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The Medical Missionary
August, 1966

Dear Fellow Believers:

International Health Institute was formed to disseminate literature on a world-wide basis pertaining to healthful living and practical Christianity; to prepare materials, conduct institutes, classes, gatherings, both in the U.S.A. and elsewhere in the world with relation to philosophical, health and hygienic education for the purpose of preparing peoples in the world for a better way of life.

Many people have wondered about the lack of emphasis on the medical missionary aspect of the Awakening in our church. Due to my lack of knowledge on this subject, I have frequently given some pretty unsatisfactory opinions for which I was afterward sorry. Perhaps some good folk have even failed to consider the theology of the Awakening since the medical missionary aspect was so notably absent. To such the following pamphlet is dedicated. May it serve to stimulate our thinking along right lines and leave no stone unturned for the salvation of souls.

It is true that phenomenal progress has been made in the 73 years since Dr. Kellogg wrote this brochure, yet we have Sr. White's assurance that he was at that time led of God. Perhaps some of the ideas he presents here will ring down the halls of time and touch a responding chord in our hard laodicean hearts.

Your brother in Christ,

Fred Metz

P.S. Additional copies $1.00. Donations and orders should be made payable to IHI, 1410 Third Street, Calistoga, California.
During his life the addresses pertaining to Medical Missionary Work delivered at the late S. D. A. General Conference undertaken by the Association, as 1891, she wrote as follows:—

"From the home mission should extend a call of breading, burning light to tell the world, every voice and every influence echo, The Spirit and the Father say, Come. And let him that heareth say, Come. And whoever will, let him take of the waters of life freely."

In a communication received from Sister White a few months ago, dated Preston, Australia, Sept. 16, 1892, she writes as follows:—

"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 ten thousand nurses in training where there is one."

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."

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 medicine 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 year's 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 post-graduate courses that cover three years more, in which special instruction is given, including that which 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 for that 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 that 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 proselytizing 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 the sectarian 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 all his 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 cherished is permanent. The door will always be open for the reception of truth which comes through the right channel. The Lord
whether he would be his true disciple or not. You remember there were ten lepers healed, but only one of them remembered there were ten lepers healed, but only one 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 on our people. It has never called for any considerable amount of money. Sixty or seventy years ago, there was an investment of thirty or one hundred and fifty thousand dollars in the institution, but 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 has grown because medical missionary work is in its nature vital. 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. You do not need to let it nor feed it with donations and legacies, as you do almost every other kind of missionary work; it is self-supporting. It is self-supporting. 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 medicare 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, 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 is cleaned 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 damage of blood. 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 a mission at Siam, and a mission is now in a flourishing condition, although the physician has since died.

There are half a million people in China. No medical missionary is there. You have a medical missionary in India. There are half a million in India. You have a mission there. There is a demand for medical missions. You have a mission in Africa. There are half a million in Africa. You have a mission there. There is a demand for medical missions.

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There are scores of this class of workers in every large city, but just those of this class of workers in every large city, but just those who need them. We need 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 fall 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 and said 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 me during his wife's first few weeks of marriage. I 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 treat the patient's malady, and then teach him how to keep well. We can treat the patient's malady, and then teach him how to keep well. We can treat the patient's malady, and then teach him how to keep well.

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MEDICAL MISSIONARY WORK.

FEBRUARY 9, 1893.

THE MEDICAL MISSIONARY HIMSELF.

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 mass of 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. He does not go 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. He is an account writer 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. He has 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 prize fighters, I thought, Why should 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 prize-fighter.

If there is any man on earth who ought to have clear brains, a strong and vigorous heart, splendiferous 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 pestilential 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 a object, and from such a motive, it seems to me that everyone who is engaged in work for God and humanity should be willing to do that much, at least.\n
I now 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 tongue in the morning, is a sort of fungus, like the mold that grows on the outside of a piece of bread. A man who eats wholesome bread, late night 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 and put on his apron. He piled 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 good wholesome bread."

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 despondent, and the thought she was going to lose her mind. I saw that no medicine would help her, that her malady was mental. The stomach and intestines present a great deal more than a bad taste. One cannot taste anything where there is something to taste. What is the cause of that "nausea 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 not 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 poisonous matters. This bad flavor in the man’s mouth is simply the excreting 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 head 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.

