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Woman-Ministry,

OR

The Gospel in the Home.

BY MRS. S. M. I. HENRY.

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Battle Creek, Mich.

A WOMAN-MINISTRY.

Including Addresses given at the General Conference at South Lancaster, Mass.

MRS. S. M. I. HENRY.

The Gospel to Every Creature—A Woman-Ministry—God's Purpose in the Home—Every Child a Publisher.

I SHOULD have been stricken with silence before the greatness of the work to which God has called me in this last-day message, and my sisters with me, but for the fact that with the call there has come what I should have considered, under other circumstances, a reckless daring, but which is only an expression of my faith in the voice through which God spoke to me, and through me to my sisters in this precious truth.

I know that I can only be understood as God shall take these words of mine and translate them to you, so that they will mean the same to us all; but I trust him to do that, for he knows how necessary it is that we should all see eye to eye concerning the interests of his kingdom.

There is a great necessity upon us as a people, —the same which has been upon the church in every age; the same as that which God laid upon womanhood more than twenty-five years

ago when he called the Woman's Christian Temperance Union into existence.

It was an imperative command which the Lord gave to the church,—“Go ye into all the world, and preach the gospel to every creature.” “Every creature?” But who is he? where is he to be found? how recognized?

He is in every home. Through this gateway he enters the world, and with him comes everything which concerns human life. Every human need, everything which helps or hinders, originates in the home with him. The salvation which was to go to the whole world began to be manifested in the person of Jesus in that humble home in Nazareth.

A perfect salvation, it was to be a perfect alleviation of the sorrows of a world groaning under a most painful sense of need. It was winged Bread for the starving, and was moved by Almighty power; but how slow was its progress! Generation after generation passed and yet it seemed to stand still, like a train with a stalled engine, while the world was perishing for the provisions which it had on board, and no one could locate the point of weakness. Many of its hindrances have been recognized; and for each there seemed to have been provided a remedy in the gospel itself. Then why did it not go? Why was not “Every Creature” reached?

About thirty years ago the burden of this

question fell heavily, with the sorrows of the heathen world, upon the missionary. He found himself unaccountably handicapped. There was a hindrance to the progress of the gospel which he could not locate. In India, in China, and every heathen country the experience was the same. A man might acknowledge the truth of the new religion, but he was for some reason strangely slow to embrace it.

At last this hindering cause was discovered where it had been hidden for centuries in the harem and zenana. The wife and mother might be a slave, but she had the power to make it very difficult for the men in her family to become Christians. She whom the missionary had never seen, whom he could never be allowed to approach, had the ability to prevent the progress of the gospel, to make it practically fruitless; for back of all this that, in woman and the home, hindered was also that same divine power, and God insisted that both the home and the woman in it should become understood and appreciated to their full value. So he allowed the gospel of his Son to come right up against them to a point from which it could go no farther while it ignored God as represented in this center of influence.

It is almost everywhere true that what the mother believes and lives in her home, her children will believe, and, if necessary, fight for; and her husband will at least reverence.

After the discovery of the heathen mother and wife as a hindering cause, the question came to be, How was she to be reached and changed into a helper? Every ancient custom, every hallowed thought and habit of life, seemed to have been for centuries kept busy in building a hedge about her for the very purpose of keeping her away from Christ and of retaining her as his chief antagonist when the day for the deliverance of the captives should fully come.

The manner in which the first little break in this wall of prejudice was effected is very suggestive. The wife of a missionary had embroidered, and at Christmas presented to her husband, a pair of slippers. These were very much admired by a Hindoo visitor, and he wished that his wife might be taught so that she could make him a pair just like them. The missionary's wife promised to make the attempt, and with some trepidation called upon her heathen neighbor for that purpose. She, delighted at what promised to be an agreeable change from the monotony of her life, and as glad to please her husband as a wife would naturally be, welcomed the offer. The material was purchased, and the work begun; and it was during the hours that these two sat together in that zenana boudoir over their embroidery that the Christian woman saw and seized the first opportunity of the generations to reveal Christ the Liberator to her enslaved sister, whose whole nature, body,

soul, and spirit, was galled by the chains that bound her. And as the missionary lady opened up to the heathen woman's wondering comprehension her own happy domestic life, the starved heart that had never tasted nor even dreamed of such possibilities in a home, and was yet instinctively able to recognize at sight this bread of heaven for her soul, threw herself upon the breast of her teacher, and begged with tears to be taught how to become a Christian, and how to make a Christian home.

It was not long thereafter before the husband came to his missionary brother to be instructed in the same things; and from that home made new, the gospel began to go to the homes of India.

But the customs and habits of centuries could not be overcome in a day or a year; nor could the conversion of one man and woman bring social liberty to the home-maker of that or any heathen land. But the eyes of the church were opened, and an immediate demand was made for a change in mission methods such as should meet this newly discovered need.

The compass of this booklet will not permit a narration of that most interesting chapter in the history of the progress of the Kingdom, which details the efforts to organize a woman's work for woman.

In many churches there was a sharp and bitter conflict at the first proposition to organize wom- * *

an's missionary societies. It was feared that these societies would draw funds and interest from the parent boards ; but since it was evident that the gospel must go into zenana and harem, or all was lost ; that it could not go without woman, but that she could take it ; and that the hand of the Lord was upon her for that purpose ; since the conflict was with an imperative need ; since God and every conviction were all on one side ; although the controversy was sharp, it was short and decisive ; and to-day there is no denomination that would think of doing without its organized woman's work.

In our own land there was discovered at about the same time a kindred evil. Something that did not appear to ordinary vision, hindered the work of every church among every people, and seemed to nullify the gospel on every hand.

A young minister came to my home to say to me, "I am afraid that the gospel is losing its power." He was consecrated and zealous. He knew the power of Christ in his own life, and could but marvel that that body of Christ called the church was so helpless before the world. I was then able, although ignorant of much that has since been made clear, to say things that gave him comfort and brought a rested look to his face. But his trouble was a living one. The cause of it is not yet dead. But it has been located, which is half the battle.

It, however, took years, and the moving of

the Holy Spirit to locate it ; for no human mind could have reasoned it out, no "water-witch" with his enchanted willow crotch could have found it ; and when found it must always be by the individual for himself and not for another. Its discovery is always a personal shock ; and like the tremulous quiver of the earth, and the low muttering of its voice as if in pain, it means more than anything else anywhere.

The lack was found in the HOME, where, as has been before said, everything both good and bad must originate ; and we have come to believe that when for any reason any existing cause must needs be discovered, it is perfectly safe to turn for it directly to this book of Genesis which we call the home life.

If a minister makes a confession of sinful infirmity ; if a sister complains of intolerable burden ; if a child grows up into unbelief ; wherever there is a show of weakness, although the cause may appear to lie out in the world, it will sooner or later be traced through all the ins and outs which are so like a worm-hole, back to the secret place of power in the home, and in the lack of a right appreciation and use of woman in it.

THE WORK OF WOMEN.

It was in 1873 that we first discovered that there were people in our own land who could not be reached without a woman-ministry : men in

the saloons ; women known as profligates, who had long ago lost all confidence in man, in whose hearts God had, however, preserved one little spot of fruitful soil for himself, in the instinctive confidence of the human being in motherhood, if not in his or her own mother ; and it was the effort of aroused motherhood to reach those lost souls who could not be reached by man-made efforts that produced the Woman's Christian Temperance Union.

That organization was called into existence by the Spirit of God, to do a certain specific work. It should have carried the whole gospel for the whole man to the whole world in the twenty-five years since it was inaugurated ; and would have done it if the Holy Spirit could have had control of it without the interference of men, who, trying, as they have been wont to say after Paul, to "help those women," have unquestionably hindered its God-appointed work.

There is a prophecy in Ps. 68 : 11 which reads : "The Lord gave the word ; great was the company of those that published it." In the Revised Version it reads ; "The Lord gave the word ; and the women that published it became a great host." In the Jews' Bible it reads : "The Lord gave happy tidings ; they are published by the female messengers, a numerous host." I fully believe that that prophecy referred especially to woman's work in the church ; that all these efforts by women have

been in the line of its fulfilment, but that its real accomplishment is still future. All former efforts have led up and prepared the way ; they have been in the nature of a John the Baptist to the last proclamation by the great host of woman-messengers which shall prepare the world for the return of our Lord. (This last work must be done by women who have been trained both in the knowledge of, and in obedience to, the truth ; who can be trusted to stand against the wiles of Satan, the lusts of the flesh, and any flattering suggestions from ambitious men ; but supported by the practical sympathy of men who are so true to principle as to be able to recognize that woman alone can do the work of woman.

I believe that in this message to my sisters God has made a call for a company who can be trusted with the very heart of the third angel's message ; who will stand against the temptations and perils of the last days ; who will with patient endurance and cheerful self-renunciation take this gospel to those who can not be otherwise reached.

