

Ellen G. White 1887 Manuscripts

Ms 3, 1887

High Standard of the Gospel Ministry

Basel, Switzerland

March 1, 1887

I cannot sleep this morning past three o'clock, and I have some things upon my mind that I would present to you. I am confident that we do not elevate the standard of the gospel ministry as we should. The Lord has spoken to me: There are many who are ready to teach the truth. They have a theory of the truth, but the truth itself has not become a part of them, and its sanctifying power has not been brought into their life. They have not the weight, the burden, upon them.

The history of Paul is one of peculiar interest and force. He was thoroughly converted. He felt a strong solicitude for the souls of his own countrymen, the Jews, and he prayed most earnestly for their salvation while he showed unremitting zeal and untiring fidelity to win souls to the gospel of Christ. He labored in their synagogues, in places of public resort, in season, out of season, in public and private, whether they would hear or whether they would forbear. He declares that he fails not night or day, with tears, to warn them of their peril and the sure judgments of God if they continued in their unbelief. [Acts 20:31.] His soul was moved with tenderness of love for their souls.

This is the spirit that every minister should possess. If their own hearts are saved or sanctified through the truth which they claim to believe they will, whether in the ministry or as laymen in the church; if converted, at once commence to labor for the salvation of souls. If there is not this fruit attending their conversion, then they are deceived and need not flatter themselves that they are fit for heaven. There is manifested by some greater love of souls than by others, according to their faith and their unselfish character.

Ms 14, 1887

Sermon/The Need of Earnest, Intelligent Workers

Basel, Switzerland

March 7, 1887

(Address of Mrs. E. G. White, given at Basel, Switzerland, March 7, 1887, before the Institute.)

It is important that all who design to labor in the cause of God should learn the very best manner of prosecuting their work. There never was a more solemn and important period for

us than the present. Our hearts are pained exceedingly when we see that there are so few laborers who can be depended upon to go into the field, and who are seeking wisdom of God that they may know how to work.

I have been shown that many efforts which have been made at great expense to present the truth have been in a large measure unsuccessful, because the very kind of labor that is required has not been done. We have tried for years to present before our people the necessity of working more intelligently. There is need of our coming very close to God and not feeling at rest unless we have the burden of souls upon us.

The powers of our intellects must be brought into active exercise in planning ways and means by which our labor shall accomplish the most good. We are not excusable for taking hold of the work in a listless, careless manner. It requires all the powers that God has given us, intellectually and physically, to do this important work.

When the discourses are given in the desk, the work is just entered upon. Then the minister should, by personal effort if possible, become acquainted with every one of his hearers. If they have interest enough to come out and hear what you have to say, you should respond to it by a decided interest on your part to make their personal acquaintance.

Ms 16, 1887

Sermon/Behold What Manner of Love

Zurich, Switzerland

May 22, 1887

1 John 3:1-3. The beloved disciple has his eye fixed upon the marvelous love of an infinite God. He cannot find language with which he can measure this love, but he calls upon the world to behold it. The only way that we can measure the love of our heavenly Father is by beholding the cross of Calvary. It was an astonishment and a marvel to all heaven that God could give His only beloved Son to die for sinful man. But this is to us an expression of the love of God to man.

We see that our heavenly Father placed such value upon man, although he had fallen by transgression, that He consented to give His darling Son to a life of self-denial, a life of self-sacrifice, a life of shame and an ignominious death, that He might save the fallen race. And the apostle John calls upon us to behold this love. [Verse 1.] We never can appreciate that love unless we meditate upon it. We must allow no human affection to interpose between our love to God in any sense.

Here is the one great center of attraction. When we take in that love in its full significance, then will we respond to it in willing service. We shall love the Lord our God with all the heart, and we shall love Him with all the soul and with all the strength. This takes all there is

of man. Everything of an earthly character is secondary to this. There are many who believe that Christ has shown great love in giving His life for the fallen race, but they would leave the impression upon minds that God Himself is a stern judge. The reason for this is that they do not contemplate the love of our heavenly Father as it really is. We need to behold that love more critically; we need to talk of it in our families; we need to become familiar with it. When we bring the love of God into our life's experience, it will testify of its breadth and depth and height. Our heavenly Father has placed Himself before us with the endearing name of Father, and we may, if we contemplate His love, have such implicit confidence in the promises of God that they will surely be verified to us.

It is the privilege of every son and daughter of God to be in close relation with our heavenly Father. Our power is not in the wisdom of man. It is the wisdom of an infinite God, which gives us access to the souls of the people. It is well for us to have our attention called away from the things of an earthly character to those of the heavenly. It is because our soul's service is more upon earthly things than upon heavenly that we have so little power in the world with the people.

When we exalt the love of God as it is, then we shall have that trust, that confidence in God that a child has in its earthly father. We read, "If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?" [Luke 11:11.] If an earthly parent will do these good things for his child, how much more will your heavenly Father do these things for you because you ask Him.

I have thought how it must grieve the Spirit of God to see how little confidence those who claim to be children of God place in their heavenly Father. There are many who claim to be traveling the Christian road to a better country, but they seem to be led into great uncertainties. They express a great desire to have confidence that they are indeed the children of God, and they have pled before God that He would show them in a dream or give them some wonderful exercise of feeling as evidence that He did bless them. Is there anything equal to the promises in the Word of God? Here is my assurance. I plant my feet upon the promises of the Word of God. If God has so loved fallen man that He has not withheld His beloved Son in their behalf, how much more shall He not with Him freely give us all things! We want to gather the precious pearls of God's promises and present them right before Him. Our God has said it, and His Word stands in truth from everlasting to everlasting.

When we come to God, and are willing to take the assurance that He has given us in His Word, we shall have that faith which works by love and purifies the soul. God has done all for us that a God could do that we should have a living confidence in His promises. Can you tell me anything more that our heavenly Father could do for us than what He has done to inspire faith in His promises?

The difficulty rests with us. We are not willing to go any further than we can see, and yet the sons and daughters of God must walk by faith. But there are conditions even to the promises of God. He declares to us that if we love Him, we shall keep His commandments. "If ye love Me, keep My commandments." "He that hath My commandments and keepeth them, he it is that loveth Me." John 14:15, 21.

Christ Himself has said, "If any man will do His will, he shall know of the doctrine." [John 7:17.] It is the privilege of every one of us individually to become acquainted with the Word of God. We need not walk in darkness, for Christ is light. He says that those who follow Him shall not walk in darkness, but they shall have the Light of life. [John 8:12.] My heart is very anxious that those who claim to be children of God should show their obedience to all of God's commandments. We manifest our love for our heavenly Father when we have respect to all of His commandments. He says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." [John 15:7.]

It has not been my study how I should meet the customs and habits of this world. The world did not know my Jesus. "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." [1 Corinthians 2:8.] But why did they not know it? Because the light of prophecy stood right in the way of their own advantage. Therefore they closed their eyes and ears and their understanding lest they should see the truth.

We want to read the Bible much more than we do. We want to understand this guidebook which shows us the waymarks to heaven. If God has given us reasoning powers, it is that we should individually exercise the powers He has given us.

When the lawyer asked of Christ what he should do in order that he might have eternal life, our Saviour did not tell him that he must depend upon a good state of feeling, but He answered, "What is written in the law?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said, "Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.]

How earnestly are we struggling for a temporal life in this world! We see poor invalids traveling from country to country, in order that they may preserve the short life they may have here; and yet our lifetime here at the best is very short, and Christ stands forth and presents to the invalids and the sick that life which measures with the life of God—a life without sorrow, without burden, without care. No sickness there, no pain, no trials. He wants you to take your mind away from the perishable things of this life and take hold of the eternal life. He wants you to behold the love of an infinite God, to talk of it and to dwell upon it. As you bring the love of your heavenly Father into your hearts and into your lives, then you are leaving a bright track heavenward for those who want to find the way of life.

And the apostle Paul recounts the difficulties and trials that we find in this life. We know that he knew what severe afflictions were, but he travels on, with his eye fixed upon the future immortal inheritance. Listen to the triumphant cry of victory as he passes on toward heaven. There come sounding down the lines to our time these words, "Our light affliction which is but for a moment, working for us a far more exceeding and eternal weight of glory." [2 Corinthians 4:17.] Never can you measure the length and breadth and depth of the precious love of God. The apostle declares that it is not looking at those things which close up the way that give us strength. He says, "While we look not at the things which are seen," which are temporal, "but at the things which are not seen," which are eternal. [Verse 18.]

We want to bring all the heaven that it is possible for us to bring into this life, and by doing this we shall fulfil the injunction of our Saviour. He says to His disciples, "Ye are the light of the world." [Matthew 5:14.] And he enjoins upon them, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." [Verse 16.] It would be sad if those who profess to love our heavenly Father should misrepresent Him. If we live in the light of His countenance, we shall reflect His glory to all around us. If we bring the light and glory of heaven into our religious service, we place the religion of Jesus Christ upon that high and elevated plane where the Bible places it.

Many seem to think that they must beg pardon of all the world for being a Christian. John did not regard it so. He says, "Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." [1 John 3:1.] The Christian does not take a step down to a low level; he is constantly progressing forward, and the religion of Jesus Christ never degrades the receiver. It refines his taste; it sanctifies his judgment. Why should it not, when he is in connection with a pure and holy God, and the power which is invested in God He imparts to His sons and daughters? "Come out from among them, and be ye separate, saith the Lord, ... and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] Do we esteem the favor of high heaven above all the favors upon the earth? Here is the promise that we shall become members of the royal family, that we shall be children of the heavenly King. And when heart and flesh shall fail here, we have a hope as an anchor of the soul cast into that within the veil, both sure and steadfast. That anchor fastens into the broken body of Jesus Christ; and there is not one of us who is living in harmony and obedience to God [who] should [not] be full of joy.

Do you not think that our heavenly Father would be honored if we should talk more of His love toward the children of men? Why should we not talk upon these things? Enoch, we read, walked with God 300 years. That was a long time to be in communion with Him. He did not maintain that that communion was disagreeable to him, but he communed with God because it was agreeable to him, and he loved it so well, and he loved the society of God so that he was taken to heaven without seeing death.

It is those who love the yoke of Christ, who lift His burdens, with their eyes fixed upon the mark of the prize before them, who can be the best people upon the earth. When difficulties and trials arise here, they look right over to the future immortal life and forget all about their trials. Like Paul they look not at, they talk not about the things which are seen, but at the things which are eternal.

Suppose that all here tonight who profess to be sons and daughters of God should practice their faith in the precious words of God. Suppose that they should practice from this time forward the religion of the Bible. Suppose they should come out from the world and be separate, and touch not the unclean. Suppose that they should make God first, last, and best in everything here.

We have a friend in God, we have a heavenly Father to whom we can come with all our sadness and difficulties, who has said He would receive us. Our precious Saviour left the royal courts of heaven, He clothed His divinity with humanity and came to a world all seared and marred with the curse; and He was to reach with His long human arm to the very depths of human woe and misery. While mortal man, with only human power, could fail to reach the oppressed and suffering, the long human arm of Christ encircles our race; and with His divine arm He grasps the throne of the Infinite and He thus connects the earth that has been divorced from the continent of heaven to the God of heaven, and He unites finite man with the infinite God.

We are not in a state of feebleness; we are connected with the Source of the highest power. Again I say that Christians ought to be the best people upon the face of the earth. Christ is able to bring every soul to His throne at last. He will cleanse them from the impurity of sin.

He condescends to come to man and reason with him. He says, "Come now, and let us reason together: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [Isaiah 1:18.] Then I inquire, Why is it that those who profess to believe in Jesus Christ have so little comfort and enjoyment in their Christian life?

Our Saviour, when here upon the earth, met and overcame the powers of darkness, that He might obtain the victory over them in behalf of man; and through His infinite condescension and power, He opens before us a heaven of bliss. Why do we not talk of this more? Why are not our souls all aglow with the love of God? It is because we do not study the Bible and carry out its teachings and practice them in our life. When the judgment is set and the books are opened, shall we regret that we have talked so much of Jesus? Shall we not feel that we have lost a great deal to ourselves and to the work because we have not talked more of Jesus and His love to the world? We want to be sure that our life is hid with Christ in God. We want to be diligent to make our calling and election sure. We want this to be the main study of our life. We want that life, that eternal life which has been purchased for us at such an infinite cost.

It has been my life study since I was eleven years of age that I might place my feet in the road cast up for the ransomed of the Lord to walk in. I do not expect this path will be smooth and without trouble, but my precious Jesus traveled that path before me, and He has beat down the thorns and rough places and made a smooth path for my feet, and I will follow in His footsteps and choose the suffering part of religion. I want to be a partaker with Christ of His sufferings, and then I have the promise that I will be partaker with Him of His glory.

Now I want that your tongues will be tuned to the praise of God. He has brought us out of darkness into His marvelous light, that we may show forth His praise. How many words of praise do you give to Jesus in your families? When you gather together and speak with one another, do you talk of Jesus and His love? Do you not talk of things that are temporal and earthly and forget all about the Saviour?

If professed Christians should bring the precious Jesus into their lives here, what a testimony they would have to bear to the world of the precious love of Jesus. Their hearts, in contemplating the matchless love of God, could but speak forth His praises. Do we expect to join the redeemed company in heaven above? Shall we be of that company that shall cry, "Worthy, worthy is the Lamb that was slain, and who lives again"? Then let me tell you that every one of us must learn the song here. We cannot be in the city of God and our tongues not tuned to sing His praise. We want here to have the love of God in our life and character.

We believe our precious Saviour is soon to come in the clouds of heaven with power and great glory. When He comes, we want to see Him as He is and be made like Him. John declares that everyone who hath this hope in Him purifies himself, even as He is pure. [1 John 3:3.]

Our precious Saviour does not save men in their sins, but He saves them from their sins, and therefore we want to be putting away sin and iniquity out of our hearts. When you are disposed to cling to sin, I point you to Calvary—the precious Saviour dying under the load of human guilt. How can we sin when we see the offensive character of sin in the sight of God? We want to separate everything from our characters that would separate us from God. We want that our souls should be sanctified, elevated by the truth of God. Search your Bibles that you may know what is truth.

I cannot run any risk in this matter. I take my position under the blood-stained banner of Prince Emmanuel, and I consider it the greatest honor that can be bestowed upon me to be a child of God, an heir of heaven. Shall I see Him whom my soul loves? Shall I dwell with Him through the ceaseless ages of eternity? Will He lead me by the side of the water of life? Will He be my joy and the crown of my rejoicing in the kingdom of glory? Well, He shall be my rejoicing here in this life. I magnify my Redeemer. I know His matchless charms. I have tasted and I have found that the Lord is good. The promises of God have sustained me in the

fiercest affliction that could come to mortals. I am not afraid to commit the keeping of my soul to Him until that day.

How many that are before me tonight will march into that city as conquerors? How many will go in there having a right to the tree of life? It is not a question with me, What will the world say? but, What does God say in His Word? Says Christ, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:14.]

What are we doing for the poor souls who are around us who are out of Christ? Where are the living missionaries for God? Whose names are registered upon the church book? Do we, as John says, "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God"? [1 John 3:1.] We want to be living epistles, known and read of all men. Then although the world does not know us or recognize us, we are known by the God of heaven.

Shall we from this moment turn our attention decidedly to the God of heaven? Will you bring Him into your life and character? Will your testimony be here, What the Lord has done for me? Oh, we can indeed be a light unto the world, and may it be my privilege to meet you there around the great white throne, and may your voices be lifted in praise and adoration to Him that sitteth upon the throne and to the Lamb forever and ever.

Ms 17, 1887

Sermon/Practical Godliness

Moss, Norway

June 11, 1887

Text: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21. It is not enough to say, "I am a child of God," but it's our works that will <bear> witness if we are children of God. Every one who is a child of God will do the will of God. Profession is of no value unless it is followed by true practical godliness. Our Savior has a right to the service of every one of us. Our heavenly Father has made man in His own image. Who is it that has been supplying the <temporal> necessities of the human race all these years? Who is it that has given us <all> the things that are beautiful in nature? It is the Creator of heaven and earth that has done this, and the God who made man and who made the earth, that man might inhabit it, requires our service every day.

Many seem to think it just according as they please whether they shall render Him any service or not. Well, our heavenly Father does not compel anyone to enter His service. He has given to man reasoning powers. Our Savior has consented to become our friend. He paid an infinite price in order to redeem the fallen race, and how blind must mortal man be

that he will not accept the sacrifice that God has given. Our precious Savior has laid out the plan of redemption for our race. It was at an infinite cost to Himself, and it is a very solemn reflection that man is of infinite value. I will make Him more precious than fine gold! And how is value to be placed upon man? It is good that the sinless Son of man has imparted to man His righteousness. Here every human being has a value placed upon him. It is almost impossible for him to appreciate; and while every provision has been made for him to come to Christ, yet none are compelled to go against their own will. Our precious Savior laid aside His royal robes that He might save the race that was fallen, and it is only with the light which is reflected from Christ on Calvary that we can estimate the cost of our salvation.

There are many who speak of coming to Christ who will leave the matter indistinct and indefinite. The question is asked, "What shall I do to be saved?" And Christ answers the question positively. He asks, "What is written in the law?" And the answer comes to this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself." Luke 10:25-27.

Now we can see that the conditions are not made on emotions, but it is by taking a distinct course that is laid out for us. It is a very important question with every one of us what we shall do in order to be saved. How particular are you men of business that all your business transactions are made according to law? How careful are you that you shall not invest your money and it prove to be a bad investment? Well, these business matters only relate to temporal matters, but here the matter which concerns our eternal interest is such as will last through eternity. And it is not safe to run any risk in regard to our soul's salvation.

We want an intelligent knowledge upon that which pertains to our eternal welfare. There is an eternal reward that is presented to those that shall find eternal life. You think much of your pieces of land that you have here in this earth, but we read of a building that is made by God and not by human hands that is for the obedient, and we want that inheritance that is not corruptible. [2 Corinthians 5:1.] We want a home on the earth made new.

All that we have in this life is uncertain. We may meet with losses and discouragements, but in that home all is made new and shall be forever and ever. How shortsighted must mortals be to place their affections on this life and lose sight of the things eternal! How important that we understand the conditions of obtaining this eternal inheritance! Such scenes as we have on this ground cheers my heart, and I want to know how many of us look upon the lofty things of nature and then return thanks to the God of nature. Do we see in the things of earthliness the hand of the Creator? It is the Christian that can set the true value upon everything that God has given us on this earth. Every flower and every shrub, everything beautiful in nature calls our mind away from nature to nature's God. Who gave that beautiful flower its tint, its color? It was our heavenly Father. And you can teach your children that here is an expression of the love of God to fallen man. You can look upon the beautiful things of nature, blighted now by the load of the curse, and they represent but feebly the joys that are to come. You visit the most beautiful places on earth and delight

yourself in them, and yet eye hath not seen and ear hath not heard what things God hath prepared for those that love Him!

How many there are that do not think of those things that God has given us. Now if we could readily appreciate these blessings, then we would always be happy; but there is an enemy who is always working against us so that the praise and gratitude which should flow forth from our lips are often withheld. Now, if we note the language of our text and do what it indicates, then we would appreciate these blessings.

As we walk in obedience to God's commandments, then our hearts are in harmony with His works. Those who really believe in God will show by their actions that they are children of God, and to be a child of God is to do His will just as it is done in heaven. And then there is a gratitude daily springing up on our hearts. Says Christ to His disciples, "Ye are the light of the world." [Matthew 5:14.] It is the light that we are receiving from our heavenly Father which we are diffusing to those around us, and we shall reveal to the world whether we are the children of God or of the evil one. Do you carry your religion to the meetinghouse and drop it when you go home? We urge upon such to enlist in the Lord's army. We do not urge or compel you to go. We ask you, Who will be on the Lord's side? We ask, Who will today choose whom ye will serve? You are not to wait one moment. Accept the cross of Christ. Here the life is set before you. Will you choose to enlist in the Lord's army?

God has given you reasoning powers, and He expects you to use them. You are to see that the way of life is in every respect preferable to the one that leads to hell, and then how simple it is for us that we decide that we will no longer stand under the black banner. Is it heaven that we want? Then let us show in this life that it is heaven we must present. We do not present to any of you any light standard. To be Christians means that you are to be laborers together with God. It is not to sit down in an easy chair and be borne up to heaven. There is earnest work for every one of us to do. If we are workers for Christ, as is represented in the Scriptures, we are to fight the good fight faithfully and run the race with patience and be temperate in all things if we would at some time obtain an eternal crown. Christ declares that those who shall acknowledge Him in this world, of Him will I not be ashamed. Christ came as a babe in the manger, and He holds out salvation for man to accept. His life was a sacrifice, and who will profess to be a child of God and not accept the cross?

Are you imitating the pure life and the faultless character of your Saviour? He was a man of sorrows, wounded for our transgressions. With His stripes we are healed. But He is coming again the second time with power and great glory. While on earth He had but few sympathizers; but the whole heavenly hosts accompany Him as He comes to earth the second time, and a crown within a crown encircles that brow that was once crowned with thorns. He comes to wake the dead. Now I ask you, who is prepared to meet the Lord our Saviour? If you reign with Him in heaven, then it is certain that you must suffer with Him here on earth.