Calvinist originated in that kind of a body. (Am.) 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 Seretés 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-eyed; 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 time trying to thrust something out. He is like a loaded gun; only a touch of the trigger’s 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, you feel as though you were a different person. 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. To-morrow you wonder why you took such a wrong view of things yesterday. You wonder why you 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 would not 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 supplies the vital fire. This fire is continually burning, so long as we live. Just think of how much fuel is...
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 paralysed 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 a paralysis." You have paralysis when you have those sensations, though only temporarily, the trouble of being caused by some point of pressure in the stomach, or something which has been taken into the body.

Exercise and temperance are the two most important means by which you may keep your bodies pure. Work is honorable. Paul did not think it beneath him to work; he was a tent-maker, 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 rule, 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 cattle, 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 brain.

There is no good reason why the health of ministers who have to give not only the ordinary duties devolving upon the ministers, should fail. You have seen obituary after obituary in the Review, of ministers who have died within a few years. In the case of a brother in the Lord there is no good reason for it. I will read a little farther:—

"There is no real reason why they should fail in the important period of the man's life, if they will pay due regard to the light which God has given them in regard to labor and to exercise, and will give proper attention to their diet."

We sometimes think the devil is doing everything that the Lord is not doing and does not wish; 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 should not 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.

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.

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and gospel, while they think what I say is heresy, and they think the Lord told him to do so. He may have no effect, except to astonish people. You may see some of us less. Any man can feel so intensely on a subject that he will be unbalanced upon that subject.

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 do what the Bible says.

Now when you preach righteousness by faith, don't forget to put health reform in, and then I believe that 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; for it is 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.

FEBRUARY 10, 1893.

The Duty of Doing Works of Charity and BENEVOLENCE.

This medical missionary is occupied especially with works. Other missionaries may be occupied with prayers, with preaching, with exhortation, with 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. Only good works will be mingled with his good deeds; but deeds preach louder than words. Our aim is to encourage medical missionary work by works, as well as by words. One 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.

Now, brethren, we talk a great deal about 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 to carry on the truth upon the heart of the hearer. The indulgence of appetites blunts the holy emotions, and blunts the 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 satisfied if we do not have a good many people among us who do not preach, do not reform, and obey the light the Lord has given us.

Now see what the Lord says to us about eating:

Now the Lord said 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 maintain good works, not only to do good works occasionally, but to be constantly engaged in good works. In the same epistle, chap. 2: 4, we read, "That the man of God cannot be perfect without good works."

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 do what the Bible says.

Now when you preach righteousness by faith, don't forget to put health reform in, and then I believe that 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; for it is 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.
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 those are so behind other Christian denominations who make no such special and startling claims, in works of Christian charity and acts of benevolence. It is 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 heart 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.

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, even as he is." Man 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.RK. 10:18, 19, "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 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 worketh righteousness 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 proclaims 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 poor. Paul says, "Let us not be idle, no, let us not be slothful." We cannot search them out, not wait for them tohunt us up and move us to action by their appeals.

How much have we done in this direction? How much have we been about doing good? Is this consistent with what 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 3:7), "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 does not help him, he has not the love of God in him, no matter what his profession may be, no matter what splendid professions 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 and in truth." In verse 9 of the same chapter he says, "But if ye be doers of the word, and not hearers only, doth he the profit of his word?" In acts 2:42, the apostle Paul says, in Heb. 6:10, "God is not unrighteous to forget your work and labor of love;" in 2 Thess. 3:12, "Therefore we ourselves beseech you by the words of former exhortations, that ye would receive this man, which if he be upon you, it may be a comfort unto you, and a crown of glory in the day of our Lord Jesus Christ." In 1 John 2:12, "He that doeth the will of God shall be called the child of God;" in 1 Cor. 15:58, "We must all work together, for the Lord's harvest is not ready;" in 1 Pet. 5:13, "Be ye doers of the word, and not hearers only, working the 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 apostle Paul tells us, in his "doing;" but if he refuses to do good to others, one is himself blessed, and in the very act. Truly, "it is more blessed to give than to receive." The satisfaction of helping those in need is in distress 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 who is lifted up.

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, good 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 works. Paul 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, "For he shall render every man according to his works."