We are not called to attempt any work that is already being done, nor to step into any field sufficiently occupied by any teacher of the truth. We do not need to go abroad to search for a "cause," nor for a "sphere," in which to display any gifts that may be in our possession.

While the lanes, the byways, and highways

must be searched, that every creature may be found and brought to the light ; yet we do not need to *search* in order to find souls to save, a work to do, nor for a field to sow for our reaping by and by.

The Lord who knew how to put the food for beasts within reach of lambkin and giraffe, and who had said of man that if he would not work neither should he eat, knew also where to place the implements of labor so that they should be within reach of all, and how to arrange his work so that no man need forfeit his food from lack of employment. Under the system of divine economics, the least as well as the greatest ; *those who must creep and those who can fly ; those who are hedged in and those who know no bounds ; those who are under heavy burdens, and those who are stripped for the race ; the old and the young ; the learned and unlearned ; the uncouth and the cultured, — can each have his and her own place and work, and share in the final triumph of our King.*

The motto is, "To every man his work" in his own place, and to every woman also. There is an individual place and opportunity for every one ; and the needs are very great.

In the little time that has elapsed since the commission was given me to "set in motion lines of work by which our women could work together." I have had a revelation of that need through the letters which are continually pouring

in. Through this medium I have been given to see into multitudes of homes. There has been uncovered to my eyes the sore place in the heart of our Zion ; and I have realized as never before the relation of the home to every good or evil in the world.

THE HOME AND THE CHURCH.

In its relation to the church, the home is as the heart in the body, and the mother in the home is its life center. What the mother is, so is the home. What the home is, as a rule, so is the husband and father either in his strength or in his weakness. What the home is, what the father and mother are, such, other things being equal, are the children in their ability to resist, or in their certainty to fall under, the power of temptation. It can not be otherwise without some special manifestation from the Spirit of God. It is therefore necessary that a work should be done in the home such as has never been attempted. It must go from our women to all homes the world over. And when each woman among our people shall come to appreciate her opportunity, and rejoice in it, realizing not the burdens that she must bear, but the abundant strength that is given with which to carry them, seeing not the danger from the lions in the way, but how they quail and fawn before the courage of even a weak woman's mighty faith ; then shall our ministry go abroad in their work, strong, refreshed, victorious.

Every man, as he steps over his threshold to stand before the people with the gospel message, will be strong or weak, according to whether or not he knows that everything is secure in his own home, among his own children, in the atmosphere which he has left behind him.

Wherever something in the home is continually chafing and fretting; wherever the children are growing up morally crooked; wherever the home is pervaded by a spirit of controversy with God; wherever the fragrance of heaven is lacking from the home atmosphere, there will be weakness and infirmity. No man can go out from a home in which such a lack exists strong to proclaim or to live the gospel; no woman can there live a healthy Christian life; in the midst of such an emptiness, no family of children can grow up to be true, and pure, and of good report.

Our women taught in the theory of the truth must be equipped with the power of the Holy Spirit so that they will be able to live this message of a domestic gospel; until from our homes it shall reach every church, and from thence overflow into all the world.

Many a man in business life, professing to be an unbeliever, hardening his heart against every tender thing such as might lead him to a confession of his need, is such because he feels that faith would be hopeless. He is sure that there is no really practical power available for the life of men and women such as the Chris-

tian profession claims. He has noted the difference between these professions and the lives lived, and judges Christ accordingly; and having thus lost the faith with which he perhaps started out, he is at sea, rudderless. Such a man is like one fumbling about in the dark for means to strike a light: and the world is full of him.

"I would like," said such an one, "to see the life of Christ really lived once. I would like it in my home. It is a beautiful dream which, if it could be realized, would be welcome. But it is a failure everywhere, and I have no use for even a beautiful failure *there*. I want no *sham* in my home."

Many a man has said in effect, "If I could only see Christianity so lived out that the homes of the church and the ministry would be in harmony with the profession they make, I would be glad to seek it and accept it. I would be glad to teach it to my children, and to help my wife to live it."

All that can be hoped for such a man is that somewhere the light of the one true Life will fall upon his path, and that he will learn, as we all must, that truth can defend itself against even its own votaries, and so himself learn to stand alone with God.

Before the gospel can be taken to every creature there must be an equipment of power from those who stand in and go forth from the center of this work which will make the home a testi-

mony to the truth. The time is already at hand when those who represent the truth will be set before all the world in the strongest possible light ; where every blemish will appear, where every act will tell for or against it.

“ We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling
To be living is sublime.”

In that coming day when everything shall be tested and proved, every Christian home (of which God will have a few as a witness) must be able to stand a crucial test. The eyes of heaven and earth will be upon it ; the telescope of criticism will be turned upon it ; and the principles of which it must be the exponent — the mother who, under God, made it — will be obliged to be so hidden in God, so true to Truth, that, like an innocent suspect who is shadowed by detectives, she will always be caused to triumph in Christ, and to make manifest the savor of his knowledge in every place. All criticism and questioning will be only opportunities of laying bare the principles upon which a true home must be built, and her children must, wherever they go, and by what they are, vindicate the methods by which they have been trained in the love of the truth.

THE POSITION OF THE SEVENTH-DAY ADVENTISTS.

Seventh-day Adventists are a people highly favored in the greatness of the responsibilities laid upon them. Every one who is attracted by the light of the truth for which they stand is, at first, naturally led to believe them to be a perfect people. It would seem that the custodians of such a faith should be like it. The newly enlightened soul regards those who have been brought up with these great principles with longing eyes, and envies them because of the high point of privilege which they occupy. The convert supposes that every one of them must be a teacher, because he must know much to believe so much ; and he must also be *true* to the core. To be a Seventh-day Adventist must, of course, take all of self out of any man ; for, as was said of Christ, there is, to the superficial observer, no beauty in this his body that any should desire it. Nothing is in it to lead any one to come into it except an unconditional surrender to naked truth, such as would involve a renunciation of every fleshly lust, every unchristlike thing, and a purpose to endure to the end. It spoils a man for anything in this world to have ever professed this truth ; and to have really *seen* it as it is, is to have had the world spoiled for him.

This far-sighted view of what a Seventh-day Adventist must necessarily be, is what God

intends he shall prove to be upon the closest inspection. Is he not to be presented before the glory of the Father without spot or wrinkle or any such thing? Not one thing in the line of perfection has been expected of this people by any newcomer, which God does not intend they shall each reach. For myself, since I have come to be one with you to whom I am writing; since I have accepted the reproofs which have come as personal to me as well as to you; since my heart and life have been knit together with yours in these bonds of Christian fellowship and labor; I may be allowed to say that we are driven by every possible consideration to climb to those heights of attainment which mean all of that perfectness in Christ which can possibly belong to human character in its highest development. And since this is demanded of us by God and man, who shall help us if we fail?

The world has a right to expect more from us than from any other people. It is right that it should be slow to excuse grievous failures in us, because of the profession that we make of the faith of Jesus. That profession is so luminous that no man can stand in it without revealing just what he is; and, being fallible, sinful as we are, if we are ever able to meet the expectations of God and a lost world, there must be a great work done in every heart, in every home, in every youth and child among us; and the time is short! It is with us as a people now as when,

sometimes, the neglected work of the whole week seems piled in on preparation day. The world's preparation day is nearly passed; its momentous hours have been frittered away; the sun hangs low in the west; the last Sabbath of earth is almost here; the gospel proclamation must begin to run and fly; at last the King's business *truly* requires haste; and it is our work as women to send forth messengers fully equipped for their holy errand. And, if she will, every mother may speak with as many tongues, run with as many feet, and work with as many hands, as she has children.

THE CHILD A PUBLISHER.

Every child is a publisher. A family of children is a publishing association. By that which the children themselves are they publish abroad, they cry aloud on the street corners that which has been uttered in the secret heart of the parent; that which it was supposed had been hidden in the four walls of the home. Alas, if the message as they proclaim it has not the ring of the everlasting gospel!

By nothing have I ever been kept so busy since I came among this people as by the inquiries of fathers and mothers concerning how they shall be able to correct the living of their children; and I always feel like replying, Why not make the correction of the heart the first care? for out of it are the issues of life.

"What can I do with my boy?" writes a father. The boy is fifteen or sixteen years old, and has already begun to slip away. He is out on the street, is forming associations with street-boys; smokes cigarettes; uses bad language; and has become unteachable. What shall be done with him?

"Why is it that my children do not obey me?" is the question which comes continually from fathers and mothers.

It is not the purpose of this booklet to go into the discussion of the why and how of all this. It has been discussed at length elsewhere; but I must indicate the root of the trouble. If it does not apply to you personally who are reading these pages, it applies to somebody whom you ought to reach with the message of truth upon these points.

