, we shall never be anything but an obscure people.

One reason people look down upon us, is, that they never heard that Seventh-day Adventists have ever done anything in the way of benevolence. Did the world ever hear of us as a people especially interested in the welfare of the widow, the orphan, the afflicted, and the needy? We have no reputation of that kind in the world. You will all admit that; we have no reputation of that kind.

Brother Wessels—“We have a little, in Africa.”

Yes, I am glad to be corrected. You have some of that reputation in Africa, and I ought to leave you out of my remark. But I am speaking now of the denomination as a whole; we have no such reputation as a people. Now if we expect that our light is going to shine, and that the loud cry is going to begin, and that this people is going to begin it—that we are going to be the instruments through which the Lord is going to do this wonderful work we ought to begin to let our light shine by our good works pretty soon.

Brother Jones* may be right in thinking that the time has come for the loud cry to begin; but if the

* In A. T. Jones’ 1893 talks at the same General Conference Session he used “loud cry” in 36 paragraphs. See especially February 6, 167.10 & 11; February 7, 183.4; February 13, 243.1; February 23 359.2.

loud cry has been begun by our people, it must be because we have just begun to do a little in the way of letting our light shine. But we have done so little in that way that it seems to me that before the loud cry will make any great noise in the world, we will have to let our light shine a great deal brighter than we have ever yet done, because the works come *first*. The light must shine through these "good works," before we can be called "the repairers of the breach and the restorers of paths to dwell in," for that promise comes after all of these conditions, you see.

When a Seventh-day Adventist minister goes into a town to preach, what is the reputation that goes ahead of him? One may ask, "Who is this man?" The answer will be, "This man who has come here to preach, is a religious agitator. He belongs to a denomination which pronounces other religious denominations 'fallen Babylon.'" The Lord says we are behind other denominations in these good works which he has commanded us to do. Instead of this being the fact we ought to be able to

present a better record of good deeds, of Christian conduct, and to be a better people in every other respect, than any other denomination in the world. And so long as we are not able to do that, it seems to me there is still a very great work to be done for ourselves.

We had a testimony over thirty years ago, saying that we as a people were to "rise higher and higher," but it does not appear, from testimonies received at different times since that one was given, that we have risen perceptibly from that time until now—a period of over thirty years. How is the loud cry going to be given through us, when a large part of the denomination are thirty years behind time, and sounding a note altogether out of tune? We must do the work which the Lord has told us to do, and which we have left undone. We must do our duty in relation to health principles and benevolence in connection with other questions. We must heed the light and accept the whole truth before we can expect the Lord to sound the loud cry through us.

Special Light About Medical Missionary Work—2

February 13, 1893

THE Testimonies seem to be filled from beginning to end with reiterations of the doctrine that works are necessary for the manifestation of faith. Yesterday I read quite a number of extracts upon this point; I want to read a few more this morning upon the same subject.

In Vol. 2, page 160, we read ["Oppressing the Hireling" 1868]:

"Every day bears its burden of record of unfulfilled duties, of neglect, of selfishness, of deception, of fraud, of overreaching. What an amount of evil works is accumulating for the final Judgment! When Christ shall come, 'his reward is with him, and his work before him,' to render to every man according as his works have been." {2T 160.1}

Now, if there is no human responsibility about works, then certainly we shall not be judged by our works; and there would not be so many exhortations to good works. Certainly no rational man will take the position that we are not responsible for our works. The Lord has given each of us a will, and he expects us to use it. If a man consecrates his will to God, then his will must be used for God, and his body must be used through the influence of his will, in good works. A man can control his will; he can submit his will to God, or he can use it for his own selfish purposes. We may say that when the will is submitted to God, the whole man is submitted to God; for really a man's action depends upon his will; if a man wills to do a thing, he does it. The nature of the work is the natural consequence of the nature and the action of the will, because the will lies behind all our acts.

So the Lord holds us responsible for our works. I want to make that point very emphatic if I can. Works are something that *we* can do, because we can submit our wills to God, and God will direct our wills, and then our works will be what they ought to be. If our works are not what they ought to be, it is because we have not submitted our wills to God, and he is not leading us. We have not faith enough, no matter what we profess.

"What a revelation will then be made! What confusion of face to some, as the acts of their life are revealed upon the pages of history! *Ibid.*

"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor." {2T 160.2}

We see a great deal of that. I have heard it said of a person, "Oh, he is such a poor, wretched creature that it isn't worth while to spend time in trying to save him. He is too low down." Christ died for every man. Should we not be at least willing to tell every man of that fact, and to seek to save him?

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" *Ibid.*

You will find this doctrine reiterated in everything the Testimonies say on the subject of caring for the poor, benevolence, etc. The same truth is presented here again:

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. You may believe all the truth, yet if its principles are not carried out in your lives, your profession will not save you." *Ibid.*

Here we are taught that one may believe all the truth, yet if he does not carry out its principles, his profession will not save him. What are its principles? This instruction relates to charity and good works, which are presented as part of the principles of present truth. Again:

"Your profession will not save you. Satan believes and trembles. He works." "He knows his time is short, and he has come down in great power to do his evil works according to his faith; but God's people do not support their faith by their works." *Ibid.*

You see Satan works in earnest. Now it is no matter how much faith we have, if we don't support our faith by our works, it amounts to nothing. Here we have a testimony that God's people do not support their faith by their works. What kind of

works are referred to? Works of benevolence and charity. Still again:

"They believe in the shortness of time, yet grasp just as eagerly after the world's goods as though the world were to stand a thousand years as it now is. *Ibid.*

"Selfishness marks the course of many. 'But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?'" {2T 161.1}

"Divest yourselves of selfishness, and make thorough work for eternity.... Let your light so shine that others by seeing your good works may be led to glorify our Father in heaven." {2T 161.2}

Is not this just as plain as anything can be? The way is perfectly clear. If you wish to know what is meant by good works, you will find the answer in Isaiah 58, and in this Testimony. This Testimony was given in 1868, twenty-five years ago. How sadly it has been neglected!

Now here is another Testimony which was given in 1871—twenty-two years ago (Vol. II, p. 684) ["Transferring Earthly Treasure"]:

"You profess to believe that we are living in the last days, and that we are giving the warning, testing, message to the world, do you show this by your works?" {2T 684.1}

How? By your faith or by your teaching?—No; by works. Now we must do works, brethren; there is no doubt about that. There are a great many things depending upon this, not only our own souls' salvation, but the success of the work in which we are engaged.

"Do you show this by your works? God is testing you, and he will reveal the true feelings of your heart. *Ibid.*

"The Lord has entrusted you with talents of means, to use to advance his cause, and to bless the needy, and to relieve the destitute. You can do a far greater amount of good with your means than you can do by preaching while you retain your means." {2T 684.2}

Now that applies to every one of us, just in proportion as we have means that we are not using.

"You can do a far greater amount of good by your means than by preaching while you retain your means." *Ibid.*

What does that mean? It means that we are to do good with our means in the way described in what I have just been reading—acts of benevolence, charity—good works. I read to you yesterday that works preach louder than preaching. But I read on:

"Look over the history of your past life. How many have you blessed with your means? How many hearts have you made grateful by your liberalities?" *Ibid.*

That shows distinctly what is referred to here by doing good with our means.

"Have you loosed the bands of wickedness? Have you sought to undo the heavy burdens, to let the oppressed go free, and to break every yoke? Have you dealt your bread to the hungry, and brought the poor that were cast out to your house? Have you covered the naked? *Ibid.*

"If you have been rich in these good works, you may claim the promise given in this chapter." {2T 684.3}

On the other hand, if we have *not* been rich in these good works, then we cannot claim these promises.

"Then shall thy light break forth as the morning [this promise, you see, has a condition: *if* we have been rich in good works, then we may claim these promises], and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.' '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.'" *Ibid.*

I never get tired of reading these texts. There seems to be something grand and new and beautiful in every line every time I read them. There is wonderful meaning in these expressive figures. But I read on:

"But you are not now entitled to these promised blessings." *Ibid.*

Then we are not entitled to have our "light break forth as the morning," our "health [healing] spring forth speedily," and to have the Lord say "Here I am," when we cry to him; and so of the rest of these promises; we cannot expect them when we have not complied with the conditions upon which the promises are based. Is not this as plain as anything can be? It is right here—the Bible says it, the Testimonies say it. What more evidence do we want?

Here again:

"You are not now entitled to these promised blessings. You have not been engaged in this work. Look back over your past life, and consider how destitute it is of good, noble, generous actions. You have talked the truth, but you have not lived it." "It is now high time that you were changing your course, and working diligently to secure the heavenly treasure." *Ibid.*

"You have lost much that you can never regain. You have not improved your opportunities for doing good, and your unfaithfulness has been entered upon the books of heaven. The life of Christ was characterized by self-denial, self-sacrifice, and disinterested benevolence." {2T 685.1}

What pointed and stirring words these are.

(Will the janitor kindly shut those windows? A strong draught of cold air is worse than bad air. It may take bad air six months to kill one, but a draught of cold air may result in pneumonia which will kill one in twenty-four hours. People are sometimes so anxious to have fresh air that they open the windows regardless of the weather, and do more harm with the cold air than the bad air would do. We should use good sense in relation to these things—and I think I may add, in relation to religion also.) ["Amen."]

Again, I read from the same Testimony:

"You do not take a right view of the preparation necessary for the kingdom of God." *Ibid.*

Now is not that a principle of general application? We do not take a right view of what is necessary for a preparation for the kingdom of God. We have an idea that we are going to be saved in some way; by praying, going to meeting, reading the Bible, etc. That is a necessary part of religion, but it is not all; these are some of the fruits of religion, but they are cheap fruits. People talk about bearing the cross by speaking in meeting. Why, there is no real cross about that, for the true Christian, one having the spirit of Christ, will do that spontaneously; you can't keep him still; he will speak anyhow. But the cross of Christ is something else, and it seems to me that this is the point aimed at here in this testimony:

"You do not take a right view of the preparation necessary for the kingdom of God. Your ideas are altogether too meager. Talk is cheap stuff; it does not cost much. Works, fruits, will determine the character of the tree. What fruits have you Borne? The apostle James exhorts his brethren, 'What doth it profit, my brethren though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say,'" etc., *Ibid.*

You know the rest of it. This text is brought in here to show what is meant by good works, and a "necessary preparation for the kingdom of God." Could anything be clearer?

