

Copy of Three Early Visions

I saw that we must wake up, wake, and cry earnestly for the arm of the Lord to be revealed. It is fatal to sleep now. Time is almost finished. I saw that it was a shame for us to refer to the scattering for examples to govern us now in the gathering time; for if God does no more for us now than He did then, we shall never be gathered. In the scattering, Israel were torn and smitten, but now God will bind up and heal them. {SpM 1.1}

I saw that God had stretched out His hand the second time to recover the remnant of His people. They are these who have been covered up in the "rubbish" since 1844. I saw that efforts to spread the truth should now be put forth, such as in 1843 and 1844. In the scattering, efforts to spread the truth had but little effect--accomplished but little or nothing--but now in the gathering time, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect; and all should be zealous and united in the work. I saw that a paper was needed, and all should feel interested in it. {SpM 1.2}

I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed. {SpM 1.3}

I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother. {SpM 1.4}

I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday. {SpM 1.5}

Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by

the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head. {SpM 2.1}

The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the sanctuary. {SpM 2.2}

Then the angel repeated these words, and said, "This is the time spoken of in Isaiah. He saw that there was no man, and wondered that there was no intercessor. He had no mediator between God and man, and these plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of the Almighty God, and then they could live in the sight of a holy God, and those who were not covered, the plagues fell upon them, for they had nothing to shelter or protect them from the wrath of God." {SpM 2.3}

The Nations

Thou wouldst not want him to step out if thou knewest thy situation. That desire is to disenthroned those kings, but that could not be, for kings must reign till Christ begins to reign. {SpM 2A.1}

I saw in Europe just as things were moving to accomplish their desires, there would seemingly be a slackening up once or twice: thus the hearts of the wicked would be relieved and hardened; but the work will not settle down, only seem to, for the minds of kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendancy. {SpM 2A.2}

I saw that all things are intensely looking and stretching their thoughts on the impending crisis before them. The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move. It must be done now. The remnant in the time of trouble will cry, My God, My God, why hast Thou forsaken me? {SpM 2A.3}

The latter rain is coming on those that are pure -- all then will receive it as formerly. {SpM 3.1}

When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested. {SpM 3.2}

Think ye that He will bring His hand unto Himself until He has accomplished the object for which He stretched it out? Yea, more bitter hatred against those that keep the law than against the Catholics. Truth, the truth, let it shine. Hold them by the side of truth. What are they rich in? They seek falsehood, deception and cunning. Behold where is their strength? Is it in the truth? A mere knowledge of the truth will never save. {SpM 3.3}

How long then, angel of God, before the message will go with a loud voice? Other things to be accomplished. They must make themselves more vile. If Jesus should make His appearance in their midst, they would despise Him. They advocate their errors for awhile, until the people get disgusted with it, then they add another. Nights upon their beds, horror gets hold upon them. Can ye not see it? Live unto God. He has got them safe in the snare. The honest are getting disgusted. Satan works at the

very ones that do Him the most harm. God can make them a host against their enemies. Ye give up too quick. Ye let go too soon. That arm, the arm of God is mighty. Satan works in different ways to steal the mind off from God. {SpM 3.4}

Victory! victory, we must have it over every wrong. A solemn sinking into God. Get ready! Set thine house in order. {SpM 3.5}

March 18, 1852

Vision of August 24, 1850

Said the angel, Can ye stand in the battle in the day of the Lord? Ye need to be washed, and live in nearness of life to God. {SpM 3.6}

Then I saw those whose hands are engaged in making up the breach and are standing in the gap, that have formerly since 1844 broken the commandments, and have so far followed the pope as to keep the first day instead of the seventh, and who have since the light shone out of the Most Holy Place, changed their course, given up the institution of the pope, and are keeping God's Sabbath, would have to go down into the water, and be baptized in the faith of the sanctuary, and keeping the commandments of God and the faith of Jesus. {SpM 3.7}

I saw those who have been baptized as a door into the churches, would have to be baptized again as a door into the faith. Those who have not been baptized since 1844 will have to be before Jesus comes. And some I saw would not make progress till the duty was performed. {SpM 3.8}