Is it not what a man professes, what he teaches, or what he believes, but what he does, that will be many 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-member, 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 every one . . . and I will give thee a crown of glory in the day of our Lord Jesus Christ." 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;" in 2 Thess. 3:12, "Therefore we ourselves beseech you by the words of former exhortations, that ye would receive this man, which if he be upon you, it may be a comfort unto you, and a crown of glory in the day of our Lord Jesus Christ." In 1 John 2:12, "He that doeth the will of God shall be called the child of God;" in 1 Cor. 15:58, "We must all work together, for the Lord's harvest is not ready;" in 1 Pet. 5:13, "Be ye doers of the word, and not hearers only, working the 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
cording 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 bonds upon which that life is judged, and the measure of its re-
dward determined.

FEBRUARY 12, 1893, 11 A.M.

 FAITH AND WORKS.

I feel a good deal of embarrassment in undertak

ing 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 missionary work was first talked about, and also that God 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 work, but it is God working in and through us all the time.

James gives a very valuable lesson on this subject (James 2:14-17): "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 with thy works, and I will shew 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 justi-

fied, and not by faith only." Verse 22. Here is one of the least 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 unspoilt from the world," is to take part in the useful 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 some-
times thought that a person might become so solici-
tious 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 "look after the great reward;" they "do not want to be lost;" they are very solicitous in their own behalf. I cannot believe that persons can live a Christian life be reference to themselves, and make a suc-
cess of it.

It seems that many have an idea that to be a Christian means to be a good 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 con-
ists 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 ex-
cellent; 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 do nothing very bad, and they never do anything good. We are com-
manded to "cease to do evil, and learn to do good." 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 lendseth 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. It 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 man to pay the loan; hence God assumes the debt. God must pay it again. The poor man may not be able to pay it. The service of the Lord in caring for this poor man by 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 sacrifice in the temple as of much account compared with the service of the Lord in caring for this poor man of duty.

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." He therefore perfec

God invites us to exercise. He impels us to do good. 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 be prompt to do it, ready to be prompt in doing good. The impulse is God inviting us. We have a commandment to kill, and we should not expect the Lord to hold us back from the commission of the act, we should refrain from it. This 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, and your heavenly bank account ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil." We
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; 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 20 per cent from one man's debt, and 40 per cent 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.

The Lord is telling this parable; saying, Verily I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations.

Now are you 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. ["Amen."] Now, does not this state as strongly as we do the positive things that we are not to do, 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 judgement seat of Christ, the 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. 58:1-12 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. "Wherfore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" Now those who were really fasted 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: "When thou seest a naked that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a burdass, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? The Lord is not pleased with the fast that is not with his will, and that is the fast which the Lord shouid command, and I could not understand it. But the Lord says, "Is it 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 thine house shall be an house of prayer; that they that cast out be cast out to thy house." This does not simply mean the respectable poor that we are to bring to our house, 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; those poor creatures that nobody loves and 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 uncouth and perhaps they are not very pious, but their good works will be the 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 bear, but something which they can behold; then they will glorify God when they see those things. We find the same thought in Isa. 88: 8: "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 Gentile, that whereas they may see your good works which they shall be hold, 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 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 bear, but something which they can behold; then they will glorify God when they see those things. The Gentiles that speak against us as evil doers; they are doing that now all over the country. Now Peter asks us that we should 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 bear, but something which they can behold; then they will glorify God when they see those things. We find the same thought in Isa. 88: 8: "The Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones." Oh, what a grand promise is this!

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expect our light to shine, no matter how loudly 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 midnight 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?

FEBRUARY 12, 5 P. M.

SPECIAL LIGHT ABOUT MEDICAL MISSIONARY WORK.

I want especially to call your attention this afternoon to the teachings of the Testimonies. I think you all know before us, as 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:—

"Christ's work is to be done. [She is writing now about medical missionary work; also speaks of it as Christ's work.] Let those who believe the truth converse 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 dash in? When the Decrees calls for workers, who will answer? Here am I, send me!"

When Christ sent forth the seraphim, he commanded them to heal the sick, and went to preach that the Kingdom of God had come nigh unto them. Their physical healing was to be first need (that is, the physical health of the people to whom they preached), in order that the way might be prepared for the Lord to reach their souls.