The child in the home deals by the father, mother, and the principles which they represent, precisely as father and mother deal by the Heavenly Father and the principles which he represents. The only deviation from this rule is found in the personal repentance and conversion of the child. This may seem like a hard thing to say, but it is so awfully true that it must be said, no matter how hard it may strike home. The time may come when your child will see where you have failed, and correct himself by the light of the Holy Spirit, and in so doing give you a little taste of the judgment-day in

your own soul. Pray God that it may be so, and not too late.

THE TRUE PURPOSE IN LIFE.

A continual cry is going up, "How can we save our young people?" Recently I opened a letter in which one sister wrote for a mother and father whose hearts were breaking. Too heart-sick and sore themselves to write, they had asked this friend to write for them and tell me about their boy, and ask advice. He had been a good, kind, gentle boy in the home; but, as the scribe said, a change was coming over him. She wrote: "He says that he has got to begin to do for himself pretty soon, and that he does not see how he can do for himself and earn a living and keep the Sabbath." Then in her sympathy she cries out in her letter, "O, I am so discouraged! I am so disheartened! How can we preserve our young people against the day of our Lord's coming?"

And that is the one cry; for the obligation is upon this people to preserve their children unto the Lord's coming. How shall we answer for our children when our names are called in judgment? How shall we appear when our Lord comes and asks for them if we can not say, Here am I, and the children whom thou hast given me?

In the reply to this letter I said, "Tell those parents that their boy ought never to have been

left to think of such a thing as 'striking out' for himself."

What does that mean,—“striking out” for himself? What does it mean to “try to earn a living”?—It means either a misunderstanding, or a repudiation, of the whole obligation of the individual to Christ. That boy should have been so taught that he would have known better than to try to “earn a living.” To live to earn a living is the purest selfishness. That purpose in the heart of father and mother is as a thistle-seed, out of which will grow a whole harvest of thistles in the plans and purpose and efforts of the children.

“To earn a living!” I know from things which have been already said to me since I first touched this point with my pen, that in homes to which this leaflet will go there are those who are burdened as to just how they are going to get along to-morrow in this mercenary struggle after a livelihood. To all such I must say again that in this effort there can be no permanent comfort.

There is nothing in the world so hard for a Christian man as to live and labor for his bread; because God is not in the effort. He can not have the help of God in that kind of work. A man who will try to earn a living must fight God with every stroke, disobeying one of the plainest utterances of our Lord; for he said in so many words, “Labor not for the meat which

perisheth, but for that meat which endureth unto everlasting life.” John 6:27.

God sent every individual into the world for another purpose; first of all, himself, to seek the kingdom of God and his righteousness just as Christ did; just as he did, to trust that all things would be added as he should have need, by him who had assumed the responsibility of both his work and his wages.

“As he is, so are we in this world” (1 John 4:17),—simply to try to bring back to God that which Satan stole from him; to help each other to get back to God; to bring the home back, up to the plane upon which it was started; to bring up to the gospel level all of business with which we must have anything to do; to be true representatives of Jesus in handling the raw material of the world. We are here for that one purpose, and for no other.

God intends that we shall use everything which comes to us,—shall handle the affairs of the world, run the farm, keep the home, the store, the shop, build houses, teach school, make dresses, work up the raw material about us, as opportunity offers, for him; that we shall be used by him as instruments for manifesting Christ amid our daily toil; speaking always as witnesses to the practical power of the Holy Spirit; settling ourselves nowhere but in him; holding ourselves ready for every good work; caring for nothing but that we do his will, leav-

ing all things to work together for our good under his orders.

To facilitate this, which is his purpose concerning us, he has set us in families, has placed individuals together in the relations of husband and wife, parents and children, that in that intimate and close connection there may be possible the most rapid transit of the gospel from life to life ; that the children may be quickly prepared in the few years of their youth to go out and take the world at its worst, just as Satan changed it, and, instead of being overcome by it, to overcome it, subdue it, and bring back for each family at least one little section of the world,— the home,— redeemed from the curse, to the glory of His name.

The children in Seventh-day Adventist homes should go out clothed with more power than any others. If these children are not stronger to resist evil than any others, it is not the fault of God nor of the truth ; but because there is something wrong in their homes.

Is it a hard saying ? If hard, its hardness consists in its truth. Let us take a look at the truth. Let us accept it, even if it is a stone. Stone makes vastly better building material than soap.

THE WORK OF THE HOME.

The home was God's first institution. He created it, like a machine, for a certain specific and definite work. He gave it its work ; and for

that work he set apart a certain proportion of power.

Every good machinist, in making provision to apply power, will take into consideration three things : the amount and kind of work that the machine is to do, the application of sufficient power, and the necessary friction that must be overcome. According to these calculations he makes provision for the application of so much power as shall be necessary to do the work, to overcome all friction, and besides this also to leave a reserve upon which to draw in case of any sudden emergency.

God was that kind of a machinist. The work to be done by the home was the production of men and women who should be able to go out and take the world as they found it, and instead of being overcome by it, to subdue and overcome it.

This being the case, if the children who go out are overcome by the evil, where is the blame ? — With God, or with the home ? — You may say, "It is with the child himself." But he was not responsible for his birth, nor for those things that gave him his first start downward. He has his share of responsibility, for which he must in turn reckon with God ; but that part of it which still remains for the authors of his being, his teachers, and the maker of his home to answer for, is neither small nor insignificant.

If any boy or girl goes to ruin out of a

Christian home, God can not be charged with a shadow of carelessness anywhere, from the construction of the machine to the application of power. He can only be charged with having manifested confidence in the ability of man to succeed if he chose ; and with trusting him with liberty to either use or reject the power and to refuse or consent to do his part of the appointed work.

God took into account all necessary friction. He weighed and measured an evil heredity clear back to Adam. He knew just what part it was going to play in the life of that special child. He took up the evil influences that might be in the environment. He estimated the power that lurked in the temperament of the father and the mother. He was not unmindful of the saloon down on the corner, nor of the house of sin, nor of any one of the evils that Satan could possibly bring to bear.

I do not believe that God was ever taken by surprise by one thing that Satan ever did ; nor that he was careless for an instant concerning what an evil world might mean to any boy or girl in any home. And in the face of all these things he has uttered the most comforting words to those who have the care of children.

In the second chapter of Acts, concerning the manifestation of the Holy Spirit as it is to come upon the church, we read : "Then Peter said unto them, Repent, and be baptized, every one

of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *For the promise is unto you AND TO YOUR CHILDREN*, and to all that are afar off, even as many as the Lord our God shall call."

The promise of the Holy Ghost, which is the fulness of all power, is to you and to your children. This is equivalent to the plainest declaration that there shall be enough to run this machinery of the home, so that the children who go out of it shall be able to act like men and women, to be true and reliable, able to meet the world full of falsehood and duplicity and apostasy, and to stand for the truth like the Rock of Ages.

THE HOME-SUPPORT OF THE TRUTH.

Just think what it would be to this message if the children as they mingle with their young companions in the school, in the every-day work, should by what they are, support the truth which the father preaches on the Sabbath ; which the canvasser is selling in his book ; which the medical missionary is dispensing ; and which, in her gentle services, the Christian-trained nurse is imparting ; which is taught in the principles of health reform ; and which the mother is living out in her womanly ministry in the home. Then would people say, "I believe in that man's preaching, because I know his children. I believe in that woman's testimony, because I know

her home. I will buy this man's book, I will follow the principles of this reform in living, because I can see what the teaching has done for the children who are taught in these things."

And I would like to encourage you who read these pages, to know that even now it is possible to do a work for those children who have gone astray. That is one thing upon which I have set my heart. One burden which is upon my soul is that there shall be received in the homes of this people the power which shall, by the force of love, bring back the wandering ones to the truth. But before that can be, a work must be done for, and by, many a discouraged mother.

I have had letters from many mothers. More than one has written me, "Your letter came just in time; I was so discouraged!" I have received letters from women who had already in their discouragement begun to slip down that incline that leads to unbelief and infamy, and who were upon the verge of suicide. You and I may not know just what it means to be caught in such a fog; but the very fact that any poor soul who was brought up in and still holds the truth with us could be so caught, should arouse the earnest sympathy of every heart.

In this woman ministry there is need of a line of motherly teaching in certain truths and principles which are indigenious to the home, which must have the most delicate treatment, and

which, because they lie so close to God in nature, and to nature in God, must always suffer if they are torn up out of their native privacy, and dragged out into the open and planted in the public common of indiscriminate discussion.

The average mother has failed more especially in this line of teaching. This failure has become hereditary, like a family debt; accumulating its arrears of ignorance, impurity, and disgrace through long lines of ancestry: until now the time has come when it must be paid. The women of these last days find their hands thrust full of questions, like notes on demand, which must be quickly turned into the gold of truth; and they are at their wits' end to meet the obligation; while the children wait, large-eyed with expectation, or shamefaced with wonder, at the queer coin of the half truth, —worse than a whole lie,— which has been palmed off upon their ignorance.

A SANCTUARY AND A SCHOOL.