The angel said, some tried too hard to believe. Faith is so simple they look above it. Satan has deceived some, and got them to looking at their own unworthiness. I saw they must look away from self to the worthiness of Jesus, and throw themselves just as they are, needy, dependent upon His mercy, and draw by faith strength and nourishment from Him. {SpM 4.1}

Said the angel, The desolations of Zion are accomplished -- the scattering time is past. Should the living go to the dead for knowledge? The dead know not anything. They have departed from the living God to converse with the dead. I saw that our minds must be stayed upon God, and we must not fear the fear of the wicked. Evil angels are around us trying to invent a new way to destroy us. The Lord would lift up a standard against him (the devil). We must take the shield of faith.

Washington, N. H., September, 1852. {SpM 4.2}

You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power. {SpM 4.3}

The Bible in the Public Schools

**Battle Creek, Michigan,
May 17, 1893**

Dear Will:--

I received a Testimony from Sister White today, and I copy the following and send to you:--

Elder A. T. Jones, {SpM 8.1}

Dear Brother: There is a subject which greatly troubles my mind: While I do not see the justice nor light in enforcing by law the bringing the Bible to be read in the public schools, yet there are some things which burden my mind in regard to our people making prominent their ideas on this point. {SpM 8.2}

These things, I am sure, will place us in a wrong light before the world. Cautions were given me as to this point. There were some things shown me in reference to the words of Christ "Render therefore unto Caesar the things that are Caesar's and unto God the things which are God's" -- placing the matter where the church would have no right to enforce anything of a religious character upon the world. Yet in connection with this were given words of caution. If such a law should go into effect, the Lord would overrule it for good; that an argument should be placed in the hands of those who keep the Sabbath, in their favor, to stand on the Bible foundation in reference to the Sabbath of the fourth commandment; and the book which the State and Christian world have forced upon the notice of the people to be read in the schools, shall it not speak, and shall not the words be interpreted just as they read? {SpM 8.3}

My brother, this objecting to the passing of a law to bring the Bible into the schools will work against us, those of our faith who are making so much of the Bible. A year ago there was something presented before me in reference to those things, and we shall have to use the Bible for our evidence to show the foundation of our faith. We should be exceedingly cautious in every particular lest we shut out a single ray of the light from those who are in darkness. {SpM 8.4}

I remember particularly this point: That anything that should give the knowledge of God and Jesus Christ whom He hath sent, should not be obstructed at all. Some things I can not present in distinct lines, but enough is clear to me that I want you to be very careful on what ground you tread; for our enemies will make a decided argument against us, if we shall give them a semblance of a chance. {SpM 8.5}

I think the law-making powers will carry their point in this particular; if not now, a short period ahead. And it is very essential that as a people in a future crisis we take the greatest care that no provocation shall be given our enemies which they will make capital of against us as a people, in the matter of opposing so good a work as the introduction of the Bible into the public schools. {SpM 8.6}

I wish I could lay my hand on something I wrote on this point at the last General Conference that I attended. But I can not bring it to light. I hope that the Lord will help us not to make a wrong move; but please be cautious on this point." {SpM 9.1}

(Signed) Ellen G. White.

Forwardness and Consolidation.

Sunnyside, Cooranbong, N.S.W., May 31, 1896.

Elder O. A. Olsen,
Battle Creek, Michigan, U.S.A.

My dear Brother;--

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Scenes that were a shame to Christians, have been presented to me, as taking place in the council meetings held after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians were met for prayer and counsel. These meetings should have been dismissed as an insult to heaven. The Lord was not revered as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus was molding and fashioning their plans? The place of meeting was not held as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master? {SpM 33.1}

In your council meetings and committee meetings, decisions are made, plans devised and matured, which, when put into practice, leave an impression on the work at large; and no vestige of a spirit of harshness should appear. Loud, impatient words should never be heard. Remember that in all your council meetings there is a heavenly Watcher. Do not allow one word of vanity to be spoken: for you are legislating for God, and He says to you, "Be still, and know that I am God." {SpM 33.2}