True followers of Christ appreciate how precious souls are. They will not forget how precious man's soul is, but every one will be workers together with God, and every one who claims to be a Christian should be Christlike. And if they bring all that is heavenly into their life here, they will be directed of the Lord to heaven. We want the power and the Spirit of God to come into our midst, we want the burdens for souls that Christ had; and when the Judge shall sit and the books be opened, we want to see that we have been laborers for Christ.

Brethren and sisters, are you not ashamed that you have done so little for Christ when you consider that He has done so much for you? Shall we not from this time do more? And in order to do this, you must drink of the fountain of life. You must set aside your own inclinations, your ease, and all your pleasures, and you must get your eye fixed on your pattern Jesus. And after Christ has done so much for us, what will you do for Him? Now we will inquire if there are not those here that have done very little for Christ. Are there not those that have complained? Will you not this day put these things away? Come, flee over on the Lord's side, repent of your lukewarmness, and make your calling and election sure! If your heart were held open before God, I ask, how would it read? I beg of you today, humble your hearts before God. We want, at this the first camp meeting that has been held in Europe, that God shall reveal His power among us. Seek the Lord while He may be found, call upon Him while He is near. "Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7. We want to have the precious light of heaven shine into our hearts, that we can let it shine to others, and we invite those who have never given their hearts to God to come forward here on these front seats, and we will try to seek the Lord with all our hearts.

Ms 18, 1887

Sermon/Christian Temperance

Moss, Norway

June 19, 1887

Text: Revelation 3:5, 12, 21.

Here is a three-fold promise to the overcomer. God's promises are rich to every believer. We have a special work before us to overcome the temptations of the enemy, which will meet us in this world.

Adam and Eve transgressed the law of God in Eden. They fell from their high estate and were driven out from beautiful Eden. Everything that their wants required had been provided for them, and there was only one prohibition laid upon them. The Lord said, "Of the tree of knowledge of good and evil, thou shalt not eat of it." [Genesis 2:17.] Many have

tried to prove that there was some peculiar quality in the tree which called for this prohibition; but this was not the case. The fruit of the tree of knowledge was not in itself injurious. It was used merely as a test of their obedience to God. Will they be obedient to God's requirements, or not? We find that Satan came then, just as he comes today, with temptations upon the point of appetite. Eve was told that there was nothing bad in the tree, that its fruit was of such a character as would give increased knowledge. Does not Satan come to us in just that way? Does he not present attractions and try to make us believe that if we will pursue a certain course, contrary to the law of God, something will be gained by it? But after they had yielded to the temptations of Satan, Adam and Eve found that they had met with terrible loss. And so will every one in our world who yields to the temptations of the enemy to indulge appetite find that it is a fearful loss to them.

The transgression of our first parents was the cause of woe to our world. We have had to labor under the oppressive load of sin ever since that sin. But a provision was made for the fallen race. The Son of God has opened a way of escape for the ruined race by taking the transgressions of man and their just penalty upon himself. He laid aside His robes of royalty, clothed His divinity with humanity, and came into our world. He was a man of sorrows and acquainted with grief. He suffered insult and reproach and mockery, and yet He was the Majesty of heaven.

Just before He entered upon His public ministry, Christ received baptism at the hands of John. After His baptism He knelt upon the banks of Jordan and offered a prayer to Heaven. That prayer was heard by His Father, and the glory of God, assuming the form of a dove, descended upon Him, and a voice was heard, saying, "This is My beloved Son, in whom I am well pleased." [Matthew 3:16, 17.] How many can comprehend the full meaning of these words spoken by our heavenly Father? Here He says to man, "You are accepted in the Beloved." [Ephesians 1:6.]

There is no excuse for man to remain in transgression and sin; because strength has been provided for him in Jesus, that he may overcome. The God of heaven Himself is working by His Spirit.

After the baptism, Christ went into the wilderness of temptation. It was here that He fought the great battle with His fallen foe. Satan tried every device to overcome the humanity of Christ. He claimed to be an angel direct from heaven. He clothed himself with angel robes, that he might, if possible, deceive the Son of God. And this is the way that he will come to the tempted ones who are upon the earth now, hiding his real character in order to overcome them.

But Christ withstood his temptations on every point. For forty days and forty nights He fasted, neither eating nor drinking. He did not do this because of any necessity on His own account, but for man. There was a mighty work for Him to achieve as the representative of the race. He was to pass over the ground where Adam stumbled and fell. By His resistance

to temptation, He was to work out a victory in behalf of the fallen race and elevate man in the scale of moral value with God. Too few realize the importance that is attached to our having a living connection with God. It is our privilege to see, in this great victory gained for man, a hope that every one of us may overcome. Here was Christ on the field of battle, faint and hungry, almost dying under the long strain of warfare. But where was the hand that could be placed beneath His head? Where was the sympathizing breast upon which He could repose? He trod the winepress all alone, and of the people none were with Him. But angels from heaven came and ministered unto Him in His necessity.

We see intemperance everywhere we look. We see that the power of appetite is robbing man of his intellectual powers. It is Satan's plan to weaken the physical, mental, and moral powers. He will come to man and seek to obtain control of the mind on the point of appetite. And when habits of intemperance are once formed, it is difficult to break them. Therefore it should be a special work with fathers and mothers, and with educators all through our churches, to bring up their children to strict, temperate habits. Parents should teach their children what it is that constitutes true manliness. They should educate them to fear and honor God. They should feel that their children are a solemn trust given them to prepare for the future life. We must give an account for how we educate and train our children in this life. God requires us to present these children to Him refined, elevated, and ennobled.

How common it is for fathers to set an example of intemperance before their children! How many do we see educating their children to the intemperate habit of using tobacco! This is a slow poison, which is continually weakening physical, mental, and moral power. Children have all the appetites and passions which have been transmitted to them from their parents, and they have less moral power to battle with temptation than their fathers and mothers.

God Himself appeared to the wife of Manoah and told her that she should have a son and that he should be a great man and should deliver Israel. Then He gave her special instructions regarding her diet. She must not use wine or strong drink, for this would affect her offspring. Who is it that says this?—It is the God of heaven. He has a right to say it, for He made man. He has a right to the affections and the whole mind of man. He has made man in His own image, and He expects that man will render to Him the powers that He has imparted to him. Let us regard this as instruction given to every mother in our world. If you want your children to have well-balanced minds, you must be temperate yourselves. Keep your own heart and affections sound and healthful, that you may impart to your offspring a healthful mind and body.

To understand what value the Lord has placed upon human beings, look to Calvary. They are of great value in the sight of God. In order to elevate man, Christ left His honor and glory in heaven and came to our earth to die. The very Christ that redeemed man by dying in his behalf gave instruction to the wife of Manoah, and through that record to the people

generally. That very same Jesus who so values man tells him what is for his very best and highest interest in this world. Then should we not seek to preserve every God-given power in the very best condition to serve Him? The very best that we can give to God is feeble enough. He has given us a habitation here—our bodies—for which we must have a special care.

Why is there so much misery and suffering in the world today? Is it because God loves to see His creatures miserable? Oh, no! It is because the immoral habits of man have weakened his physical, mental, and moral powers. We mourn over Adam's transgression and seem to think that our first parents showed great weakness in yielding to temptation. But if Adam's transgression were the only evil that we had to meet, this world would be in a much better condition than it is. There has been a succession of falls since Adam's day.

We see the indulgence of spiritous liquors and the great evil it does to man. Though liquor drinkers are told again and again that they are lessening the days of their life, they still go right on in transgression. Why not cease to transgress the laws of God? Why not seek to preserve themselves in a condition of health?

If parents would educate their children from babyhood to temperate habits, there would be a different state of society than we see today. The appetites of children are pampered until they learn to love wine and strong drink, and they also love tobacco, that poisonous narcotic which is injurious to both soul and body. When remonstrated with, they say, "My father uses it and says it does him good; and it will do me good." Many tobacco devotees say that they have to use it to strengthen and quiet their nerves. If this is so, why should not women use it, too? Imagine a mother with lips stained and smeared with tobacco juice, kissing the lips of the children. The very thought makes me shudder. Let us rejoice that not many mothers indulge in this defiling practice. God requires His sons and daughters to preserve themselves in the very best condition of health. But as I see the habits and the practices of the people around us, I inquire, What account will they have to render to God? What has been their influence? God wants us to enjoy life and health, and the blessing of His Holy Spirit. He wants us to bring ourselves into a right relation to the laws of health.

Here are children that are being brought up and educated to fill positions of trust. Some of them may sit in legislative and deliberative councils, where they will have to enact laws. What kind of education are they obtaining? Is it such as will fit them for these positions of trust and influence? Satan is constantly working upon the passions. How easily the mind is disturbed! The reason is, the children are not taught what constitutes true manliness. The course of instruction to be given to the children should begin when they are in their mother's arms. Teach them self-control. Keep from them everything injurious. Teach them to be temperate in all things. Place them in a position where the fear of God will be before them. If you ever expect a better condition in society, your first efforts must be with your children. Teach them that they must restrain themselves from every hurtful indulgence, that they must practice self-control. But how can fathers and mothers give the right mold to

their children's characters when they indulge their own appetites? If the God of heaven has laid such weighty responsibilities upon us individually, let us bear them in the fear of God. Let us educate our children for the future immortal life.

People sometimes say to me, "You must let your children go out into the world to learn its habits." But my effort has been to place the hands of my children in the hand of Jesus. "The fear of the Lord is the beginning of wisdom." [Psalm 111:10.] Therefore I feel the necessity of weaving the precious likeness of Christ into the life and character of my children. Then they will be in a position where they can resist temptation like Daniel who, although in the king's court, and surrounded by temptation, was not seduced by intemperance. Daniel had had the right kind of education in his childhood. He had been educated to fear God. And he purposed in his heart that he would not taste of the king's wine nor eat of his dainties. Did it make a fool of Daniel to take that singular position in the king's court? We read that when he was examined he stood higher in wisdom and knowledge than all the magicians, astrologers, and learned men of the court. [Daniel 1:19, 20.] Then we read that God gave him wisdom, understanding, and knowledge in all mysteries. [Verse 17.] So if you want your children to have the very highest stamp of education, teach them the fear and the love of God. Christ is the best teacher the world has ever known. And if the love and fear of God are in the hearts of the children, they will not yield to temptation any more than Daniel did. Daniel would let nothing come between him and God. Daniel honored God, and God honored Daniel. "They that honor Me I will honor." [1 Samuel 2:30.]

It has been my purpose so to educate my children that they will love the service of God. They never went to a theater. They never were in a gambling room. They never went into a house where was offered strong drink.

I feel an intense interest that every father and mother should feel the solemn obligations that are resting upon them at this time. We are bringing up children that will be controlled by Satan or by Christ. The only safety for any family is for father, mother, and children to pledge themselves unitedly before God that they will never taste of wine, beer, or strong drink. What account can we render to God for the money spent for liquor and tobacco? These poisons stand upon the same level, and we must teach our children that in order to be manly they must let them alone. God has shown us what consists of true manliness. It is he that overcometh who will be honored and whose name will not be blotted out of the book of life. If we sit with Christ upon His throne, we must make earnest efforts to overcome as He overcame. The great battle that He fought with Satan in the wilderness of temptation tells you what He overcame. Are you learning to overcome as Christ overcame? Will you take up your God-given work and educate your children from their babyhood to know the way of the Lord? This was the education that Joseph received. When he was tempted, he said, "How can I do this great wickedness, and sin against God?" [Genesis 39:9.] His eye was fixed upon Jesus, who had promised him redemption.

How many who are present here today will be partakers of that great redemption which has been wrought out for them? How many will overcome as Christ overcame in their behalf? How many will be determined to be partakers with Christ of His self-denial and self-sacrifice? How many, who have love for their fellow men, will, for the sake of others' good, deny their own appetite and passions? Christ has said, "I sanctify Myself that they also may be sanctified." [John 17:19.] He wanted His disciples to be sanctified, and He made Himself their example, that they might follow Him. What if fathers and mother should take this position, "I want my children to have steadfast principles, and I will give them such an example in my life"?

Trials and temptations will surely come to our children. Satan is not dead, though he wants you to think so. He was the first great apostate, and his work has never ceased from the time he was cast out of heaven to the present. The precious Saviour made an infinite sacrifice to break the power of human appetite over the race. He has made provision that man may overcome in His name and through His power obtain the victory. He has not left us to our own feeble power. He saw that it was impossible for the human race, on their own account and alone, to overcome the power of appetite; and therefore the Majesty of heaven came to our world, bringing to man divine power to unite with human effort. He unites finite man to the infinite God and connects earth with heaven. Therefore every youth, and every man and woman, may know that there is a power working with their efforts to overcome. Why will we not lay hold upon the help that has been provided for us? Why will not man become elevated and ennobled, as God has made provision that he should be? Why does he degrade himself in every way by the indulgence of perverted appetite? Why does he not rise in the strength of Jesus and be victorious in His name? The very feeblest prayer that man can offer Jesus will hear. He pities every soul in its weakness and feebleness. Help for every one of us has been laid upon Him that is mighty.

I point you to Jesus Christ, the sinner's Saviour, who alone can give you power to overcome on every point. We have a heaven to gain and a hell to shun. This life is a constant battle with the powers of darkness. Adam and Eve lost Eden through indulgence of appetite, but the sons of God may, through the merits of Christ, gain Eden by the denial of appetite. Heaven is worth everything to us. We must not run any risk in this matter. We must make no venture here. We must know that our steps are ordered by the Lord.

All around us are the victims of depraved appetite, and what are you going to do to help them? Can you not, by your example, place their feet in the path of temperance? Can you have a sense of the temptations that are coming upon the youth who are growing up around us, and not seek to help them? Who will stand on the Lord's side? Who will press back this tide of immorality, of woe and wretchedness, that is filling the world? We entreat of you to turn your attention to the work of overcoming. Those who will at last have a right to the tree of life will be those who have kept God's commandments.

Let the education go on, fathers and mothers; let it go on in your households. Teach your children to enjoy the beauties and the glories of nature. Teach them that there is an expression of the love of God in every flower. Teach them to look up from nature to nature's God. And then teach them that the most beautiful garment they can wear is the robe of Christ's righteousness. It is not the outward apparel that makes the lady or the gentleman; but it is the beauty and loveliness of a pure character. Pure words and a clean heart will give them a position anywhere.

I want you to be saved. I want you to see Christ in His beauty. I want you to dwell with Him through the ceaseless ages of eternity. But if you have heaven at last, you must be overcomers here, free from every perverted appetite. You must fight the battle against every hurtful lust. Every one who enters the city of God will enter it as a conqueror. He will not enter it as a condemned criminal, but as a son of God. And the welcome will be to every one who shall enter the gates of the city of God, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:34.]

The reward of those on the right hand and on the left has been decided by what they have done. To those on the right hand He says, "For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." But the query rises, "When saw we Thee thus, Lord?" They had the spirit and the love of Christ in their hearts. They had done this work willingly and gladly, because Christ was abiding in them. He answered, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." [Verses 35-40.] But to them on His left hand, He says, "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." And the question again is asked, "Lord, when saw we Thee thus?" And He answers, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." [Verses 42-45.]

Here you can see that Christ identifies His interest with the fallen humanity. It is the way we treat God's people, or humanity, here upon earth that brings us condemnation or reward. May God help us to rouse to the subject of temperance, and understand our duty, that we may exert an influence to lift up the oppressed. Let the money that is spent for tea, coffee, liquors, and tobacco flow into the Lord's treasury. It is God's money, and you will have to give an account of it in the day of God. May God help us in the great work of overcoming. He has crowns for those that overcome. He has white robes for those that are righteous. He has an eternal world of glory for those who seek for glory, honor, and immortality. How many shall we meet around the great white throne? How many voices will join in praise, honor, and glory to Him who sitteth upon the throne and to the Lamb forever and ever?

In a few weeks I expect, if God spares my life, to stand upon the American shore. I shall remember the pleasant scene that I have had with you here in Moss. I thank you, those with

whom I have become acquainted, for all your kindness and attention for me. God grant that I may have the privilege of meeting you where there is no sorrow, no sickness, no pain, no death.

Ms 19, 1887

Sermon/A Practical Education

New Bedford, Massachusetts

August 18, 1887

I am very grateful for the privilege of again meeting my friends in Mass. It is sometime since I have met with you in a camp meeting, and I feel a very deep interest in all my brethren and sisters here; and I have a great interest especially in your school, because I know it is one of God's instrumentalities; and if it is conducted upon right principles, it will be one of the greatest missionary fields in this part of the country.

We know there are an abundance of schools and opportunities where men, and youth, and children can obtain an education in the sciences, but there is something more than this that we desire to gain. We feel very anxious that the moral and religious interest of the students should have a prominent part in our schools, and we know that those who are dealing with human minds have a great responsibility, and a very nice work upon their hands. We know that whoever shall undertake the work of training and influencing human minds has a big job on hand, and it is of the utmost importance that the school should be conducted after the very best principles. Here in our schools the children and youth should be educated for the purpose of becoming workers together with God. What a responsibility! [In] every case every individual that shall be connected with the school ought to have attention and care and try to reach other minds.

All the teachers in this school should be men and women of principle and connected with God. We do not live [in] this world merely to please ourselves, but it is our duty every one of us to make the most of our God-given ability in order that we may uplift humanity that is around us. I have felt so interested in the education of the youth that I have said to individuals, If you will go to our schools, I will see that your expenses are met, but I cannot feel at ease to do nothing in this matter. We know there is a question whether the Bible should be brought in as one branch of the education. Why, it should be the main branch. We think that the Bible contains a knowledge of the very highest and loftiest science, and why should we not make it, as we are making it a specialty in educating the children. We know skepticism and infidelity are dwelling in our land, and we want to bring up the youth that they will become acquainted with history, and there is nothing that can elevate the mind and understanding like the opening of their minds to the Scriptures. "The entrance of thy word giveth light, it giveth understanding to the simple." [Psalm 119:130.] We believe that a man can take in all the branches of education in book knowledge, and if that man has

not a living connection with God, he will fail. His education may be the highest; and if not put to the right use, what does he want it for, unless it is to bless humanity, to work earnestly for the conversion of men and women to the truth, and the knowledge which is obtained is of great consequence.

While I was in Copenhagen we met a few in a damp room, and there were a few there who were educated, and we labored for them; and when we were there the second time the next July—midsummer comes about that time and is celebrated as we celebrate the fourth of July—they go out into the groves and stay all night, the sun does not set till 9:30 and rises about three in the morning, and the people will spend the whole night celebrating. But when we visited there again, there was a very great advancement. A sea captain had embraced the truth. There were about 500 carpenters out of work and were in distress and want because they could get no work, but there were several who had embraced the Sabbath, and one case especially who went and told his employer that he must keep the Sabbath. “Well,” said the man, “you can go right on with your work.” And why did he tell him that he could continue his work? Because he was a thorough workman, and he could not spare him. Well, we have found that if they were thorough in their temporal labor, they stand just as high in spiritual and religious life. They stand in a position where they have an advantage.

Well, we had a very precious season on this occasion in Copenhagen. We saw them advancing, and the last time we were there we saw the company more than doubled, yes tripled, and now there comes a question. A man who had embraced the truth who could talk several languages, and another man who had been studying several years for a physician, well these men began to criticize whether these ministers who had brought them the truth were educated. Their sentences and language were not just right, and we found that these educated men were beginning to lay the foundation that no man must teach the truth unless they were men from the college and who had an education. Well, they had this fixed in this manner, and I had spoken to them several times and was taken with a hard cold and thought I could not attend the meeting that night; but when the time [came], I felt that I must attend that meeting, and the Lord helped me to bear my testimony, and I spoke in regard to education and science, the importance of it, and how that God could use men of a ready heart and willing mind, although they had not a college education. I spoke of how He chose the humble fishermen to engage in His work and how that Christ was the greatest teacher this world ever knew, and while in the school of Christ they could obtain an education which was higher and more far reaching than they could in the school of the prophets.

Well, now, we would not say it is of no use to study and obtain knowledge, because if we had believed this, we would never have established our colleges in Battle Creek, Healdsburg, South Lancaster, and other places. And these men after hearing me bear my testimony put away their criticisms and said they would engage in the work. And the captain came to me,

and said he, "Do you think that I must place my feet upon the first round of the ladder?" Said I, "Yes, sir, on the first round. You must have an education of a different order, it must be of a different character, that is, the education of Bible truth, but you need not, as you place your feet upon the first round of the ladder, ignore or cast aside [as] of no consequence your knowledge gained in study or travel. You take all the knowledge you have with you, but it must be sanctified; you must have a living connection with heaven, or your knowledge is of no use whatever." Well, he said he did want to be a Christian; this he considered of value. Well, now we want our colleges to stand high, and those who are fathers and mothers in Israel we want them to feel a special care for those under their charge. There may be those who have had wrong training and those who have wrong ideas in regard to the training of children. These children and youth want the very best training, and you must bring the physical labor right in with the mental—the two should go together. We taught our children that after they had spent some time in school, then [they should] drop out a term because there was no arrangement made for manual labor. And after working for a term or two, they could take hold in the school again, and they were just two terms in advance of those who continued in the school the whole time. The mother stands in the place of God to her children and should have a care for the physical as well as the mental powers of the children. What is the reason that today we cannot find responsible men? It is because they have not been educating the children to be caretakers.

We had a school in San Francisco to train young men, and just near the school was a board torn off from the fence, and I had to go by that way every day and saw the board and had to step over it, and I thought I would let it stay to see how long before one of these young men would see that it needed to be fixed and would attend to it; but there it lay week after week, and not one touched it, they did not seem to see it. They had not been trained to be caretakers, but I had, and could not go by such things without taking notice of them.