"Your good wishes, my brother, will not supply the need." *Ibid.*

Good words for the poor and needy are not sufficient.

"Works must testify to the sincerity of your sympathy and love. How many times have you carried the above representation out to the letter?" *Ibid.*

Now from the time this testimony was given (1871) [1870 per 2T 686.2], down to the present time, similar testimonies have been given, only more and

more distinct and emphatic; yet we have heeded them but little. Here is the same thought again (Vol. 4, p. 56) ["True Benevolence"]:

"You do not possess a spirit of self-denial that resembles the great Exemplar. You should cultivate benevolence, which will bring you more into harmony with the spirit of Christ in his disinterested benevolence." {4T 56.1}

We cannot *cultivate* benevolence by praying for benevolence, or by talking about benevolence. In order to cultivate benevolence, one must go to work; he must be benevolent; even if you don't enjoy it very well at first, keep practicing it, and by and by you will come to enjoy it better; you will thus cultivate benevolence, and in this way you may by God's help get to be benevolent. Your "bump" of benevolence will grow larger; the soul will become habituated to thoughts and acts of benevolence, so that it will be easy to do works of charity which before were a cross.

"Why," you say, "then a man can make himself good in that way even without the Lord's help." No, you can't make yourself good without the Lord's help. You cannot even do a kind act, unless the Lord puts it into your mind, for all good thoughts and impulses come from God. The Lord is all the time putting good impulses and good thoughts into our hearts, but we do not always obey them or heed them. ["Amen."] The Lord is trying to lead us to do a great deal better than we are doing, but we don't obey. The Lord is drawing us by his Spirit. Jesus said: "And I, if I be lifted up, will draw all men unto me." It is in this way that he is drawing us, and we are doing right when we are following these impulses, and when we resist them we are doing wrong. This is true of all men. Every step which a man takes in obedience to these drawings of the Spirit, is a step toward Christ; and every step that a man takes toward Christ is a good act, isn't it? He may not have been fully converted yet, but he is walking in the right direction. Christ is drawing him; and while he is following that drawing, he is doing right acts; and if he keeps on in that direction, he will become thoroughly converted, and then he will be where the Lord can lead him more perfectly. Every action, every step in the direction of holiness and purity, is good, and we need not wait till our hearts are so full of love for humanity that we cannot restrain ourselves from doing acts of benevolence, but start right out, encouraging what kind impulses we have, and thus cultivate benevolence.

I do not offer these remarks by way of controversy with anybody, but simply as my understanding of God's teaching. It seems to me to be in accordance with the teaching of the Bible and the Testimonies, that a man can become a better man by cultivating the graces of charity, benevolence, and all the other good qualities given to man. Thus good habits may become a means of helping a man to be good. When a man has a desire to do a right action, it is the Spirit of God that inspires the desire, and God also gives the power to do it. Without these divine impulses, we should never do a right action. God begins to work for us before we do for ourselves. He works in the heart of *every* man, for he cares for every man. Christ died for *every* man, and God is working in every man, in many different ways. We do not know all the agencies through which God is working throughout the world. I believe that God is working through many other agencies, as well as through us.

There are thousands who are doing the Lord's work, that we don't know anything about, and don't have anything to do with. I am sure that when we see Christian missionaries in foreign lands laboring for years and years in work that we would hardly touch, we must acknowledge that the Lord is using them. What keeps them at their post of duty, far from home and friends, amid dangers and persecutions? It is the love of God that holds them. When I have read of the work of some missionaries in Africa, in Asia, and in out-of-the-way places of the earth, I have said to myself, "It would be a benediction to meet and to know such a man." I tell you, brethren, we don't know much about real foundation Christianity. We have been neglecting this important branch of the Lord's work, in order to engage in work that we thought was high above ordinary Christian work. We have been giving a special message for the Lord, and we have rather looked down upon people who are a great deal better than we, and whom we ought to look up to, when you come to consider them from God's standpoint, from Christ's standpoint, and by the real standard of moral worth. I think I have shown this by what I have read from the Testimonies, as well as the Scriptures.

The fact that our people may be giving the loud cry and the third angel's message does not make any difference as to our individual characters. We must be tried by our individual works.

We are told,

"You should cultivate benevolence, which will bring you more into harmony with the Spirit of Christ in his disinterested benevolence." *Ibid.*

Now that is a work that we can do for ourselves; we do not need to wait for the Lord to do this work for us, for he is trying to do it now in each of us. We ought not to sit down and wait for God to do something that we ourselves can do. You say, "We cannot do anything of ourselves," but we can; because God has given us a will by means of which we can choose to obey the promptings of the Spirit of Christ. If we could not do *anything* for ourselves, we could not respond to the impulses which Christ gives us, by which he is drawing us to himself. God has given us a free will, and if we control our wills, we may work out the things which God puts into our hearts to do.

Sometimes a man becomes addicted to a bad habit, such as the liquor habit, and loses his willpower, so that he cannot overcome the habit. In such cases God must take away the appetite for liquor before the inebriate can recover himself; but he can make an effort; he can ask God for help, and God will do for him what he cannot do for himself. ["Amen."]

But doing this will not save a man. No matter what a man does in the way of works, it cannot save him. But in doing good he is brought into harmony with Christ; for Christ is drawing him. His work may fall short of the mark, but it tends toward the mark, and not away from it.

"You need more human sympathy.... We find it in men and women whose hearts are not in unison with Christ, and it is a sad sight indeed when his professed followers lack this great essential of Christianity." *Ibid.*

If a man acts in harmony with Christ, it will bring him where Christ can save him. And if there is a performance of these acts of kindness and charity on the part of a man who is not in unison with Christ, it is because Christ is drawing that man toward himself; he is drawing him up higher and higher, step by step, and by and by, if he will wholly yield his will to Christ, he will save him. So the doing of these acts of benevolence is one of the means of bringing men nearer to God. Again:

"When human sympathy is blended with love and benevolence, and sanctified by the spirit of Jesus, it is an element which can be productive of great good. Those who cultivate benevolence are not only doing a good work for others, and blessing those who receive the good action, but they are benefiting themselves by

opening their hearts to the benign influence of true benevolence. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow-beings, given or done with an eye to God's glory, will result in blessings to the giver. Those who are thus working, are obeying a law of Heaven, and will receive the approval of God. The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health. {4T 56.2}

"Jesus knew the influence of benevolence upon the heart and life of the benefactor, and he sought to impress upon the minds of his disciples the benefits to be derived from the exercise of this virtue. He says, 'it is more blessed to give than to receive.' He illustrates the spirit of cheerful benevolence, which would be exercised toward friends, neighbor, and strangers [we must not confine this to "the household of faith," you see] by the parable of the man who journeyed from Jerusalem to Jericho, and fell among thieves." {4T 56.3}

I will not stop to read the whole parable, but will simply read the commentary upon it as given in this testimony:

"Notwithstanding the exalted profession of piety made by the priest and the Levite, their hearts were not stirred with pitying tenderness for the sufferer. A Samaritan who made no such lofty pretensions to righteousness, passed that way, and when he saw the stranger's need, he did not regard him with mere idle curiosity..." *Ibid.*

Now, Christ commended that Samaritan. It seems also that the Samaritan was not a Christian; he made no "lofty pretensions to righteousness."

I will not discuss the question as to whether this man was a Christian or not. He had not had a chance to hear the preaching of Christ and to believe the truths that he taught. Perhaps this Samaritan lived up to all the light he had; at any rate, he probably had not come under the influence of the gospel. Is not Christ making a contrast here between those whose hearts are not in unison with Christ, although they are his professed followers, and those who make no profession of religion, and yet who have more of the spirit of charity, kindness, and benevolence than professed Christians? The Samaritan acted as one human being acts toward another human being when following the impulse of benevolence which is common to the human race. He immediately went to him, bound up his wounds, poured in oil and wine, and paid his bill in advance, leaving him in charge of the host. Again:

"Here Jesus wished to teach his disciples the moral obligations which are binding upon man to his fellow-man. Whoever neglects to carry out the principles illustrated by this lesson is not a commandment-keeper, but, like the Levite, he breaks the law of God which he pretends to revere. There are some who, like the Samaritan, make no pretensions to exalted piety, yet who have a high sense of their obligation to their fellow-men, and have far more charity and kindness than some who profess great love to God, but fail in good works toward his creatures." {4T 57.1}

These are very pointed remarks. We claim to be commandment keepers, because we "turn away our foot from the Sabbath," but "whoever neglects to carry out the principles illustrated by this lesson, is not a commandment keeper."

This is very strait talk indeed. And there is more in the Testimonies on the subject of benevolence and charity, than there is upon any other one question. If you take the subject of Christian benevolence and the subject of health reform and put these two together, you will find there is more said upon these subjects than on any other half dozen subjects, and yet there is less said about them by our ministers, I fear, than on any other subjects in the whole of these volumes. Now can't we let our hearts and minds expand a little?

There seems to be a feeling among us that "we are the people," and the rest of the world is not of much account. I am glad our ideas are broadening. We have had a splendid chance to do a wonderful work. During the past thirty years we might have spread ourselves out all over the world. But the Lord has given us the warning that, if we are not faithful to all the light we have received, and fail to do his work, some other people will be brought up to do it. We may have some part in it, but I fear that the part this people will act in the great work before us will be but a small part compared with what it might have been. I believe we have lost a great opportunity, because we have not heeded the light.