If your committee meetings and council meetings are not under the direct supervision of the spirit of God, your conclusions will be earth-born, and worthy of no more consideration than are any man's expressions. Christ says, "Without Me ye can do nothing." If He is not honored in your assemblies as chief Counsellor, your planning comes from no higher source than the human mind. {SpM 33.3}

Brother Olsen, you speak of my return to America. For three years I stood in Battle Creek as a witness for the truth. Those who then refused to receive the testimony given me by God for them, and rejected the evidences attending these testimonies, would not be benefited should I return. {SpM 33.4}

I shall write to you: but should I return to Battle Creek and bear my testimony to those who love not the truth, the ever ready words would rise from unbelieving hearts, "Somebody has told her." Even now unbelief is expressed by the words, "Who has written these things to Sister White?" But I know no one who knows them as they are, and no one could write that which he does not suppose has an existence. Some one has told me - He who does not falsify, misjudge, or exaggerate any case. While at Minneapolis He bade me follow Him from room to room that I might hear what was spoken in the bed chamber. The

enemy had things very much his own way. I heard no word of prayer, but I heard my name mentioned in a slurring, criticising way. {SpM 33.5}

I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people, we heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of Heaven ashamed to call those who took part in them, His brethren. All this the heavenly Watcher noticed, and it is written in the book of God's remembrance. {SpM 34.1}

The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance, but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God, and must answer for them at His judgment throne. The same spirit that actuated the rejectors of Christ, rankles in their hearts, and had they lived in the days of Christ, they would have acted toward Him in a manner similar to that of the godless and unbelieving Jews. {SpM 34.2}

God's servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ: and for him there is no other Saviour. {SpM 34.3}

The Work at Battle Creek

The spirit of the Lord has outlined the condition of things at the Review and Herald Office. Speaking through Isaiah God says, "I will not contend forever, either will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." {SpM 34.4}

This is precisely what has been done in the Office of Publication at Battle Creek. Covetousness has been woven into nearly all the business transactions of the institution, and has been practiced by individuals. This influence has spread like the leprosy, until it has tarried and corrupted the whole. As the publishing house has become corrupted, the General Conference Association has stepped in, and proposed to take the diseased child off its hands, and care for it. But it is a snare for the General Conference Association to take the publishing work on its shoulders. This puts no special sanctity upon the work, but upon the General Conference Association a burden which will weigh it down, cripple it, and weaken its efficiency, unless men who have firm principle, mingled with love, shall conduct the business lines. {SpM 34.5}

In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this Association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials. Sacred things are mixed and mingled with earthly business that has no connection with God. {SpM 35.1}

To a large degree the General Conference Association has lost its sacred character, because some connected with it have not changed their sentiments in any particular since the Conference held in Minneapolis. Some in responsible positions go on "frowardly" in the way of their own hearts. Some who came from South Africa and from other places to receive an education which would qualify them for the work, have imbibed this spirit, carried it with them to their homes, and their work has not borne the right kind of fruit. The opinions of men which were received by them, still cleave to them like the leprosy; and it is a very solemn question whether the souls who became imbued with the spiritual leprosy in Battle Creek, will ever be able to distinguish the principles of heaven from the methods and plans of men. The influences and impressions received in Battle Creek, have done much to retard the work in South Africa. {SpM 35.2}

As things now exist in Battle Creek, the work of God can not be carried forward on a correct basis. How long will these things be? When will the perceptions of men be made clear and sharp by the ministration of the Holy Spirit? Some there do not detect the injurious effects of the plans which for years have been working in an underhanded manner. Some of the managers at the present time are walking in the light they have received and are doing the best they can, but their fellow workers are making things so oppressive for them that they can do but little. The enslaving of the souls of men by their fellow men is deepening the darkness which already envelopes them. Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand. Where is the voice, from whence will it come, to whom the people may listen, knowing that it comes from the true Shepherd? I am called upon by the Spirit of God to present these things before you, and they are correct to the life, according to the practice of the past few years. . . . {SpM 35.3}

Consolidation of the Publishing Work

The Lord has presented before me matters that cause me to tremble for the institutions at Battle Creek. He has laid these things before me, and I shall not be consistent if I do not seek to repress the spirit in Battle Creek, which reaches out for more power, when for years there have not been men who were qualified to preside, with Christian truthfulness, over the charge they already have. {SpM 36.1}