The imperative need of our day is that the Christian home shall be indeed a sanctuary and a school,— the father and mother united in the ministry of the word of life, and in the teaching of every vital truth; by careful instruction, setting each in its true proportions in its right place in the mind of the growing child; and that every woman who knows the truth shall find and love her own work in her own God-ap-

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pointed place, and become a true minister to all who come within her reach or who can be sought out and helped.

And our woman's gospel work is an effort to help each other to bring all this to pass.

A startling thing confronts us, — a growing unbelief even among mothers. There is a reason for it, but it would require more than the compass of this leaflet to spread out this reason in all its proportions. It will take the searching power of the Spirit of God to make it clear to those who most of all need to understand it. It is found in the neglected work of the father as well as of the mother. The father has a duty in his home. A tremendous responsibility rests upon him; and while I am writing more especially for the women, I must ask the fathers to try to find out why so many mothers are losing their faith in God.

The present question, which is most intimately related to the present truth, is, How can we stop this growing unbelief, how turn the tides of faith into the center of influence which the home is, so that it will flow out from the home, instead of having to be carried in small measures and poured into it. The situation is like that of a standpipe, upon which a whole community depends for its water-supply, which, being found empty, the people are trying to fill by bringing water in small pails and cups from some distant fountain with which to replenish it. The

standpipe to be of any use must be in direct connection with the fountain. The home, which is the moral standpipe of the world, to be of any service must be connected directly with the source of all power, which is the Holy Spirit. It should be filled to overflowing with that Spirit, so that every influence which goes out from it shall be life and light; so that, as the center of all things in the earth, it shall be so continually replenished that the church, the social, the business life of the world may constantly draw upon it for every good word and work; so that even if the whole world should be dried up and parched with the fervid heats of lust, if even the church should become empty of power, yet the tides of life kept flowing through the homes of God's faithful few may irrigate the whole field, and quench the thirst of every soul that, caught in the desert of sin, is still longing after God and truth.

This is the province of the home, and its responsibility is commensurate with its privilege. But instead what do we find?—That the church must, by some means, be continually pouring knowledge and power into the home; thus the energy which ought to be given to a lost world is spent in the effort to preserve the home and the children of the church, until little heart or power is left to take the gospel to the nations. No strength is left for the outside world, because the home and church can not keep their own children.

I spent two or three days in a mission home ; with us was a dear old brother,—a minister who had come into the home for the purpose of enjoying the services that we were to have together. The first morning during the service a fine-looking gentleman came in and sat down beside this aged brother, and at the close of the study he was introduced as this old minister's son. There was a quaver not wholly of age in the father's voice, a pleading in his face, a pathos in his whole manner, the secret of which was discovered in the fact that this son, who had been brought up in the faith of Jesus, had gone from it into the unbelief of the world. For some reason the power to hold him had been lacking ; and there he was, a prosperous business man of the world, loving his father, and respecting the church because his father was in it ; but with every personal interest outside. The father's heart yearned over him, and it was pitiful to see these two standing together,—the young man with the stamp of the world upon him, the old father helplessly clinging to him, trying to hold on to him for the kingdom of heaven. And to the question as to why this is so we must still answer that at least the fault is not with God nor in the gospel.

THE POWER OF THE MOTHER.

The great question of the church is, How can this be prevented ? And the answer lies in the

home, principally with the mother. I believe fully in the power of a holy, spiritual woman-ministry to overcome every enemy of the home, and I shall confine this discussion to the part which belongs to my sisters in the work of God in the world. The father must reckon with God for his share of the responsibility. But whatever that father and husband is, God has so arranged that if the wife and mother will truly work together with him, if she will allow the power of the Spirit through a thoroughly subjugated physical and mental being to control and live in her, she, a woman, standing all alone for the truth and for purity in her home, against the influences of an evil father, shall not be robbed of her crown in the character of her children.

You, my sister, to whom these pages come :—O that you might realize the power which you may have from God ! that if your child is given honestly to him in his prenatal life ; if you work together with him from the first moment of the child's existence, and allow the Abiding Spirit to control and in all things, to teach and lead you ; if you make of your body a holy temple of the Spirit ; if you agree with the Spirit, and let him work through you all the way, you will be able to make of your son and your daughter a good, true man, or woman, who shall always walk in white before God, in spite of the most evil influences that any man can bring to bear.

This is a mother's high and holy privilege.

God would not have been God if he had not made this thing possible ; because he has so related himself to human life that he must care concerning the destiny of every child that comes into the world. He can not be indifferent to it. He has left to himself and the mother this one last chance in every home. Among the causes of friction in the machinery of the home, which must be overcome, he saw a husband and father entirely at variance with the work of a conscientious wife and mother ; and must needs so plan that work that he and that mother shall be able to accomplish the salvation of the children that come into it ; for the only reward that he expects from the earth is in the children ;— they are his heritage.

I feel that this inspiring truth is the one great message now to take to women everywhere ; and it can be done only by a woman-ministry,— a patient, plodding, unselfish ministry, carried on amid the every-day duties and the little details of the most common life,—a sort of gospel “chinking,” by which the farthest, loneliest, most discouraged mother, with a family of young children, and no helpfulness in her husband, with no visible means for their education, and perhaps herself an invalid, shall be able to meet the needs of those children, and preserve them for the kingdom of God.

Every such mother has a right to the inspiration of the Holy Ghost for her own personal in-

struction. She has a right to the full measure of that power which is for healing of the body as well as salvation from sin. The discouraged woman, who is losing her hold on God and the truth ; the bondwoman, who is simply a married slave to the evil passions of a man who does not appreciate what the office of husband involves ; the ignorant woman who never had a chance to become intelligently informed concerning life and its duties, who perhaps does not even know how to give her children the most simple rudiments of education, and yet knows and loves the truth, and longs to bring her little ones up in it ;— these women all have a right to the best that any of their sisters have found in the gospel message.

Every Christian woman has a personal obligation to every needy woman of every rank and grade, and first of all to those of her own home and her own “household of faith.”

WALKING ALONE WITH GOD.

There are some women among us who have been compelled to learn how to walk alone with God, just as we must all do sooner or later. At some time in their lives Satan has been able to shut them into some close, dark place in hope to have them alone indeed, and at his mercy ; but happily they kept themselves under the protection of the Abiding Spirit, whom he could not shut out, for He was within, and would go with

them wherever they had to go; and in those shut-in days they have learned many things for which others are perishing. And this woman-ministry consists in bringing together, for the good of both, those who need so much and those who have so much laid by in stores of experience to impart.

Misused experience will, like cream, become stale, and breed all manner of deadly germs. The richer it was in the beginning the more offensive it may become. There is a strong feminine force among us which must be used, or spoil. Those women who have been taught in the school of experience have had opened to them, in this call of God, the most blessed work that ever came into mortal hands; which entails both the highest privilege and the most solemn responsibility, such as can not be safely ignored.

WOMEN MUST DO THE WORK OF WOMEN.

A woman-ministry must of necessity differ from a man-ministry, and must be received directly from God himself, since he alone can know her well enough to give her any assignment. There was a significant expression in that portion of the letter from Sister White, which was sent out with the "Call" of Dec. 6, 1898. She said, "You are to undertake this work under the supervision of God." That "you" means every individual woman, and teaches that each must come into direct touch with the great Master Mind.

One of the first impulses which we experience under the first burden of responsibility is to fly to some man or woman for counsel; and the seeker after counsel is sure to find somebody ready to give it. There is need of counsel, but from whom shall we take it? Human counsel has been darkness from the beginning. Especially has every work ever attempted by women been marked by the meddlesome interest of ambitious men who have had enough appreciation of what might result from her efforts to be afraid to leave her to the unaided control of the Holy Spirit. But we are to remember that the same divine intelligence that is accessible to man is open to woman, that it knows just as well how to teach and lead a woman as a man. No man knows any woman well enough to cut out a life work for her to make up. The necessity is upon every woman to learn the short cut to the Source of all wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Men must do their work in the fields to which they naturally belong, to which their activities naturally take them. They must do it with men's voices, with men's strong limbs, with men's methods of thought; and woman must find her ministry in the place which God has given her in the home, the social life, and the church. She must do her work with womanly gifts, with the grace of God run into feminine molds, or fail.

For any woman to attempt to work in a manly way is to become ridiculous, and ignominiously fail.

Some have asked me how, believing this, I ever came to preach the gospel. I answer: For the same reason that God had to do some things. He had to profane the princes of the sanctuary, give Jacob to the curse, and Israel to reproach, because our first father sinned, and our teachers transgressed against the Lord; because nothing was any more as it had been in the beginning; because an emergency like that of a railroad smash-up was upon us as a race, and every one who could get hold of a light must carry it out into the darkness, and take a hand in the work of rescue, regardless of age, sex, or condition; each, however, led by the same light, hearing and understanding the same voice of command, and then following, each according to his or her ability.