Now I want to ask: Has not the present truth, the third angel's message, been presented back-end in some way as a "new" message? 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. "The Healer 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 hand to it, for it is also evidenced in other lines then to preaching. His last injunction to his disciples, his precepts volume on earth, was to lay hands on the sick that they might recover." "The tender symphonies of our flavour were arranged for fallen and suffering humanity." 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 followers, you must cultivate compassion and sympathy. Indifference to human woe must give place to lively interest in the sufferings of others." 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 woe 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." 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 to the heavenly balls. . . . You will meet with much perplexity, a great deal of false and mingled pity;" then, a pity 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 prepared, for this is the very hour in which he will and they will hail thy divine message when it is presented to them.

Right in the same connection, we are told:—

"We are not to be little operators. . . . Every one who is not for Christ is against him . . . God calls for active workers." In activity is registered in the books of heaven as opposition to Christ's work (here is a very important thought), because it produces the same kind of spirit as positive hostility. "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." That should be those who are preparing themselves to become Christian missionary physicians and nurses. Doors will then be opened in the facilities of the higher classes, as well as among the low. All the influences that we can command must be concentrated to the work.

A few weeks later, the following came from the same source:—

"We have seen the widowed mother with her fatherless children, working far beyond her strength in order to keep her little who has suffering from food and clothing. Many a mother has thus died from over-exertion." 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, 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!"

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.

Now, I do not say this, the Lord says it. We have set ourselves up on a high pinnacle, and say, "We are God's 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!

"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 people are commanded to do. ["Amen."] The Lord says that very thing here. ["Is not this the first 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.

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.

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

Every one of us who is neglecting this is not obeying God. And God 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 says to him to do, is to neglect it.
"Is it not to deal thy bread to the hungry?... Where clothes are not a necessity of life?... civilzed countrry?... Influence should prompt them to works of kindness and charity!... Lord ready, is a new creation; there is no doubt about that, will in infinite sacrifice for fallen man. Communion with Christ imparts believe looks, in the tones of the voice; and earnestness of solicitude, to them tenderness of heart; there will be sympathy in their im­pe tus to us, and the orphans' home is to aid in work of this kind. The good sisters..."
into that building was subscribed or furnished by Seventh-day Adventists. It will stand as a monument of reproof 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 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 that not a reproach to us? ["I Is."

Let us read again:

"The whole church has placed 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舒服able food and furniture, that they may extend the cords of love far and near."

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. Some one 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:

"You cannot deceive God. Says the True Witness, I know thy works."

God is looking after our works, our 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. The plan of apostolic benevolence is pleasing to God. I was pointed back to the days of the apostles, and saw that God had laid the plan by the descent of His Holy Spirit, and that by the gift of prophecy He commissioned His people to regard to a system of benevolence."

Notice 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 unspeakable gladness at their hearts.

I saw that this was not merely to sympathize with them by comforting words in their affliction, but to aid them, if need be, with our substance. Young man and woman, how can a heart which has 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 unspoiled from the world, cease to follow self-gratification, the love of dress, the love of comfortable food and furniture, that they may extend the cords of love far and near.

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

"Every person will tire out all the faith he has (and the Lord has been telling us just how in live it out). False hearsay professor, Jesus knows thy works."

In 1902 this was written:—

"God in his providence has afflicted individuals to test and prove others . . . to develop the true character of Christ's professed followers."

Here is the third angel's message, and here are the precious traits of character manifested by our com-

missionate Redeemer.

"I was shown that a most solemn duty rests upon the church to have a special care for the destitute widows, orphans, and helpless ones.

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 on 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 shinning on our pathway for more than thirty years? I don't think the loud cry will ever go on 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:—

"Weak 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 of them, They did good and faithful service; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

It was then directed to the parable of the faithful servant.

"I was shown that Scripture testimony will harmonize when it is rightly understood."

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 excellent preaching that the unbeliever can receive.

["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 appear by his offerings, 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, and they do nothing to relieve him."

There is no virtue in that.

"The True Witness declares, I know thy works! The selfish, hard hearted, and self-gratification, the love of dress, the love of comfortable food and furniture, that they may extend the cords of love far and near."