The scheme for consolidation is detrimental to the cause of present truth. Battle Creek has all the power she should have. Some in that place have advanced selfish plans, and in any branch of the work promised a measure of success, they have not exercised the spirit which lets well enough alone, but have made an effort to attach these interests to the great whole. They have striven to embrace altogether too much, and yet, they are eager to get more. When they can show that they have made these plans under the guidance of the Holy Spirit, then confidence in them may be restored. {SpM 36.2}

Twenty years ago, I was surprised at the cautions and warnings given me in reference to the Publishing house on the Pacific Coast-- that it was ever to remain independent of all other institutions: that it was to be controlled by no other institutions but was to do the Lord's work under His guidance and protection. The Lord says, "All ye are brethren;" and the Pacific Press is not to be envied and looked upon with jealousy and suspicion by the stronger publishing house at Battle Creek. It must maintain its own individuality, and be strictly guarded from any corruption. It must not be merged into any other

institution. The hand of power and control at Battle Creek must not reach across the continent to manage it. {SpM 36.3}

At a later date, just prior to my husband's death, the minds of some were agitated in regard to placing these institutions under one presiding power. Again the Holy Spirit brought to my mind what has been stated to me by the Lord. I told my husband to say in answer to this proposition, that the Lord had not planned any such action. He who knows the end from the beginning, understands the matter better than erring man. {SpM 36.4}

At a still later date the situation of the publishing house at Oakland was again presented to me. I was shown that a work was to be done by this institution which would be to the glory of God if the workers should keep His honor ever in view; but that an error was being committed by taking in a class of work which had a tendency to corrupt the institution. I was also shown that it must stand in its own independence, working out God's plans under the control of none other but God. {SpM 36.5}

The Lord presented before me that branches of this work would be planted in other places, and carried on under the supervision of the Pacific Press, but that if this proved a success, jealousy, evil surmisings, and covetousness would arise. Efforts would be made to change the order of things, and embrace the work among other interests at Battle Creek. Men are very zealous to change the order of things, but the Lord forbids such a consolidation, Every branch should be allowed to live and do its own work. {SpM 36.6}

Mistakes will occur in every institutions, but if the managers will learn the lessons all must learn - to move guardedly - these errors will not be repeated, and God will preside over the work. Every worker in our institutions needs to make the Word of God his rule of action. Then the blessing of God will rest on him. He can not with safety dispense with the truth of God as his guide and monitor. If man can take one breath without being dependent upon God, then he may lay aside God's pure, holy Word, as guide book. The truth must take control of the conscience and the understanding in all the work that is done. The Holy Spirit must preside over thought and word and deed. It is to direct in all temporal and spiritual actions. {SpM 37.1}

It is well pleasing to God that we have praise and prayer, and religious services, but Bible religion must be brought into all we do, and give sanctity to each daily duty. The Lord's will must become men's will in everything. The Holy One of Israel has given rules of guidance to all, and these rules of guidance are to be strictly followed, for they form the standard of character. No one can swerve from the first principles of righteousness without sinning. But our religion is misinterpreted and despised by (un?) believers because so many who profess to hold the truth, do not practice its principles in dealing with their fellow men. {SpM 37.2}

To my brethren at Battle Creek, I would say, You are not in any condition to consolidate. This means nothing less than placing upon the institutions at Battle Creek the management of all the work, far and near. God's work cannot be carried forward successfully by men, who, by their resistance to light, have placed themselves where nothing will influence them to repent or change their course of action. There are men connected with the work at Battle Creek whose hearts are not sanctified and controlled by God. {SpM 37.3}

If those connected with the work of God will not hear His voice and do His will, they should be separated entirely from the work. God does not need the influence of such men. I speak plainly, for it is

time that things were called by their right name. Those who love and fear God with all their hearts are the only men that God can trust. But those who have separated their souls from God, should themselves be separated from the work of God, which is so solemn and so important. {SpM 37.4}

E.G. White

The Essential Education

"Sunnyside", Cooranbong, N. S. W., Dec. 20, 1896.