Thirty years ago, the Lord gave us a symmetrical system of truth so that we might keep ourselves in health, and be thoroughly furnished unto all good works. If we really believe the Lord is going to use us in doing the great work that he has to do in this world, we ought to be hurrying very fast to catch up, for we are fearfully behind. Certainly the Lord is not going to do this work through us, while we go on ignoring the instruction that he has been giving us during so many years. We must not imagine that we

are going to sound the loud cry while we are ignoring these important truths. The Lord has been giving us these truths that we may make preparation for what is before us. Instead of that, we have been going back into Egypt for years and years.

Now listen again:

“When the advocates of the law of God [that means us] plant their feet firmly upon its principles, showing that they are not merely loyal in name, but loyal at heart, carrying out in their daily lives the spirit of God’s commandments [that is the same as what is said of the good Samaritan], and exercising true benevolence to man [that does not mean to do a little for a man in order that we may present some of our denominational views. We should begin to do good, because we love Christ], then will they have moral power to move the world.” {4T 58.1}

We shall never have the moral power to move the world, we shall never see the loud cry, nor make the third angel’s message go to any great extent—we will never see it go so as to move the world, at least—until we carry out these truths in our daily lives.

“It is impossible for those who profess allegiance to the law of God, to correctly represent the principles of that sacred Decalogue while slighting its holy injunctions to love their neighbor as themselves.” *Ibid.*

It means a good deal to love our neighbor as ourselves. Again:

“The most eloquent sermon that can be preached upon the ten commandments is to *do them*.” {4T 58.2}

The words “do them” in this testimony are printed in italics; and what it means “to do them” is plainly taught in the parable of the good Samaritan.

“The singular absence of principle that characterizes the lives of many professed Christians, is alarming. Their disregard of God’s law disheartens those who recognize its sacred claims, and tends to turn those from the truth who would otherwise accept it.” *Ibid.*

That is, the fact that we do not do this work turns people away from the truth. How can we expect to see the “loud cry” drawing people to the truth, when our actions are such as to drive them away from the truth?

“Let the world see that we are not selfishly narrowed up to our own exclusive interests and religious joys, but that we are liberal, and desire them to share our blessings and privileges, through the sanctification of the truth. Let them see that the religion which we profess does not close up nor freeze over the avenues to the soul, making us unsympathizing and exacting. Let all who profess to have found Christ, minister as he did to the benefit of man, cherishing a spirit of wise benevolence. [Now that is pretty large.] We shall then see many

souls following the light that shines from our precept and example.” {4T 59.1}

Now the loud cry will not go until we do this. It is as plain as anything can be that the great development of this work is not going to take place until our light shines—until we let our light shine by our good works.

Again:

“The spirit of truth makes better men and women of those who receive it in their hearts.” {4T 59.2}

If we have the Spirit of truth in our hearts, it will make us better men and women—not better in profession, but better in deeds; it is in the “doing of his commandments” that there is “great reward.”

“Those who give practical demonstrations of their benevolence by their sympathy and compassionate acts toward the poor, the suffering, and the unfortunate, not only relieve the sufferers, but contribute largely to their own happiness, and are in the way of securing health of soul and body.” {4T 59.3}

Now, just think of that. Those who are abundant in benefiting others, will realize that wondrous blessing in their hearts and lives—health of soul and health of body too. This is certainly as great encouragement as we could ask for.

I read again from Vol. 4, pp. 510, [“The Lord’s Poor” 1880] 620, and 627 [“Love of the World” 1881]:

“Brethren in smaller churches, if God has left a work for you to do in caring for his poor, in comforting the desponding, in visiting the sick, in dispensing to the needy, do not be so liberal as to want the Battle Creek church to have all the blessings of this work.” {4T 510.1}

“A neglect of the suffering poor is a neglect of Christ, for he tells us that the poor are his representatives on earth. Pity and benevolence shown to them are accepted of Christ as if shown to himself.” {4T 620.1}

“Brethren, for Christ’s sake fill up your lives with good works, even though the world do not appreciate your efforts, and give you no credit.” {4T 627.2}

We should not do it simply to be seen of men, but we should just *fill up our lives* with good works, even though the world does not give us any credit at all. Even if we don’t advance our denominational interests, we should do so just the same.

“Christ left his glory, his honor, his high command, and for our sakes became poor, that we through his poverty might be made rich. Now the question comes home, What will we individually do for Jesus, who gave his life for a ruined world?” *Ibid.*

This testimony was given in 1881—twelve years ago. How little we have heeded it!

To-morrow I will present to you some of the openings for missionary work at home and abroad.

Openings for Medical Missionary Work at Home and Abroad

February 14, 1893

I HAVE spent some hours in presenting, as well as I could, proofs from the Bible and from the Testimonies, showing very clearly the duty of good works; that the simple exercise of faith is not enough, and that we must use the faculties that God has given us in good works; that this is just as much our duty as is the exercise of faith. If an appreciation of the importance of doing good works can be gotten into the hearts of Seventh-day Adventists, there will then be no difficulty about medical missionary work, for every Christian will want to be a medical missionary, to engage in missionary work in the true sense of the term.

Now, what is medical missionary work? I should define medical missionary work to be anything that is done in the spirit of Christ for the relief of the physical sufferings and wants of our fellow-men. We have received many testimonies upon the subject of medical missionary work at various times during the last thirty years, and it seems as though every individual should have the medical missionary spirit in his heart by this time, and would be ready to engage in this work without being especially exhorted to it. There certainly is no more noble work than this. Christianity is a working religion; I think there can be no doubt about that. We are exhorted to be workers together with Christ.

The man who has the genuine spirit of Christ will not be satisfied with posing as a representative of negative Christianity, but will be ready to follow the Master's footsteps wherever they may lead. Christianity is a religion of ministry and service. Every effort that is honestly put forth by a human being to help another in distress, lifts himself as well as the one assisted. The man who gives his whole attention to himself, spending his whole energies in the effort to make himself a beautiful Christian model, will make much slower progress in developing a truly Christ-like character than the man who, losing sight of himself in his interest for others, gets his heart full of love and sympathy for his unfortunate fellow mortals, and devotes himself

soul and body to active, earnest, self-sacrificing, self-forgetting work for others

I will read you a few paragraphs from a chapter entitled, "Doing for Christ" (Vol. 2, p. 27) [1868]:

"Years ago I was shown that God's people would be tested upon this point of making homes for the homeless." [This was in 1868.] "I have been shown more recently that God would specially test his professed people in reference to this matter." {2T 27.3}

God has been testing us upon these points, and he found that we were so slow that he took away the opportunity; our people were tested here, and they failed. We paid no attention to these Testimonies. Even the present year, the Lord has been exhorting us upon this subject, and we have as yet paid little attention to it. We have been long tested upon this subject, but we failed in our duty to the trust reposed in us, and the Lord sent someone else to furnish a home for our orphans.

Now here, is another test for us—a home is needed for aged and helpless and needy poor persons, widows, and those who are thrust out and persecuted by their friends. A few days ago I had a letter in reference to a woman eighty years old, a Sabbathkeeper, whose husband had turned her out of doors, and she is now in the poorhouse. She is a member of a Seventh-day Adventist church, in good standing. One of the brethren of the church where she lives wrote me that they did not feel as if they were able to take her and take care of her, as they were poor. There are a good many such. What are we going to do? It seems as though it was time that we began to awaken to the importance of doing something for these sad cases.

"From what has been shown me, Sabbathkeepers are growing more selfish as they increase in riches." {2T 24.1}

That was said twenty five years ago; and if it was true then, it is certainly more true now.

"They do not see the wants of the needy, nor feel their sufferings and sorrows. They do not realize that in neglecting the poor and the suffering, they neglect Christ; and that in relieving the wants and sufferings of the poor as far as possible, they minister to Jesus." *Ibid.*

Now here is something which I presume will be a surprise to most of you, if you have never read it:

“To become a toiler, to continue patiently in well-doing which calls for self-denying labor, is a glorious work, which heaven smiles upon.” {2T 24.4}

This labor is not work which one enjoys, but “self-denying labor.”

“Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship.” *Ibid.*

Just think of that! Now “zealous worship” means real earnest worship. “And thought-to-be holiest worship.” Why “*thought-to-be* holiest”? Because “faithful *work*” is holier still.

This is the work of the Christian, the most important of all Christian work—works of benevolence and love. Worship is of small account compared with this.

“Prayers, exhortation, and talk are cheap fruits...” *Ibid.*

I don't know how many times I have found that expression in the Testimonies. Talk is “cheap;” prayers and exhortations are “cheap.” It does not cost much to give a stirring exhortation, when a man has the gift of exhortation. One may even enjoy doing it. Perhaps one thinks if he prays with his neighbor, that he has done his full duty to that neighbor; but here we read that “prayers, exhortations, and talk are cheap fruits.” This does not discount prayers, exhortations, etc; they are all right, but they are “*cheap* fruits” in comparison with faithful, self-denying work. And these cheap fruits are frequently “*tied on the tree,*” as it were. One can make a very pious prayer, a very stirring exhortation, and can talk in a most earnest manner, and yet have very little sincerity; all this may be very “cheap fruit.”

I read on:

“But fruits that are manifested in good works [please note what kind of good works], in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.” *Ibid.*

And next is a quotation from James: “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

Here is something very encouraging:

“When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near.” {2T 25.1}

Now that does not consist of simply making an eloquent prayer or a pious exhortation, but it is when you are doing something which shows a real and practical sympathy, that “angels are coming very near, and an answering strain is responded to in heaven.”

“Every act of justice, mercy, and benevolence makes melody in heaven.” *Ibid.*

We cannot do that simply by talking and praying in meeting, nor by distributing tracts and holding Bible readings.

“The Father from his throne beholds those who do these acts mercy, and numbers them with his most precious treasures.” *Ibid.*

This chapter is full of just this kind of teaching.