A woman-ministry does not, necessarily, involve a multiplication of public meetings, nor public speaking; but *per contra* less of public effort or display of every sort for all concerned. The public meeting has become a craze, and its remedy is in that quiet, steady, personal home and neighborhood work which consists in living Christ instead of talking doctrine.

Doctrine is not to be despised nor ignored. An intelligent knowledge and use of doctrine is necessary to a true life; but it must have become so assimilated as to be a part of the bone, blood,

tissue, brain, and nerve,—a thing of the daily life. Any doctrine held in such solution of love, or precipitated in the common service of one humble home maker, is worth more than tons of it in printed pages, or spoken at the rate of five hundred words a minute from any argumentative tongue.

If the women in our homes had heretofore performed their share of this gospel ministry, many men who are now traveling far and wide, with no opportunity to cultivate the acquaintance of their own children, might have grown up with their families; and many a woman who is doing distasteful public work might have continued to occupy the quiet place and to have performed the quiet service which is more suited to woman's voice and presence.

Many women have written me, saying, "I want to do something. I realize the need in the community, and I would like to do something to extend the truth. But what can I do? How can I do it?" Several have written again and again in this effort to obtain specific instructions, asking, "What shall I do?" or saying, "I have received your letter, but you did not tell me what to do, or just how to proceed." No; I do not tell any woman what or how to do. I do not know enough. The only thing that any of us can safely do for any other is to help her by a living testimony, to see what we must BE; and when we come, by the power and light of the

Holy Spirit, to BE what we ought to be, there will be no trouble about the doing.

① First of all it is necessary to be filled with the Holy Spirit. With many of our sisters we must begin with the effort to inspire them with courage to even believe that their sins can be forgiven; to even believe that Truth is the truth; so darkly has the despair of doubt gathered about them.

A great work is in our hands; a work which no woman can perform alone. It will take the whole body of this people — the prayers and faith of men and women as well as the power of God — to do that work which God has laid upon us as women. *

Every woman who knows her sins are forgiven, and that she is a child of God, has a special part in this last message of mercy. This woman-ministry is the very core, the vital point of the gospel message. That message can not go without the women of the church. This fact must be appreciated by both men and women alike.

* Our brethren must have a solemn, earnest conviction of this truth, or they will hinder that which if hindered will bring irretrievable loss. Any who do not receive the spirit of discernment will soon begin to try to "tinker" that which God will commit to the interference of no man. *

THE YOUNG WOMEN ALSO.

There is a work for the young women of the church. O, my heart goes out to the young peo-

ple of the remnant church! They stand in a peculiar situation,—with the heart of youth, quick, alert, eager,—just the same kind of heart that is in youth everywhere, the same desires, the same impulses after that which is attractive, the same longing for companionship, for music, for light, and gladness,—the natural heart of youth, just as God intended it should be, except for the touch of sin. Man is at this period more like what God intended him to be than he can ever be again, until he has been born to immortality. The child is nearer than the man to the original thought of God, and every year which is added takes him as a rule further away from it.

These young women growing up out of dainty girlhood are naturally attracted by the world as its allurements draw heavily upon them. The other churches have recognized this in their young people's societies. These societies mark the progress of an effort to appease the natural hunger of youth for association. Those churches are wise that gather their youth together, in safe companionship, and give them an opportunity to work out together whatever their convictions of truth work within them. And since our young people have the same instincts, but have not found at home the same opportunities, it must be expected that complications and questions will arise. They come in contact with the Christian Endeavorers in school, in neighborhood, in business; why not in Chris-

tian work? is the natural question. These young Christians breathe out the Spirit of Christ. They are earnest, consecrated; many are filled with the Spirit, walking in all the light they have. The young people in the Seventh-day Adventist church, however, by the very conditions in which they were born, stand in a larger, clearer light, far in the advance. But who shall say that the others, also walking in all the light they have, are not hastening on in the way that shineth more and more unto the perfect day? Surely our young Seventh-day Adventist sister, may be excused if she does not at once see that if she would walk with them, she must turn her back on the light, and in the shadow of her own selfishness go with her face toward the darkness to meet them,

Our youth hear the voices of this goodly company who are coming on. The heart of youth leaps out to meet the heart of youth everywhere, and many of our young people still question, "Why can't I go into these societies? They are Christians." One said recently, "They know more about what it means to be filled with the Holy Spirit than I ever heard of until lately. I could learn a great deal from them. Why can't I just go in with them, and work with them? Why must I stand in this peculiar isolation because of our belief? Is it absolutely necessary to my salvation that I keep the seventh day? They are Christians,—they

will be saved, — and they don't keep the Sabbath? Why can't I go in with them if they do keep the first day of the week? God is evidently with them in their work and experience."

These are live questions which our mothers should be wise enough to forestall, or at least to answer when they are asked.

These young people of the Christian Endeavor societies honestly believe that our people are in error. And our young people must meet all the power which this conviction carries with it into personal influence and effort.

There is, coupled with the natural attraction which one young person has over another, the earnest desire upon the part of Christian Endeavorers to save our young people from supposed error. They pray for it. They discover a Seventh-day Adventist young woman, and they say to each other, "That is a good, kind, clean, lovely young woman: she ought to be drawn away from that peculiar error. Let us pray for her;" and they will pray that she may be made to see that the seventh day is *not* the Sabbath, but that Sunday *is* the Sabbath. They will put into that effort all the zeal and earnestness of a great conviction. And the sincerity of that purpose, the honesty and integrity with which they are following all the light they have, will give power to their work, even if it is against the truth itself.

Except your boy and girl shall know why

they are Seventh-day Adventists, except in addition to the knowledge of the *theory*, they have also the *personal revelation* from God to their own souls that it is true, and unless the theory of the truth is vitalized by the Holy Spirit in them, it is not to them a living power ; but only a dead form ; and will go down before the honest zeal of those who, while they do not know the truth, *practise error in righteousness*. Such a thing is possible ; for as truly as one can hold the truth in unrighteousness others can hold error in that faith that is accounted for righteousness, and which will give it a might of its own.

No simple *theory* of the truth can be alive. And in the homes where there is no power of the Holy Spirit, where the mother has become so discouraged that she has fallen into fretfulness, constantly chafing the life of father and children ; where the father is full of his own peculiar cares and forms of sin and unbelief, the atmosphere must be so deadly that nothing but the coldest form of theory can be preserved in it for the instruction of the children, and they must grow up in unbelief, unless, indeed, as sometimes happens, some child receives such a manifestation of God as lifts him up above the level of the home, and makes him a teacher of his father and mother. God can do that ; he has done it ; and to some young woman who reads this I send this message : "You, as a

daughter, may have a special mission to bring up your father and mother in the nurture and admonition of the Lord."

It is a serious task for a girl in her teens to have to bring her father and mother to know the Lord. But many have just that task on their hands. One young man learned this from the Christian Endeavorers. He had received through their work a knowledge of what the baptism of the Holy Ghost means. This knowledge gave life to the cold, dead theory of the truth which he had brought from his home, and made him a Seventh-day Adventist indeed, and he went back to teach in his own home what it means to be "in the Truth."

This work has been set in motion to bring every woman, young and old, among us into that direct personal relation with God, through the Holy Spirit, which will constitute her not only the center of the home life, but a living power wherever she lives and moves. She may be isolated,— God bless and comfort the isolated ones among us! The revelations of heroism that have come from such through my correspondence have thrilled my heart to the very core. Just to think of standing alone for the truth for twenty years, never having seen a minister, nor heard a sermon! and yet not to find one word of discouragement to breathe out through a letter; only thanksgiving for the privilege of holding up a light in a dark place for twenty years, and of gratitude

that God had at last made a special call for woman's work in the message. If it is possible for one woman to stand alone like this for the truth, it is possible for every woman.

But, first of all, she must have physical health. She must know the principles of health reform before she can apply them. But many have no way of learning. They can not buy books. They do not know how to get much out of any book but the Bible, and are not able to find the health principles there without assistance. Such a woman can be helped by a personal letter or interview, with simple studies, as by no other means; and these methods of work especially belong to a woman-ministry.

One writes, "I don't know anything about these principles, and I want to know how to prepare suitable food for my children." Another, a leader in health teaching, wrote, "Send me for correspondence the names of women who need me most." And it is beautiful to see how these two fit each other.

IT MUST PERVADE ALL.

The church with its various departments has been likened to a perfectly proportioned tree, each department a branch of the tree; and this woman's work has been called a "department." But it can not be a department *by itself*, like other lines of work. A woman-ministry must touch everything which concerns the church. No

line of effort can be carried on without woman. This work is to the whole church what the foliage is to the tree: not simply for beauty and grace; O no, although that is not to be despised; but for *life*. A tree without foliage is either asleep and fruitless, as in the winter, or it is dead. The leaves are the lungs through which it breathes. A woman-ministry must be that through which the church breathes in and breathes out the fragrant life of the Holy Spirit from every department of church work; the invigorating fragrance of heaven distilled through the body of Christ into the atmosphere of the world.