In the night season some things were opened before me in reference to the work and the school that will soon be opened in this locality. The light given me was that we must not pattern after the similitude of any school that has been established in the past. We must study the Word of God critically as the great lesson book, in order to know what the school may become under the receiving and doing of the Word of God. Unless we are guarded, we shall experience those hindrances to the spiritual education that have retarded the work of our schools in America, by misapplication and miscalculation of the work most essential. {SpM 48.2}

When Christ was working in our world, He had but few followers, and those whom He called His disciples were, by the maxims and customs of the scribes and Pharisees, constantly kept back from the advancement they might have made in supplying their great want and becoming efficient in usefulness. Through the rabbis, customs had come down from generation to generation and these were made all-essential, even of more force than the ten commandments. Thus the precepts of men were taught and dwelt upon as of more value than a "Thus saith the Lord." {SpM 49.1}

I have been warned not to travel over the ground that many of the Battle Creek teachers have gone over in their experience. The amusement question was brought in there under a deceptive garb. Satan approached as an angel of light, and he worked most actively. If he could obtain the sanction of the teachers in the school at the great heart of the work, every school established would follow in its tread. The leaven of evil, introduced and sanctioned by Battle Creek, would spread the properties introduced to all with whom it had any connection. {SpM 49.2}

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-day Adventists. All the light that has been given must be carefully heeded. No man or woman should be connected with our schools as educators, who have not had an experience in obeying the Word of God. That which the Lord has spoken in the instruction given to our schools is to be strictly regarded: for if there is not, in some respects, an education of altogether a different character in our schools than has been given in Battle Creek, then we need not get to the expense of purchasing land, and erecting school buildings. {SpM 49.3}

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that selfish amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers and missionaries to foreign countries, have received the idea that amusements are essential to keep them in physical health, while the Lord has presented before them that the better way is to embrace in their education manual labor in the place of amusements. This amusement question, if practiced, will soon become a passion that gives disrelish to useful, healthful exercise of mind and body, which makes students useful to themselves and others. {SpM 49.4}

This education, in felling trees, tilling soil, erecting buildings, as well as in literature, is the education our youth should each seek to obtain. Further on, a printing-press should be connected with our school, in order to educate in this line. Tent-making also should be taken hold of. Buildings should be erected, and masonry should be learned. There are also many things in which the lady students may be engaged. There is cooking, dressmaking, and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out of doors to do. Thus they may be educated to useful labor. Bookbinding also, and a variety of trades should be taken up. These will not only be putting into exercise brain, bone, and muscle but will also be gaining knowledge. The greatest curse of our world in this our day is idleness. It leads to amusements merely to please and gratify self. The students have had a superabundance of this way of passing their time; they are now to have a different education, that they may be prepared to go forth from the school with an all-around education. {SpM 49.5}

The proper cooking of food is a most essential acquirement, especially where meat is not made the staple article of diet. Something must be prepared to take the place of meat, and these foods must be well prepared, so that meat will not be desired. Culture on all points of practical life will make our youth useful after they shall leave school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or build their habitations. They will be much more influential if they show that they can educate the ignorant how to labor with the best methods, and to produce the best results. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching them how to labor. A much smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies. And wherever they may go, all that they have gained in this line will give them standing room. If the light God has given were cherished, students would leave schools free from the burden of debt. {SpM 50.1}

It is also essential to understand the philosophy of medical missionary work. Wherever the students shall go, they need an education in the science of how to treat the sick; for this will give them a welcome in any place, because there is suffering of every kind in every part of the world. {SpM 50.2}

The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The common branches of education should be fully and thoroughly taught. Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important for use in practical life; but few leave our schools with a knowledge of how to keep books correctly. The reason that today so many mistakes are made in accounts is not because those in charge of them are dishonest, but because they do not have a thorough knowledge of bookkeeping. They are not prompt in making a faithful, daily estimate of their outgo. These mistakes have placed them in the ranks of dishonest men, when designedly, they are not dishonest. Many a

youth, because ignorant of how to keep accounts, has made mistakes which have caused him serious trouble. Those who have a living interest in the cause and work of God should not allow themselves to settle down with the idea that they are not required to know how to keep books. {SpM 50.3}