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

"Every person will tire out all the faith he has (and the Lord has been telling us just how in live it out). False hearsay professor, Jesus knows thy works."

"The apostle Paul shows the only true use of riches, and bids Timothy charge the rich to do good, that they may be rich in good works, ready to use and to distribute, willing to communicate; for in so doing they are laying up store for themselves a good foundation against the time to come, when he is in need,——referring to the class of men,——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 this world, that when ye fail, you may receive you into everlasting habitations."

Again she writes:—

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Let me read you a few more paragraphs:

"Whoever sows his brother born need, and shutteth up his means of compassion, how will the Spirit of God be glorified 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 noting your good works, that it, works of humanity, benevolence, and charity. The fruit you bear shows the character of the tree."

In Testimony No. 30, we read:—

"The idle of this world was characterized by self-denial, self-sacrifice, and disinterested benevolence. You dose take the right view of the preparation necessary for the kingdom of God. . . . Talk is cheap stuff, it does not bear much fruit. Works, fruits, will determine the character of the tree."

We may give flaut testimonies in meeting and preach very earnestly, but if we are not doing anything in actual practical works, I understand that it is not a very great thing.

"What doth profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him? . . . Your words mean noth in the sight of God and to the neighbor. Works must testify to the sincerity of your sympathy and love. . . . You have a very great 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 Lord in word, but in deed you are like a stranger. Would the Master say to you, If you should find as you are at the present time, you can do everything. 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 pure characters for heaven. We have something to do besides repenting and mourning at God's providence."

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

"By exercising true benevolence to men, will they have power over the world?"

Now, brethren, this means we 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 object of the commandments, and exercise true benevolence to men, then will they have power over the world.

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

"When the Lord wants to protect us for these plagues, and he will not prepare us for them without our own efforts."

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 healthy, for sure.

Then you will not have faith. If you have not faith for some time, and now it is the time we want to do 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."

The name of all who profess the truth were mentioned."

"Back was to demonstrate a living faith in his family and his neighborhood [please note this], by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by calling the cause of God with his means."

Now you see how distinctly all our duties in this line have been pointed out to us, and how we 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 and 570.

Here is what is said in part:

"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.

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 diamond of glory to the kingdom of God [now we will see what the cross of Christ is].

"Realize, for Christ's sake fill up your lives with good works, even though the world do not appreciate your efforts, and you will find something veryU

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 are to "sow to the Spirit, and reap your reward.""

"Selfishness is the most galling yoke the members of the church ever plowed upon their works; but there is much of it cherished by those who professed to be Christ's followers. All you have been looses to God. Be guard, but you probably heard the lamentation he has given you for the widow and the fatherless. Christ left his
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 the going has been very slow; I know it is 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." 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 do this, our light shall shine. This duty, you see, is repeated twice over in this verse: "If thou cover him, and that thou hide not thyself from thine own flesh;" and as the sun rising in darkness. We talk about this duty, you see, is repeated twice over in Isaiah 58, how we can make our light shine. This is 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.

Then shall it be said, Again, "Then shall thy cry and the Lord shall say, Here I am." (Isa. 58:9.) Tell you, brethren, that is a wonderful promise for those who do what the Lord commands them to do. When I get a command, I do not say I will do what to do, and if 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.

Ours—Do you think the loud cry has commenced?

A.—I don't know. I am presenting this subject: 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, 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 will, in 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 do not 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 turn to this promise, and can we claim that promise unless we do those things? ["No."] But if we do them, we can call upon the Lord, and he will say, "Here I am;" he is ready to help us if we will do his work. How can we neglect this kind of work? It is the blessed work on earth. I tell you there is nothing that has so much indirect 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.

You see the Lord supposes 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 do not think of making much noise. People don't hear because they are so prejudiced; they hear physically, but they don't hear intellectually nor spiritually. Those 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. The Lord will do wonderful things by us, if we do his will, in 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 do not 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 turn to this promise, and can we claim that promise unless we do those things? ["No."] But if we do them, we can call upon the Lord, and he will say, "Here I am;" he is ready to help us if we will do his work. How can we neglect this kind of work? It is the blessed work on earth. I tell you there is nothing that has so much indirect 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.