“Fatherless and motherless children are thrown into the arms of the church, and Christ says to his followers, Take these destitute children, bring them up for me, and ye shall receive your wages.” {2T 33.1}

“This is the special work now before us.” {2T 34.1}

That is the point that I wanted to bring forward.

“All our praying and abstinence from food will avail us nothing, unless we resolutely take hold of this work.” *Ibid.*

The Lord said that twenty-five years ago, but we have not paid much attention to it. We are told:

“Please read Isaiah 58.” {2T 33.1}

And afterward:

“This is the special work ... before us.” “Sacred obligations are resting upon us. Our duty is plainly stated. The Lord has spoken to us by his prophet.” [We need have no doubt as to whether this means us.] {2T 34.1}

“The fast which God can accept is described. It is to deal thy bread to the hungry, and to bring the poor which are cast out, to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up, and entreat of you a home for themselves. You are to search for them, and bring them to your house.” {2T 34.2}

Now, does not that mean medical missionary work? Does not that mean going out into the world and hunting up the poor, the needy, the sick, and the afflicted? I think it means that, very clearly. We are to “draw out our soul after them.” We are not to wait here for the Lord to compel us to begin the work, but we are to begin. We are to cultivate benevolence by practice.

“You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed and relieve them.” *Ibid.*

You see it is love and faith; the two go together. That was the message to the Laodiceans, and that message applies to us.

Here is another exhortation:

“Read Isaiah 58, ye who claim to be children of the light.” {2T 35.2}

Notice that we are here exhorted two or three times to read this chapter. But you say, “This was said to us twenty-five years ago.” But, if we have not done this work since that exhortation was given, it means us now, and that work which we have not done still remains for us to do. When the Lord gives us instructions as to our duty, he does not take them back unless we have obeyed them.

Here is a most important statement:

“The reason why God’s people are not more spiritual [now we will find out what the trouble is]... is because they are narrowed up with selfishness.” *Ibid.*

This is why they have not more faith.

“I have been shown” [This is not given as an opinion, but as what the Lord has said] “it is because they are narrowed up with selfishness. The prophet [Isaiah] is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness.” *Ibid.*

We make the pretension that we are keeping the commandments, and the rest of the world are not, because they don’t keep the Sabbath. But we are told that we are not keeping the commandments unless we are doing the very things specified in this chapter.

“It is not the abundance of your meetings that God accepts.” *Ibid.*

Let us hear that again:

“It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the right doing.” *Ibid.*

This quotation you will find on p. 36, Vol. 2.

“It is to be less self-caring, and more benevolent.” *Ibid.*

It is benevolence that we must engage in. Our souls must expand. We have been too narrow and selfish; that is the reason we have no more spiritual life and activity.

“Then God will make them like a watered garden, whose waters fail not.” *Ibid.*

Believers must have “love and faith combined; and love takes the precedence of faith.” {2T 36.2}

Now that will be surprising to some of you. No matter how much faith we have, if we do not have love, it amounts to nothing, since “love takes precedence of faith.”

Here is this message (the message to the Laodiceans, which we are told means us), which has been coming to us for twenty-five years, and it comes to us now. Hear this very solemn warning:

“My dear brethren, will you allow Satan to accomplish his purpose? Will you subunit to lose the game in which you desire to win everlasting life?... Love and

faith must be won back. Will you engage in this conflict anew, and win back the precious gifts of which you are nearly destitute?” {2T 37.1}

This testimony was given nearly twenty-five years ago, and if we were “nearly destitute” of the spirit of self-denial then, how is it now? We are told that we are growing more and more selfish as we increase in riches. I am sure many of you can testify that there is not so much readiness to sacrifice for the cause of humanity among Seventh-day Adventists to-day as there was twenty-five years ago.

“You will have to make efforts more earnest, more persevering and untiring than you have ever yet made. It is not merely to pray or fast.” *Ibid.*

That does not amount to much; that can be done with little effort.

Our duty for this time, then, is laid out before us—we are to feed the hungry, clothe the naked, and hunt up those who are cast out.

“Many may feel grieved because I have spoken so plainly, but this I shall continue to do if God lays the burden upon me.” *Ibid.*

Such testimonies have been coming from that time until now. So it is evident that we have not yet done our duty in this line.

There are many ways in which we can take up this duty. There are hundreds of homes to be found for orphan children. Here is something that the whole people should do. It is not expected that all these children can be gathered into one home; many homes must be opened.

We have now something like 40,000 Seventh-day Adventists, perhaps more than that number. This represents perhaps 10,000 families. Now suppose that out of these 10,000 families, 2500 families would open their doors to the needy, and that each family would take a child. See what good could be accomplished. Twenty-five hundred orphans supplied with homes! This is as much missionary work as going to Africa, and it is a kind of missionary work that almost all can engage in.

Here is another kind of work in which we may engage. I find that we have in the United States, some thirty cities with more than a hundred thousand population. Of these thirty cities, fifteen contain 8,000,000 population; the other fifteen contain 2,000,000. Then we have 350 cities containing over 10,000 population, and we have more than a thousand cities that contain from 2000 to 10,000 population. So we have some 1500 cities in the United

States in which organized missionary work might be carried on. And there is abundance of work to be done in every one of these cities.

A few months ago we organized, at the Sanitarium, a Christian Help Band, consisting of nine workers—a leader, a Bible worker, a missionary nurse, three missionary mothers, and three burden-bearers. This plan gives opportunity for all kinds of talent. The leader looks up the work, presides at the weekly meetings, and makes reports. The Bible-worker gives Bible readings where they will be appreciated. The missionary nurse does work where the sick are found. The missionary mothers see that household help and clothing are provided. The burden bearers (young men are well suited for this) split wood, do chores, etc.

You would be astonished to see how this work has developed. This little band within a short time found more work than they could possibly do. We now have five bands, and they are all just as busy as they can be, even in this well-to-do, prosperous town. Even our little call-boys have become interested in the work, and have organized themselves into a band of Christian Helpers, and they have been busy as the rest. This work is all done in "off-hours." Instead of going off coasting or skating, these call-boys spend their time in running errands for the poor, sick, and needy. The work is wholly voluntary. The bands have become intensely interested in the work.

Each band has its own territory to look after, and each one goes day after day to call on the families that he has taken under his charge, and he helps them as he can, makes suggestions, and watches to see what improvements are made from day to day. By this means the missionary may educate them up into a higher and a better life—physical improvement first, then mental and moral improvement come along very naturally. Some similar bands have been organized at the College and in the church.

Some of the workers have gathered in thirty or forty children of poor families and organized little schools around town. It would be very easy to organize half a dozen schools of such children here.

Our medical students at Ann Arbor have organized a band, and report most interesting work done. The work is going on in a marvelous way. I have asked some of the leaders of these bands to come down here and tell you briefly of their experience in this work.

Mr. A.W. Simmons: I feel very glad to-day for the opportunity of telling you something of our work, which started by the forming of the Christian Helpers' Band. The Lord had been moving upon our hearts to go out into the city to see if we could not help some of those who could not help themselves. And when Dr. Kellogg called us together in November last, and laid before us his plan, we recognized it as the very thing the Lord wanted us to do. At first we did not know how to work, as the work was all new to us; but we thought we would start out and learn how. So we divided the city up into districts, and we each took a district. We then went out, inquiring where we could find a sick or suffering needy individual, and we soon had work enough to keep us going all the time. We found sick and suffering poor on every side. As our time was limited, we could not stay with them, but we could tell those who were well how to take care of the sick, and could supply the needy with food and clothing. In about three weeks we had forty families to look after, and our work soon increased so that we found we must have more bands.

We found people who were so low down (as the Doctor has told you) that others did not care to help lift them up, and we thought we ought to get down where they were to help them, as that was our Saviour's work, and he did more of that kind of work than he did of preaching. We found that in our work we could win the hearts of the people, preach the gospel to them, tell them of Jesus, and help lift them up. In some instances, we found people in a terrible condition.

In one instance, we found a little boy who had the dropsy and an abscess. His family appeared to be well-to-do on the outside, but they were very poor. They made no complaint, and no one knew it. This little boy was so swollen that you could hardly tell whether he was a human being or not. He was lying on a bed which was too short. We procured a longer one, and in changing him to it we found papers under the sheet, and the mattress rotting. The boy's condition was terrible, because the people there didn't know what to do for him. We changed the mattress, putting in a new one, cleaned up the boy, and made him feel better; then we showed his parents how to care for him, for which they were very thankful. The Lord helped us while we were helping others; and I can tell you, if we will get the

love of Christ in us, we will not need to be urged to do good works, because they will be done spontaneously. ["Amen."] The one thing we need to-day, is the love of Jesus Christ.

In another instance there was a poor family of eight besides the parents. We could hardly tell the little children from Negroes, they were so dirty. They had no boots, shoes, or stockings, and hardly any clothing. The mother had a little child in her arms hardly covered. They had no bedding, and only two rooms, and they were in a terrible state. We set about getting clothing and bedding for them, and doing what else we could for them. Among other things we showed them how to keep clean. They had no soap, so we got some, and helped them clean the house up.

I have another case, that I attend to every day—that of a man suffering from an abscess in his side, which I go and dress every day. The great burden on my mind has been, how to reach the souls in that family. I earnestly sought the Lord that he would guide me, as they did not care anything about religion. One day the sick man said he wished I could stay with him all the time, that he had no friends to stay with him and care for him as I did. I told him that he had; that he had a better Friend than I to stay with him. He asked me who he was; I told him it was the Saviour. I then had an opportunity of speaking to him upon religious subjects, and he became interested, and this interest increased.