Well, now, in our schools we want to educate workers; for God wants workers. There are many who think that if there is a man who cannot make a success at anything else he would make a minister, but we do not want such men. We want men who can think, plan, and devise. Do you think a minister who is employed in visiting needs no ability and tact? If there were ever a place where there should be thinking and acting done, it is in the upbuilding of the kingdom of our Lord Jesus Christ; therefore we want useful persons, and those who have made a success in other things. When you send your children to school, don't tell them you don't want them to do any manual labor. The physical labor is just what they need, that they will not only develop the mind, but that they will have physical power as well as mental, that they will not have a one-sided education.

What is the reason that we cannot find women today to do household duties? What is the matter? If they have two things to do at once, they are sure to forget one; and why, because they have not been educated to be caretakers. They can run in one rut, but when they try to take in more, they cannot because they have no education in that direction. I have brought

up not only my own children, but others; and today I have two that are now grown up, and I would tell them, Now you can go to school, and when you get home there are other duties for you to do in the kitchen. Why, said they, Aunt Ellen, such a one doesn't have to wash dishes. Well, said I, I am not bringing you up in this line. Thus I educated them. Said I, Hold up your hands, what are they made for? Not to be idle. My mother taught me to work. I used to ask my mother why I must always do so much before I play? It is to educate and train your mind for useful labor, and another thing, to keep you out of mischief, and when you get older you will thank me for it. When one of my little girls said to me, "Why must I knit? Grandmothers knit." I [replied,] "Will you tell me how grandmothers learned to knit? Why, they began when they were little girls."

After they had been to school a while, I sent one to the country and said, Teach this little girl to cook. But few mothers teach their girls how to cook. How can we allow these things to go on? I have seen bread placed upon the table not fit to put into the stomach. I have seen fathers and mothers and children suffering because of want to know how to cook. There should be in our colleges domestic duties. Good cooking is in demand everywhere, but people have come to regard the act of cooking as something to be looked down upon. And [can] we marvel at it when we see how the servant girl is treated? When my children would not talk to my cook and associate with her, I would take them and say, Now children, I want to talk with you a little. I appreciate my seamstress and I appreciate my copyist, but I appreciate my cook above every one else of the helpers in my family, because the cook, if educated to her business, knows how to prepare good cooked food for the stomach; therefore my cook stands higher than my seamstress or copyist. And if there is any preference to be given, it is to my cook. But you know it is not so now, but the cooking has gotten to be regarded as a very menial service. I know of places where 20 good cooks are wanted, but where are they? They are not to be had. We want good cooks. Now mothers who want to guard your children, do you cook? Do you want your children to be cooks? Let them be copyists, and canvassers, and all this, but let them be fit for manual labor as well.

I am glad that in South Lancaster School there has been manual labor brought in, and we ought to prize this as the very highest method. But [let one] who has had no education at home in [manual labor] go out as a canvasser and stop at a family where the mother has children and all she can do, and the canvasser will lie in bed until seven in the morning [and] not get up in time to do her chamber work before breakfast or help the woman at all, [for] she is a canvasser. For this kind of work to become easy for them, they must be educated in it. You let children go to school. [When] children were sent into my family to board, and they would say, "My mother doesn't want me to do my washing," I [would] say, "Well, [shall we] do it for you, and charge you half a dollar more for your board?" "Oh, no! Mother doesn't want to pay any more for me." Well then I [would] say, "You may get up in the morning and do it for yourself. God never designed that you should be waited upon by us. Instead of your mother getting up and getting breakfast in the morning while you lie in bed, you should be the one to say, 'Mother, don't you get up in the morning. We will take hold of

these burdens and perform these duties.' [You should] let [those] whose hairs are growing grey take [their] rest in the morning."

Why is this not so? Where is the trouble? It is with the parents [who] let [their] children come up without bearing any burdens in the family. When [these children] go out to school, [they say,] "Ma says she doesn't want me to work." [Such] mothers are foolish. [They] spoil their children and then send them to school to spoil it. "Well," they say, "we did not want our children to work." Why? It is the very best discipline they can have. It is no harder for them than for their mothers. Blend the physical labor with the mental, and the powers of the mind will develop far better if the physical has a preparation for the education of the mental. Now we read in the Scriptures of the sin of the daughters. [Ezekiel 16:49.] Idleness and fulness of bread were the curse which rested upon [Sodom], and, as the youth of today are not taught to work, their usefulness is spoilt in lovesick sentimentalism. This would not be so if they were educated to work and to realize that life means labor, responsibility, and caretaking. All these girls should know how to cook the best food, and those who understand how to cook a good meal of victuals will make the best canvassers, colporteurs, and copyists. Now it is a fact, if you neglect this branch and these youth grow up without a solid education, I would say to these teachers here, You want to make the Word of God the first, the last, the best in everything. What we want is to be fitted up for the future immortal life; and if you have those who are so slack in their education in this line, they will never see the importance of their work for the future immortal life. They will have a slipshod religion just as they have a slipshod education, but we want that the moral code of our colleges should be elevated, and we want that every one of us shall have the mold of Jesus Christ upon him.

I was solicited some years since to visit a family. "Well," said I, "I will come if I can." Well, I went and was invited into the parlor, and the little daughter, 15 years old, came in and talked about an hour. Then said I, "Where is your mother?" And just then the door came open, and I saw the mother in the kitchen ironing. I stepped into the kitchen and said, "In answer to your urgent invitation, I came to visit you today." "Yes," said she, "but I am so busy. My daughter is going away, and her clothes must be done up." So she stayed in the kitchen and let her daughter come into the parlor to entertain the company.

The school at South Lancaster should educate every scholar in the science of house work. We can live if we do not understand the other sciences, but we cannot live so well if we do not understand the science of cooking. Then in sickness our people don't know what to do when one of the family is sick. They must have a doctor. They do not know how to treat the sick; but if there is one lady in the neighborhood who knows something about treating the sick, they will run for her to come and care for their sick no matter how much the woman may have to do. You ask one of the younger ones to have a care for the sick: "Why, I don't know how to treat the sick." They have never been educated. It should be a law that [young people] should [not] get married unless they know how to care for the children that are

brought into their family. They must know how to take care of this house that God has given them. Unless they understand in regard to the laws which God has established in their system, they cannot understand their duty to their God or themselves. It is a very important matter.

Many say they have overstudied—they taxed their brain too much. Well now, there is no such thing. They do not tax their brain too much, it is not that; they do not tax their physical organs enough so that the work moves in one level, while the muscles are inactive and then the physical organs cannot do the best work. Why, their hands are just like a machine, they want oiling in order to be of use. And our young girls, if they begin young to know how to use the rubbing board and the molding board and much more such work, why, they would be much better fitted to study. They can accrue an education, they know how to do this, and the manual labor is the very part of education which should be connected with your school.

And there should be those in the school who know how to take care of the sick. There should be a cot brought in as I saw in Switzerland. There is a field where they bring on their doctors, and there are the officers, and they have to put up their tents in just such a way and take them down and lay them on the wagons, and there are the sick with their bandages, and the men must take them up in just such a way and carry the wounded and bandage them just as though they were actually wounded.

The cooking and eating all have to be carried out, and every one must learn to do his part of the work intelligently and well. Why in our places of discipline shall we not educate the youth how to treat the sick with water, the girls in their department and the boys in their department?

Should any one get hurt, call the students together and show them how to care for the wounded, and thus they learn a lesson which may be of use to themselves and others. But if taught to faint away if a drop of blood comes, why, such ones are not fit to have a family. We must know how to take care of our flesh and blood, and this lesson must be taught in our schools. They will never be perfect until it is.

We have made a beginning, and I am glad; but there is more to be done, and that is we must arise. We must act just as those officers in the army, preparing for war in time of peace, and then when sickness comes, you will know just what to do.

Had it not been for the knowledge I had in caring for the sick, my children that are living now would not have been alive, and I have saved the lives of others. I never learned to be a physician, but I had a little sprinkling of common sense which my mother taught me.

Then another thing you want and that is the pleasant faces; you want to speak words of cheerfulness. You don't want any wry visages around. You want every feature of your face to express love. You don't want to go as if you were never young. In Switzerland we see the

teachers go out with their scholars every day, and they sing their little songs and learn how to play. This is as it should be, then school is not a drudgery. All the older ones have a teacher with them, and he watches their play and tells them how to play and plays with them, and they become attached to him. He does not stand off and criticize and find fault with their play, but enters right into their amusement; and if he finds one mischievous, he sets him in order and teaches him he must play right. And thus the teachers mingle with the scholars in their amusement, and their hearts are bound together. We want tender sympathy for the youth, and not cast them off because one is a little dull. They must wrestle with their difficulties alone because there is something about them that others do not want to connect with them.

It is sympathy and tenderness that will work as you have never dreamed of. It is not fretting and scolding; this will discourage them. We know Satan has a power over the youth and children, and we want to take these children out of his ranks and place them under the ranks of Jesus Christ. No teacher should let his scholars know that they can get the advantage of him. When I have felt roiled, and [was tempted to] speak words that I would be ashamed of, I would keep silent and pass right out of the room and ask God to give me patience to teach these children. Then I could go back and talk with them and tell them they must not do this wrong again. We can take [such] a position in this matter that we shall not provoke the children to wrath. We should speak kindly and patiently, remembering all the time how wayward we are and how we want to be treated by our heavenly Father.

Now these are the lessons that parents must learn, and when you have learned these, you will be the very best students in the school of Christ, and your children will be the very best of children. In this way you can teach them to have respect to God and keep His law, because you will have excellent government over them, and in doing this you are bringing up into society children who will be a blessing to all around them. You are fitting them to be laborers together with God in the colporteur work, in the canvassing work. Now in the schools we are establishing, we want fathers and mothers, we want those who know how to take care of the sick, and the school is not complete unless you have those there. To my certain knowledge, we have taken case after case and treated them and saved them. This life is not so worthless that we can throw it away. We can use it so that we can be a blessing to those around us, and when we shall enter the city of God, there we shall see the very ones we have labored for, not only to give them physical health, but mental and moral strength. And their hearts will fill with gratitude to those who have done this good work for them.

Now what we want is to so relate ourselves to the children in our schools that we will feel that it is God's family and each feel that he is responsible for the mold he gives to these children. While we are thus educating and training the youth to become useful men and women, we are doing a grand work for time and eternity, and then we are not to make everything of book knowledge as though study of the sciences was to be everything. It is no

such thing, but we want nothing to come into the family which will give a wrong influence to the family. We are to take the Bible and study it. [We are] not to get our minds so absorbed in the study of books that we have no time to pray, but we want to bring the Bible and its teachings and science into the school. We can have schools that the heavens above us will look upon and lend them constant aid, for God sends His angels to work, and these will work to bring moral power to combine with man's human effort.

Teachers and scholars need every one to walk with God; then if you see these children taking a wrong course, you will be able to train them for heaven. We have work to do, and the angels of God will be by your side to help you in the work, and you may know you are growing in strength. Your study of the languages and all your book knowledge does not eclipse the knowledge of heavenly things, but you are growing up to the full stature of men and women in Christ Jesus. Thus you are becoming educated and fitted for the future immortal life, and all this is fitting you to develop that character which God will approve, and you [will] carry this with you into the future life.

I believe that our schools one year from now can be far in advance of what they are today; and while we see that much improvement has been made, there is still more to be made; and may God help us to learn the best ways and methods to educate the young for the immortal life. Now there will come in different theories, but just let these alone and draw nigh to Christ. It is the third angel's message that needs attention. The devil will get up every kind of a theory to divert the minds, but just keep your mind upon the one thing—we have a work to do to fit these children for the kingdom of God. You may have all the learning of the work and yet lose heaven. What we want is to learn how to put on gracefully the robe of Christ's righteousness. We want that parents and children shall learn to be kind, courteous, and loving. Every one that you connect with is the purchase of the blood of Christ; just let your hearts be open to the beams of Christ's righteousness, and then you will have a smile for those around you. If you are happy, you will exhibit it in the looks.

Now we are not all cast in the same mold; there are children whose parents are not kind to them and who do not honor their parents, and they have wrong ideas committed to them before their birth. Their mother should bear with [such] as a mother who has committed it to them. Here is one student or child that commits an error or wrong, and this very one is the one that needs your sympathy, pity, and attention; but in the place of this, these are left to paddle their own canoe in their own tendencies. But don't let these youth be discouraged. Fight the battle, children; remember every victory places you above the enemy. Fight the battle, teachers, for you have just as many peculiar traits of character as the children. I want to ask you brethren and sisters: will you consider that you are one family and that nothing grieves and displeases the Spirit of God like diversity, envy, jealousy, evil surmising. There should not be the least petting in the school, but respect your students and teach them to respect you.

I want to say in regard to the erring ones: Jesus pities these. Satan takes advantage of their character, and you can give him the field if you want to, or you can take them from the hands of the enemy and place them in the hands of Jesus. Will you do it? Will you have self-control? Will you guard your words, give smiles and affection, and show that the love of Jesus is abounding in your heart to all around you. God help you to do it.

I do love children. I do want to see that they shall have just that mold that they ought to have. Now don't, mothers, forget what I have said. What we want is to have you educate the youth to use their own brain power that they may become intelligent in devising and executing and know how to use their mental powers. We want to act more businesslike, like men and women that are to be taken to a better world, and these children will be there if they are fitted for it.

Remember what I said to you about educating them to care for the sick and suffering, and what I have said in regard to teaching the girls to cook. And if you should take your cook and place her by your side, there would be more cooks than there are today. We want to act like sensible men and women, and our house should be a model of heaven.

Now don't be discouraged, because we have a loving Jesus, and He knows every trial and is willing to come to your help and bless you abundantly. And when He sees you starting in a right direction, He will bring you light.

Whoever enters the city of God will go in as conquerors. They will not be as beggars, but as those who have a right to a far more exceeding and eternal weight of glory. Now let us get right down at the foot of the cross, and you will learn in this school every day, and God will make you a help in the schools and colleges and wherever you are, and you will hear at last a voice saying: Child, come up higher. And there will be unfolded to you that which you have not understood here, and we will dwell with Jesus through the ceaseless ages of eternity.

There is one point more that I want to mention and then close. There are those in the little churches, and they need to be just as strong and try to help the others; and if one feels that someone has injured them, they should go right to the one and talk with them and then go right on and do the best they can; and pay no attention to your feelings, but be determined to do right whatever your feelings may be, just like good soldiers. I do not look to what this one is doing or what that one is doing, but have a single eye.

We are Christ's employed servants, and if you choose to sit back just because you feel cross and ugly, it shows that you have not the spirit of Christ in you. Now had we not better reveal the Christ side of the character and try to build up and strengthen others by our influence. If you feel that one has injured you, just go right to the one and confess your sins together. We point you to Jesus Christ. He died for you, and we are to draw every soul that we can to Him. May God help us to be ready, and then we shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ.

Ms 20, 1887

Sermon/Morning Talk at Workers' Meeting

Grand Rapids, Michigan

September 25, 1887

We are glad to see so many at this meeting, and we do feel earnest in this matter of being prepared that the Spirit of God can come into our midst. We have allowed many things to come in and separate our hearts from God, and we have not had thoughts of God as it is our privilege to have. We are not on that high vantage ground that we should be, and we feel it sensibly. We want to come nearer to God. We feel sad over the matter when we think that in all the years that we have professed to be obeying the truth, we have not learned more perfectly to take God at His word that we may be strengthened in His strength.

My mind was called to the first of James, second verse: "My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience. But let patience have her perfect work." If this is our privilege, and we cannot think that the apostle has led us astray, then let us by faith appropriate the promises of God to us. "That ye may be perfect and entire, wanting nothing." [Verses 2-4.] The Word does not say, count it all joy when ye fall under temptations, but when ye fall into temptations. It is not necessary because you fall into temptations that you should fall under them, but it is a comfort to know when you fall into temptation that you are sons and daughters of God, and that the trying of your faith worketh—ill will, murmuring, fretfulness?—No, patience! And this is an evidence to us that we are sons and daughters of God, if the trying of our faith worketh patience. But Jesus will help us because we look to God for our support and strength in every emergency.

We learn a lesson in these trials in (Romans 5:1-5): "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope in the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." But many are inclined to think, as these temptations fall upon us, that we must give up in discouragement, that we have no power to overcome. This is unbelief. We become weak because we fall under temptation and sin against God with our lips in talking discouragements and doubts and talk on the off side and not on the side of hope and faith. You know Christ has had all these temptations. He was tempted in all points as we are. Christ says: "For the prince of this world cometh, and hath nothing in Me." [John 14:30.] What does that mean? He will find nothing that will give him the least advantage or the least ground for triumph, that Satan has prevailed.

How important for us to be on high vantage ground! As a people we are looking for our Lord to come in the clouds of heaven with power and great glory. How careful should we be to examine ourselves to see whether we be in the faith. There seems to be a mist hanging before the eyes of many that they cannot really discern spiritual things and the workings of Satan which threaten to entrap and ruin us. Christians will not be the slaves of passions; they will be controlled by the Spirit of Christ. When they get into perplexity, they will not lose patience and faith and hope. The Lord Jesus has helped us out of peril and oppressive difficulties and perplexities hitherto, and He can help us out of our present trials. These little daily trials and difficulties are the most perplexing and irritating, and we stumble over them and fall under temptation. If we do not bear these little troubles, we are not receiving strength and knowledge to endure greater difficulties which will certainly come. Satan will press upon us overwhelming troubles. But we must learn to come to God in any and every circumstance, come as a child comes to his parents.

We profess to be Bible Christians, and if we are, we are not left in the dark to take one step after the other in uncertainty, but we can see by the eye of faith where we are going. There is no real difficulty before us, because we have our leader Jesus Christ. But hear the words of Christ, "They that follow Me shall not walk in darkness." [John 8:12.] Do we not believe it? Then if our pathway appears to be compassed with darkness and difficulties, we must remember that there is light beyond the cloud, and we are not to swerve to the right hand or to the left, but to press forward and upward to the light, notwithstanding all these trials and temptations. Take courage, the Lord knoweth them that are His.

We are to keep talking faith, and this is the victory, even your faith. Jesus has said we should not walk in darkness. Then let us believe His words, and we are to keep talking light and faith and courage, praying and believing—not as the man who said, "I have prayed and prayed, and yet I don't get anything for my prayer." "Well," said his companion, "let us bow now and ask God together." So they knelt down and prayed, and when they rose up the man said, "Well there, I don't feel any different, and I did not expect I would."

This is the way that many pray. They pray, and they would be much surprised if the Lord would answer their prayer. They do not expect that the Lord will hear them, and they go away just as they came. "Knowing this that the trying of your faith worketh patience." [James 1:3.] Well now, let our faith be tried. Certainly we will not know whether we have any faith unless it is tried, knowing this that the trying of your faith worketh patience. Well, you say, I cannot see and feel that which I desire, but I believe the Lord will give me the things I have asked of Him. I can and will trust in God. Then be thankful, knowing this that the trying of your faith worketh patience. Do not become restless and faultfinding under the test and proving of God; do not fret or scold or talk discouragements and grieve the Holy Spirit. That which you sow you will also reap, and you do not want to reap this kind of a harvest. You must be careful what kind of seed you put into the soil, for it will be reproduced. If you talk light and faith and hope, you will educate yourself to see light when

God presents it to you. "But let patience have her perfect work, that you may be perfect and entire, wanting nothing." [Verse 4.]

Now everything seems to hinge upon faith, and here are precious words right to the point. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." [Verse 5.] Now do not get to anyone else with your trials and your temptations, but carry [them] to God. What is the condition in the promise? We are to ask in faith, nothing wavering. When you see those that are in ecstasy, full of joy, let temptations and the little difficulties come, and the first thing you know, they are way down in the valley of despondency and gloom, and they begin to talk out their discouragements and doubts. Well, I don't know about this, I do not feel happy, I do not know whether we have the truth or not, and they do not understand this and that, and they talk darkness. Satan listens with hellish joy, for they please the devil doing this. When these discouragements arise, they should not talk them to others. The devil cannot read your thoughts, but he hears your words and sees your actions, and takes advantage of the weak points of your character, and you have told him how he can gain victory over you by his temptations, wherewith to beset you.

How much stronger we would be, if our words were of that character that we would not be ashamed to meet the record in the great day of God. Should we see our words, faithless words, in a book as spoken, they would appear to you very different than when you uttered them. When you hear one speak impatiently in the house, how quick some one is to retaliate, and then comes the self-justification. How heavy is the yoke you have placed upon your neck. There is an abundance of words which you have to harvest, and you feel ashamed, you lose self-respect and lose confidence in yourself. You think how much better it would have been if the words had not been spoken. How much better to pass by the first words of a provoking character, showing that the oil of grace was in your heart oiling the human machinery so there will be no friction.

My brethren, unless you are careful to use the same kind of Christian talk in your family and in the household as when you go to church, I would not appreciate your religion highly. We want good home religion, then we may have a great deal more faith than we have, if we exercise it, and when we ask God for anything, believe we receive it, and we shall have it. "Now faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] But here is the point. You are to believe God just as you would believe and trust a friend who stood by your side, and that friend had never denied you a request, never deceived you. You are to believe that Jesus knows just what you want, and He will give you the very things that you need. Thus you are to go right along, saying, I have laid my burden upon the Lord, and will not lay it upon any human being, God will hear and answer my prayers.