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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 the purpose of God, and his body must be used for 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's will is a thing that he does it. The nature of the work is the natural consequence of the nature and the actings of the will, because the will lies behind all our acts.

The Lord holds us responsible for our works. We 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. 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 confusions of face we see, as the acts of our life are reviewed upon the page of history! Brethren, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which are promised? And he believes that he hath promised to them that love him! But ye have de­spised the poor!'

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 is not worth while to spend time in trying to save him. He is too low down." Christ died for every man. Should not we 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?'

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, 'Get thee hence, and fare well;' and shutteth the door; notwithstanding ye give them not those things which are necessary to the body, what doth it profit? Even so faith, if it hath not charity, it is dead, being alone. Now he that rejoiced at the truth, yet is his principles not carried out to your lives, your professions will not save you. Satan believes and trembles. His works." — He knew his time was short, and he has come down in great power to do his evil works according to his father's evil pleasure. Many people do not support their faith by their works. You see Satan works in earnest. Now it is no more a matter how much faith we have, if we do not support our faith by our works. What kind of works are referred to? Works of benevolence and charity. Still again: —

'They believe in the shortness of time, yet group just as eagerly after the world's goods as through the world were to stand a thousand years as it now. Selfishness marks the course of many. But when this world's goods, and seek his brother have need, and shut up his bowels of compassion from him, how dwellst thou the love of God in him? — Direct yourselves of selfishness, and make thorough work for charity. Let thy light so shine that others by seeing your good works may be led to glorify our Father in heaven.

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. 584) —

"and 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!"

Now? By your faith or by your teaching? — No; by works we do not mean deeds, brethren; there is no doubt about that. There are a great many things depending upon us, 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. 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."

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.

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. Have you made much your means? Have you many hearts have you made grateful by your liberality?"

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

"Have you spurred the hands of widows? 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? If you have been rich in these good works, you may claim the promise given in this chapter."

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 rearward. Then shalt thou call, and the Lord shall answer; then shall cry, and he shall say, Here am I."

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 morning; and the Lord shall guide thee in thy way; and thy paths shall be white as the water of wave, whose wares fail not."

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 so entitled to these promised blessings."

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 am I," 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 so 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 nerve the heavy burdens."

You must work or you cannot repent. 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.
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." 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. These are some of the fruits of religion, but they are cheap fruits. People talk about having the spirit of Christ, or about being a Christian, or about doing a good act, isn’t it? Your good wishes, my brother, will not supply the need.

"Good words for the poor and needy are not worth much money; they do not take a right view of the preparation necessary for the kingdom of God."

"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 read 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 "bunny" 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 can never do a kind act, unless the Lord puts it into your mind, for all good thoughts and impulses come from God. The Lord is the 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 do not obey. The Lord is drawing by His Spirit. Jesus said: “And if 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 these impulses 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 which 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 this 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 Scriptures, and 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 act, 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 act. 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 do not know anything about, and do not 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? Is it the love of God that holds them? When I have read of the work of some missionaries in Africa, Asia, and in out-of-the-way places of the earth, I have said to myself, “It would be a benefaction to meet and to know such a man.” I tell you, brethren, we do not 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.

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.”

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 do nothing for God to do anything. 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 will-power, so that he cannot overcome the habit. In such cases God must take away the appetite for liquor before the ineptiate 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 union with Christ, and it is a sad sight indeed when a profession of good Christians hold back this great essential of Christianity."

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 union with Christ, it is because Christ is drawing that man toward himself; he is drawing him up higher and higher, step by step, and the day will come when his good will resolve 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:

"From human sympathy into 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, and blessing those who receive the good act, but they are benefitting themselves by opening their hearts to the benefits of true benevolence. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathetic word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow-beings, gives or done with an eye to God’s glory, will result in blessings to the giver. Those who are working for the good of others, are the law of love, and will receive the approval of God. The pleasure of doing good to others imparts a glow to the feelings which flashes through the nervous system, quickens the circulation of the blood, and induces mental and physical health. Jesus knew the influence of benevolence upon the heart and life of the benefactor; and he ought to impress upon the minds of his children the benefit to be derived from the exercise of this virtue. He says, ‘It is more blessed to give than to receive.’"
to receive. He illustrates by the parable of the man who journeyed from Jerusalem to Jericho, and fell among thieves.