One day he told me he had nothing to read, and I brought him *Steps to Christ*. He read some in it afterward, and said it helped him. He had told me that some church people came there to pray with him, but he didn't care to have any one pray with him. So I thought I must work carefully, and laid the matter before the Lord, asking him to show me how to work. Day after day this man became more interested, and I read the Scriptures to him. As he read *Steps to Christ*, he took the Bible and commenced to read that, and he said that it had never been so interesting to him as it was then. One day I had a burden that I ought to pray with him. I asked him about it, and he said, "Yes, I would like you to pray with me." So I had an opportunity of praying with him, as well as helping him search the Scriptures. Then the burden came, How could I help the wife? As she was not interested in these things. So I asked her to read the Bible to him, while I read the

Bible to him, and she did so. I then prayed with them, and they both became interested, and their interest has continued.

I found that they had children, and I wanted the mother to see what a responsibility she had, which she did not realize, in the training of those children. She told me that she had not realized her responsibilities, and as I tried to point out to her how she could train her children, she was very glad for the suggestions made. The house was in a bad condition, and I told her of the necessity of cleaning out the dirt and the germs, and helped her what I could in cleaning up.

I believe the Lord is blessing this work, and that this is the Saviour's work which we are doing. I will read a little from *Gospel Workers*:

"The widow, the orphan,... and the dying will always need help.... Hold up Jesus, the hope and the consolation of all men." {CH 34.2}

The Lord Jesus has given us this work to do, and when we let him have possession of our souls, it will be no trouble for us to do good works. ["Amen."]

*Mrs. S.M. Baker**: The members of Christian Help Band No. 6 have given relief to nine different families in the city, representing twenty-three persons in all. To some of these families our relief has been but very little—sending baskets of food, or giving a little treatment in case of temporary need; perhaps sometimes only a visit of sympathy, where that was all that was needed. At other visits, we have taken reading matter, which has been gratefully received. In other cases, we have given more help. I will speak of two cases in particular. Some three months ago, I discovered one family where the father and mother were both sick, the father suffering from a chronic trouble, and the mother had given out from a temporary illness. Their only means of support was the work of a boy fourteen years old, the oldest one of

* Mrs. Baker gave a talk at the 1895 GC Session: Work of the Medical Missionary and Benevolent Association—No. 2

"Two years ago a company of about fifty nurses began Christian Help work in this city. We found as we went from house to house that the needs which presented themselves, were, the sick to be cared for, the poor needing food and clothing, and as we cared for the sick and furnished food and clothing, we enjoyed a blessing that we had never realized before." {February 6, 1895, GCB 20.4}

the family. We brought the mother to the Sanitarium once every day for a number of weeks to give her treatment. Within a few weeks she was able to return to her work (for she had been supporting the family). She is now feeling a great deal better, and they are all encouraged, because they feel that some one is interested in them.

The other case was that of a man whom I found three weeks ago, sitting in a chair in his room. He had been sitting in a chair day and night for weeks. Two years ago, he had had his foot frozen, and since then had been crippled, although he had been able to work till last September; then he was obliged to give up work entirely, and had been suffering intense pain. His every feature showed that he was suffering all the time. We had one of our nurses go to see him, and a treatment was prescribed. In a little while the swelling, which was as much as the skin would hold, was reduced, and the foot was much better. Since then we have had him brought to the Hospital, where he has had a surgical operation—an amputation of the diseased portion of the foot. I saw him this morning, and he said he was feeling much better, was not suffering much pain, and hoped that his foot would be well in a little while.

In all cases of this class they are always glad to have us come and see them. The poverty, sickness, or home cares of many mothers with families of small children have separated them from the outside world, and some of them lose their interest in life, but when we go to them, and show an interest in their welfare, then they become encouraged, even in the midst of their physical needs, and they are also encouraged to rouse up and help themselves. More than that, this work opens the way for us to carry to them the story of the Saviour.

Mrs. M.S. Foy: I can assure you that this is a work in which we are very much in earnest, and one which we love very dearly, as well as our work in the Sanitarium by which we are fitting ourselves for what we can do in this direction. I hope that none of our brethren and sisters will think we have come here to boast of our work, for we should not be here to speak to you in regard to what we have done, if we had our choice.

The first case that I was called to, was that of a woman who was very ill with typhoid fever. The physicians had given her up. She lived over one of the stores on ----- street. When I called there, there

were ten in a little room about 10 x 12. Three or four men were smoking, and the daughters were greatly alarmed; they feared their mother would not live through the night. A physician was called in, and as we make it a rule not to do anything contrary to the wishes of the physician, we told him what we were doing, and asked him if he would be willing that we should give the patient some treatment. He said he would be very glad to have us do so, that he thought she would not live, but that anything that we could do to make her more comfortable would be acceptable. We sent her a nurse, who attended her about five nights, and during this time the nurse showed the daughters how to treat and care for their mother so as to tide her over the fever. We visited her at the end of that time, and found her doing well, and very grateful for the help given her just at the time of need, and her daughters have always welcomed me very warmly.

My work has been largely among mothers with large families of children. I have had several cases where the mothers were taking in washing, some of them spending the whole week washing and ironing for others, with five or six children in the family. Of course that gave them little or no time to work for their families. They could barely buy their coal and wood and pay their house-rent, having scarcely anything left to buy clothing for the children. We have furnished clothing for several families in our district. Some families we have furnished with warm clothing for the children so they could go to school. We then ask the mothers if they send their children to Sunday school, and they usually say, "No," because the children had not been clothed so they could go. Then we ask them if they would like to send them to Sabbath School, and they say, "Yes;" would be glad to have them go. There are several families in our district who have begun coming to our Sabbath School. When I go down past those places, the children will put their heads out of the windows, and call out "There is Mrs. Foy." Some of them wish to have me for their Sabbath School teacher, showing that they are interested in us. They tell me the stories that have been told them in the Sabbath School, and I assure you the work of the Sabbath School teachers is also appreciated by the mothers.

Some of the mothers do not keep their houses in good order. We suggest to them the harm in letting things go untidy, and better ways of doing their

house-work. We suggest to them the proper way of feeding their children, giving them the proper kind of food; and also how they can be healthfully dressed. We find a great deal to do. And I can assure you of one thing, as the Doctor has told you, we have had all that we could do, and we see a great deal more that we could do, if we had an opportunity to do it. We are not, however, the only ones who are doing good work. There are several other bands engaged in work in this city, and yet there is plenty to be done.

This kind of missionary work might be very interesting to many of our sisters who think if they could only do something in the cause they would like to do it. I don't think there is any week in which one could not find a few hours' time for going out and doing some of this kind of work in Battle Creek. This is the work that our Saviour did on the earth, and it seems to me we can find the greatest comfort of our lives in following his example in doing good by helping the sick and afflicted poor among us. I can assure you that my heart is in this work.

Mr. G.B. Replogle: I am sure that the fact has been very well illustrated by experience that we can go into these poor families and do something for them to lift them up to a higher level. During my past two years' experience in nursing at the Sanitarium, I have had no work the results of which I was so well satisfied with, as with this volunteer work that we are doing here in this city. I am leader of a band of nine, and during the past few months we have been visiting about twenty-six families. The nature of the work that we have done, you have already heard. As to the results of this work and what people think of it, I wish to speak a word.

We have helped many by teaching them what would be good for their health; we have shown them how to reform in their habits of eating, and in other ways, and have aided them in their sickness. Good impressions are made wherever we go. I am sure, if you could see the gratitude in the faces of those we have visited, you would feel that we are fully repaid for the work that we have done for them.

There is one case that I wish to tell you of. There was a destitute family where the husband had been in prison. I heard of this family through a lady who is interested in our work, and I visited the family, and found that the last food they had was cooking

on the stove. I told the matron of the Sanitarium about it, and was supplied with food for them. I took it down to them, and they were very grateful. I visited them every day, and took them food until the husband got home and went to work again so that they could support themselves. I found that they needed clothing as well as food, and we procured clothing for them. I would like to tell you how we got this clothing: We have a band of call-boys who volunteer to go out and visit those families of the city that are in good circumstances, and request clothing of them for the destitute. They go out one day and engage the clothing, and the next day call for it and bring it in.

Well, I have been visiting this family for the past three months, and although I don't see very much improvement so far as morals are concerned, yet they are provided for, and I have had the blessing of the Lord—and I should say also, in behalf of those who will not be able to speak here to-day, and who are doing this work with me, that they have all had the blessing of the Lord ["Amen"], and they have been helped spiritually in the work.

Another family that I wish to mention, is a very poor family of whom I heard through the poormaster. It was said to be the worst house in town, and I thought I should like to see it; so the next day I went down there. I was met at the door by a young man, who showed me into the kitchen. That is where they all lived, and it was in such disorder that I completely lost myself. For about ten minutes, I was hardly able to tell where I was or who I was or how I was going to begin my work. But the thought occurred to me that there was another poor family close by (the family which Brother S. spoke of), and I began by inquiring about them, and the room became quiet at once. They knew that the man had been very sick, and they expected to hear that he was dead, as they told me. By asking questions, I found out all I wanted to know about them, and this family is now being visited regularly.

I feel that this work is a blessing to us; that although we don't work at it as much as we would be glad to, it is fitting us for a larger field, and smoothing out the rough places in our characters, and I believe that work of this sort will aid us in forming the character that will meet the divine approbation at last.

Opportunities for Medical Missionary Work

February 15, 1893

IN a testimony which I read to you a few days ago it was stated that we ought to have missionaries in every one of our large cities. We are told that we ought to have, not one or two, not a dozen or twenty, but scores of missionaries; and that there ought to be a hundred persons preparing themselves as missionary nurses where there is only one at the present time. Now try to take that in and see what it means:

“There ought to be a hundred where there is one preparing themselves for missionary nurses,” and “there ought to be scores of missionaries in every large city.” [similar: {GCDB, January 30, 1893 par. 12}; see also {MM 300.5}]

We have a hundred cities in the United States with a population of more than 25,000; now put just one score of missionaries into each of these one hundred cities; that would make 2000 missionaries. But the Lord says we ought to have more than that. The fact is, every Seventh-day Adventist ought to be a medical missionary. Now the Lord began giving us valuable instruction about health and treating the sick more than thirty years ago, which was not simply for you and me, but for all the world. If every Seventh-day Adventist knew simply what is taught in these writings on the subject of health and the rational care of the sick, he would be able to do good work as a medical missionary. Of course he would need good common sense, and a degree of tact and skill, as all public workers do. Years of preparation for the work are necessary to become thoroughly skilled, so that one can take a very responsible place—two, three, or even five years. We have for years been anxiously seeking out the right kind of persons, such as could be trained to be teachers of others, so that they might go out and train many small companies in different parts of the world.