The leaf on the farthest twig receives from the root through its branches that which gives it color, life, and beauty; and, in turn, it reaches up and takes hold of sunlight, dew, and all the essential elements of the atmosphere, and sends them back through every twig and branch down into the roots, thus keeping up the circulation of life from root to branch.

Woman, more than any other, is the channel of the world's intercommunication. She is the chief point of human contact in church, society, and business. The retail trade of commerce is largely in the interests of the home over which she presides; and a properly organized woman-ministry will carry the messages farther, and more safely, and will support every legitimate public effort as can be done by no other agency. When every woman among us accepts the call

and takes up her work, the way of the Lord will soon be prepared.

But the call to each must be personally from God. Each must receive her work directly from him, through his Word and Spirit, responsible to him alone; and be ready not to *need* sympathy and help from others, but to *give it to all*,—herself drawing from the Fountain of Life and power which is in God, always filled, always paying out to a needy world.

PRACTICAL MANIFESTATIONS OF THE SPIRIT.

“But the manifestation of the Spirit is given to every man to profit withal.” 1 Cor. 12:7.

I pray God to set these words ringing in all hearts, because of the strength and joy that a full realization of their meaning must bring. And there is great need of joy, great need of song in our homes. Mothers should sing to their children, but the voice of song among us seems to be choked by the sobbing cry, “O how shall I receive the Holy Ghost?” I have wondered from the first at the lack of song among Seventh-day Adventists, but have discovered the cause in the lack of joy in the Holy Ghost, and the fear that the Lord will come and find them unready, their homes in disorder, their children astray.

Many a woman has written me that she is afraid that the Spirit has forsaken her, and that she is left as a wife and mother to a hopeless

realization of need, such as no power but this which is denied her can supply: I have been glad to be able to say to all such, “You have the Spirit already. You do not have to cry after the Holy Spirit, for he is in you, and you can not possibly get away from him as long as you live.” “Do you mean that?” said one with whom I was conversing. “I mean it; it is true,” I replied; and I would like to make every mother among us realize not only the tremendous responsibility which that truth entails, but the glorious possibility as well.

The first manifestation of the Spirit of God in the earth was in life; and the fact that you are alive is in itself a manifestation of the Holy Ghost. There is but one source of life,—one Spirit; and that is always the *Holy* one. It can not be defiled any more than the sunlight can be defiled. A sunbeam streams down upon the earth and strikes into a pool of filth or into the heart of a lily; and in the filthy pool it is just as pure as it is in the cup of the lily, and in both it performs the same office, which is by its light, heat, and other chemical properties, to reveal the truth about any and everything which comes in its way.

The life that we live in the flesh is all of the Spirit of God; and it is because the Spirit of God lives and moves in you, my sister, that you have any life at all. Job said, “All the while my breath is in me, and the Spirit of God is in

my nostrils ; my lips shall not speak wickedness, nor my tongue utter deceit." Job 27 : 4. The breath that you breathe in and out is the sacred breath of God. The moment that you are separated from the Spirit you cease to be, and until that moment comes you have the privilege and the responsibility of deciding just what you will do with it, whether you will submit to it, or try to compel it to submit to you. Everything depends upon that decision. With life comes power. Power is a manifestation of the Spirit. It is given to every man for profit, that by it he may be, in all that he is, to the glory of God ; and his own well-being depends upon his being to the glory of God.

As a navigator must trim his sails to meet the breeze, so must every soul trim itself to the breath of God if it makes a safe voyage. The spirit is given for a definite purpose, which each individual can defeat if he so determines. You, as a mother, can take this life out of the hand of God and abuse it by using it in fretting, in scolding, instead of yielding yourself to be used by it in the gentle services of a woman's holy ministry. You can make God to serve with your sinning. You can drag him down and compel him to furnish the power with which you run away from every duty, after every whim and error. Isa. 43 : 25. The trouble with the world is that it has perverted the power with which God trusted it for those uses which would have hal- lowed every common necessity of life.

The woman who has the least of ability, the smallest, the most circumscribed sphere, may be able to control resources that are infinite. God says, "Concerning the work of my hands Command ye me." Concerning all that he has done, concerning everything that he has ever thought, concerning all the great plans which are worked out in the universe, he says, "Command ye me." All these resources which are locked up in the power which keeps the universe in order and causes the world to move so steadily through space, and the simple appliance of faith by which all is appropriated, are within the reach of every mother.

The women whom I would like to reach in this world-wide work know what it is to realize a great need. No woman ever comes to the point where she becomes a mother, no woman ever looks into the face of her newly born child and realizes what may be in the destiny of that little life, but that her heart is touched with the sense of need which brings her into intimate relation with the infinite One. She can not be unmoved by the demands that are made upon her by that morsel of humanity. She may be a weak woman in every way, she may have little of what we would call moral strength, she may know but very little about purity; but no woman is indif- ferent to her need at such a time as that. That is God's one chance at many a woman's heart. The weaker she is, the stronger is her claim on

the resources of this manifested Spirit, and God could not be himself and for one instant ignore or refuse the plea of her need.

The woman who can realize that her life is only one of the manifestations of the Spirit of God, that it is her privilege to determine what it shall be in her and what office it shall perform in the work of her home, will very soon find the solution of every domestic problem. Everything turns upon the question as to whether she will surrender the natural selfish desire to use the power of God and consecrate herself to his own unquestioned control. In our wilful desire to execute our own plans, we have often undertaken to mortgage the power of God, and to compel it to serve our own purposes. We have tried to bring the infinite down to our own little comprehension to our own narrow ambitions, and thus have brought defeat and sorrow upon us and upon all that depend upon us.

A sister said to me, "What is the matter with Seventh-day Adventist children? They are the hardest children in the world to manage." I have heard that said again and again, and it is true.

"HARD TO MANAGE."

There is a good reason. Seventh-day Adventists are a peculiar people. They are all hard to manage. And for this, *be thankful.* Any man or woman who is not hard to manage is sure sooner or later to become somebody's tool. All

that is needed to make the tool is to find somebody who has a little larger ability, a little more wit to take hold of a manageable man, make him over, and use him as he will. This is another manifestation of the Spirit of God. God is hard to manage; he is fixed, unalterable, steadfast in his nature, and *his children are to be like him.*

A principle can not be whittled nor twisted. It may be counterfeited, but that is the worst that can be done to it; and a true representative of a great principle can not be "handled" by anybody. It is a demonstration of the purpose and plan of God in these ends of the earth that he has called together a company of men, women, and children who are hard to move about, and has made them the depository of such a manifestation of himself. This need not, however, make them ungentle or lacking in tenderness: they should all the more abound in these graces, and their *steadfastness* should make them long-suffering in loving-kindness.

But the mothers in these homes must have an unusual task,— a greater responsibility than has ever fallen to any others. They have a grade of human material to mold, out of which will be made unchangeable vessels of honor or of dishonor.

There is a sentiment in the world that one who can not be managed is of necessity a law-breaker, in a world where laws may be, in themselves criminal. And there is a sense in which

* this may be true in a world where laws are something in themselves criminal.

There is also a sentiment that it is a Christian grace to be easily managed ; and people have tried to cultivate a manageable spirit ; with the result that Seventh-day Adventists, their homes, their children, as well as all that goes to make them what they are, became a necessity in the economy of God. They have a strange place to fill in the earth. Their experiences must be peculiar to themselves from first to last ; their homes must be unlike any other. Take two people such as will make good Seventh-day Adventists, let them come together in the making of a home, and they must have an experience such as no others can have in so relating themselves to each other that any home life at all will be possible. If any Christians who are known by some other name have the same experiences, it will be because they are Seventh-day Adventist material, whether they know it or not. Before a home is possible those who compose it must come to know that divine principle of unity which is never found excepting through the manifestation of the Spirit.

The husband in this home recognizing that the life which he lives in his flesh is altogether by the power of the Holy Spirit, settling every question for himself alone as if he and God alone were in the world — will be a hard man for his wife to “wind around her finger.” And

she should be glad to have it so, for if she could wind him, another woman might. Let her thank God that no other brain, not even hers, can think for him ; that he must work out his own individuality in his own peculiar individual way. Such a man's life with his wife must be only as one grade of that school in which he will be prepared for the time when he and God will truly stand alone ; when no human love, no human sympathy, no human power can have any influence in comforting or controlling him, or in mitigating his destiny in any way ; when for all that he is, for all that he is not, for all that he was required to be, he and God must stand together in an undisturbed secret council.

And the same thing must be true of the wife. Her relation to God must be settled upon the same basis ; and when two people have come together according to this plan, each adjusting his individuality to the same Spirit, although they may be filled with material out of which dissension might be manufactured, they must live at peace in the unity of the Spirit.