Education, true education, means much. The time devoted in school to learning how to eat with your fork in place of your knife is not the most essential. These little matters of form and ceremony should not occupy time and strength. Those students who are at first coarse and awkward will soon overcome this. If the teachers are themselves courteous and kind and attentive, if they are true in heart and soul, if they do their work as in the sight of the whole universe of heaven, if they have the mind of Christ and are molded and fashioned by the Holy Spirit, they will behave not in a simpering, affected manner, but as ladies and gentlemen. And if students have before them the teachers' example of propriety, they will day by day be educated in proper manners. {SpM 50.4}

To establish our school in this out-of-the-way place seemed to surprise some. It has required some hard work to make a beginning. If the work is well begun, it will cost time and money. But a thing begun right is half done. It is the first steps that cost. But in holding what is already gained, we make a continual advance in the right direction. All are not wise to see this. {SpM 51.1}

By the blessing of the Lord the work has been started, and now the help of every one is needed. The students must be taught how to begin. The educators must be men and women who have had experience, and who will lead the students in the right way at every step they advance. Teach Bible manners; teach purity of thought the strictest integrity. This is the most valuable instruction that can be given. Keep Jesus, the Pattern, ever before your students by your example. This will act a prominent part in restoring the moral image of God in those under your charge. Teachers, you have no time, no duty to teach students the forms and ceremonies of this age of corruption, when everything is perverted to outward appearance and display. This must never find a place in our school. This reform is not to be brought in as essential. {SpM 51.2}

All religious exercises are to be treated with the greatest solemnity and reverence. The teaching given should be of a high class, of a more sacred and religious character, than has been given in schools generally. Human nature is worth working for, and it is to be elevated and refined. There is a work which God alone can do for those who are deficient. They must be fitted with the inward adorning which is in the sight of God of great price. But the teachers can cooperate with God. Through the grace of God in Jesus Christ, which bringeth salvation and immortality to light, teachers may cooperate with God, and His heritage may be educated, not in the minuteness of etiquette, but in the science of salvation and godliness; this will prepare the sons and daughters of God to be finally transformed by the finishing touch of immortality, and in heaven they will carry forward more thoroughly the education begun in the schools here below. We shall be learners through all eternity. {SpM 51.3}

Every student should aspire to obtain a fitness by the inward adorning of a meek and quiet spirit which is in the sight of God of great price. Therefore he should in this life make diligent use of every opportunity and privilege to obtain all the knowledge possible for a qualification for that higher life in the future world. God requires of every youth the full development and cultivation of all his powers. Every faculty of mind, soul, and body is to be taxed to the highest to understand the Word of God, and have a correct knowledge of the people and their manners, who are chosen the elect of God, and who will receive the "Well done" from the lips of their Master, and compose the family of God in heaven. This is work that every one can do. Some are incapable of managing or organizing, but these can cooperate with those who have a talent for this. {SpM 51.4}

The teachers are to educate the youth to realize that if they receive Christ and believe in Him, they will be brought into close relationship with God. He gives them power to become the sons of God, to associate with the highest dignitaries in the kingdom of heaven, to unite with Gabriel, with cherubim and seraphim, with angels and the archangel. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." {SpM 52.1}

In His teaching our Savior did not encourage any to attend the rabbinical schools of His day, for the reason that their minds would be corrupted with the continually repeated, "They say," or, "It hath been said." The Lord can do more with minds that have no connection with schools where infidel authors are perused. These lesson books He reaches out His hand to remove, and in their stead places the Old and New Testament Scriptures. Those who will search the Scriptures for themselves, because it is the Word of God, who are willing to dig for the truth as for hidden treasures, will receive for their prize that wisdom which cometh from God. If they will not rely upon their own smartness, not trust in their own inventions and fruitful minds, if they will give the working of the mind into the Lord's hands, and yoke up with Jesus Christ, they will not take steps where Jesus does not lead the way. {SpM 52.2}