The devil may say, You don't feel any better, you feel just as miserable as ever. Tell him, I believe God will do just as He said He would; Jesus has said it, and I believe it. We want that

faith which is seen in practical life, faith that works by love and purifies the soul. The right kind of faith has a purifying, refining influence upon the human character. This genuine faith does not make a man careless and rough in his words and deportment in his own family; it does not make him untidy in his dress. He will be neat and orderly and cleanly because he is of value in the sight of the Lord, a son of God. He keeps thinking, I am a spectacle unto the world, to angels and to men, and my words and thoughts must be untainted, and I must not defile my mind with impure thoughts and actions, but I must be getting ready for the society of heavenly angels in the kingdom of glory.

Brethren and sisters, do not let everyone know your thoughts and feelings and your temptations to impatience. Put them under control, master yourself, because Satan will come in and take advantage of you, if you give him the least chance. Fight the good fight of faith. You may have gained one victory in this work, but that is not enough; you want to gain a succession of victories every day, and thus you are to go on from strength to strength.

We are all to occupy a place in the Lord's building, and it is not the important question whether we shall be big stones or little stones. Let the Builder decide this matter and place you where He sees fit. However little the stone may be, if it shines and emits light just when it is needed, you fulfil the purpose of God. We have a truth that is ennobling, if our faith corresponds with the truth we have accepted. It is not a weak, dwarfed, sickly faith. As soon as you begin to be dissatisfied with yourself, then you begin to cast about for a reason, and you frequently think that there is something the matter with your faith and doctrine, but the trouble is with yourself, and just as soon as you bring yourself into the right relation to the truth you profess, your heart will be refined and sanctified by it, it will grow more and more precious in your sight, and you will love the truth and its divine Author. Then you can lift up holy hands to God without wrath and doubting. You will not let any hear these miserable, dark testimonies of backsliding and sin, but you will feel all the time as if you must speak a word in praise of Jesus and present to Him gratitude offerings.

I have come over from Europe, and I know what they are doing there. But supposing I should come and tell you all that has made my heart sad and gloomy there, and throw the gloomy, heart-aching experience upon you. What good would this do you? Why, you would say, We will let Europe take care of itself. Well now, we have not found things any more discouraging there than we have found right here in Michigan in the early stage of the work. We do not expect them in Europe to do just what we can do here with our mature experience; but they have to labor with faith and patience as we have had to labor here, and we have seen far more accomplished there than we expected. We have no evil reports to bring, like the spies that went up to search the land and came back saying they were not able to possess it. But now supposing we put away our sin and unbelief and become more like the Pattern. We grow weaker and weaker by talking of our sins. This is not the way to do, but let us cease to do evil and learn to do well. We must work on the side of faith and hope, and while we are doing this, our faith will be growing, because God honors our faith.

I have not time this morning to tell you how God honored my faith while in Europe, but let us all begin on the faith line! You have been on the doubting line, but now take your feet right off this, and tell what God has done for your soul, and rejoice in the light of truth. When Satan tells you you are too wicked to be saved, tell him, Christ came to save just such sinners as I, and throw the promise of God right in his face, and you will come out all right.

What you want is genuine faith to trust in the Son of God as your Saviour. He has died for you, and He loves you, and you are to consider yourself of such great value that you will not disappoint the confidence Christ has placed in you by letting yourself down to a low level. Consider that your mind is purchased by God in that He gave His beloved Son to die that you might live, and you want to make of yourself just what God wants you to be—pure, holy, harmless, and undefiled. He says, I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. [Isaiah 13:12.] God never works to save a man against his will, but He co-operates with man to bring to fallen man moral power, if he places himself wholly on the side of God. But if you put your power on the devil's side, you are not answering the claims of God at all, either in thought, word, or action.

You are to feel that all the power of your soul has been redeemed at infinite cost, and if you feel discouraged, let not the dark shadow fall upon another's truth. You have no right to tell all your disagreeable thoughts to anyone. Come to Me, says Jesus, all ye that are weary and heavy laden, and I will give you rest. [Matthew 11:28.] Now the Sun of righteousness is shining upon us. He does not want us to be so cold as icebergs. He has shone upon us, and we want to have self-respect and reach higher and higher.

Here are many of our ministers that need help from God. They need spirit and power. Suppose every member of the church in the place of faultfinding spends his breath in praying for the watchmen upon the walls of Zion. Don't you think that this work would be honored of God? I do. We have just such a God that is not unmindful of your deeds of earnest faith. Here are our younger ministers who need help and strength and want to be fitted up for the great work for these last days. We hope at this meeting, as they come in from their different places of labor, that they will take a course, that the grace of God may come into their hearts, and that they will show [that] which will correspond with the greatness and devoted character of our faith. If they will do this, they will be channels of light.

We hope every one of you, my ministering brethren, also the colporteurs and canvassers, will not keep on the back, on the outskirts of the camp, but come to the front, and let there be light and courage in every testimony you bear; and we will find that when the meeting closes, we have had a blessed meeting and made advancement, because Christ was here to teach and bless. We have nothing to discourage us, because the end is nearer than when we first believed, and we know how we felt when we first believed. Why, we did not think of talking unbelief or against each other. We had no time for this. Let us come up to the help of the Lord now, to the help of the Lord against the mighty. I never loved Jesus more than I do

today, and if one half of you should pour out your bitter words against me, it would not change my course one hair. I know the devil will take me as a target, and I know that he wants me to take such a course as to make you ashamed and discouraged. But I will look to Jesus and in His name go right ahead. We have a truth that will sanctify the soul and make us holy, if we will only let it. Will we be sanctified through the truth? God help us to let His help and grace into our soul.

Ms 21, 1887

Sermon/At Oakland, California

Oakland, California

October 14, 1887

Now here we can see our appointed work. When Christ went away, He left His blessing upon those He left behind. He was parting from them, and He gave them to understand that their field extended to the uttermost parts of the world. They were not to confine their labors to their own home or to their own country, but they were to widen until it should compass the globe, it should go to the uttermost parts of the earth. Now this is the commission that Christ gave His disciples, and it comes sounding down along the lines to our times, and there is a work devolving upon every one of us which we cannot excuse ourselves from doing.

Every soul who has received the light of life has a work to do to impart that light to those around him; and if they shall in any way by their course of action weaken their physical, mental, and moral powers so they cannot give themselves entirely to the work of God, they are not answering the purpose of God. We have something to do in this world, we have a solemn responsibility resting upon us toward the human family, and that responsibility rests upon every soul who has any knowledge of Bible truth. Now we don't all have the same kind of work to do, but we are to engage in any part or branch of the Master's service that we may accomplish the same end, the salvation of souls, and every church member should feel an interest in every other church member and not let his interest stop there, but it should go out to those who need a Saviour.

Christ says, I came not to call the righteous, but sinners to repentance [Mark 2:17]; therefore if we are co-laborers with the Master, we are to work to build up the Master's kingdom. We are to go forth weeping, bearing precious seed, and doubtless we shall return again, bringing our sheaves with us. It is the greatest work, it is the most elevated work that was ever given to mortals, presenting and lifting up Jesus Christ to the people. There is no work that is so paying as this work; it may not be in dollars and cents, and yet it is a work that the reward to the faithful worker is nothing less than an eternal weight of glory. Can we measure it? Can we take it in—an eternal weight of glory? You will never know all there is to it, for eternity is revealing and opening the new treasures that are reserved for the saints of

the most high God; therefore I tell you it is a paying business, and we have proved the Lord, and we know that even in this life we have the blessings of God resting upon us, and we would not exchange our experience for all the gold in California.

Well now, what is our work while here? It is to try to be a blessing to humanity. No one of us has any time to devote to unimportant things. We have no time to study how to enrich ourselves. There are souls to save for whom Christ has paid an infinite price, and every one of us should take hold of this work.

I have spent two years in Europe, and I know something of the work there. I have not compassed the earth, but I have seen so much that it makes my head swim. There are large cities there that have scarcely been touched with the truth. Copenhagen has hardly been entered. It is a beautiful city. One street is divided into four streets so making a place for the teams, horsemen, and footmen, and all these large streets are laid out with great skill and taste, and then there are the beautiful parks and gardens. Why, California does not begin to compare with the beautiful parks they have there. And what are all these for? Their gates are open to all, and the poor as well as the rich can go in there and rest. Now these things are well, just as it should be in our cities; but when you come to religion, you can hardly find a place to hold a religious meeting. You have to get into some small place out of the way, while the dance hall or place of amusement is well provided for.

Well, here in this city you can walk the streets, and you will see the priests with their long robes, quilled ruffles, and every woman will curtsy to them, and man and child will bow. Well, I had the privilege to speak in Copenhagen three times, and God has raised up a church there, and we see the light shining in this dark and wicked city, and the means which have been sent over from this country are helping to raise up a church in this large city. Also in Christiania I had an invitation to speak to the people in Armoury Hall. Here were the bishops of the state church, and I treated the subject of temperance as many of you have heard me from a Bible standpoint. Now the question was raised (and you can see the phariseeism of this): it would not answer to pray in that house because the state ministers were there, and they would be offended with such a thing, and we had to go on without prayer, but they honored me by draping above me the stars and stripes of my own country. I felt thankful that they allowed me to stand under the banner of our own country. The Lord gave me freedom in speaking to the people although through an interpreter, and much is lost in this way.

Then I had the privilege of attending the first camp meeting in Norway, and we had a good outside attendance. My journey there was accomplished with great difficulties. I had been very sick, but the Lord preserved me, although out of the desk I could sit up but little; the malaria was upon me, but God gave me strength, and I felt that the God of Israel was working for the people in that great city. I had a testimony for that people, and the Lord gave me strength to present it.

When the enemy afflicts me, I never succumb. I have labored under very great feebleness, I have traveled from place to place and gone away in greater strength than when I came. When I left Copenhagen this last time to take the boat, I had been unable to take food for about two weeks; and as I went on board the boat, it rocked wonderfully, and I knew I should suffer. I was very sick all the time, and I laid down in the stateroom, and it seemed to me the very gate of heaven. I knew that the presence of Christ was there, I felt that my peace was like a river, and I had not the slightest concern, and I just praised the Lord, for His goodness to me seemed so marvelous that I exalted Him through the entire night. But Jesus never seemed so precious to me, and whenever His name is mentioned, there is a spring of gladness in my heart, for in Him all our hopes are centered, and I want to know why we should not be the most happy beings upon the face of the earth when we have such a Saviour. And here were the gleams of glory coming into my stateroom, and I was lifted up above my feebleness and praised God for His mercy and blessings.

We had a rough passage, but we went to the Moss camp meeting, and the Lord gave me strength there, and some advanced steps were taken; but many are struggling with poverty, yet they are trying with all their might to advance the work and cause of God, and we have reason to bless and praise God. After the camp meeting at Moss, then they wanted us to go to Stockholm, Sweden, and my ticket was bought so I had to go considerable out of my way, and the cars only traveled in the daytime, and we would have to put up at the hotel at night, and I felt as though with this great feebleness I could not go there; but the Lord made it favorable for us, and when we presented our ticket to the agent, we found out that we need not go that way, so he let us go another shorter way.

This was in midsummer when the sun arose about two o'clock and set at nine thirty, and everywhere as we went along we could see them holding the little evergreen branches, and they would go out in the grove and keep that day as we do the fourth of July in this country. Well, I thought that we would not have much of a camp meeting, but the tent was full, there were unbelievers from every quarter, there was hardly standing room for the crowd in the tent; and when they were standing up, they are a very courteous people in Sweden, and the only move there was in that meeting was when the people would change their position to let others see the speaker. Well, I had to speak through an interpreter, but the Spirit of God rested upon me, and the people listened as though they were bound down; and when I would go out of the meeting, the people would make it a point to have the carriage at the door to take me away into the country. I would pass out while they were singing, but they would block the way and try to speak to me; they had no idea of my going away without speaking to me, and although we could not understand each other, they would point up as much to say that we would meet above.

Well, what about the testimonies of these people? Why, they are just the same as we hear here—the same trials and experiences we have here—and it did my heart good to hear them thanking God that the people in America thought so much of them that they had sent

Sr. White over to speak these things to them. Many would say, You cannot labor for men here as you do for the people in America. I knew better than this, for I knew the Lord had given me a testimony for the people there, and its influence upon their minds was just the same as the influence it has upon the minds of the people here in America, and it would do your heart good to see them respond to the truth as it was presented. Many of their habits are different from ours, and when they talked of sending the young people here to educate them, I said, No, it will spoil them; better send a teacher to them and let them be educated there.

And wherever we went, I found a difficulty existing with the people on the subject of temperance; and I spoke to them in Grimsby, and they furnished me a large choir of singers, and I had a large congregation, and I spoke to them upon temperance. Now it is more difficult for them in Europe to take hold of the truth than for the people here, for their bread and their life depend upon it. If they keep the Sabbath, they are turned out of employment, and they think that the only thing reliable is the religion of the state church; but nevertheless the truth has taken hold in cities beyond our expectations. Bro. Matteson's health failed him, and he went to work to drill the people, and he ... [Remainder missing.]

Ms 22, 1887

Sanitariums

Battle Creek, Michigan

September 1887

I have received letters from different states asking me to answer their inquiries in regard to the wisdom of investing means in building sanitariums, where the sick may be treated, and where there could be a right influence exerted, to point sick souls to Jesus, who is the great Physician of the soul as well as of the body. This is a question that cannot be answered in quick, Italian fashion with "Yes" or "No." There are many sides to this question.

Letters have come to me from Ohio. They have erected a health institution there. Some of our ministers and leading men in Ohio have acted a prominent part in the building of this institution, and now they find that they have no one that is able to run such an institution. There were monied men, I have been told, who would put up thousands into this institution, but could not be induced to invest means in our home or foreign missions. I came fresh from Europe, where I had seen fields open before us on every side. Hearts were being softened and were longing for the truth. Calls were constantly coming from all countries for books and for preachers. All was done that could be done, but there was an empty treasury, and a want of qualified men who had experience to do a good work in wisdom, presenting the truth as it is in Jesus. I attended our camp meetings. I tried to set the condition of things before our people, and besides that, wrote to several for means, either to loan or to donate. One of these returned answer that his means are invested in the sanitarium in Ohio, and he

could do nothing. Of some ten letters that we sent, only one was responded to. Brother Smouse, of Mount Pleasant, Iowa, sent one hundred dollars.

The building of health institutions is in itself well enough, if the matter has been duly considered, if there has been prayerful, thoughtful investigation of the subject, and if those who enter upon the enterprise are discerning, careful, prayerful managers, and they begin to build, fully counting the cost, so they know whether they are able to finish that which they enter upon or not.

Have these brethren in Ohio unselfishly looked to God for light and for wisdom how to invest as wise stewards the Lord's money for the upbuilding of His cause and the advancement of His kingdom? Have they decided that the Lord's means was in their hands? Or have they followed their own inclination, and in the place of selling and giving alms, or, in short, investing in the very work that is most essential to open the Word of God to all nations, tongues, and peoples, have they invested their means where they will be sure to get either honor or returns? The judgment will reveal the matter as it is. Every man's work will be tested and proved by the Lord.

If small institutions can be built in some localities, and there are discreet men and women to conduct these institutions, then we will say, Let them be built, if in so doing the cause is not in any way crippled for means to send missionaries to foreign countries, according to the commission Christ gave His disciples. They were to go to all nations, tongues, and people, beginning at Jerusalem, and He gave them the promise: "Lo, I am with you alway, even to the end of the world." [Matthew 28:20.]

I have found it no easy matter to secure means to invest in health institutions. But it has proved a still more difficult matter to secure persons who were qualified to conduct such institutions. It requires thoroughly balanced characters to do this work, not men who have some strong traits of character, but who are weak as children in other points. Plenty of physicians can be obtained who ceased to be students when they received their diplomas, who are self-inflated, who feel that they know all that is worth knowing, and what they do not know is not worth knowing. But this class are not the ones we want.

When a physician enters upon his work as practitioner, the more genuine, practical experience he has, the more fully will he feel his want of knowledge. If self-sufficient, he will read articles written in regard to disease and how to treat them without nature's aid; he will grasp statements and weave them into his practice, and without deep research, without earnest study, without sifting every statement, he will merely become a mechanical worker. Because he knows so little, he will be ready to experiment upon human lives, and sacrifice not a few. This is murder, actual murder. He did not do this work [with] evil design, he had no malicious purposes; but life was sacrificed on account of his ignorance, because he was a superficial student, because he had not had that practice that would make him a safe man

to be entrusted with human lives. It requires care-taking, deep, earnest taxation of the mind to carry the burden a physician should carry in learning his trade thoroughly.

Every physician who has received a thorough education will be very modest in his claims. It will not do for him to run any risk upon experimenting on human life, lest he be guilty of murder, and this be written against him in the books of heaven. There should be a careful, competent physician who will deal scarcely ever in drugs, and who will not boast that powerful poisons are far more effective than a smaller quantity carefully taken. It is true; it kills, if it does not cure; but drugs never cure. They change the order of difficulties, but never heal them, never remove the cause.

We have deeply regretted that there were not a large number of institutions working from the hygienic principles that there are now in existence. All of these cannot be prepared upon a large scale, involving large expense; but the question is, Will they preserve the principles of hygiene, or will they use the easier method of using drugs, to take the place of treating diseases without resorting to drug medication?

There could be many hygienic institutions in all parts of our world, if there were plenty of means and plenty of persons who had the qualifications to manage such institutions. The physicians who shall be employed should not only have a book knowledge, but a practical experience to understand disease and its causes and will feel the necessity, as soon as they are brought into positions of trust, to commence the work of carrying the burden necessary for them to bear, in order to do the most careful, thorough work. They will, if they are not closely connected with God, become careless and venturesome.

The first labors of a physician should be to educate the sick and suffering [in] the very course they should pursue to prevent disease. The greatest good can be done by our trying to enlighten the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering, and broken constitutions, and premature death. But those who do not care to undertake work that taxes their physical and mental powers will be ready to prescribe drug medication, which lays a foundation in the human organism for a two-fold greater evil than that which they claim to have relieved.

A physician who has the moral courage to [imperial] his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice of resorting to drugs, will have an uphill business, but he will live and let live. He will not use his powerful drug medication, because of the knowledge he has acquired by studying books. He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-indulgence in dressing, in eating and drinking, in overtaxing to do a large amount of work in a given time, which has a ruinous influence upon the temper, the physical and mental powers.

Knowledge is what is needed. Drugs are too often promised to restore health, and the poor sick are so thoroughly drugged with quinine, morphine, or some strong health- and life-destroying [medicine], that nature may never make sufficient protest, but give up the struggle; and they may continue their wrong habits with hopeful impunity.

Right and correct habits, intelligently and perseveringly practiced, will be removing the cause for disease, and the strong drugs need not be resorted to. Many go on from step to step with their unnatural indulgences, which are bringing in just as unnatural [a] condition of things as possible.

Disease of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics opium and tobacco. These hurtful indulgences must be given up, not only one, but all; for all are hurtful and ruinous to the physical, mental, and moral powers and should be discontinued from a health standpoint. The common use of the flesh of dead animals has had a deteriorating influence upon the morals, as well as the physical constitution. Ill health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating. The disuse of meats, with healthful dishes nicely prepared to take the place of flesh meats, would place a large number of the sick and suffering ones in a fair way of recovering their health without the use of drugs. But if the physician encourages a meat-eating diet to his invalid patients, then he will make a necessity for the use of drugs.

Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies—pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge of how to apply it; plenty of sunlight in every room, if possible, in the house, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully may live for comfort, for peace, for health, [and] will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyze her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, then they will in nine cases out of ten recover from their ailments.

The feeble and suffering ones must be educated line upon line, precept upon precept, here a little, and there a little, until they will have respect for and live in obedience to the law that God has made to control the human organism. Those who sin against knowledge and light, and resort to the skill of a physician in administering drugs, will be constantly losing their hold on life. The less there is of drug-dosing, the more favorable will be their recovery to health. Drugs, in the place of helping nature, are constantly paralyzing her efforts. The health institutions for the sick will be the best places to educate the suffering ones to live in accordance with nature's laws and cease their health-destroying practices in wrong habits in diet, in dress, that are in accordance with the world's habits and customs, which are not at all after God's order. They are doing a good work to enlighten our world.

Drugs always have a tendency to break down and destroy vital forces, and nature becomes so crippled in her efforts that the invalid dies, not because he needed to die, but because nature was outraged. If she had been left alone, she would have put forth her highest efforts to save life and health. Nature wants none of such help as so many claim that they have given her. Lift off the burdens placed upon her, after the customs of the fashion of this age, and you will see in many cases nature will right herself. The use of drugs is not favorable or natural to the laws of life and health. The drug medication gives nature two burdens to bear in the place of one. She has two serious difficulties to overcome in the place of one. There is now positive need even with physicians, reformers in the line of treatment of disease, that greater painstaking effort be made to carry forward and upward the work for themselves, and to interestedly instruct those who look to them for medical skill to ascertain the cause of their infirmities. They should call their attention in a special manner to the laws which God has established, which cannot be violated with impunity. They dwell much on the working of disease, but do not, as a general rule, arouse the attention to the laws which must be sacredly and intelligently obeyed to prevent disease. Especially if the physician has not been correct in his dietetic practices, if his own appetite has not been restricted to a plain, wholesome diet, in a large measure discarding the use of the flesh of dead animals—he loves meat, he has educated and cultivated a taste for unhealthful food. His ideas are narrow, and he will as soon educate and discipline the taste and appetite of his patients to love the things that he loves, as to give them the sound principles of health reform. He will prescribe for sick patients flesh meats, when it is the very worst diet that they can have. It stimulates, but does not give strength.