The way has been opened for starting this work in large cities and in a most remarkable manner. It seems that the Lord is going to have the work done, and will not wait for us, we have been so slow. I have felt anxious for a long time that there should

be something done in this line, but did not see how the work could be begun. I did not dare ask for an appropriation for work of this kind. Last year I received a letter from a wealthy banker in Chicago who had become acquainted with our work here at the Sanitarium through his daughter's visit here as a patient. The daughter, an only child, afterward died in Chicago from a surgical operation. On her dying bed, she requested her father to promise to support a Sanitarium nurse to do medical missionary work among the poor of Chicago. Her father wrote to me saying, “we must have one of your nurses.” We had none to spare at that time, but he kept writing, telling me of the circumstance I have related; finally his wife wrote me to the same effect. The gentleman promised to support a nurse as long as he lived, and to provide for the support of a nurse after his death. Then I said, “This certainly means that the Lord is opening the way for us.” So I selected one of our best nurses (Sister Emily Schranz), went down to Chicago, and got her started there.

I said to the gentleman, “We do not wish to interfere with any good work that any one else is doing; we want to do something that no one else is doing.” So a place was selected for the nurse in one of the worst parts of Chicago, in the vicinity of the “stock-yards.” She went to work there. When she had gained some experience, she was sent down into the more central and a still worse part of the city; and now for several months she has been working in the very heart of the wickedness of Chicago, where no other nurse has ever dared to go before, where there is no provision for the sick poor, no hospital, no dispensary. There are dispensaries in other parts of Chicago, but in this part of the city no one has ever had the courage to start a dispensary. There are now two nurses there at work. The second nurse who goes down to help Sister Schranz, is a volunteer-nurse. Her expenses down and back are paid by our nurses at the Sanitarium. This is a part of the same volunteer missionary work that you heard

about yesterday. The volunteer nurse gives a month's time to the work. It is the hardest kind of physical labor, disagreeable enough and dangerous too, but she does not ask for any pay. The nurses do not take any pay, because they want the work to be their own work for the Lord.

To show you what sort of a place these nurses are at work in, I may state that three or four weeks ago, we undertook to find rooms where the nurses could live nearer their work. A thorough search was made, but there could not be found a single respectable house in the whole district. The streets there are thronged with the most wicked characters. Go into one of the houses, and you find a regular pandemonium—such a jargon of rough voices, and harsh sounds, and sad sights as you never met before. Sister Schranz once told me, "The first thing I hear when I go into some houses is the noise of a great fight upstairs. In one of these places, where there is a poor sick woman up two flights of stairs, in order to get up to her, I have to go through a whole crowd of drunken men. Before I get there, I just have to stop and pray for the Lord to open the way for me, and he does open the way. I go in, and those fighting, swearing, drunken men just stand aside and let me pass between them and then go on with their fighting. When I get up in the morning, I get down on my knees and pray, 'Now, Lord, make this a good day for me and give me great opportunities for doing good'; and as I go about my work, the difficulties and dangers disappear."

I go down to Chicago sometimes to spend a day with the nurses, to see how the work progresses, and it is interesting to see how it is appreciated by the people. In some places in that part of the city it is not safe for a man to go alone, so I go behind the nurse. The nurse generally goes behind the doctor, but in this case the doctor goes behind the nurse. I find the way all open before the nurse as she passes along, right into the worst kind of places, where you and I would not dare go without a policeman.

When the nurses first began their work there, a policeman would often come up and touch them on the shoulder, and say, "You don't want to go down there." But when it was explained to him that they were missionary nurses, and he saw their badges, he allowed them to pass on. The very worst characters treat our nurses with courtesy. Sometimes a poor old drunken fellow reeling out of a sa-

loon, unable to walk straight, seeing the nurse passing, takes off his hat as he tries to steady himself, and says, "Good morning, (hic) Sister Emily." In this way the nurse is received, as she goes into the vilest of tenement houses filled with the vilest of people. Very often in going upstairs the nurse meets a policeman coming down from a search for some one who killed somebody over in another part of the city a few days before. These places are the haunts of the wickedest and most depraved characters in Chicago.

I have seen some of these poor creatures whom the nurses have helped in their wretched condition, just get down on their knees and kiss the nurse's hands—fairly overwhelming her with praises and blessings for what had been done for them. They would speak to me aside and tell me how the nurse had helped them; and that no one had ever before come there to help them; that the doctors cared nothing for them, because they had no money; that nobody but the nurse ever said a kind word to them or did anything to help them because they were poor, miserable, drunken wretches.

Now the Bible tells us that Christ died for *every* man, and Christ lights *every* man that comes into the world. Christ lights human beings by means of light-bearers. Now these nurses go into the dark places of our great cities in safety, where other missionaries could not go, and there they let Christ's light, the light of the gospel, shine into hearts so dark with sin and crime that they have been utterly given up to the devil and forsaken by all but those like them. The nurses all tell us they have no fear, because they know they have the Lord to go with them; for they are not doing the work expecting a reward, but simply from love for poor, wretched, fallen humanity. Perhaps very few of these sin-sunken souls will be converted, but the Bible tells us that God will reward us for work for even such as these. Of course, when works are prompted by selfish motives, they are purely our own works, and have no reward; but if it is the Spirit of Christ that leads us in what we do, then it is Christ working through us; and in that sense it is not our work, but the work of Christ; but because he works through us, the works that are thus wrought through us, are in the Bible called our works. It is Christ's work, because he works in and through us by his Spirit, but it is also our own work, because it is our will that decides whether or not we

shall do the work to which we are prompted by the influence of the Spirit of Christ. So it is both our work and Christ's work.

This work in Chicago must be enlarged, and must be carried into other cities. We have only two nurses there at present, but the testimony says that we should have scores. Where are the volunteers for this noble work? Some one may say: "What good will it do? You cannot expect to make Seventh-day Adventists of such people." Now I am not a technical theologian. I expect I say many things that are not expressed in good theological terms, and perhaps may be considered unorthodox; but I don't know but what some of these wretched people may be saved, even if they are not Seventh-day Adventists. ["Amen."]

Is it not possible? Some of these people are very low down—so far down that they have lost sight of everything good. Now suppose some of them should be induced to try to climb upward toward the light, like a poor plant in a dark dungeon, seeking a ray of light. We are told that such an effort is the result of the drawing of the Spirit of Christ. Then every one who is following those drawings of the Spirit, is following Christ, so far as he yields his will and follows Christ's drawing. When a man yields his will and follows the influence of the Spirit of Christ, he is going in the right direction, and may he not be saved, even if he should die before he becomes a full-fledged Seventh-day Adventist?

Just as likely as not, the Lord will save a great many people whom we would think not worth saving, we are so narrow minded. The Lord understands the extent and measure of human responsibility a great deal better than we do. ["Amen."] So we don't know what the Lord may do even for the saddest of these poor people. He may make a shining star in heaven out of one of the very worst of those wretched mortals. So we should not be so very particular about selecting nice people to work for. If we have the genuine spirit of Christ, we shall be willing and anxious to work for any one who needs help. ["Amen."]

The Lord has opened the way for a large and most beneficent work in Chicago. A good brother from Africa said to me, "I see you need missionary work here in America a great deal more than we do in Africa." I said, "I suspect that is so, because we have a great deal worse heathen in Chicago than

you have in Africa." I would a great deal rather a boy would be a wild African, born and raised in the densest jungle of Africa, like a wild animal, than to grow up such a boy as those you find in the slums and back alleys of Chicago. Wouldn't you? ["Yes, sir."] The worst heathen in the world are those to be found in these great cities. If there are any spots on all the earth that are morally dark, they are to be found in the great centers of civilization, in the great cities of this country and Europe. These are the blackest spots in all the world. "Darkest Africa," that we hear so much about, does not begin to be so dark as Clark street, Chicago, or some of the streets in New York City and New Orleans. What are we going to do about it? It seems to me we ought to be doing something in the way of educating these poor American heathen children for Christ. We are told that the time is coming when medical missionary work will be the only missionary work that can be done. Now isn't it time we were getting ready? Every single Seventh-day Adventist ought to be trained to do something in this work.

We have a plan by which with the Lord's help a great work can be done. It is to start branch sanitariums, one in Chicago, for example, where we can give medical treatment to both rich and poor, with hospital wards, and a dispensary for the poor, where they can not only get medicines, but good hygienic treatment, such as massage, electric treatment, etc., and better than all the rest, get good gospel instruction. First get all the people in; then read a few verses from the Bible; then give them a gospel lesson, then dispense the medicines and the treatment. We must have provision for baths, for there is a great deal of dirt in the large cities, and most of the patients of the poor class need to be washed. First give them a good bath, brighten them up well, and then they can better appreciate gospel truth. They will begin to have more self-respect when relieved of some of the grossness and filth that surround them.

I was thinking, while Elder Jones was talking last evening, of the superficial character of the work sometimes done by city missionaries as I have witnessed it. After some good singing and a short exhortation, the people are invited into a side room and the man in charge of the meeting takes one of them by the hand and says, "Brother, are you saved?" "No." "Do you want to be saved?" "Yes."

"You believe in God?" "Yes." "You believe that Christ died to save sinners?" "Yes." "And that you are a sinner?" "Yes." "Then you believe that he died to save you?" "Yes." "And you would like to have him save you?" "Yes." "Well, that is all there is of it—you are saved."