This is another manifestation of the Spirit ; this is the true basis of the home.

Without it, there can be no home such as God intended to establish in the earth for a testimony of his Spirit.

The children that are born into such a home of two such people, must be unmanageable until

they have elected and surrendered themselves to control. They can be taught, cultivated, grown, but, as God in the beginning had planned, they will be free. God must have willing service out of us and our children if any,—that kind of service that a son yields to the father,—from a loving, free, deliberate preference to serve. The service of a tool he will never accept. No man who undertakes to serve God unwillingly from fear can ever have any sense of his acceptance. Every promise will fail to bring him comfort. He may, under a show of freedom and gladness cover up the unwillingness which is within; but sometime when the Spirit of God moves mightily upon him, he will come out with a confession such as will lay bare the sore places which his chains have worn into his soul.

God wants out of you a child like himself, of free and independent action, instead of a tool such as even *he* can pick up and use like a stick. In this consists one feature of the image in which man was created; and your home is to be made a place in which this image of God shall be reproduced in every child that comes into it.

One trouble with the average man in our day is that he has no established convictions, does not recognize the life which he lives as a manifestation of the Spirit of God. He considers the power by which he moves as all his own to dispose of just as he shall choose; consents

to be whipped about by every impulse, like a leaf in the wind. He does not believe in saying "no" very positively; for, according to the philosophy of the world, that would make a very ungraceful and uncongenial character. But a man may say "no" very positively, and yet gently. He need not be unyielding and boorish, because he is of that unmanageable type who yields only to principle, never to personal influence.

One man who undoubtedly had in him the right material, but which he had abandoned to utter selfishness, said to me, "I own up that I am under conviction. I am not having a good time. I have found out that I ought to be a Christian, but I have made up my mind that I shall *stuff it out*;" and against all the pleadings of the Spirit, and of his mother and friends, he was "stuffing it out" the last that I knew of him. He reasoned that his life was his own. He had his own plans, to follow, and he prided himself upon the fact that he was strong enough to refrain from making to his mother, at their last good-by, a promise to seek God, which if he had made he would not have intended to keep. Of course, since he would not have intended to keep it, the only honorable course was to resist all her pleading even to the bitter end. Simply to make an outward show of yielding to his mother's prayers and tears would not have settled his account with God, and so would have brought no

permanent comfort to her, since it was his salvation for which she groaned; and as hard and satanic as this man's course seems, it was more tolerable in the sight of God than the hypocrisy of much that passes for Christian courtesy.

A man may carry an unyielding spirit to the end of eternal death or of eternal life, according as it is for or against good or evil.

The child in your home with this wonderful legacy of power may be so taught in principles and established in truth that he shall make the wise choice, and by his own election become not only a willing, but an unchangeable, servant of God; and it is the mother's grandest office to preside over and direct the processes by which this end shall be attained.

POLITICS IN THE HOME.

There are so-called Christian people who would apparently be glad of any influence that would lead a child into any sort of a show of Christian living, if only there might be avoided the disgrace of a public revelation of wickedness. They would not care so much for anything that could be kept covered. They reason inwardly, if not openly, that if the boy can only be kept in the church, if he can only be kept to a profession of faith, be kept from outbreking sin, he is all right; and to this end "influences" are set in motion. The father or the mother will say to this or that Christian friend, or to the

minister, "I wish you would try to exert a personal influence over my child." But nothing has made God more trouble than the possibilities bound up in a strong personal influence brought to bear upon the individual who at last must give an account of himself. Personal influence must always go by spasmodic periods. Many a mother has defeated the work that God wanted her to do in her children because she has depended upon that, instead of upon the patient teaching of *principle*. And in church work all through the centuries, especially in these days, the gospel is handicapped by the same thing.

It often happens, when a child has done something that the mother has seen as wrong, that she has used command, pleading, and tears; living all the time herself in direct violation of the special principle involved, and still hoping by these flimsy devices of her influence to restrain him from an openly evil course and the public disgrace that it might involve.

One mother said to me, "I have wept my eyes almost out over my boy, but it does no good. He has got so that just as soon as he sees that I am going to cry, he will take his hat and get out of the house." And who can blame him? That sort of influence is not of God. Character can not be built up by tears and pleading, but only by principles of truth. The only power to which the child should yield is the power of the Word and the Spirit that is life

If his mother's tears could prevail upon him to do a right thing against his will, some other woman's tears could prevail upon him to do a wrong thing. Anything that tears can do, tears can undo. Just as it is with votes.

Personal influence is the soul of the political machine, and it is just as political when it is set up in the Christian home or in the church, as it is in the congressional district or any low-down ward of the city. It has its place like anything else that we find extant in the world and can not get rid of; and the first business of every consecrated man and woman is to see that it is kept in that place instead of being lifted up into that which belongs to the Holy Spirit. Each must see that his power of influence is so subordinated that instead of being used in the gross material form in which it naturally grows, it shall be distilled and filtered through the Word and Spirit of God and only come forth out of the life as a perfume, odorous with the Rose of Sharon, and with the Lily of the Valleys.

The mother who breathes out the fragrance of the Spirit of God, until her home is filled, and her children seasoned by it as the summer air seasons both building material and growing fruit, will be able without any efforts at management to lead her flock in the way of truth. Any well-born child will thrive in such an atmosphere. He will take to it naturally, for it is his native air; and as native air has been supposed curative

for many forms of disease it is certain that this breath of God will heal the taint of vice in any child; for is he not filled with the breath of God?

“HE SHALL GROW AS THE LILY.”

It seems strange, since every breath is breathed into the child by the Holy Spirit, that Christian fathers and mothers have not found out how wonderful is the opportunity which is theirs with the first beginning of life while yet everything is to be learned by him and developed in him. Strange that the life of the church home could not have been made such as God intended it to be, so that the children could have a chance to grow up into the truth as the lily grows up into beauty, strength, and fragrance.

Even after he had sin to reckon with, God held to this plan for the child; and with the gospel message there has always been something for the children. The mothers of to-day have a wonderful privilege. If the mothers of my generation had but known the things that are being taught so universally to-day! I can not but compare the advantages of the present day with the experiences of the past, and urge that the young mothers of this time will appreciate the manifestation of the Spirit to them and the floods of light that are being poured out upon them.

O, what mothers you should be! How you should be able to teach your children so that they

may recognize and shun evil, and keep themselves separate from every unclean thing. How firmly they should be established in every principle of righteousness!

Because of the power that is in the manifestation of the Spirit, there is little excuse for the Christian fathers and mothers among us who fail to hold their children to the home and to the Truth. The manifestation of the Spirit is given for profit, for constant practical use, so that out of these may be brought forth those fruits which are needed for common use.

When people begin to seek the gift of the Holy Spirit, often wondering how they shall receive it, their first thought is that it is away off outside somewhere, entirely separate from every-day life; something hard to obtain, provided only for those who have some great and unusual work to do. But the truth is that God has made his Spirit the motor by which the entire machinery of the body must run until it stops forever, and its most important use is for the simplest necessary duties of the humble home, just as truly as for the greater work in some wider field.

THE HUMBLE HOME.

The humble mother, amid her meager surroundings, with small gifts, with homely furnishing, in poverty, and the apparent lack of nearly all things, but with her little all consecrated to God and used for his glory, can not

measure what her ministry may mean to the kingdom of heaven.

What a work is hers even in making and dispensing the daily bread! leading the children to honor God in their little lives in both work and play, to be in the world as the Lord Jesus Christ was in it as a child; teaching them how to grow up as he grew,—thoughtful, careful, and with faithful obedience to principle. Nowhere among the angelic hosts can there be any manifestation of power and beauty that can bring such delight to God as a home of this humble pattern, filled with the sweet savor of obedience, purity, and love.

Many complain of the lack of elegance in their homes; but can this for a moment be considered a defect among a people who are waiting and watching for the culmination of all things, which is so soon to be that almost anything ought to suffice to take them through?

With the principles in which we have been instructed, and the expectations that are before us, there must be a simplicity and self-denial in all furnishings. No Seventh-day Adventist can afford much that the world calls comfort.

He can not afford to reach out and gather in even a small store of wealth and put it away in bank to draw upon for luxuries, nor for costly beauty anywhere. Nothing can be more gross and unseemly than such things among a people who know that the "time of trouble such

as never was" is about to break upon the world. It would be akin to making arrangements for a feast, while all the atmosphere was contagious with pestilence, and while we knew that death was waiting at every door, while the sound of suppressed weeping was all about us. Even people of the world would refrain from such bad form.

The weeping may not as yet be very loud or continuous, but there is all about us a sobbing and-soughing of the tempest of sorrows that is about to break; and you to whom the Lord has entrusted the secret of this knowledge, together with the opportunity to earn a salary, or turn material into wealth, which you know was all given, and should be spent, for this last emergency work in a dying world, could never feel warranted to spend money or labor in exchange for costly elegance in furniture or clothing, for luxury in food, or for anything which is simply to gratify the sight of the eye or the appetites of the flesh. I am sure that every sister who reads this will find her heart answering, "No, No!"