They do not enquire into their former habits of eating and drinking, and take special notice of their erroneous habits, which have been for many years laying the foundation of disease. A conscientious physician should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which he knows to be erroneous. He should plainly state the things which he regards as detrimental to the laws of health and leave these suffering ones to work conscientiously to do those things for themselves which they can do, and thus place themselves in right relation to the laws of life and health. When from an enlightened conscience they do the very best they know how to do, to preserve themselves in health, then in faith they may look to the great Physician, who is a healer of the body as well as of the soul.

We are health reformers. Physicians should have wisdom and experience and be thorough health reformers. Then they will be constantly educating by precept and example their patients from drugs. For they well know that the use of drugs may produce for the time being favorable results, but will implant in the system that which will cause great difficulties hereafter, which they may never recover from during their lifetime. Nature must have a chance to do her work. Obstructions must be removed and opportunity given her to exert her healing forces, which she will surely do, if every abuse is removed from her, and she has a fair chance.

The sick should be educated to have confidence in nature's great blessings which God has provided, and the most effective remedies for disease are pure, soft water; the blessed God-given sunshine coming into the rooms of the invalids; living outdoors as much as possible; having healthful exercise; eating and drinking foods that are prepared in the most healthful manner. To resort to the drugging process lays upon nature a most fearful, merciless burden, from which they may never recover. There are many laboring under chronic diseases. They will swallow anything in the line of drugs prescribed by the unbelieving physician, when an intelligent knowledge that they are indulging in unnatural appetites—which explains to them the cause of their suffering—if Christians, they would place themselves in a position as health reformers. They would change the cause which produces the sure result.

There are many, many afflicted in our world with tobacco poison, but the physicians who are summoned to treat their patients under painful afflictions brought upon them by tobacco using [do not point out the evils of tobacco. The patients] are not instructed by these worldly physicians to let these poisons alone in order that they may recover health, for many of these physicians use these poisons themselves. How can they, then, consistently enlighten the understanding of those who indulge in the poisonous narcotic, tobacco? The physician, if he is not a novice, can trace the effects back to the true cause, but he dares not forbid its use, because he indulges in it himself. Some will in an undecided, halfway manner advise the tobacco users to take less of this narcotic; but he does not say to them, This habit is killing you. They prescribe drugs to cure a disease which is the result of indulging unnatural appetites, and two evils are produced in the place of removing one.

Thousands need to be educated patiently, kindly, tenderly, but decidedly, that nine tenths of their complaints are created by their own course of action. The more they introduce drugs into the system, the more certainly do they interfere with the laws of nature and bring about the very difficulties they drug themselves to avoid. Let everyone who contemplates erecting an institution carefully consider whether they are to make it an institution conducted upon the principles of health reform, or whether they design to copy the popular institutions all through our land.

If an institution for health is conducted upon the principles of health reform, it will require for its management a large amount of faith, a large amount of patience, a large amount of perseverance, a large amount of moral power, such as they have scarcely dreamed of, to make such an institution a success and to pay its own way.

The managers will require moral backbone, as well as superior, educated skill. Lectures need to be given in such an institution every day upon some points connected with the customs and habits of the people, of disease and its causes, and the only true course to be taken to prevent disease.

All connected with our health institutions as managers and helpers should possess the very best ability, should have abundance of Christian courtesy, should practice universally Christian politeness, should be tender, pitiful, courteous. This is positively essential in order to leave the right impression upon the minds of sick people. While trying to educate them away from the habits and customs of the world, many will be glad to be enlightened, while many who are wedded to their own fashionable, health-destroying indulgences will be offended, and make it very unpleasant for those who wish to do them good.

Some have not the moral courage to keep right on in the fear of the Lord. There is even among those who have intelligence in regard to the laws of life and health a constant, selfish indulgence in those things which are injurious to both soul and body. There is intemperance in eating and in the many varieties of food taken at one meal. In the preparation of food, there are unhealthful mixtures which ferment in the stomach and cause great distress. And yet these go on, continuing their indulgence, which lays the foundation for numerous difficulties. If these would have self-control, and educate their taste to eat only those things which the abused stomach can and will assimilate, they would save large expense in doctor bills and avoid great sufferings.

There are many who spend their money for that which is not bread—for tea, coffee, the large use of flesh meats. All of these produce their sure results in painful affliction. Many animals have been butchered when their blood was in a high state of fever, apparently boiling with madness. Those who eat of these meats are subject to inflammation and blood poisoning. Some have distressing spasms, some have great distress of the bowels.

It is the work of the physician to educate those who are ignorant in regard to these things. There should be training schools to educate nurses and prepare the minds to sense the danger and to see the importance of bringing in skill and tact in the preparation of foods which shall be substituted for the meat diet. This kind of education will pay in the end. Wisdom should be used not to remove meat all at once from those who have been in the habit of using it, but educate the mind to see the importance of the use of healthful foods.

We must not go to work in building our institutions until we shall carefully look the ground over and see whether we can complete that which we have in our mind to undertake. There is danger of making rash moves which will not bear the sanction of heaven or erecting large buildings and binding up a large amount of God's means that are needed at the very time in other branches of the work in sustaining our poverty-stricken missions that are directly engaged in the salvation of souls.

This means invested in this important work may not bring the greatest honor and flattering praise to the one who invests it; but in the heavenly records every dollar is placed to their account as treasures laid up that they will come into possession of when Christ shall come. Let none flatter themselves that it is an easy work to erect and conduct an institution upon health reform principles.

It is not an easy matter to run an institution where the sick of all classes shall be treated. Every such institution should have as its managers and helpers the very best talents that the world can produce. Then they will have an educating school and be thoroughly disciplined and fitted, that representatives shall be sent out to any part of the world to impart their knowledge to those who are ignorant, and who greatly need it. This drill is to be kept up, until men and women are prepared to do the very best kind of work as educators, as well as all the time to be learners themselves, disciplining their powers to obtain increased knowledge, that they may as stewards of God have wisdom and light, that they can impart too, that they are connected with in any branch of the work.

In all our institutions there are many who are deficient in knowledge who might be fitted to do a much better work if they had made the best use of the opportunities and privileges which God has given them. These will boast of their knowledge, when they are very ignorant of the things which they ought to know. If they knew themselves better, they would have a sense of their inefficiency; they would grasp the higher rounds of the ladder, without climbing with painstaking efforts round after round to reach this elevation. It is much easier to boast than to execute. In these institutions we have it a most puzzling question how to keep managers and helpers in harmonious working order. The very best kind of material is needed for the upbuilding of institutions for the sick. We have had an experience from the first establishment of the institution in the city of Battle Creek, and in the institution at St. Helena, and we feel compelled to say that it has cost much time and a great amount of perplexity, and quite an amount of money, to get these institutions in working order. There have been counsels and painful reproofs given, most earnest entreaties and appeals made; one set of workmen discharged because inefficient, and others have been placed in their place. Step by step a little has been gained here and there. There has been much said in order to keep out licentious practices and improper familiarity between men and women. This has to be met and reproved, and constantly guarded against, and the ones that are corrected become angry; in the place of reforming, they try to work their revenge upon the faithful workers in the institution. My own soul has been weighed down with burdens that are inexpressible, as I have tried in the fear of God to do my duty to all parties and to the institution.

Ms 23, 1887

Equality in the Distribution of Means

Battle Creek, Michigan

I have received letters from different states, making inquiry in regard to the wisdom of investing means in building sanitariums in which the sick may be treated and where they may be under a religious influence.

I would say that if sanitariums can be built in various places, this is a good thing to do, if those placed in charge of these institutions are men who will use wisdom in their work. They must not present to the patients subjects that will cause disturbance of mind. They must pray with the sick, leading the afflicted ones to look to Christ as a physician of the soul as well as of the body.

It has been stated that there are moneyed men who are willing to invest their means in sanitariums, but who would not be willing to contribute toward home or foreign missions. I am made sorry when I hear such statements as this. It seems to me that those who make them are not seeking counsel from God or from their brethren.

Money is lent man on trust, and as a faithful steward he is to use his means, not as his fancy may dictate, but where the necessities of God's work are the greatest.

We have just returned from Europe, where we have been laboring for two years. We saw there on every side fields that needed to be entered and worked. The people were softened and subdued by the Spirit of God and were longing for spiritual food. From all parts of the world calls were constantly coming from those who long for a better knowledge of the Scriptures. The people called for books and papers and for the living preacher. As far as we were able, we answered their calls by sending publications. We knew that nothing more could be done unless the hearts of our church members were awakened to see the necessities of the work and our great need of means for sending to those interested ones, not books only, but the living preacher.

Why should the stewards of means have so little interest in sending laborers to fields that are white for harvest? The steward is not the owner of the means he has. Why should he not be willing to support those who can go forth in fulfilment of Christ's commission to His disciples, "Go ye into all the world, and preach the gospel to every creature"? Mark 16:15. Christ died for the world, and there is much work to be done in His vineyard, not merely in one place, but in many places. The means for the advancement of this work are to be used with equality and impartiality. Men are not to expend a large amount in one part of the vineyard and refuse to see the necessities of other parts. This is selfishness.

Yet some have done this. They invest much in one portion of the field, while they ignore the entreaties and appeals for help that come from other portions. Such men may give freely and may gain a reputation for liberality. But their work is done to receive the praise of men. Their actions reveal a selfish ambition, a desire to do as they please, irrespective of the great necessities of the work. In lavishly providing one place with facilities, they deprive other places of the facilities needed in order to honor the Lord. God holds them guilty of misappropriation of His goods. He holds them accountable for not helping to erect memorials for Him in the fields that should be added to His kingdom.

Wherever schools, sanitariums, or publishing houses are established, wise managers must be provided for these institutions, managers who will use their talents in doing the very best work in various lines. They should not be merely men of business ability, but men who are worked upon and molded by the Holy Spirit. This is a matter that requires thorough investigation. If those placed in charge of the interests of God's cause are walking humbly with God, they will enter upon their work with unselfish ideas and pure motives. They will counsel with God and with men who give evidence that they are men of prayer and self-control. In their work they should never lose sight of those parts of the field which are in need of the same facilities which have been provided for them. They must remember that every section of the field is linked with every other section as a different part of the great whole. In all their planning, they should remember that unity and equality should be preserved.

God requires His stewards, before entering upon any enterprise, to count the cost, that they may be sure not to absorb so much means that other parts of the field will be deprived of the facilities necessary for the work. The Lord will not approve of selfishness in any part of His service. He is a God of impartiality and strict equity, and selfishness misrepresents His character. God's workers are to keep their fellow laborers in view. Let us never forget to consider our plans carefully, so as not to restrict the work of our neighbors. We are never to gather to ourselves all the money and facilities possible, so that those working beside us shall have no opportunity to use their talents and ability for the Master.

It is God's design that home institutions shall be a spectacle to the world, to angels, and to men. But have those engaged in the work looked to God for light and wisdom? Have they remembered that Christ died for the world? Have they studied how to invest means so that plants which will produce abiding fruit may be set out in different parts of the world? God has placed money in the hands of His stewards to be used unselfishly in fulfilment of the command to love God supremely and our neighbor as ourself. The work cannot be advanced unless men restrict their selfish plans, which would help only themselves and the place where they are working.

Some who claim to be doing a very benevolent work are using in their own territory donations which the Lord desires to have used in other fields, to keep a much larger number at work in unfurling the banner of truth and feeding the hungry souls with the bread of life. God desires that an intelligent knowledge of His Word, that men and women now perishing in error may receive life through eating the flesh and drinking the blood of the Son of God.

No man will be sustained by God in gathering up all the means he can to create large interests in one place, while the work in other parts of the world is languishing for want of resources to impart the truth. He desires to see souls converted to the truth and organized into churches. The work is to be made a vital power all over the world. God wants the churches to be faithful in working to build up His cause, in doing their part to carry the truth to all the countries of the world. Men are not to invest money as they please. They are to

look to the Lord and to the fields that are white for the harvest. They are to use their entrusted means in accordance with the principles of the law of God.

Those who are laboring in new fields should be encouraged to plant the standard in new places, to annex new territory for God. God's self-sacrificing workers should be provided with sufficient facilities to make their work a success. Missionaries must have facilities, else it is their duty to leave the field; for they consume their God-given strength in doing very little.

The Lord will plan for us if we will let Him. The money in our hands is His, not ours, and He expects every one of us to ask wisdom from Him in regard to the use we make of His means. We ask the men in responsible positions in America how much earnest zeal has been manifested in behalf of the Lord's work in foreign fields. How much missionary activity has been shown in sending workers and money to these fields, to do the work that must be done in fulfilment of our Lord's commission? How many years, how many hours, have you given to the object of your professed solicitude? How many times have you wrestled with God in prayer that the people in other lands may have an opportunity of hearing the last message of mercy? How many acts of practical self-denial and self-sacrifice have you done in order to fulfil the gospel commission? The Lord is opening new, unworked fields and is indicating that these fields should be entered. What are you doing? Have you co-operated with God? Has your example kindled in others a zeal to supply the necessities of the Lord's vineyard, that it may be worked with all the success which He designs it to have?

In the great day of judgment, how will the lovers of worldly treasure answer to God for their feeble and sleepy effort to send the truth to regions beyond? What excuse can they give for their use of God's means in self-gratification? The money expended in bicycles and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of the self-indulgent ones. My heart is pained, I can scarcely restrain my feelings, when I think how easily our people are led away from practical Christian principles to self-pleasing. The Lord Jesus says, "Ye cannot serve God and mammon" (Matthew 6:24), and we are to live by every word that proceedeth out of His mouth. How many believe His word?

The Lord abhors your selfish practices, and yet His hand is stretched out still. For your soul's sake, I urge you to hear my plea for the missionaries in foreign countries where hands are tied by your self-pleasing.

Ms 23a, 1887

Investing Means in Building Sanitariums

Battle Creek, Michigan

I have received letters from different states, making inquiry in regard to the wisdom of investing means in building sanitariums in which the sick may be treated and where they may be under a religious influence.

I would say that if sanitariums can be built in various places, this is the best thing that can be done, if those placed in charge of these institutions are men who will use wisdom in their work. They must not be men who will present to the patients subjects which will cause a disturbance in the mind. They must pray with the sick, leading the afflicted ones to look to Jesus Christ as the physician of the soul as well as of the body.

It has been stated that there are monied men who are willing to invest their means in sanitariums, but who would not be willing to donate toward home or foreign missions. I am made sorry when I hear such statements as this. It seems to me that those who make them are not seeking counsel from God or from their brethren.

Money is lent to man on trust, and as a faithful steward he is to use his entrusted means, not as his fancy may dictate, but where the necessity is the greatest.

We have just come from Europe, where we have been laboring for two years. We saw there on every side fields which needed to be entered and worked. The people were softened and subdued by the Spirit of God and were longing for spiritual food. From all parts of the world, calls came constantly from those who were longing for a better knowledge of the Scriptures. They called for books and papers and for the living preacher. All was done for them that could be done. We knew that nothing more could be done unless hearts were awakened to see the necessity of the work and the need of means to be used in sending those calling for help, not only books, but the living preacher.

Why should those who are stewards of means have no interest to send missionaries to fields which are white for the harvest? The steward is not the owner of the means he has. Why should he not be willing to support those who can go forth to fulfil the commission Christ gave His disciples when He told them to go into all the world and preach the gospel to every creature? Christ died for the world, and there is much work to be done in His vineyard, not merely in one place, but in many places. The means for the advancement of this work is to be used with equality and impartiality. Men are not to expend much money in one part of the vineyard, refusing to see the necessities of other parts of the vineyard.

There are those who do much in one portion of the field, while they utterly ignore the entreaties and appeals for help which come from other parts of the field. Such men may give abundantly and may gain the reputation of being very liberal. But their work is done to receive the praise of men. Their actions reveal a selfish ambition, a desire to do as they please, irrespective of the great necessity of the work. God holds them guilty of lavishly providing one place with facilities, while depriving other places of the facilities needed in

order to honor the Lord. He holds them accountable for not helping to erect memorials for Him in the fields which should be added to His kingdom.

Wherever schools, sanitariums, or publishing houses are established, wise managers must be provided for these institutions—managers who will use their talents in doing the very best work they can in various lines. They should be not merely men of business ability, but men who are worked and molded by the Holy Spirit. This is a matter that requires thorough investigation. If those placed in charge are walking humbly with God, they will enter upon their work with unselfish ideas and the purest motives. They will counsel with God and with men who have given evidence that they are men of prayer and self-control. In their work they should never lose sight of those parts of the field which are in need of the same facilities which they have. They must remember that every part of the field is linked with every other part as different parts united to the great whole. In all their planning, they must remember that unity must be preserved.

God requires His stewards, before entering upon an enterprise, to sit down and count the cost, that they may be sure that they will not absorb so much means that other parts of the field will be deprived of the facilities necessary to sustain the work. The Lord will not approve of selfishness in any part of His service. He is a God of impartiality and strict equity; and selfishness misrepresents Him. Let us never forget to consider our plans carefully, in order that we may not absorb so much that our neighbors will be hedged about in their work. God's workers are to keep their fellow workers in view. They are never to gather to themselves all the money and facilities so that those working beside them will not have opportunity to use their talents and ability for the Master.

It is God's design that His institutions shall be a spectacle to the world, to angels, and to men. But have those engaged in the work looked to God for light and wisdom? Have they remembered that Christ died for the world? Have they studied how to invest means so that plants that will produce abiding fruit may be set out in different parts of the world? God has placed money in the hands of His stewards to be used unselfishly in fulfilment of the command to love God supremely and our neighbor as ourselves. The work cannot be advanced unless men bind about their selfish plans, which would help only themselves and the place in which they are working.

There are those claiming to be doing a very benevolent work who are using in their own part of the field donations which the Lord would have used in other parts of His moral vineyard to keep a much larger number at work in unfurling the banner of truth and feeding the hungry souls with the bread of life. God desires that an intelligent knowledge of His Word shall be extended into new territories, that men and women now in the darkness of error may eat the flesh and drink the blood of the Son of God.

No man will be sustained by God in gathering up all the means He can to create large interests in one place, while His work in other parts of the world is languishing for the want

of resources to impart the truth. He desires to see souls converted to the truth and organized into churches. The work is to be made a living, breathing, vital power all over the world. God wants the churches to be faithful in working to build up His cause, in doing their part to carry the truth to all parts of the world. Men are not to absorb money as they please. They are to look to the Lord and to the fields that are white unto the harvest. They are to use the means entrusted to them in accordance with the principles of the law of God.

Ms 24, 1887

Testimony for the Workers of the Publishing House at Basel

February 14, 1887

There are things that burden my mind and of which I must speak. I am perplexed about the state of affairs and minds in this mission, for there are many things which are displeasing to God in the various departments of the work. Those who are called upon to lead out in one or the other of these departments need to have a close communion with God. They need to be men and women of discernment, watching for the souls of those who are connected with them, as having to give an account.

I have been shown a roll upon which names were written. While it was slowly unrolling before me and I was looking at it wide open, I saw many things which needed to be reformed before this mission could be in a prosperous condition. There are men and women there of various turns of mind and temperament who will work to advantage in some respects, while in other respects they are below their task. They have not endeavored to place themselves on a level with the work. There is among the workers a lack of aptness, a confusion, a lack of mutual understanding and promptness. Things are not done on time. As a result, complications and difficulties arise, which it is hard to overcome from a lack of united action. This state of things, if it is not remedied, will be seen and felt still more in the future than in the past, for the work will grow and the need of a perfect understanding of affairs in this house will become greater. The unfortunate habit of neglecting a special work which needs to be done at a certain time trebles the difficulty of performing it later with exactness and without leaving something neglected or unfinished.

The Lord loves to see His work done as perfectly as possible. In the wilderness, the Israelites had to learn to accomplish with exactness and promptness the work connected with the order of the camp, and especially the work of the tabernacle, its ornaments, and its service. All had to learn before they could accomplish this to them new work. They had to be trained before they could do it as God desired. There were men there ready to give counsel and advice and to meddle with the work of mounting and dismounting the tabernacle; and those who neglected their special work to meddle with the work of others, thinking they had special wisdom and knew how it should be done, were put to death. Each one had to be

taught the value of promptness and exactness in every position of trust. The memory had to be taxed, and they had to realize the responsibility of doing everything in due time.

This is the discipline which the Lord anciently gave to His people, and it is the discipline which should exist in our missions, our colleges, our publishing houses, our sanitariums. God likes to see men understand their weak points, and instead of closing their eyes to their defects, they should make persevering efforts to overcome them. The work in this mission must reach a much higher degree of perfection. Instead of the work being molded according to the habits of men, their habits must be reformed. Where the workers are decidedly below their task, they must take a new turn and become efficient. The work must not bear the mark of a faulty education and of the hereditary tendencies of man. It must be accomplished with exactness. If one has no qualifications for a certain work, let some one else be chosen to learn it, even if it incurs an expense. The work is of such importance that the angels look down upon it with an intense interest and walk through the rooms of the institution. They watch every worker and the work that comes forth from his hands, and the report is brought back to heaven of the manner in which it is performed and of the spirit in which it is done.