Now this is simply believing in a creed, instead of believing in Christ. I have seen them get ten or twelve people saved in that way in one night, and they thought they had had a very successful night, although possibly not one of those persons was even started on the road toward being saved. They hadn't believed anything different from what they had before, and they were no different afterward than before. Something more vital is needed to save men. We want a work that reaches the man's heart; and the thing that will introduce such a work and give it force and pungency, is this very medical missionary work of which we are talking. We have been told this again and again. Let a nurse do something for a man which with God's blessing saves his life when he is dying, and a tender cord is touched in that man's heart which could not have been moved by the most powerful kind of preaching, in many cases at least, although of course all do not appreciate what is done for them.

There are a great many things to be done for the people down there in Clark street. There are the children swarming in the street. Some one has very graphically said that the wicked and the vile and the poor in these great cities spawn children as the fishes spawn their young. If you go down there, you will find the streets full of dirty children—poor, wretched little creatures, who look as though they had sprung up by a sort of spontaneous generation. They seem to have no more care from their parents than the fishes have. They are born and turned loose into the great ocean of the world, exposed to every possible evil and a prey to moral monsters of every type.

Here is a chance for a grand Christian work in gathering in these little human fishes. Christ made his disciples fishers of men. Now here are these little fishes, if you please, who have been turned loose in the streets. They should be gathered by the nets of human kindness into day nurseries and kindergartens and orphan asylums, where they may be taught Christian principles. You don't know how much good can be done in this way. If you just

plant the light of the gospel in a child's heart, you do not know how much you have done. That seed may spring up and bear fruit, you know not when or how. The right way is to do as Christ did; he taught us how to sow the seed of truth. We are commanded "to sow beside all waters," to "cast our bread upon the waters," to sow broadcast, let the seed go where it will. Christ has some hungry soul somewhere waiting to be fed, and though we do not know where the bread will go that we have cast upon the waters, some of it will find and feed that hungry soul.

But some ask: "How will this help the cause?" Why, this is a part of our work—it *is* our work; and whether it helps along what we are sometimes pleased to call "our work" or "the cause" or not, is of no consequence, because it is the work that Christ gave us to do, and if we are not doing it, we are not doing our work. But it is with this as with every other part of our work; whatever duty is faithfully done, will help every other good work in which we are engaged.

The so-called missionary work which we have been doing is a kind of work which may be looked upon as prompted by denominational zeal, or even by religious bigotry. But work for the poor, the neglected, and the fallen, is unsectarian and undenominational. It is Christlike and Christian. No one would even suggest that our nurses were working down on Clark street for the purpose of making proselytes, or with the expectation of raising up a church down there among those thieves, robbers, and vile women. You know the charge has been brought against us that our business consists in going around and getting Christian people out of other churches and into ours. No one would make a charge of that sort against us if we were working on Clark street, because the only church on Clark street is the devil's church. It is one of the wastes of society. It might be properly called a moral desert. No one was working there when we began; no one else is working there now in the way we are working. Those who have heretofore gone down there have become discouraged because they could not accomplish anything, and have gone away to more fertile fields.

Col. Clark, a real estate owner, has carried on an evangelical mission there for several years. He devoted his income to this work. He came to the Sanitarium as a patient once, and I talked with him

about his work, and what we would like to do there. He was once a Seventh-day Baptist. He said to me, "If you will only come and join me in this missionary work, I know that the work would be a great deal more effective."

Now there is a chance to do work in this field, which people, no matter whether they are good or bad, will see is unselfish work; that it is not intended for proselyting purposes; but that it is work which is intended to lift up the fallen; that it *does* lift them up. Such work is something that every one can *see*. We cannot let our light shine by sectarian talk and denominational zeal, by distributing tracts and preaching doctrinal sermons; but when we go to work, not as Seventh-day Adventists, but as men and woman, as Christians, and labor for the poor, the needy, the afflicted, and the fallen, beginning with those that are just next to us (and there are plenty of such), and do all we can to help them up, then we will begin to let our light shine. This is the real righteousness that comes from faith. It is faith that leads us to do the work, and faith that helps us to do it; and the righteousness that others can see, the light that *shines*, is just this kind of work.

Light, though silent, is one of the most powerful forces in the universe. It makes no noise, but it illuminates. Sound, even the most powerful noise, as from the explosion of a powder magazine or a volcanic eruption, is soon lost in the distance, and is a slow coach. Sound travels only a thousand feet in a second, while light travels 180,000 miles in the same time. Think of it! Six times around the earth in a second. How much better to shine than to make a noise! Now I am persuaded that the more we think of these ideas, the more we will see in them. The Bible is full of such teaching. The teaching of the Testimonies is right in that line. I cannot see any other way for us, but that we must take hold of this work, and I hope we shall begin soon. ["Amen!"]

Now what is needed in Chicago is needed in every large city. Forty thousand dollars has been donated to start the work in Chicago, and that is not any too much. You may think that is a pretty large sum for Chicago; but when you consider that Chicago contains a population equal to one half that of the whole State of Michigan, you will see that it is not too large.

Chicago is a cosmopolitan city; its population is made up of Danes, Swedes, Norwegians, Germans,

Bohemians, Hungarians, French, Poles, Russians, Jews, Syrians, Arabs, Mexicans, Cubans, Africans, Chinese, Japanese, etc. Almost every country on the globe is represented in Chicago. What a splendid place that is for a missionary school!

It is a part of our plan to train nurses here for a time, then send them down to Chicago to get a practical experience in medical missionary work. There is a field in that great city where all can be trained for work. Those who expect to work in Denmark, among the Danes, can find work in Chicago among the Danish population there. Those who want to work among the Germans, can find them there. Those who want to work among the Jews, can find work in Chicago among Jews, Arabs, and Syrians. We have here now at the Sanitarium Hospital, a Syrian lady with her little girl, whom I found in a wretched tenement house in Chicago a week or two ago. If I had known that I was going to speak this morning, I would have brought in the daughter, so that you could see a specimen of a Syrian girl. The little girl is in the kindergarten, and her mother is in the Hospital, where I shall perform a surgical operation for her in a day or two.

There is much work that may profitably be done for these poor mothers at their homes. A nurse in one of the Christian Helpers bands said to me, "There are half a dozen families in my district in each of which I feel as though I must spend at least half a day, but I cannot spare the time from my duties. One mother does not know how to take care of her children; does not know how to dress them or to teach them proper manners," etc. How should she know? Her mother never taught her, and so she can't teach her children. Perhaps if you should go back to her great-great-grandmother, you might find that she didn't know how to take care of children, and to bring them up properly.

I learned the other day of the case of a poor girl who had conducted herself in a way that had brought shame and disgrace upon herself. I found, upon inquiry, that she had never had a mother's care. Her mother died when she was a little girl, and she had had no one to teach her what was proper for her to do. Now we ought to have a great deal of pity for such persons; we ought not to thrust them down, nor cast them off. Our work is to lift up. ["Amen."] If we find those who are cast out because they have stumbled, we must not cast them

down, but try to stay them up. Why, every one of us is morally crippled and deformed in one way or another. We are all going through life limping in our gait. We stagger first to one side and the other, in our daily lives, but the Lord's grace will help us to go straight, and He will also help us to lift up others who have fallen. When we see a poor man so crippled morally that he staggers badly in his walk, what are we to do? Why, instead of turning him off the walk into the street and telling him he can't walk on the sidewalk because he sometimes runs against others, and because we don't want to be seen in his company, we ought to stand by his side and try to steady him.

It seems to me, my friends, that this is the way a Christian ought to do. ["Amen."] But we sometimes feel so much hatred and envy against sin, that we don't see the difference between sin and the sinner, and we allow our prejudice against sin to stir up our feelings against the sinner, so that we have not the sympathy for him that we ought to have. Now isn't there danger of that, brethren? ["Yes, sir."] There is a great tendency to cast out the one who has not led a life of pure rectitude; but it is our duty to try to lift a man or woman up, even though he or she has gone down to the very lowest depths—down and down in sin and vice until, as you might say, he is covered all over with moral ulcers and uncleanness, and has even become so corrupt physically that it is hardly safe to touch him.

Now if we go down to the depths of vice and immorality to try to raise the fallen, then certainly, when men or women have just begun to go down, ought we not to do our best to lay hold of them and prevent their going lower down, if possible? We ought not to cast people off because they have done wrong, nor because they have done very wrong. We should go to their help because they have fallen. We should rally around them, and try to save them from going lower down. Such cases are vastly more hopeful than those who have lived in sin for years and years and years, until their hearts and consciences are so seared and shriveled with sin that there is scarcely a spark of good in them.

This subject is so large, and reaches out into so many different lines, each of which includes so much, that it is difficult for me to keep to my text. Now, if we start this work in Chicago, with a central institution where we could have a school, taking in

first one class and then another, these classes will go out and each become a center of influence, and the means of teaching others elsewhere. If a man is going to be sent to Africa to do missionary work, what a splendid school this work in Chicago would be for him. Take a young man direct from home on the farm or from school where he has known nothing of degradation, and plant him in Central Africa, and he would not know what to do. He would have to sit he down and study and meditate a while, before would get any sort of idea what to do.

I was talking with a medical missionary the other day, who had been with Bishop Taylor in Africa, and he said, "Many of our missionaries in Africa go back home again; they didn't know anything about missionary work when they came, and had no missionary spirit when they got down there. They found that it was necessary to do all kinds of disagreeable things, such as washing and cleaning an old sloughing sore, or taking some old, filthy garments off from a man and cleaning him up, and putting him into a wholesome condition, sitting up all night sometimes, where the odors were unwholesome and the vermin so thick that it seemed positively dangerous to stay there; and then perhaps to get right down in the dirt and filth and pray for him. Some of the missionaries don't have any taste for doing such work as that, and so many of them come back home again pretty soon."