No, indeed. You realize that the displeasure of Him who has chosen us as his fellow-laborers in a world's redemption would fall quickly upon any one who should in this way be guilty of misappropriating funds. A quick loss of all sense of agreement with the Holy Spirit would follow; and this not one of us can afford. Therefore,

one manifestation of the Spirit in us must be the absence of many things that are esteemed necessary to make life beautiful or attractive.

It is a poor estimate of life to treat it as if it needed any mortal touch, or the flimsy adornment of gold, silver, or precious stones, draperies, architecture, or furnishing to make it attractive! These are the things that, misapplied, hide, detract from, blot, and cramp it so that it has never had a fair chance to reveal itself in the realm of humanity. It is our privilege, under the precious truths that are ours, to reduce to the smallest proportions all this lumber by which life has been concealed, and so be able to make men say: The life is manifested, and we have seen it. That which was from the beginning, of the Word of Life, we have seen with our eyes, we have looked upon, and our hands have handled,—we know that it is real.

Not that to do this we must go to the extreme of destroying the beautiful accumulations of former years, nor must any be led in the disposition of them by other convictions than those that the Spirit of God shall bring home to his own heart out of the Word; but it is clearly appropriate to the times when the end of all perishable things is at hand, and since money may, by consecration, be transmuted into the bread of life for starving souls, that every dollar should be held as sacred. Any adorn-

ment which we indulge should be of the beauty of holiness.

In the use of all resources we are shut up to

THE EXAMPLE OF JESUS.

And in the indulgence of the natural craving for loveliness, to the one chance of a symmetrical character such as will reveal the Spirit within in all its attractive drawing, uplifting beauty, in spite of meager surroundings and plainness in dress.

As to this we have no choice. Every beautiful thing for us must come by that manifestation of the Spirit which is given for our profit. And it is especially the mission of Seventh-day Adventists to make a consecrated life beautiful in the eyes of a beauty-loving world. The men and women of the world must be constrained to say, "I wish I were like that man." "O, that I were like that woman, and that my home had in it the sweetness and beauty, the fragrant atmosphere, that fills that Seventh-day Adventist home!" Your home must be made so attractive because of the manifestation of the Spirit that is in it, because of the beauty of love and faith, because of the aroma of heaven, that it will hold the children and youth against all the show and glitter of a vain world.

This must be done. It is our only resource in preserving the children against the day of the Lord. We must be able to manifest that Spirit

that is so sweet, so beautiful, so true, so pure, so attractive, as to cause the children to prefer the simple Christ-life with us to any thing that the world can offer.

This can be done. I saw the effect of such a life upon a seventeen-year-old boy,—a lover of everything that was beautiful. He was left to spend one critical winter with a lady who had passed seventy years, and in the midst of a large circle of young people who would naturally have attracted him. The young people liked his society. The invitations to go among them were constant, but seemed to have no effect. He and his aged companion spent the day in the carriage, and the evening after the quiet fashion which distinguished the home of a consecrated lover of God for whom the world of sin had lost every attraction. Of all the invitations that came to him from those who thought he must, of course, wish for some agreeable change, he never accepted one. One day a young lady said to him, "Why do you not come to any of our parties? You stay all the time with that old lady; you are a very queer boy." This young lady thought his reply was too good to keep, and told it abroad, so that it passed into the social history of her "set." "If you want me, you must make yourself more attractive than Mrs. ———." This old lady of more than seventy years—wrinkled, not strong, whose conversation was in heaven—had that manifestation of the

• Spirit, which is beauty, to such fulness as made her able to hold in her home that spirited seventeen-year-old boy in spite of all that a city full of attractions could bring to bear to draw him away. This has been to me a revelation of what a woman's life may be in any home.

We must take on years,—or, according to the common expression, “grow old.” Years will make their mark upon all faces. We may be called to wear wrinkles; but where the manifestation of the Spirit of God is in its fulness of life, there is always beauty. If we must wear wrinkles, at least let them be glorified wrinkles.

Nothing can be more beautiful than a face written all over with the handwriting of consecration, telling the story of love, of harmony with principle, with truth, with purity; and it is the privilege of every mother in every home, with every year that steals over her, and every mark of time and experience, to reveal more and more of this manifestation of the Spirit. It is her privilege to be filled with God, so that the whole machinery of her body shall in every play of muscle and bone and sinew move in harmony with his life, and be lifted up out of invalidism into health. Then, although she may be weak in herself, may have but little native loveliness, may have inherited many defects of character, yet her life will become strong and beautiful, able to hold her children against an evil world for God and his kingdom.

It is to this end that God has called the women of this day, and with every call of God comes proportionate ability. If we do not hold our children, it is not because God has failed us, but because we have failed God.

God has set you to help him in his work that you may be led to see how you need him in your work. And O, how every mother needs every possible manifestation of the Spirit! Often the entire influence of the father is antagonistic to her and all that she would do. Then comes the tug of faith.

THE FATHER AND HIS BOY.

In the life of every boy there comes a time when he finds out that he is not growing up to be a woman. Up to a certain point, his mother is more to him than any other being; but the awakening of the masculine sense brings him into special need of a father, and if the father and mother are not in agreement, there must be questioning in his mind as to what is right, and a crisis becomes imminent which must be passed safely, or all is lost. Then to every mother comes the time of opportunity commensurate with her need, as well as a crisis in the life of both father and boy, which may be safely passed if only the mother will be true.

One man came to ask me for help. He had suddenly discovered with alarm that his boy, fourteen years old, was growing up to be an-

other just such a failure as he had long known himself to be, and he came to ask me to talk with the mother and help her to keep hold of him.

"What have you been doing for your boy yourself?" I asked. "You would certainly wish him to be like you."

"My boy like me!" he exclaimed, "My boy such a man as I am! I would rather see him dead to-morrow."

"And how do you expect to prevent it?" I asked; "for he is just as nearly like you as a boy of fourteen can be like a man of your age."

"Prevent it!" he said, "I don't expect to prevent it. I expect my wife to do that; that is what I got her for. And if my wife, with the advice that she can get, can't make a better man out of my boy than I ever professed to be, she had no business to be my wife."

Then with a glad conviction of a truth both awful and grand, I said:—

"Well sir, your wife can do it if she will. She can be made strong enough by the Spirit of God to overcome the influence of even a man like you. That little pale, delicate woman—just think of it! I will, however, be glad to say to her that if she will link herself to God so that he shall work through her, she can take that boy of yours and make him the kind of a man that you want him to be in spite of all your evil example. But shall I tell you where she must begin? She must

begin by breaking your influence upon him. She must teach him that in so far as he finds and follows the heavenly model of manhood to which you wish him to attain, he must discount that which his father is. Is that what you wish above all things, so that you would rather see your boy die than that it should fail? Would you like to have him grow up, by his virtues, his strength, his purity, in every trait and attribute by which he becomes a true man to condemn all that his father is? That is what your boy will have to do: that is what your wife will have to do; what God will have to do, if he fulfils your expectations in your son. The mother can do it; if she will be a true laborer together with God; and I will help her all I can, and pray for her success; but what about you?"

Then his heart broke, and he cried out:—

"O, I must yield to God. I did not intend to give up; at least not now; but I must. Pray for me. I want my boy saved, and I can not have him saved in that way."

And we prayed, and that proud, wicked man of the world humbled himself before God for the sake of the fatherhood within him, and went home to help his wife and God to make a good man out of his boy; not by stress of personal influence, but by the manifestation of the Spirit in him. *But I have always insisted that if he had stood out to the last, his wife could have been used of God alone for the same end.*

Just as truly as God could produce the child Jesus without a human father, so can he, in answer to the same consecration that Mary made when she said, "Behold the handmaid of the Lord; be it unto me according to thy word," in spite of any human father, bring forth the child of prayer and faith into newness of life in Christ.

O that every mother could understand the possibilities folded up in this manifestation of the Spirit! And that our mothers may come to this knowledge, must be *the first object of our woman-ministry.*

"THE ABIDING SPIRIT."

"'THE ABIDING SPIRIT,' by Mrs. S. M. I. Henry, deals with the presence, power, and ministry of the Holy Spirit, as manifested in the most common, material things, and as needed for the performance of the most simple duties. It argues the constant abiding of the Holy Spirit as the condition of existence, and a healthy and successful life as dependent on the intelligent recognition of this presence, and on the proper adjustment of everything, physical and mental, to this power. It is safe to say that the larger proportion of common religious perplexities is touched upon in this book, and the way opened for light upon their darkness. 316 pages. Prices, 40 and 75 cents. Review and Herald Pub. Co., Battle Creek, Mich." (From the *Union Signal*, March 9, 1899.)