The aim of life should be to obey the call of Christ, "Follow me." Those whose minds are kept pure and uncrowded with too many small items, who will let their mind give its strength to those things that will be received not from their standpoint, but from the light that God has given, will be continually gaining in knowledge. And this knowledge will direct them in straightforward channels. By their aftersight they will be able to give thanks to God that they had studiously chosen to know and understand what saith the Lord to His servant. {SpM 52.3}

The Word of God is to be studied and taught. Converse with God through the medium of His Word. Thus our characters will be transformed. The ideas and habits once thought essential, will be changed. God's Word is to be our lesson book. It is through the medium of this Word that we are to learn all about that better country, and the preparation essential for every one to obtain an entrance into the kingdom of God. That word obeyed cheerfully and willingly, will ennoble your whole being.

Mrs. E. G. White

Zachariah Chapter 4

4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

4:2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all [of] gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which [are] upon the top thereof:

4:3 And two olive trees by it, one upon the right [side] of the bowl, and the other upon the left [side] thereof.

4:4 So I answered and spake to the angel that talked with me, saying, What [are] these, my lord?

4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

4:6 Then he answered and spake unto me, saying, This [is] the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

4:7 Who [art] thou, O great mountain? before Zerubbabel [thou shalt become] a plain: and he shall bring forth the headstone [thereof with] shoutings, [crying], Grace, grace unto it.

4:8 Moreover the word of the LORD came unto me, saying,

4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel [with] those seven; they [are] the eyes of the LORD, which run to and fro through the whole earth.

4:11 Then answered I, and said unto him, What [are] these two olive trees upon the right [side] of the candlestick and upon the left [side] thereof?

4:12 And I answered again, and said unto him, What [be these] two olive branches which through the two golden pipes empty the golden [oil] out of themselves?

4:13 And he answered me and said, Knowest thou not what these [be]? And I said, No, my lord.

4:14 Then said he, These [are] the two anointed ones, that stand by the Lord of the whole earth.

H2580

יָן

chên

khane

From H2603; graciousness, that is, subjectively (kindness, favor) or objectively (beauty): - favour, grace (-ious), pleasant, precious, [well-] favoured.

Total KJV occurrences: 69

Noah webster

GRACE, n. [L. gratia, which is formed on the Celtic; Eng. agree, congruous, and ready. The primary sense of gratus, is free, ready, quick, willing, prompt, from advancing.]

1. Favor; good will; kindness; disposition to oblige another; as a grant made as an act of grace. Or each, or all, may win a lady's grace.

2. Appropriately, the free unmerited love and favor of God, the spring and source of all the benefits men receive from him.

And if by grace, then it is no more of works. Romans 11:6.

3. Favorable influence of God; divine influence or the influence of the spirit, in renewing the heart and restraining from sin.

My grace is sufficient for thee. 2 Corinthians 12:9.

4. The application of Christ's righteousness to the sinner.

Where sin abounded, grace did much more abound. Romans 5:20.

5. A state of reconciliation to God. Romans 5:2.

6. Virtuous or religious affection or disposition, as a liberal disposition, faith, meekness, humility, patience, etc. proceeding from divine influence.

7. Spiritual instruction, improvement and edification. Ephesians 4:29.

8. Apostleship, or the qualifications of an apostle. Ephesians 3:8.

9. Eternal life; final salvation. 1 Peter 1:13.

10. Favor; mercy; pardon.

Bow and sue for grace

With suppliant knee.

11. Favor conferred.

I should therefore esteem it a great favor and grace.

12. Privilege.

To few great Jupiter imparts this grace.

13. That in manner, deportment or language which renders it appropriate and agreeable; suitability; elegance with appropriate dignity. We say, a speaker delivers his address with grace; a man performs his part with grace.

Grace was in all her steps.

Her purple habit sits with such a grace

On her smooth shoulders.

14. Natural or acquired excellence; any endowment that recommends the possessor to others; as the graces of wit and learning.

15. Beauty; embellishment; in general, whatever adorns and recommends to favor; sometimes, a single beauty.

I pass their form and every charming grace.

16. Beauty deified; among pagans, a goddess. The graces were three in number, Aglaia, Thalia, and Euphrosyne, the constant attendants of Venus.