Now if we should take these missionary students and put them in Chicago at work, it would be a means of trying them. In this way we may find out who has the true missionary spirit, and who has simply a missionary sentiment which he has received from what he has read in books. One who has been tested by such work as we propose to do in Chicago knows what real missionary work is.

One who has the real missionary spirit will not wait till he gets to Africa, or even to Chicago, but he will begin with his next door neighbor. ["Amen."] Probably none of you live in a city where there is a smaller proportion of sickness, poverty, and suffering than there is in Battle Creek, and you have already learned from the reports of our "Christian Helpers," what an amount of this kind of work there is to be done here. The Lord says we must have broader ideas. What we want in Chicago, we want in New York, in Brooklyn, in Albany, in Buffalo, Pittsburgh, Philadelphia, Cincinnati, Cleve-

land, Columbus, Kansas City, Omaha, St. Louis, New Orleans, San Francisco, Atlanta, Nashville, Detroit, and a hundred other large cities, and a thousand smaller cities. Every one of these cities ought to be occupied right away. There are wonderful fields open for this work. No one else is working in these fields in this way. Now is the time for us to step right into the gap, and do a work for humanity that no one else is so well prepared to do. While our enemies are preparing to persecute and imprison us, let us prepare ourselves to do the most noble work on earth. When our enemies come to seize us, let them find us at the side of the sick and suffering, let them find us feeding the hungry and clothing the naked. The honest in heart will then see that we are true Christians and not fanatics, and that we are really persecuted. This is an argument which everybody can understand. There must be preaching, of course, and tract distributing, but our works will preach louder than preaching—louder than we can preach in any other way.

This work is needed not only in our own country but in every large city in every other civilized country, and indeed in every city. Suppose, for example, we should start this work in London, a city of nearly five millions of people. See what a work could be done there! The English people appreciate missionary work. When I have been in England, I have been astonished to see the appreciation which the English people have for this kind of work. There is a great deal more of that kind of work done there than in this country. In London today there is a dozen dispensaries where there is one in any large city in the United States. The lower classes are not neglected there nearly so much as in this country. Among the aristocracy of that country, it is a sort of “fad” to support a charity. Each church has its charity. Every lord or duke must have his pet charity. They are proud of their charities. I do not know how much reward will be given for such charity, but the money does some good at any rate. There have been many thousands of dollars expended in missionary work in England, and we might have had a great missionary reputation, there, while the only reputation we have there to-day, as missionaries, is, that we are intensely denominational. Is not that so, Elder Robinson?

Elder Robinson—“Unfortunately we have not much reputation there of any kind, at present.”

But what reputation you do have there, must be in that line, because you have had no opportunity to do anything else. There are no facilities for such work as we have been talking about. Now, if \$100,000 could be raised for a medical mission in London, what a splendid opportunity there would be found for work. I believe a million dollars could be used to help the Lord’s work there to good advantage.

This work does good in two ways—in helping to raise the fallen, and in helping those who do the work. Such a missionary work in London would shine all over the whole world, because London is the great center of civilization. I doubt if we ever get much of a start in London until we begin to do something that is recognized by everybody as really genuine missionary work. Why, it does seem to me that when we go to work in the real spirit of Christianity, and as we have been taught in the Testimonies, our work will begin to go as we have never seen it go before.

Elder Jones talked to you last night upon some papal doctrines; now it seems to me that the way we have worked in seeking only to propagate a doctrine, is a Catholic method. A Catholic priest does not usually care much about a man unless he can make a Catholic of him. I told you yesterday of a case in which a Catholic had opened his doors to a Seventh-day Adventist boy to give him a home and teach him a trade. I might tell you of another case where a Catholic orphan asylum was opened to take the children of a Seventh-day Adventist. You see the Catholics are ready to take in children, because then they can make good Catholics of them. The best Catholics are those who have been trained as such from childhood, and most of them are such. This is why it is the most difficult thing in the world to convert a Catholic to any other faith. Their doctrine has grown up with them, and has grown into them. When we get the right spirit, a true faith, and the righteousness that comes by faith, a different spirit will go into our work; it will not be a denominational spirit, but it will be the spirit of Christ; and the world will see by our works that we have the true faith.

The question is asked, “Are all who have a missionary spirit proper persons to engage in missionary work?” Most certainly they are.

You heard what was said by some of our workers here yesterday. We have forty-five such workers

in this city to-day; they are going through a process of training, learning how to help those who need help. When these persons have been trained, we expect to send them out among our churches, to organize similar bands, if the brethren wish to be organized, to show them how to work, and to stay with these new bands until they are thoroughly organized and trained. Now, brethren, if you want the whole Seventh-day Adventist denomination trained to be medical missionaries within the next two years, you can have it done. Think of what the influence would be upon your neighbors, if you should begin that kind of work.

You heard Elder Shrock say yesterday that a man who had not been our friend, praised the Sanitarium when he found that his dyspepsia was cured by Sanitarium food and treatment. The day before, his stomach was sour, and so he felt bad and sour, and he felt unkindly toward us; but when his stomach was sweetened up, his mind was sweetened up too, and he felt kindly and grateful. Now while the devil is preparing trouble for us, we can be making friends by doing this work of uplifting the fallen, and aiding the needy and the afflicted. Is not this the very work for us to do at the present time? I believe it is.

We are also starting a Missionary Mothers' Training-school. We have a course of training laid out that will occupy a year. We are all ready to start; we simply want the persons to be trained. Every woman who has the care of a household needs to be a missionary mother. Missionary mothers are needed because so many mothers do not know how to exert a mother's influence over children. So we must have missionary mothers who will teach other mothers what to do. We want missionary mothers who will gather up the children from the street into schools, and reach other mothers through their children. We want missionary mothers who will go among Seventh-day Adventist families and teach Seventh-day Adventist mothers how they can become missionary mothers, to teach mothers how to cook, and how to dress and clothe and care for their children. You can see what a wonderfully large and practical work there is to be done, and this is just as much a part of the third angel's message as is the warning against the beast and his image and the mark of the beast. I hope these ministers and delegates will interest themselves in hunting up the right kind of persons to enter this work.

All Things Are Now Ready

A.T. Jones

Review and Herald, October 5, 1897

AND when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

"Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

"So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

"And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." [Luke 14:15-23]

Please let us study this scripture closely: we believe there is very important truth in it for all people just now, and for Seventh-day Adventists above all other people.

When the servant was sent out first, it was "at supper time." Supper time is in the last part of the day—even the very last hour. This was especially true of the days as then and there they were measured; for the day then and among that people ended at sunset. This makes it perfectly plain that when the servant was first sent to call the people to come, it was in the very last part of the day. And this makes it also plain that this parable has its application in the last part of the gospel day.

And though it was thus in the closing part of the day when the servant was first sent, yet he was obliged to go twice more before his work was done, and the supper fully furnished with guests. Then as it was at supper time, at the end of the day, when the first call was made, and yet two more calls had

to be given, how much more must it be at the end of the day when the last call is made! As the first was thus at the end of the day, the last must be at the very end of the end, the very last minutes of the last hour of the day. The first call, being to supper and at supper time, was in the time of the last call of the day; but as the servant was obliged to go out twice more and make the call, it is perfectly plain that whenever the third call is made, it will be the last call of the last call to the great supper.

No one who is at all acquainted with the book of Revelation can fail to see the parallel, in point of time, between the three calls in this parable in Luke 14, and the three messages of Revelation 14. The third message in Revelation 14 is followed only by the coming of the Lord upon the white cloud, with the "sharp sickle" in his hand to reap the harvest of the earth: and "the harvest is the end of the world." In Revelation 14 there is no message after that of "the third angel"; and in Luke 14 there is no call after the third call.

Whenever, therefore, the work of God, the work of the third angel's message, shall be directed especially to "the highways and hedges," we shall know certainly that the last call of the last call is being given in the world, and that when that work shall be finished, then the end will come.

How, then, stands the matter to-day? Are we at that point? Is that our specific work just now? For answer please read the following sentences taken from Testimonies of 1897:

"Then the messengers went into the highways and byways.... This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world." {HM, November 1, 1897 par. 1} "Our Work at this Time"

"The church ought to have taken up this work in every Conference.... This work is the work the churches have left undone, and they cannot prosper until they have taken hold of this work in the highways and hedges." {HM, November 1, 1897 par. 11}

"It has been thought that Dr. Kellogg was working disproportionately for the poor and wretched ones, in

medical missionary lines. Then why does not the General Conference go to work?" {SpTA10 23.2} ["Self-Denial, and Support of the Ministry," March 14, 1897]

"The very work Dr. Kellogg has been managing is the kind of work *the whole of our churches are bound to do under covenant relation to God.*" {HM, November 1, 1897 par. 12}

"They [the people and the churches] could take up the same lines of work, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will, or ever can, give character to the work in the presentation of truth, as that of helping the people just where they are, as this Samaritan work." [Manuscript 14a, 1897, "Work for Fallen," February 14, 1897; portion in {Ev 567.4}]

These extracts are not taken from one Testimony, but from several. Indeed, this is the great burden of the Testimonies, so far, in 1897, that our message now is to the highways and hedges. The extracts here given are sufficient to show that this is so. And see how universal is the word—"each family," "every church," "every Conference," and "the Gen-

eral Conference"—this embraces the whole organization under the third angel's message.

The inquiry was made, "Why does not the General Conference go to work?" We are happy to say, The General Conference has gone to work, and is at work, to do all that is possible to get every Conference, every church, and each family, interestedly engaged in the work of our grand message for this particular time, which is to go out into the highways and hedges, and call them, compel them, to come to the great supper.

And when this work is done, then the end comes. The last call—yes, the last call of the last call—is sounding: "Come; for all things are now ready." All things are indeed now ready. Are you ready? You cannot extend with any effect to others the call, "Come; for all things are now ready," unless you yourself are ready. There is much more to be said on this grand subject. But for the present it must suffice to say, "Get ready, get ready, get ready."