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

"Notwithstanding the cruelly professed piety made by the priest and the Levite, their hearts were not stirred with pitying tenderness for the sufferer. A Samaritan who made so selfish pretensions to righteousness, passed their way, and when he saw the stranger's need, he did not regard him with mere idle curiosity."

Now, Christ commended that Samaritan. It seems also that the Samaritan was not a Christian; he made no "selfish 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 in union 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 which is common to the human race. 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. Whatever neglect we 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 reverence. There are some who, like the Samaritan, make no pretensions to exalted piety, yet who have a high sense of their obligations to their fellow-men, and have far more genuine love, who profess great love to God, but fail in good works toward his creatures."

There are very pointed remarks. We claim to be commandment-keepers, because we "turn away our foot from the Sabbath," but "whichever 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 upon them at any other one question. If you take the subject of Christian benevolence and the subject of health reform and put those 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 those volumes.

Can 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 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 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 do in 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 "letting the light shine," and we are not going to do this work through "neglecting to follow the instruction that he has been giving us during to many years. We must not imagine that we are going to sound the loud cry while we are not (as some do) "preaching blind." Now the Lord has been giving us those 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:

"What the advocate of the law of God (that means us) plant their feet firmly upon its principles, showing that they are not morally in league, but loyal at heart, entering out in their daily lives the spirit of God's commandments [that is the same as what the poet says in his last line, "although we may need the practical lesson, avowing in the highest degree that that law 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 more power to move the world."

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—but 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 doctrine..."
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, as himself as well as 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 less 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. 4, p. 27):

"Years ago it was shown that God's people would be tested upon this point of raising horses for the homeless. [This was in 1886.] "I have been shown more recently that God would specially test his professed people in reference to this matter." 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. This labor is not work which one enjoys, but it is "faithful work" in holier still.

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

"To become a knot, to continue patiently in well-doing which calls for self-denying labor, is a glorious work, which Heaven smiles upon.

This labor is not work which one enjoys, but "self-denying labor." Earnest, self-sacrificing, self-forgetting work for others, is more acceptable to God than the most exalted and thought-to-be holiest worship.

Just think of that! Now "zealous worship" means real earnest worship. And thought-to-be holiest worship. Why "thought-to-be holiest worship?" 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. I don't know how many times I have found in praying for another to do something, and the person prayed to does nothing. We are to do something ourselves. We are to "do" something ourselves. That was the message to Laodiceans, and that has been thrown into our mouths. If we are to pray, let us pray, and let us do likewise. We are to be "doers of the word, and not hearers only.""

"This is the special work now before us.

That is the point that I wanted to bring forward.

"All our praying and abolishing from food will avail us nothing, unless we really execute the work of love."

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

"Please read Isaiah 58."

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." The fact which God can accept is described. It is to do thy hand to the hungry, and to bring the poor into thy house, to care for those who need care."

The labor rests not on thee but on thee, and upon the work of love."

Now, does not that mean medical missionary work? Does not that mean going out into the world and hasting up the poor, the needy, the sick, and the afflicted? I think it means that, very clearly. We are to "draw our soul after 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."

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 Sabbath-keepers, not sinners, not unbelievers, but those who make great pretensions to godliness.

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."

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."

"The quotation you will find on p. 36, Vol. 2."

"Is it to be less self-loving, and more benevolent?"

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."

Believers must have "love and faith combined; and love to be the governor of faith."

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 Laodi-ceans, 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: —

"Believers, brothers, will you accomplish your purpose? Will you submit to be the game in which you desire to win everlasting life!... Love and faith must be won back. Will you engage in this conflict now, and win back the precious gifts of which you are nearly destitute?"

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 was twenty-five years ago. You will hear more sorrow, more suffering, more prevailing and untried, than you have ever yet made. It is not merely to pray or fast. That does not amount to much; that can be done with a song. 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 lets me bear upon me.

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 new 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 in perhaps 3 or 4, 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 9,000,000 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 of the Band. 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 the 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 are about to organize a sixth. 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 said, they were as low as they could 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 first, mental and moral improvement came along very naturally. Some similar bands have been organized at the College and in the church.

The work is wholly voluntary. The Band has 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 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 better life, —physical improvement under the first, mental and moral improvement coming along very naturally. Some similar bands have been organized at the College and in the church.