The loves delighted, and the graces played.

17. Virtue physical; as the grace of plants. [Not used.]

18. The title of a duke or an archbishop, and formerly of the king of England, meaning your goodness or clemency. His Grace the Duke of York. Your Grace will please to accept my thanks.

19. A short prayer before or after meat; a blessing asked, or thanks rendered.

20. In music, graces signifies turns, trills and shakes introduced for embellishment.

Day in grace, in theology, time of probation, when an offer is made to sinners.

Days in grace, in commerce, the days immediately following the day when a bill or note becomes due, which days are allowed to the debtor or payor to make payment in. In Great Britain and the United States the days of grace are three, but in other countries more; the usages of merchants being different.

Chapter 4

6. See EGW on 2 Kings 2:11-15, Vol. II, p. 1037. {4BC 1179.2}

6, 7, 10. Assumed Power Is Not God's Strength.--This chapter is full of encouragement for those who do the work of the Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of the Lord. But he was compassed with difficulties. His adversaries "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in their behalf, and the house was finished. [Zechariah 4:6, 7, 10 quoted.] {4BC 1179.3}

The very same difficulties which were created to hinder the restoration and upbuilding of the work of God, the great mountains of difficulty which loomed in Zerubbabel's way, will be met by all who today are loyal to God and to His work. Many human inventions are used to carry out plans after the mind and will of men with whom God is not working. But it is not boastful words nor a multitude of ceremonies that show that the Lord is working with His people. The assumed power of the human agent does not decide this question. Those who place themselves in opposition to the Lord's work may hinder for a time, but the same Spirit that has guided the Lord's work all the way through will guide it today. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." . . . {4BC 1179.4}

The Lord would have every soul strong in His strength. He would have us look to Him, receiving our directions from Him (RH May 16, 1899). {4BC 1179.5}

11-14 (Matthew 25:1-13). Oil Purifies the Soul.--We all need to study as never before the parable of the ten virgins. Five of them were wise, and five were foolish. The wise took oil in their vessels with their lamps. This is the holy oil represented in Zechariah [Zechariah 4:11-14 quoted]. This representation is of the highest consequence to those who claim to know the truth. But if we do not practise the truth, we have not received the holy oil, which the two golden pipes empty out of themselves. The oil is received into vessels prepared for the oil. It is the Holy Spirit in the heart which works by love and purifies the soul. . . . {4BC 1179.6}

Satan is working with all his hellish power to quench that light which should burn brightly in the soul and shine forth in good works. The words of God to Zechariah show from whence the holy golden oil comes, and its bright light which the Lord kindles in the chambers of the soul gives light through good works to the world. Satan will work to quench the light God has for every soul, by casting his shadow across the pathway to intercept every ray of heavenly light. He knows that his time is short. The people of God must cleave to God, else they will lose their bearings. If they cherish hereditary and cultivated traits of character that misrepresent Christ, while professedly His disciples, they are represented by the man coming to the gospel feast without having on the wedding garment, and by the foolish virgins which had no oil in their vessels with their lamps. We must cleave to that which God pronounces to be truth, though the whole world may be arrayed against it (MS 140, 1901). {4BC 1179.7}

Oil Conveyed Through Messages.--[Zechariah 4:1-3, 11-14 quoted.] By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. God is dishonored when we do not receive the communications that He sends us. Thus we refuse the golden oil which He would pour into our souls to be communicated to those in darkness (RH Feb. 3, 1903). {4BC 1179.8}

Word Flows Into Messengers' Hearts.--[Zechariah 4:11-14 quoted.] These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart (MS 109, 1897). {4BC 1180.1}

12 (Isaiah 58:8). To Constantly Receive, One Must Constantly Impart.--The capacity for receiving the holy oil from the two olive trees which empty themselves, is by the receiver emptying that holy oil out of himself in word and in action to supply the necessities of other souls. Work, precious, satisfying work--to be constantly receiving and constantly imparting! The capacity for receiving is only kept up by imparting (NL No. 12, pp. 3, 4). {4BC 1180.2}

Ezra chapters 3-7

Matt 25

Matt 22