There is a great need of careful building in every important institution like this. There is a great need of tact, intelligence, skill, and businesslike thoroughness. This is even an absolute condition of prosperity in this institution. It will be easy to make great blunders if the business is not looked after with clear and sharp attention. Although the novice or apprentice may be energetic, if there is not in the various departments some one to oversee, some one who is properly qualified for his work, there will be failure in many respects. As the work grows, it will become impossible, even occasionally, to postpone jobs from one date to another. What is not done in due time, be it in sacred or in secular matters, runs a great risk of not being done at all; in any case, such work can never be done so well as at the proper time.

This defect must be corrected in our managers as well as in our apprentices, for the eyes of the Lord are upon the work and the workmen. Much time goes by every day, and every hour of the day, which is far from showing the results which could be expected. Do one thing at a time, and complete it as far as possible, then take up another. It is impossible to think of having apprentices working diligently and yet making only very little advancement. The lesson to be taught is this: do not take up your time with trifles; stop this state of things where everybody is in a hurry and no one is getting ahead.

We must have, at the head of the departments, calm, firm, punctual businessmen, able to bring order out of confusion, but who will not throw everything in confusion and keep up things eternally on the run in order that jobs left behind may be done on time. There must be men who will begin a work in the right way and hold to it and push it forward firmly. Everything must be done according to a well-matured plan, and with system. God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all

things is essential. Never be late to an appointment. In no department or office should time be lost in unnecessary conversations. The work of God requires things which it does not receive, because men do not learn from the God of wisdom. They press too many things into their life, postpone until tomorrow that which demands their attention today, and much time is lost in painfully picking up the lost stitches. Men and women can reach a higher degree of usefulness than to carry with them through life an unsettled state of mind. They can improve the defective traits of their character contracted in their younger years. Like Paul, they can labor to reach a much higher degree of perfection.

The work of God must not be done by fits and starts. It will not be placed on vantage ground by following a sudden impulse. On the contrary, it is positively necessary to follow the good work patiently, day by day, progressing in our ways and methods. One should get up at a regular hour. If during the day the work is neglected, and the following night is spent in making up for lost time, the morrow and following day will show, as a result, a wearied brain and a general fatigue which constitute positive violations of the law of life and health. There should be regular hours for rising, for family worship, for meals, and for work. And it is a religious duty, in every one of our institutions, to maintain this by precept as well as by a firm example. Many squander the most precious hours of the morning, hoping that they can terminate the work thus neglected during the hours which should be devoted to sleep. Godliness, health, success, everything suffers from this lack of true religious system.

There are many lessons which should be taught here in Europe. Some workers need to give up the slow methods of work which prevail and to learn to be prompt. Promptness is necessary as well as diligence. If we wish to accomplish the work according to the will of God, it must be done in an expeditious manner, but not without thought and care.

The work needs more effort and care than it is receiving here. Our translators have too much to do. They are not training their mind to a close and deep analysis of their work. They need to have their mind clothed with all its strength and elasticity and to have a clear and free imagination in order to grasp the original to be translated. A translation should never be considered as complete as long as it has passed through the hands of one person only. For the translation of the Holy Scriptures, in many lands, a large number of men were chosen who labored together, closely examining and mutually criticizing their work.

Our work is much more important than is supposed and requires much more thought. The translators should have less hours to devote to close and absorbing intellectual labor, lest the brain become too weary; and the force of penetration being relaxed, the labor accomplished shall be imperfect. In dealing with the truth, everything should be done with a grace and a solidity which have not thus far characterized the work; for this reason, the mind of one should not be overburdened. Brother _____ has too much to do. He is in danger of contracting the habit of not giving to his work all the thought, all the effort, and all the care that [he] should; and as considerable responsibility rests upon him, he must not be

laden with a multiplicity of matters which he feels he must do, lest he shall become positively incapable for the competent and thorough work which is needed.

He aims too much at a flowery style and large words. This is not the way to do. None of us must endeavor to do great things, but to do thoroughly that which needs to be done, and to place every word within the reach of ordinary minds. The teaching of Christ was not clothed with sounding words; but the mighty truths which it contained were expressed in the simplest language, the meaning of which did not need to be looked up in the dictionary. In every kind of education, we must imitate the Master par excellence.

Every worker is in danger of being satisfied with superficial knowledge and of falling into a condition of mental lethargy. In order to faithfully and wisely perform important and sacred duties, it is necessary to keep one's mental and moral powers constantly wide awake. Not for a moment must we lose sight of the fact that we are individually workers in God's own service and that as such we need to give an account of our conduct and of the manner in which we do our work.

Those who are at the head of the various departments must themselves learn continually, if they wish to teach. New apprentices will come to learn one trade or another; therefore there must be persons qualified to teach these apprentices so as to develop their gifts in some useful work to the very highest degree of knowledge to which it is possible for the one who teaches to bring them, showing them to do their work in a way honoring to God and preparing them to occupy positions of usefulness. Every person having anything to do in this mission must bear responsibilities. The sacred character of the work gives solemnity to everything related to it in any way. It gives great importance to the smallest action and the unconscious influence of every one. The usefulness in life of those who enter this mission depends in a large measure upon the education they receive while here at work. They will receive a mold which will affect both their material and spiritual prosperity. Hence there should be here to teach them men with foresight, whose powers both physical and mental are so developed that under their leadership the shaping of minds and characters may be harmonious, and not uneven and defective.

I have been shown that the manner in which this work of education and instruction should be done carries much larger consequences than any of you have the least idea. All those related with this institution should consider this relation under an entirely different light from which they have looked at it until now.

The work is much larger than you imagine. I have seen cities in Switzerland that need the light of truth. The worker will be called upon to go to different places with the message of warning. They know not what they may become if they make the best use of all the light which God has given them. They should solemnly consecrate themselves daily to the service of God and feel that they are in a training school in which to prepare themselves, should God call them to become missionaries. They should grasp every knowledge placed within

their reach and, with determination, advance in all right directions, learning to do everything with thoroughness and promptness. They should cultivate their memory and also the habit of working carefully, and with close application, not neglecting anything which needs their attention; for whoever desires to become a laborer in the work of God must have formed the habit of being careful in all things; otherwise he is not fit for this work. He must watch for souls as having to give an account; and if he does not exert himself in watchfulness and thoroughness, in being prompt to think and prompt to act, Satan will steal a march upon him and gain the victory. He must overcome all indolence and carelessness and endeavor to be zealous and thorough in his work. He must train his mind to thoroughness. The weakness of character to which some yield too often, having their mind constantly absorbed by a desire for sympathy, seeking about them someone to comfort them, to praise them, someone to lean upon, is a deceptive snare and makes them unfit to labor anywhere with assurance and efficiency. Jesus is the helper of us all.

God expects from every one fruit to His glory. He wants you to believe in Him and to become such that all who come within the sphere of your influence may see what man may become and what he may do when, like Daniel, he is in communion with the God of wisdom and power. He must prove to the world that divine truth carried into our daily life makes us intellectually strong, so that there will be no justification in the sneering statement of the world that those who believe present truth are narrow-minded people, without education, position, or influence. We know that this statement is not true, but let us demonstrate it with such evidence that its falsehood will fall back upon those who make it.

In order to form well-balanced characters in the apprentices, those who are called upon to watch over them and instruct them should be examples to them, and they should diligently study to correct in themselves old habits which mar their own usefulness and will surely leave an unfortunate stamp upon those with whom they are connected in the work. Let them also be ready to learn. Let them seek in their habits and methods of work to be constantly advancing toward perfection. There are some in this mission who are so constituted that it is hard for them to change an old habit. It is not easy to persuade them to take another mold. They have never learned to be like the clay in the hands of the potter; but they cling to old habits, to customs and manners of work which will certainly leave a stamp of deformity upon the work of God. It is essential to labor with order, following an organized plan and a definite object. No one can properly instruct another unless he sees to it that the work to be done shall be taken hold of systematically and in order, so that it may be done at the proper time. But the instructor must not carry matters too far, as might be the case. He may want to have everything done exactly in his own way, so that if his notions are not carried out, the work will not be done at all, and confusion will follow. In this way, much time is lost; many things are left to be done later, then forgotten, and not done at all.

Those who occupy places of responsibility should be men and women whom God can train to fill these positions, and they should be constantly learning at the school of Christ, humbly

sitting at the feet of Jesus. Then, when young people are entrusted to them, they can in turn look to Jesus to obtain from Him help and wisdom.

Some are very deficient in their aptness to instruct others. They seem to think that those who are just learning their ABC's should be as prompt in understanding their work as they themselves; and instead of being kind, courteous, and sympathetic, they are exactly the reverse. They do not have a sweet, tender, loving, Christlike disposition; they are wrapped up in a cloak of sufficiency and self-righteousness; and if mistakes happen to be made, they are cross and severe. Instead of teaching patiently, they censure. Their manner is so cold, so sharp, and so unsympathetic that it discourages, drives from the heart all light and sunshine and makes the work seem dreary and hard, when all should be done with kindness so as to lighten every burden. If God should treat them thus in their ignorance and perversity, they would be thrown into discouragement and darkness. But Jesus, our heavenly teacher, does not so act with His people, with His children. These cold, reserved, self-sufficient ones need the fire of God's love to consume all the dross and to refine, soften, and subdue their soul. All this censuring, all these sharp remarks, all this sternness, this cold and unsympathetic spirit must be banished from the temple of the soul, so that Christ may enter.

We need in the various departments of this mission those who are apt to teach; they should be men and women of a tender and meek spirit, like that of Christ, knowing how to help others, whose religion is not the cold, reserved kind, but whose heart is filled with tender sympathy, leading them to help all who need help. Those who are apt to scold, to murmur, to censure should be completely transformed or find work elsewhere.

When the Spirit of Christ fills the whole heart, it brings about a decisive change in the character. Old habits are exchanged for new ones. The old man is transformed. The Word of God does not only reform the most glaring defects; its work is to transform and fashion the whole man, making him loving, patient, kind, forbearing, and condescending. The truth satisfies the soul and leads the believer to be continually amiable and tender in his conduct. If other fruits than these are shown, it is well to find out the cause. It is safe to probe our own hearts carefully, for from them proceed the fountains of life. Those who are imbued with the Spirit of Christ will not be selfish; they will be kind and courteous in their daily life. The work of saving men and women does not deal only with their doctrines, but with their whole character. Everything that is harsh in the temperament must be softened down, and everything rough in the manners must be toned down. The truth received with love will, like the leaven, work out its mysterious influence; it has a transforming power; but when you see one pretending to believe the truth remains cold, grumbling, self-sufficient, independent and selfish, you may be assured that the religion of Christ is not practiced in the daily life. Those who are in any way connected with this mission should form a character after the example of Christ or else sever their connection with this mission.

It is of the highest importance that those who labor in the work, especially those who are at the head of the departments, have a well-balanced mind. They need to possess the best

education possible in every respect. They should understand how to labor for souls. They have before them an opportunity of obtaining knowledge of the highest value. They should not be irresolute like young boys, but have a mature knowledge of men and things.

The one who is at the head of the institution should show them the example. All his works should be filled with joy and kindness and inspire courage. He should avoid all frivolous words and trifling, all conversation not directly connected with the work. He should have discernment and tender and deep sympathies. He should be apt to grasp rapidly the state of things, and it is his privilege to know how every room is conducted and how the apprentices are being trained. It is for him to see that those who are expected to teach are not themselves greatly lacking and of a defective character. He must act with Christian dignity, like a man who knows what he wants. Well-defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are understood. Then require of all those who are at the head of various departments to co-operate in the execution of these plans. If this sure and radical method is properly adopted and followed up with interest and good will, it will avoid much work being done without any definite object, much useless friction. It is only by much thinking and by taxing one's faculties that one may succeed in adapting himself to his work.

Persons with irritable temperaments and acrimonious dispositions should not be those holding important positions in any of these departments. Kindliness, meekness, humbleness should reign. Intelligent, God-fearing workers may do much good by the reforming influence they may have upon the character of others. They may not accomplish the necessary change in a few days; but this change must be made, or else God will not accept their labors.

The habit of concentrating the thought upon one's self must be overcome. The great power of Satan is daily exerted in order to keep those who labor in the work on as low a level as possible. But the Lord is laboring to bring them to a higher level of consecration. He requires that the souls whom He is purifying unto Himself should never cease to grow intellectually or spiritually through their entire life. But the minds who are constantly occupied with themselves do not leave God any chance to labor for them and to give them high and noble aims.

Many set their aim much too low for their intellectual as well as for the spiritual attainments. The more responsible the place which they occupy, the more satisfied they are with themselves; they seem to think that position gives a man prominence. Their mind is not deeply impressed with the fact that it is their own conduct that can elevate and ennoble their character; that they must daily bring into their work longsuffering, courtesy, and all the Christian graces, in order to become fit for their position. God desires that every person laboring in this mission shall improve in many respects, for every character is defective.

Let no one criticize his neighbor to his hurt; rather work diligently for the salvation of your own soul, lest you lose eternal life. Those who make the most of the privileges and

opportunities given them, who tax the powers of their soul and mind in the school of Christ to the very last limit, will be, in a Bible sense, persons of talent and education both in their manners and in the Christian graces. They will be noble, tender, sympathetic, and courteous; but they will also be firm and determined in repressing the first approach of evil, for they may sin and they will sin if they neglect to warn, to rebuke, and to stop the evil.

Every one should have a calm and cheerful disposition. God frowns upon those whose words and actions give the impression of a cloudy sky. He does not want us to be sad as if following a funeral procession, but filled with sweet joy. Our duty is to live in the atmosphere of Christ's love, to breathe His love deeply, and to reflect its warmth around us. Oh, what a sphere of influence is open before us! How carefully we should cultivate the garden of the soul, so that it may bring forth only pure, sweet, fragrant flowers! Words of love, tenderness, and charity sanctify our influence over others. All this has been sadly neglected in this mission.

A soul filled with the love of Jesus lends to the words, the manners, the looks, hope, courage, and serenity. It reveals the Spirit of Christ. It breathes a love which will be reflected. It awakens a desire for a better life; souls ready to faint are strengthened; those struggling against temptation will be fortified and comforted. The words, the expression, the manners throw out a bright ray of sunshine and leave behind them a clear path toward heaven, the source of all light. Every one of us has opportunities of helping others. We are constantly making impressions upon the youth about us. The expression of the countenance is itself a mirror of the life within. Jesus desires that we shall become like Himself, filled with tender sympathy, exerting a ministry of love in the small duties of life.

We need a calm waiting upon God. The need of this is imperious. It is not the noise and bustle we make in the world which proves our usefulness. See how silently God works! We do not hear the noise of His steps, and yet He is walking about us, laboring for our good. Jesus did not seek for notoriety; His life-giving virtue was going out to the needy and the afflicted through silent actions, whose influence extended far into all countries and was felt and expressed in the life of millions of human beings. Those who desire to labor with God have need of His Spirit every day; they need to walk and labor in meekness and humility of spirit, without seeking to accomplish extraordinary things, satisfied to do the work before them and doing it faithfully. Men may not see or appreciate their efforts, but the names of these faithful children of God are written in heaven among His noblest workers, as scattering His seed in view of a glorious harvest. "Ye shall know them by their fruits."
[Matthew 7:16.]

Some are seen to come forth from their daily communion with God clothed with the meekness of Christ. Their words are not like a desolating hail, crushing everything before it; they come forth sweetly from their lips. They scatter seeds of love and kindness all along their path, and that all unconsciously, because Christ lives in their heart. Their influence is felt more than it is seen.

Nothing should be done by a spirit of contention or vain glory. The praise of men is not lasting, the praise of God is eternal. Where are those who are willing to labor with the Lord—even though their words and their actions be not appreciated—having only the glory of God in view?

There should be fathers and mothers in Israel having a tender interest for all those who need help. The manifestation of a spirit of criticism toward the weaknesses of others, or making evil report of faults which one thinks he can discern in them, should be a matter of sufficient importance for rebuke; and if the evil is not corrected, for church discipline. I have been shown before I came to Europe that there was a spirit of evil speaking, censure, and severity among one another: a coldness, a distant, domineering spirit which kills the spiritual life. Mistakes are seen, but not dealt with in time, and they grow to proportions which make them hard to manage. Then, after allowing those who err to become strengthened in their evil way, their case is not dealt with wisely and judiciously, with tenderness and circumspection. They are not given the impression that one does not wish them evil, but desires to save them from ruin.

Many an offense is only imaginary; therefore every one should seek not to think evil. Many a friction can be traced back to a severe face, to an icy reserve toward some person, while to others extreme attachment and warm sympathy are shown. These are not the fruits of the Spirit. Kindliness must be cultivated or else it will dwindle and vanish. When we are actuated by the principles of the gospel, we shall love men for the sake of Christ. We shall no longer see selfish preference and great manifestations of affection toward a small number, while all those outside of the circle are neglected. This is not the love recommended by the Bible nor the Spirit of Christ. There is more in keeping God's commandments than we think. "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself;" this is the principle to be practiced. [Luke 10:27.]

There are those who have not had an enviable lot in their life. Incessant work and privations have robbed them from the advantages and culture which others have enjoyed. Cases of this kind require the thoughtful interest of all connected with this institution. They should be instructed and trained, but not spoken to bluntly or sharply: this would be cruel. These are the very ones whom Jesus would pity, and whom He will seek to encourage. We should be both instructors and apprentices. Those only who are learning in the school of Christ can be true instructors. Those who need to learn are the very ones upon whom you should place your attention. High and low, rich and poor, free and bond, all belong to Christ. Be therefore careful how you honor the most brilliant and despise the humble. We need much more of the presence of Christ and much less of self. Christian courtesy must enter into all the actions of our daily life.

A great many of those who profess the truth will be weighed in the balances of God and found wanting, because they did not practice this truth. There is nobility in a truly Christian character. On the other hand, many have a vivid, unsanctified sensitiveness which keeps

them constantly on the alert for some word, some look, or some action which they can construe as a lack of respect and appreciation. All this must be overcome. Every one should go forward in the fear of God, doing his best without being troubled by praise or offended by censure, serving God fervently, and learning to place the most favorable interpretation upon whatever in others may seem offensive. We must not consider as our enemies all those who do not receive us with a smile upon their lips and with demonstrations of love. It is much easier to play the martyr than to overcome a bad temper.

We must give others an example of not stopping at every trifling offense in order to vindicate our rights. We may expect that false reports will circulate about us; but if we follow a straight course, if we remain indifferent to these things, others will also be indifferent. Let us leave to God the care of our reputation. And thus, like sons and daughters of God, we shall show that we have self-control. We shall show that we are led by the Spirit of God and that we are slow to anger. Slander can be lived down by our manner of living; it is not lived down by words of indignation. Let our great anxiety be to act in the fear of God, and show by our conduct that these reports are false. No one can injure our character as much as ourselves. It is the weak trees and the tottering houses that need to be constantly propped. When we show ourselves so anxious to protect our reputation against attacks from the outside, we give the impression that it is not blameless before God and that it needs therefore to be continually bolstered up.

There is not in the families connected with the mission the wisdom and the Christian patience which should exist. The family of Brother _____ is not in a position where it can help to elevate the moral standard of the institution. The transforming power of God has not made the father and the mother free from selfishness and able to strengthen the youth who are now and who will yet be in the mission. There is not a heavenly atmosphere in the family. Its members seem to be separate and disjointed elements, and yet their mind is concentrated upon themselves. The children have not been directed wisely and for their greatest good. If anything troubles them, there must be a change, for something is wrong, and nothing must cross the children's path. Everything must be made easy and unobstructed, lest they might take things wrong and pass through trial.

The way in which this family has been brought up is that of Eli and not that of faithful Abraham, of whom the Lord says: "For I know him, that he will not deal with his children in petting and cajolery, and that he will not excuse them in their perversity; that he will not be satisfied like Eli with remonstrances, but that he will command his children and his household after him."

Abraham was strict in maintaining the fear of God in his home. He did not tolerate in his children things which would have dishonored God and caused the ruin of their soul. There was no mistake to be made in this respect; for God had given rules for directing not only his children, but his family also. Abraham was to govern them as God's representative on earth.

He did not forget that the souls depending upon him should see in him an example of truth and righteousness.

Abraham was chosen of God to bring about a new era in the plan of His providence. To him was entrusted the true religion to be transmitted to his descendants. By his maxims, as well as by his example, he was to help coming generations in developing right characters. God chose him to occupy this important place because he cultivated domestic piety and could thus have a decisive influence upon the families brought in contact with him. He would keep the ways of the Lord, and the fear of God would characterize his family. He who blesses the habitation of the righteous says: "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord" [Genesis 18:19]; and not follow their own will and do after their own pleasure; it is God's way which must be kept, for their own good and for the good of all them who come in contact with him. As a father, Abraham will be faithful to his sacred responsibilities. He will not bend the principles of truth to make them agree with the defects of character in his children. There is a law, and Abraham will keep it. He is amenable before God. He is not to erect a rule of his own for the management of his children, but to follow the rule of God.