We have organized our Bands in thirty-two cities. Of these cities, eight had 3000 families, fifteen had over 6000 families, and fifteen contained over 9000 families. The work is wholly voluntary. The bands have been organized at the College and in the church.

The work as going to Africa, and it is a good work. There is abundance of work to be done in every one of these cities.

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 the 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 are about to organize a sixth. 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.

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MEDICAL MISSIONARY WORK.

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 gone out for a temporary treatment. Their only means of support was the work of a boy fourteen years old, the oldest one of the family. We brought the 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 others were very 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 daughter 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, and they usually say, "No," because 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 sent them finished 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 Sabbath-school, and they usually say, "Yes:" because the children had not been dressed 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. Fox." Some of them will tell me what we have done for them. I have been visiting this family for the past three weeks, 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. I also should say, 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 which I heard through the poor master. 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 family close by, 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 do not 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.
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 some 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.""

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 be given 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 "stockyards." 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 most 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 a few days before. The nurse meets two or three nurse are 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 and most trying work, 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 heard when I go into some houses is the noise of a great fight up-stairs. 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 sit 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 with their fight on without any disturbance."

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.

The way the nurses first began their work there, a policeman would often hang 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 go on with their work. The very worst characters treat our nurses with courtesy. Sometimes a poor old drunken fellow reeling out of a saloon, unable to walk straight, seeing the nurse passing, takes off his hat as he tries to steady himself, and says, "Good morning, (his) 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 up-stairs, 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. The nurse does not answer the question, the wickedest and most depraved characters in Chicago.

I have seen of 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, and we know that mis­

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January 15, 1893.

...
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 he has never saved before. 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 do not know what the Lord may do for the very sinner who is 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. Therefore we should not so very particularly about selecting nine 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 used 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 feel that so is, because we have a great deal worse heathen in America than you have in Africa." I would a great deal rather a boy would be a wild African, born and raised in the most cruel and tender age, and back alleys of the great centers of civilization, in the slums and back alleys of the great cities. We have a great deal worse heathen in these great cities than we have in Africa."

"And that is all there is of it,—you are saved." "Yes," replied he. "I have been brought against us that our business consists in giving medical treatment to both rich and poor, with medicine, massage, electric treatment, etc., 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." 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 as this with every other part of our work; whatever duty is faithfully and cheerfully 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 promoted by denominational zeal, or even by religious bigotry. But work for the poor, the neglected, and the fallen, is sectarian and denominational. It is Christian and Chris
tian work, not as

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.

This is a chance for a grand Christian work in gathering up those little fishes, brighten them up well, and send them forth as light to the world. 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 proselytizing 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 tract and preaching doctrinal sermons; but when we go to work, not as Seventh-day Adventists, but as men believing in Christ, 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 clock. 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 each 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 as 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 small 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.

It 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, and many others. 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 those 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 an hour. 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 she can’t teach her children. Perhaps if you should go back to your 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 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 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 down. When we see a poor man so completely entirely by his fall, 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 is there danger of that, brethren? ["Yes, sir."]

There is a great tendency to cast off 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 depth, 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 he has been brought to the depths of vice and immorality to try to raise the fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen, then certainly, when men or women have just fallen. If the real missionary spirit will not wait till he gets to Africa, or even to Chicago, but will begin with his next-door neighbor. ["Amen."] Probably none of you live in a city where there is less than a million inhabitants, and you 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 shrivelled 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 one class or one tribe, then there 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 never known anything about religion, and plant him in Central Africa, and he would not know what to do. He would have to sit down and study and meditate a while, before he would have 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. They had to wash and clean an old slothing sores, 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 vermit 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.”

Many might be taken of 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 gone down. We ought to give the real missionary spirit a chance to show itself. I think that we might be able to start this work in Chicago, with a central institution, which would be a splendid work in Chicago, and we might have a great missionary reputation, there, while the only reputation we have now in the United States is the one we get in London; and we have had no one else to take the place of the missionaries in London, and we might have had a great missionary reputation, there, while the only reputation we have today, as missionaries, is morally denominational. Is not that so, Eld. Robinson?

Eld. 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.

Eld. 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 in which 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 Eld. 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.