The Lord is our ruler; we are His subjects, and we owe Him obedience. Parents and children must together keep the way of the Lord, in order to be together governed by Him. In keeping the way of God, in practicing His statutes and His laws, we shall on the one hand prevent oppression on the part of parents and on the other hand preclude disobedience on the part of children. The combined influence of authority and love will make it possible to hold firmly and kindly the reins of family government. An eye single to the glory of God and to what our children owe Him will keep us from looseness and from sanctioning evil.

"Faith without works is dead." [James 2:20.] When parents do their duty, the Lord co-operates with their human efforts. Every family calling upon the name of the Lord should open His Word and ask humbly: "What saith the Lord on this subject?" They should not take counsel of their fallible ways and personal judgment, but ask: "What saith the Great Guide and Counselor?" These are the ways of God which I must follow, and not my own.

All those who labor in this mission should endeavor to square their character and influence with the highest ideal, in order to exert by precept and example a healthy, divine influence upon all those with whom they come in contact. Souls are precious; therefore those who occupy responsible positions should help others to walk in the right way. Every one is bound to his fellow men. We are threads in the great web of humanity, and, as such, related with each other. Our life leaves upon the minds of others impressions which will be transferred even into eternity. Angels take note of our works, of our words, of the spirit which actuates us. Those who desire to reform others must begin the reformation in their own hearts, and show that they have acquired kindness and humility of heart in the school of Christ. Those who have charge of others must learn first to master themselves, to refrain from blunt expressions and exaggerated censure. There are cutting words which are indulged in, which

may offend, hurt and leave upon a soul a scar which will remain. There are sharp words which fall as sparks upon an inflammable temper; there are biting words which bite like vipers.

Intimate connection between imperfect, defective characters may often have as a result a great harm done to both persons, for Satan has more influence upon their minds than the Spirit of Jesus. They do not consider each other under a true and impartial light, but under the most unfavorable light possible. By trying to correct evil in a hasty, cross spirit, two evils will be created instead of correcting one. Mutual support is essential. It is the fruit of the Spirit which grows upon the Christian tree.

A radical conversion must take place as regards the manner in which the various minds are to be dealt with. If every apparent injustice is considered as an affront; if amends for every slight injury are required with a spirit different from the spirit of Christ; if harsh language is used; if for difficulties small or great a spirit of impatience is manifested which stirs up and irritates, there will soon be a state of things worse than if nothing had been done to correct the evil. If such dispositions are entertained by believers; if every one feels free to utter hasty words, we shall have miserable hearts, miserable families, and in the church discord and dissension. But there is a Christlike way of settling all these things. The presence of Christ's love in the heart will lead to love the very ones who are astray and who are in the wrong. The absence of that love places the very one who professes the truth on the side of the enemy. He becomes a tempter for others and stirs them up to do wrong. Such a spirit could not remain in heaven. It is necessary to bring into one's life the power of self-control, for a character that did not have this would cause discord in heaven.

We should exercise the tongue to utter words of tender sympathy for those who fall into error. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ... Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth." James 3:2, 11-14. That means that those who have these things in the heart often wish, with a stern, harsh spirit, to put things in order, pretending to endeavor to stop evil and thus fulfil God's will. They even justify their course amid talk of their frankness and courage in not covering up the truth. The apostle desires to undeceive these people, and he declares to them that in their boastfulness they lie against the Spirit of truth. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:15-18.

The reformation should be deep and radical. Those who were not converted in their words, their spirit, and their actions, when they embraced the truth, have need now of the converting power of God. They will never see the kingdom of God if their dispositions and their tongues are not converted. They have no time to lose. The frown of God rests upon them. Their heart is not right, their imagination is filled with bitterness, and their passions are not subject to their reason. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." [James 1:26.]

Is Christ using cutting words, stern criticism, and unkind suspicion toward His people who commit faults? No. He takes every infirmity into account; He acts with discernment. He knows every one of our failings; but He uses patience; for otherwise we would have perished long ago on account of our bad treatment of Him. The greatest insult we can inflict upon Him is to pretend to be His disciples while manifesting the spirit of Satan in our words, our dispositions, and our actions. It does not behoove those from whom Jesus has so much to bear, in their failings and perversity, to be ever mindful of slights and real or imaginary offense. And yet there are those who are ever suspecting the motives of others about them. They see offense and slights where no such thing was intended. All this is Satan's work in the human heart. The heart filled with that love which thinketh no evil will not be on the watch to notice discourtesies and grievances of which he may be the object. The will of God is that His love shall close the eyes, the ears, and the heart to all such provocations and to all the suggestions with which Satan would fill them. There is a noble majesty in the silence of the one exposed to evil surmising or outrage. To be master of one's spirit is to be stronger than kings or conquerors. A Christian leads one to think of Christ. He will be affable, kind, patient, humble, and yet courageous and firm in vindicating the truth and the name of Christ.

Those who are in the habit of procrastinating, of losing precious moments on trifles, while more important affairs are neglected for lack of time to devote to them, should not be trusted to train apprentices in any department. These habits may seem too unimportant to be worth noticing, but they will breed evils in the various departments; they will have the tendency of retarding the work considerably and of creating a wrong mold which will be lasting.

The duty of those who manage is to watch all these things, to show an example of punctuality and promptness, to correct their own habits of hesitancy, and to devote their minutes to matters which are positively essential. Too often the day has been characterized by losses of time; and important labors which should have been accomplished on that day are postponed to another day. Promptness should take the place of belated habits. Such is the teaching to give apprentices. God does not want a single individual to follow the habits of one who himself needs to be trained and instructed before he can lead others; for his defects will be reproduced in the learner.

If there are in his character deficiencies which are an important obstacle to the promptness and care with which the work should be accomplished, there should be no delay in bringing about a remedy. One of the greatest mistakes is to trust to persons, who have only a half knowledge of their work, the duty of instructing others; this kind of instruction will be so imperfect that it would have been better for the novice not to have begun, for all he learns will have to be unlearned if he ever becomes an accomplished worker. It has often happened that the imperfections of the instructor have been placed to the account of the learner who was not to blame. How could the instructor teach what he did not know? Vacillating though he was in his knowledge, he was nevertheless obstinate in requiring that things be done in his own way, and that his own method be exactly followed; but this method was such that the greater number of those who adopted it, the worse it was for the work, and the greater the loss of time and money for the institution.

When any one is given a certain position, let it be understood that it is only a trial. If he is not competent, let him occupy a less important position. Do not give up looking for men and women with discriminating minds and practical sense, who know how to work carefully and rapidly. The future prosperity of this institution requires more capabilities and talents than are possessed by those to whom responsibilities have been entrusted. One of two things, either they must reach a higher degree of perfection in their work, or else there should be found in their place persons whose character is not so defective; otherwise they will mar the education of those who are under them; apprentices will bear marks of the imperfections of their instructor both in precept and in example.

What we must cultivate is not the habit of criticizing, but a deep scrutiny of human character, its motives and actions. Watch whether those who are to teach others are training them to habits of accuracy, or if they allow them to form habits which will be an obstacle all their life long. The instructor must be able to reduce a truth into action and a system into reality. In an institution like this, there can be exercised a power which will be to the glory of the Master who has trusted us with His work, and of which we have scarcely an idea. Moses was a humble man; God called him the meekest man on earth. He was generous, noble, well balanced; he was not defective, and his qualities were not merely half developed. He could successfully exhort his fellow men, because his life itself was a living representation of what man can become and accomplish with God as his helper, of what he taught to others, of what he desired them to be, and of what God required of him. He spoke from the heart, and it reached the heart. He was accomplished in knowledge and yet simple as a child in the expression of his deep sympathies. Endowed with a remarkable instinct, he could judge instantly of the needs of all who surrounded him, and of the things which were in bad condition and required attention, and he did not neglect them.

The work which is before the employees of this institution is a large and solemn work, and we should always bear in mind the fact that all heaven is interested in preparing human beings for a field of usefulness. God desires that we shall have correct ideas and a pure and

holy ambition in doing our work as under His inspection. Heaven is looking intently upon the development of characters and is weighing the moral value of every one. Although it is essential to find such who can fill important and sacred positions in the various departments of the work, we should not look simply to preparing a small number of persons for usefulness and neglecting others. What we should especially have in view is to prepare each one for the best use possible in the service of the Master of the faculties which he has received from God. In an institution such as this, we must place our ideal high. If there is vulgarity, an inferior degree of morality, this will give the work a wrong influence which will spread all through Europe. We must secure the services of those whose talents are most developed and of the highest quality.

Those who come to this institution as apprentices should find in it an elevated moral atmosphere, and those entrusted with instructing them should be prepared to enlist the highest mental and moral energy of which God has rendered them capable. They should lean constantly on the grace of God, in order to receive from Him a new energy and a greater aptness in accomplishing His work with exactness and joyful fidelity. The success of each instructor will be proportioned to the efforts put forth by him and to the spirit of sacrifice and consecration brought into his work. The one who is to instruct others should manifest a stern determination to acquire higher and higher qualifications. He should show as great earnestness in attaining a higher degree of usefulness himself as he desires to see in the learner. He must be entirely consecrated to the work of God and obtain from the Lord the strength to accomplish it. Divine grace shed abroad in the heart of the one who teaches others will be breathed out in every word and action; for out of himself he can do nothing.

God does not want you to coax your defects of character and reproduce them in others. He wants, first, that you should take heed unto yourself, and purify your heart. We have a most solemn truth; it will exert its sanctifying influence upon many a heart and many a life. If you are yourself filled with an intense desire of being filled with the truth, you shall know how to teach it to others such as it is in Jesus. The truth is dishonored by many who profess to believe it. Instead of their life and character having a holy influence, this precious truth is marred and scarred by the defects of those who would teach it to others. Those who receive these lessons will ever be, in the future, less prepared to receive sane and perfect instruction than if they had never been in connection with such masters. God wants you to keep His ways and teach His methods. If your thoughts are superficial, vacillating, and obscure, you will transmit them to others under this form, and what are they worth? They are often expressed without conviction and will never have the honor of being respected or approved by others.

In many of our institutions, those who teach are much beneath their advantages and capabilities, which could be considerably extended. Much time is devoted to reading newspapers which have no special connection with the work. This seems agreeable, but they give no food to the mind, no inspiration to the thought, nothing fresh, pure, noble to

be presented to others. We must not think that God will accept from us such cheap offerings. He will accept only that which is best. He abhors an imperfect offering. We have need, ever need of reaching toward perfection.

What shall we say of masters whose character is disfigured by moral taints and continues to be so; who cannot say to their errors: "Thus far and no further; I will not continue to communicate my defects to those who shall have less moral strength to fight them than I have"? But what shall we say especially of apprentices in our publishing houses, spending the most important part of their life, that in which character is formed, under the supervision of such persons? If the latter do not get rid of these moral imperfections, of these evil habits and inclinations of the mind and character, they should at least not occupy the place of educators, where their defects are likely to spoil the life and character of others.

Among the young, especially, the temptation of imitating a wrong character is strong. A morbid inclination drives them toward evil like the bird is charmed by the serpent. The temptation will take the form of unconverted comrades, of young people still chained by demoralizing practices. What is in the heart will be manifested in words and actions. Many an earnest young man, of noble aspirations, is led by low, misleading, and disgraceful indulgence, by degraded passions which blind and ruin their victim, to destroy all his high hopes, and to shatter all the great plans of divine mercy for his soul. Once in the mire of vice, it is not easy for him to get out of it. Satan and his visible and invisible agents surround him and keep him in the place into which he has fallen. Ever hoping and waiting for a better chance to get out of his dangerous position, he does not make the necessary efforts to be freed. Circumstances will change, he thinks; and while he waits, energy [and] will power are lacking to get rid of the enchantments of the devil. He is foolishly playing with eternal destinies, braving the dangers of the ire and judgments of God. Who can break the spell? And yet there are some, connected with this institution, who are exactly in this position.

But I must insist, for it is God's will, that there be among those who are in charge of the various departments in this house a greater moral, mental, and spiritual efficiency. Satan must not occupy the place as a consequence of a lack of men of discernment. Our mission should possess men who, illumined by God, are able to take in the situation at a glance, able to know the moral atmosphere surrounding the souls of those who have an active part in the work of this house. The persons who manage this institution should not have their mind benumbed by a lack of rest and sleep. It must not be that the ones who have to lead shall themselves have their mind crowded to its last limit. There must be persons here who can teach, by precept and example, to do one thing at a time, and who never allow a work to remain unfinished before they begin another. Do one thing at a time and do it well, and do not have a mixture of so many things before you that you will lose sight of the one thing that needs to be done. The habit of procrastination should not leave its fatal influence upon any of the departments of this house.

The influence of the work done here will be felt to the uttermost parts of the earth, and therefore it must be accomplished in such a way as to defy criticism. If the translators, the writers, or whatever employee in the work should refuse to have their work carefully examined, they must either overcome this pride or be separated from the work. No one must have the feeling that his work needs no improvement; no one should desire to see his work bear the stamp of his own ideas, of his own originality, without being submitted to the examination of some one else. The latter may discern defects where the first one sees only perfection. All things must be done with that exactness and that perfection which God can approve.

Things should not be allowed to be done with carelessness. And while the care of the details of the work should be entrusted to someone, it should not be to the one who has the oversight of the work. Things which another could do should not occupy his time and preoccupy his mind; he owes them to the calm, unerring oversight of what is being done in all the departments of the mission.

Discernment should be used in selecting those who are to teach in any branch. Such persons may be chosen who do not know how to tell what they know themselves, and who, as a consequence, are incapable of teaching. Things of this kind deserve attention in an institution like this. Be sure that the person who teaches is conscientious, a first-class quality which is worth more than pure gold. Among some, this quality degenerates into a painful trait of character. A sort of uncertainty characterizes all they say and do. They are not really sure of any of the things which they begin to say or to do; and if another idea strikes them, they follow that idea without finishing the one which they had started; and then, before this idea has taken shape so that it can be presented to other minds in a tangible form, another idea breaks in, and the preceding remains unfinished; thus there is nothing in this kind of instruction which is brought out clearly and plainly to the mind of the novice. These minds are unable to teach in any branch. Among the things which they know, they know none with certainty, and this uncertainty they transfer to others.

The duty of the manager is to make sure of the kind of instruction received by apprentices, and of the spirit manifested by the teachers: if they teach with kindness, patience, sympathy, or if they are imperious, arbitrary, discontented, and require the apprentice that he should know his work before he has been taught. See if the teacher inspires the apprentice with a feeling of dread to ask for information about his work. A person which you know has an ill-balanced character, who is capable of seeing only one thing and grasping only one idea, should not be placed where he can enforce his ideas upon the apprentice. This would be a great wrong. We must take all things into consideration. In all these rooms, God is witness of the least injustice done to the young who work there; for the youth belong to God, as He has acquired them by the blood of Christ. Some will be careful not to manifest impatience before a certain class, but they will vent the feelings of their heart upon those whom they esteem less. God sees it, and those who do that will not keep His favor. Things

must be put in order in this institution. God is not glorified by the master, nor by the apprentice.

The young who enter the different departments of the institution in order to learn how to work leave the warm atmosphere of the home, where they were surrounded with affection. Be sure therefore that those who instruct them are apt to teach, that they know themselves what they want to teach others. Be sure that if the novice makes mistakes, they will not begin to pour reproach upon him and cloud his mind so that he will find no pleasure in his duties, and labor with a feeling of discouragement contrary to both physical health and intellectual development.

Those who might be thus tempted to yield to discouragement must summon their will power and say, I must succeed, I must get there. With the bravery of a generous heart, repress in your breast the discouragement which is invading you. Do your work as for God. Begin the day with prayer, for no day will pass without Satan tempting you. Make a covenant with God, and keep in the company of those who will not give you bad advice. You may have many ways and habits to overcome. But remain in a spirit of prayer, and you will surely overcome them. Keep the precious Word of God in your heart as an unspeakable treasure; it is a sure guide that He has given you for your safety and your salvation. Follow Him in every point, obey Him with reverence, listen to His instructions with devotion. Keep your soul in a constant and conscious communion with the Source of your strength.

A young person in whom the Word of God dwells "shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season, and whatsoever he doeth shall prosper." [Psalm 1:3.] May God help the apprentice to make the most of the capabilities which God has given him. Not only are you placed on trial for your character by those employing you, but as one bought by the blood of Christ, to see what value you are placing upon the talents which God has entrusted to you for improvement. Cultivate the habit of doing your best at whatever you undertake. Do it because you have your own interest at heart, because you desire the approbation of those who employ you, and above all do it because God expects it of you and you desire His approbation.

Put your highest powers into your effort. Call to your aid the most powerful motives. You are learning. Endeavor to go to the bottom of everything you set your hand to. Never aim lower than to become competent in the matters which occupy you. Do not allow yourself to fall into the habit of being superficial and neglectful in your duties and studies; for your habits will strengthen and you will become incapable of anything better. The mind naturally learns to be satisfied with that which requires little care and effort, and to be content with something cheap and inferior. There are, young men and young women, depths of knowledge which you have never fathomed, and you are satisfied and proud of your superficial attainments. If you knew much more than you do now, you would be convinced that you know very little.

God demands of you vigorous and earnest intellectual efforts, and with every determined effort, your powers will strengthen. Your work will then always be agreeable, because you will know that you are progressing. You can either become accustomed to slow, uncertain, irresolute movements so much so that the work of your life will not be one half what it could be; or, your eyes fixed upon God, and your soul strengthened by prayer, you can overcome a disgraceful slowness and a dislike for work, and train your mind to think rapidly and to put forth strong efforts at the proper time. If your highest motive is to labor for wages, you will never, in any position, be qualified to carry high responsibilities, never be fit to teach.

It is a great thing to have to deal with the training of minds; and those who do so must bring to their task a great amount of sympathy. Every person who has a proper idea of the greatness of this work will shrink before the responsibility of teaching his fellow men, or he will endeavor, in the fear of God, not to do his own will, not to follow his own methods, but the will of God and the method of God. He must himself be sanctified by the truth. He must think, he must pray, for he is making impressions which will be as enduring as eternity. He will give the mind a training and aims which will be transferred to the eternal world. What a solemn thought that when the master and the apprentice both enter heaven, the master will see the results of his work through the eternal ages! Let the master therefore be sober, God-fearing, and free from every sin and defect of character, so that he may not reproduce them in the character of others.

The less gifted, the ones that are not well developed, the timid, the thoughtless, and even the indolent ones have upon their master claims no less sacred than the bright, ambitious pupil who learns quickly. Untiring zeal, patience mingled with love, will work miracles upon the minds who learn slowly. Whereas, if the young people who are thus constituted are blamed, scolded, and misjudged, they will become discouraged and will give up the hope of learning and of making a success. And who will be responsible for these marred lives, if not their master, the one who, with self-denial, with painstaking effort and the love and fear of God, could have helped to develop these less favored minds, and have devoted his best energy to every person entrusted to his care?

He who feels himself above this patient labor, and who does not see in the souls with which he has to deal the purchase of the blood of Christ, precious in the sight of God, souls chosen to receive the gift of eternal life—that person is not fit to teach. He will only do harm if he tries. He may acquire a reputation of superiority in teaching the bright and ambitious, but in the books of heaven he is put down as one unworthy of being entrusted with the training of the young. Minds who might have become capable and devoted workers if placed under a proper kind of instruction, are ruined by his wrong discipline, by his defects of character, by his negligence, his impatience, and his scorn. Such persons have no right to deal with the instruction, both mental and moral, of minds who are to be educated for eternal life. These things require attention in this institution. Ideas must broaden. Persons with unbalanced

characters must not teach others. If there is any mechanical work to be done, that does not require them to be in contact with others, and where there is no fear that their narrow ideas and their unbalanced mind will be reproduced in others, let this work be entrusted to them.

Every person that undertakes, by the help of God, to educate others, is engaged in a ministry which has in view the welfare and not the bruising of the human soul. He is co-operating with God in the uplifting of the human family to an ideal of intelligence and purity, and in the preparation of men and women for future immortality. If the teacher's idea of his work and duty is inferior to this, his efforts will be too weak to enable him to preserve his loyalty through the trials and the unpleasant things connected with his work, too weak to resist the temptation to murmur, and he will become discouraged. He will lose his perseverance and will fall back into a state of indolence and efficiency which will make him incapable of advancement and unable to help others to do the same.

Switzerland,

March 22nd, 1887

Basel

I have been very much troubled and perplexed ever since one o'clock this morning. I have had dreams that have filled my mind with anxiety. I dreamed that we were making efforts for the advancement of the work in various countries, and that we were planning to find ways by which to give this work a more exalted character and to follow it up in such a way that it would meet the approval of God. We were in prayer and tears before the Lord, when One entered in our midst, who said with a solemn voice: "Get up, I have something to tell you. There is a work to be done in the mission at Basel. First, there is a need of raising the standard of godliness in the heart of the work. You lack, in connection with this mission, persons who seek to better the physical, moral, and religious health of those who labor in the work."

It will be very difficult to operate a reformation in the ones composing at the present time the center of the work here in Switzerland. But there must go forth from this place an influence which will be as enduring as eternity, and therefore radical reforms must be made.

There are, in this institution, persons who, unless they are converted, will be sooner or later separated from the work. Their habits and manner of work are not healthy and, in many respects, are unreasonable; hence, these habits must not give a wrong example to others. There is an appearance of godliness here which has not the spirit nor the power of God, and the influence of which is deleterious to all those exposed to it. One sees and imitates the spirit and the manners of another, and both soon have the same character. The power of a

right and consistent example in a place where the work of God is being done, is positively essential. As quickly as it can be brought about, there must be connected with this important institution persons who can be depended on to exert a strong moral and religious influence.

Young men and young women will be called to this center, and a few months' connection with those who are here already—considering the lack of religion, the spirit they manifest, their habits and conversation—will endanger the souls of these young people, and the formation of their characters will be completely warped. The conduct of some who are considered as Christians is so devoid of the spirit of Christ and so irreligious, that they are an obstacle rather than a help. Their experience, for several years, has strengthened in them habits and manners of which it would be difficult to get rid, even though they wished to do so. The influence surrounding the souls of those employed in the work must be changed, and then a wise management and supervision should be, in the fear of God, carried on in all the departments of this institution.

What shall we do to surround with right, pure, holy influences inexperienced young men and young women, when they are placed in the company of those who are selfish, who live only to indulge their own desires, and whose experience is and always has been of an inferior character? We must have here, in connection with the work, persons of an entirely different character. There may be some good influences around the young, but they are counteracted by the atmosphere surrounding the unconverted with whom they are connected. The power of a consistent example is far reaching. Those who occupy places of responsibility need to acquire capabilities making them fit to occupy them. They need to give their character a different mold, if they desire to see the level of godliness raised higher and to keep it high in the fear of God.

None of you need think that he is perfect in his habits, perfect in his manners. Great reforms must take place, but it will be difficult to accomplish them, for the habits have become rooted. It is dangerous for any one to trust to his own mind, but God can help you, if you place yourself into His hands, to be fashioned like the clay in the hands of the potter. His grace can transform you; and this work of reform must be accomplished, for otherwise the blessing of God cannot rest upon this institution. Efforts will be made like those which have already been made this winter; but for several, it will be work in vain; there will be such who will receive no benefit, because they do not love the Lord; they do not love His service; they love not the truth; they love not the yoke of Christ and hate every barrier.

There must be, in connection with this mission, families who will watch with deep self-denial upon the health, both spiritual and physical, of those who enter the work. After all that human efforts can do has been done, there is need of a constant help from God; otherwise, the youth will be contaminated by the wrong habits and practices of those who are more advanced in age and experience, and Satan will catch these souls in his wiles and will ruin them under your eyes.

God requires that you shall do all you can to cast a solid foundation upon which you can build. But if you conclude that it requires too much care and expense to place every stone so that you can have a solid and beautiful building, you are not the one who should set his hand to the work: make room, let some one else come in that will consent in making great efforts to cast away every bad stone.

Everything, in the great center of the work, must bear a character that will exert a healthy influence in all the parts of the great field. There will come forth, from the heart of our work, a decided, firm, and expanding testimony.

“You are weeping and praying before God,” said the One who was in our midst; “but you shall find no relief until you walk in the light yourself, and do what you know should be done to put everything in a proper condition.” Every soul in connection with the work of God must learn each day. There are among those who love the right, even among the most zealous for the right, peculiar ideas, petted and rooted habits, deformed dispositions and methods of work which lead others in the wrong way and will give a wrong impress. Their education is not molded according to the principles of heaven. Take heed, you who labor in holy things, and you especially who are dealing with the formation of characters both in material things and in religious principles: you will find yourself acting in a certain way, because it is customary and it pleases you, rather than in a way which is correct, and the influence of which is good, noble, elevated. Opinions entirely based upon selfishness are held, ways of doing are followed and persisted in every day, for the simple reason that it is customary, whereas, if they were considered impartially in the light of the Word of God, we would see that the judgment cannot approve of them.

Ms 25, 1887

Sermon/A Peculiar People

Wellingborough, England

July 14, 1887

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” Titus 2:11-14.

Here is subject matter for several discourses. Our time is limited, so that it will be impossible to deal with all the text contains this evening. We wish to present before you the great sacrifice that has been made in man’s behalf, that we might have eternal life.

The object and purpose of Christ’s mission is before us—that He might purify us, and make us a peculiar people. Why are this people specified as peculiar? Because they are not like

the world. The world in their aims and pursuits are taken up with their own earthly, temporal things. They are absorbed in seeking to obtain the things of this life. They are so interested in these matters that they have no time to think of their future life and they neglect the all-important work of the salvation of their souls.

Christ has laid out the only safe course for us to pursue. "Seek ye first the kingdom of God, and His righteousness." [Matthew 6:33.] The question comes home to us, Will we save our souls or lose them? If we gain heaven, we gain everything. If we lose heaven, we lose everything. If we appreciate the plan of salvation, and the great sacrifice that has been made for us by the Majesty of heaven that we might be elevated, ennobled, sanctified, then we will reveal by our works that we co-operate with Christ and will seek to do those things that please God. Unless we are constantly striving for purity, meekness, and holiness, we shall not be benefited by the great sacrifice Christ has made in our behalf.

When the plan of salvation was opened up before me and I saw that Jesus had died, the Just for the unjust, I was determined that Christ should not die in vain for me. To think that Christ should leave heaven and His glory and take human nature and come to this earth to save man! What did He do this for? That He might bring to man moral power to overcome temptation and become a partaker of His divine nature. The redemption that was wrought out for us by our Lord on the cross of Calvary was to bring us to obedience to the law of God, making it possible, through His righteousness imputed to us, to keep the law of God.

Now this is a wonderful subject. No man's work, no matter what his position may be, can bear any comparison with this great work for fallen man. The subject is so great, so important. Then why is it that so few pay attention to it? Men act as though they had no souls to save, no heaven to win, no hell to shun. What does it mean?

Says the apostle Paul, "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Galatians 3:1. The truth was to the apostle so great, so clear, so important, because eternal interests were involved, that he could only ascribe to the bewitching power of Satan the continued impiety and neglect of this great salvation. Now are there not many who are so bewitched with Satan's wiles that they do not obey the truth? that they do not see the advantages of obedience? Who is thus unwise? It is those who have not sought the Lord for help that they may cease to longer transgress His law.

There is nothing so offensive to God as sin. Instead of making void the law of God by continuing in sin, every truly converted soul will be walking in the path of humble obedience to all of God's commandments. They will search the Scriptures that they might know the truth. Who hath bewitched the impenitent, the transgressor, that sin is chosen rather than obedience? It is the power of Satan that came to Adam and Eve in Eden, the deceiving, bewitching power of the fallen angel. They believed the lie he brought to them. The natural heart is so perverted that a large class love the lie more than they love the truth.

Satan knows that if men and women accept the truth they are lost to him, they will be on the Lord's side. He does not want that a single soul shall be brought back to his allegiance to God in keeping His commandments. Therefore it is his work to bring about every delusive attraction to make sin more agreeable to man. Man will follow on in transgression, notwithstanding God has said, "The soul that sinneth, it shall die." [Ezekiel 18:4.] But who believes God's word before the word of Satan, "Ye shall not surely die"? [Genesis 3:4.]

The holy God hates sin. He will not tolerate in the Christian that which He condemns in the sinner. Then must the race perish? No. Thank God, we can answer, No. Hope is brought to them through Jesus Christ. A ransom has been provided. Christ has consented to become man's substitute and surety. He will pass over the ground where Adam failed; He will redeem Adam's disgraceful failure and fall, and through His perfect obedience to God's law give man an opportunity to return to his allegiance to God. He will give him moral power that he may have strength to gain the victory over sin.

How few talk about this great sacrifice of the life of Jesus to save the guilty sinner! If we appreciated this love manifested by God for our souls, we would be elevated by taking hold of the merits of Jesus Christ; for without the righteousness of Christ, man could not give to God perfect obedience. Christ takes upon Himself man's sin. Christ imputes to man His righteousness.

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:4, 5.

He condescended to this great sacrifice, not that sin in man should become a virtue, not that sin might be made righteousness. He took the steps that man is required to take in conversion. He went forward in baptism, and when He came up out of the water, He kneeled down and offered up such a prayer to His Father as heaven had never heard before. The heavens were opened, and light came from the open heavens like a dove of burnished gold and enshrouded the Son of God, and a voice from heaven was heard, saying, "This is My beloved Son, in whom I am well pleased." Matthew 3:17.

How many of us read and appreciate this wonderful transaction? How few ever look at this work as it really is! This demonstration of God was for our benefit that we might have comfort and hope. It tells us that though man has been separated from God by sin, finite man is again connected with God through the merits of Jesus Christ. In Christ a substitute has been furnished for us, that man may have access to the Lord whose law he has transgressed. The gates of heaven are open. Light and power are vouchsafed to men. There is no excuse for us to remain in sin now. The glory of God is to be brought to man that he may overcome sin in the flesh. Christ was our surety and substitute, and God again

communicates to man to show man that he is accepted in the Beloved. If we come back to God, we shall have that Eden which Adam lost.

Christ gave Himself for us that He might purify unto Himself “a peculiar people, zealous of good works.” [Titus 2:14.] Why then do not men accept this great gift of salvation? They do not arouse themselves to see where they are, that in continued sin is no comfort, no satisfaction, and that the gift of God is eternal life. Why did Christ maintain that long, painful fast? He did it that He might break the power Satan had over man on the point of appetite. He, our substitute, passed over the same ground where Adam fell. He commenced the work of redemption just where the ruin began, that He might gain the victory over Satan’s temptation, making it possible for man to overcome in His name. There are three great leading temptations wherewith man is beset—the point of appetite, presumptuous sins, and love of the world. Satan hopes to gain the victory over man in these temptations. These are carrying thousands of persons down to destruction.

Now we want that men and women should see their weakness in these things. Christ overcame; then there is a possibility that every one of us may overcome. Man, co-operating with divine influence, can stand forth. Now Christ overcame in our behalf. He commenced just where man failed, i.e., appetite. You see wherever you go the effects of indulged appetite. Satan controls the mind and is dragging men and women down to ruin. He knows that he must enslave men if he can hold them from connecting with Christ.

Daniel would not defile himself with the king’s meat. He refused to eat of it, or to drink of his wine. Why? Because they would weaken him for God’s work. He purposed in his heart that he would not yield. He was tried, yet he was firm to his principles. He used every effort in his power to keep from defiling himself. He was brought before the king, that he might be examined. How did he appear? Why, his appearance was much more favorable than that of those who had indulged in eating the king’s meat and drinking his wine.

How is it with the human race today? God will give you help. If we are true to the principles of truth the Lord will give us the victory in carrying out these principles. Some think that it is no matter what we believe if we are honest in our belief. This is a mistake. We may believe a lie like Adam. We have a Bible, and we have souls which must be lost or saved. Every one of us must stand before God in judgment. We want that our deeds shall be such that they will stand in that day. Satan knows that if he can get men to use tobacco that their powers will be weakened. It is weakening to moral power. Indulging in the use of strong drink constantly drains the physical powers, which lessens the capacity for comprehending God’s truth.

Satan is carrying the world with him. Such will not stand under Christ’s bloodstained banner. What are you doing to save your own souls? I ask you what is it that leads men to be so paralyzed? Nadab and Abihu are examples to us of those who are self-willed and who fight against God. They come before the Lord with strange fire and are consumed by Him whom they did not fear. God is no respecter of persons now any more than He was then.

Christ was so interested in us that He fasted forty days that He might bring light to the world on overcoming appetite. Who appreciates it? It is, "What shall I eat?" and "What shall I drink?" [Matthew 6:25.] When Sunday comes, where is our life? The mind is beclouded by an overburdened stomach, and we have no freedom in prayer. In this meeting are two parties. Here are Christ and His angels. They are here to help the truth find our hearts. Here are Satan and his angels to rob us of the blessings we might receive. In the morning evil angels will try to cause you to lose all these things. How important it is that we be under Christ's banner, that we may have more than human strength to overcome. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." Revelation 3:21. What does this little life amount to? This earth will soon pass away. If we build on hay and stubble, the fires of the last days will consume our work. But if we build on gold and precious stones, all will stand in that day.

The apostle says of Christ, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." [Titus 2:14.] We are to be a peculiar people. Not a people who are using tobacco, but a people who are purified and zealous of good works. I want to be with that people. In order to do this I must keep my body pure from these defilements. How do we expect we can lift up the human race? How can we expect Christ can do this work for us?

We must give an account of our money. Take that which is spent upon our bodies, that which we spend to please the perverted appetite, and how far could the gospel go in the land! Ignorance is parent to all vice.

If Christ has done so much for us, why should not we do our part? May God help us to overcome! Somebody is going into the city of God. It is those who are pure. The prophet Isaiah says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. Will He do this work for us if we defile ourselves? "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. When I consider how much Christ has done for me, I do not want to see my members in sin. I do not want to give myself to sin. We want to know what we should do.

Here are God's commandments. Will we obey them and put ourselves in God's hands? "Blessed are they that do His commandments, that they ... may enter in through the gates into the city." Revelation 22:14. In the city we shall not find tobacco on the tree of life. There will be no need of this narcotic. Its effects unfit men for a place in the kingdom. It stimulates and raises men up above par, but when the stimulating effect is gone, they fall further below par than they were raised above that point. The mind is lowered by this stupefying narcotic until the tobacco devotee must resort to something stronger to satisfy the cravings of the depraved appetite. Oh, let us arouse and put off this soul-destroying poison! Then you may stand and say, Here Lord, I have done what I can do. I ask for Thy help

that I may resist evil. You must place your will on the side of God's will. We want to seek for God's help.

I see charms in Jesus. I want to partake of His love. I want that Jesus shall dwell in me here, and that all who are around me shall bear His name.

There was a great excitement in London last week. The Queen was coming. All wanted to see their sovereign. But there is One greater than the Queen coming. "The glorious appearing of the great God and our Saviour Jesus Christ." [Titus 2:13.] Can we not get up an excitement on this subject? Jesus will bring the dead from their graves, and they shall be caught up to meet the Lord in the air. They shall enter into the city of God. There they shall see the gates open wide to receive them, and shall eat of the tree of life. There are angels there, who never fell. The saints of all ages are to be there, and take the kingdom, and it shall be theirs. Why cannot we make some excitement on this subject? "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

Now there is a great reward to be given to the saints. It is eternal life. Is it not enough to cause gladness in our hearts? [Remainder missing.]

Ms 26, 1887

Sermon/"A Living Sacrifice"

Tramelan, Switzerland

February 6, 1887

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:1, 2.

In the ancient Jewish service it was required that every sacrifice should be without blemish, and in the text we are told to present our bodies "a living sacrifice, holy, acceptable unto God, which is" our "reasonable service."

We are God's workmanship. Said David, "I am fearfully and wonderfully made." Psalm 139:14. There are those who are educated in the sciences and in the theory of truth who do not understand their own organization. God has given us faculties and talents, and it is our duty as sons and daughters of God to make the best use of them. Should we, by wrong habits, by perverted appetites, weaken these powers, it would be impossible for us to honor God as we should.

It has been at an immense cost that we have been placed on the high vantage ground where we can be liberated from the bondage of sin which has been wrought by the fall of Adam. It was the indulgence of appetite that overcame our first parents, but thanks be to God it is our privilege to resist the evil of intemperance and reach a higher standard. The Word of God declares that we are not our own, but that we are bought with a price. [1 Corinthians 6:19, 20.] Never can we understand the value of the human soul until we can realize the great sacrifice made for the redemption of the soul upon Calvary. Adam's sin in Eden plunged the human race into hopeless misery. But in the scheme of salvation, a way has been provided for all to escape if they comply with the requirements. A second probation has been granted to man by the sacrifice of the Son of God. Here we have a battle to fight, but we can come off victor through the merits of Christ's blood.

God saw that it was impossible for man to overcome and gain the victory in his own strength. The race has ever been growing weaker in every succeeding generation since the fall, and without the help of Christ we cannot resist the evil of intemperance. How thankful we should be that we have a Saviour and that He consented to lay off His royal robes and leave the royal throne and to clothe His divinity with humanity and become a Man of sorrows and acquainted with grief.

When Jesus was baptized by the hand of John, when about to enter upon His ministry, He offered up to His Father such a prayer as the world had never heard. Heaven was opened to that prayer, and the Spirit of God, descending like a dove of burnished gold, encircled the precious Saviour, and a voice was heard from the highest heavens, saying, "This is My beloved Son, in whom I am well pleased." Matthew 3:17. In this we have an assurance that Heaven is opened to our petitions. Christ has opened the way by which we can have access to the Father. It was sin that had separated man from his Maker, and it had divorced the human race from the favor of Heaven. But the way is now laid open, and how thankful we ought to be that the gates of heaven are left ajar and beams of light and truth will shine upon those who will avail themselves of it.

Christ came as our substitute, and He was to be tested on the same point on which Adam was tested and fell. After His baptism, He was led by the Spirit into the wilderness and was tempted of the devil. Christ commenced the work of redemption just where the ruin began, and the future welfare of the world depended on that battle fought by the Prince of life in the wilderness. Thanks be to God that He came off victorious, passing over the same ground where Adam fell and redeeming Adam's disgraceful failure. Satan left the field of battle a conquered foe. This victory is an assurance to us that through divine help we may come off victorious in our behalf on our own account in the conflict with the enemy.

Christ came from heaven to earth that He might unite His interest with that of man, but our heavenly Father does not propose that He shall save man without any effort on his part to co-operate with Him in the work. Man must act his part, then Christ will bring His divine power to unite with man's human effort in the work of overcoming Satan's temptations.

Satan felt that all the power of this fallen planet was in his possession, but when Christ came to measure strength with the prince of darkness, he found One that was able to resist his temptations. The words of Christ are, "The prince of this world cometh, and hath nothing in Me." John 14:30. There was nothing in the life of Christ that Satan could take advantage of. Satan could bruise His heel, but could not touch His head.

All heaven was watching the result of the controversy between Christ and Satan. When Satan succeeded in his hellish plot to murder the Son of God, all the universe was filled with horror. On the cross Christ cried, "It is finished." [John 19:30.] In this mighty achievement He threw aside the veil, and this world was brought back into God's favor, finite man was again connected with God, and earth was connected with the continent of heaven.

Now the question is, Will man take advantage of the situation and come off more than conqueror through Him that loved us? How few there are that are giving heed to their eternal interest and are fortifying their souls against the attacks of Satan! The way has been prepared, and man may be an overcomer by the help of Christ.

We see intemperance everywhere. We see it as we travel on the cars and on steamboats, and we should ask ourselves the question, Are we making use of our God-given powers to bless humanity in rescuing them from Satan's grasp? Satan is constantly on the alert to destroy souls and to bring the human race under his control. His strongest hold is on the appetite, and he strengthens its powers in desire for strong drinks. All stimulants are an evil and lead to iniquity. How shall we prevent this wickedness? Have we done all in our power to counteract this condition of things? Some will say that we have done all that can be done, and that it is impossible to reclaim the drunkard from the gutter, for we have failed again and again, and what can be done to prevent this state of things?

We think we can see a way to remedy this evil. In presenting this matter I appeal to you mothers to give your children a right education. First they must be taught that they cannot have their own way. Teach them from the cradle that all stimulants should be abhorred. They should not be educated as we often see in Basel. While the servants are out promenading with the children who have been entrusted to their care, they are often seen entering the places where wine and beer can be had, and they give to the innocent children that which in afteryears will cause them to fill drunkards' graves. Thus they are giving them an education that will pervert their appetites, and when older they will depend on these stimulants. Little by little they are overcome and are placed out of the reach of help.

Here in Europe the beverage consists of wine and beer, while in America stronger drinks are used; and the people are also addicted to gluttony—and this among the higher classes as well as the lower.

It might be well for me right here to mention a circumstance that came under my notice while crossing the continent from California to the Atlantic coast.

Two naval officers were on the train, and one of them addressed me as follows: "When you came on the train at Oakland, I saw that you were quite weary, but you seem to be gaining each day while I am becoming weaker. You are constantly at work, and daily you are sending large rolls of manuscript for the printer. Why is it that you can do all this amount of work while I am so weary and debilitated?" As he desired to know what made the difference, I told him that I was careful of my eating and drinking. I used no stimulants, and my diet was simple, while he was indulging in many hurtful things.

I said, "You use wine and frequently visit restaurants as we pass along our journey. You indulge in rich food. You have your chicken and many other things which are causing you to feel as you do; but with me, my simple diet of fruit and bread gives me health and strength to do the amount of work that I am doing." I told him to leave off these hurtful things and he would soon be a different man. But his reply was that he was afraid he could not resist the temptation. He said that he was not afraid of his life, he could face an enemy, but he could not resist the appetite for these things that I said were an injury to him.

While I was conversing with him a call came from another officer for him to attend to a companion of noble stature of about six feet who was dead drunk. I asked him what he thought of that scene. "Why do you persist in imbibing that which you know is injurious to your well-being?" I asked him. The answer was, "I do not carry it to such an extreme as this young man." I asked him how long it would be before he would be just as weak in resisting temptation. But his reply was, "How could I pass over these alkali plains and live without these stimulants?" I told him that our party lived without them. "You complain of weariness and we do not," I said. "If it is a luxury, tell me where does it come in? Why partake of that which will break down physical force? Why continue to thus weaken your system? The true reason is that it is caused by force of habit, for there is nothing in nature that calls for these things." But the young man frankly admitted that he could not resist the established habits, if he knew that his life would be shortened ten years.

Oh, that he could realize that he had been bought with a price! Oh, that he could sense the great sacrifice that had been made for him, and that in return he could realize that he must make a sacrifice in self-denial. In the ten years that he proposed to throw away, what a vast amount of good he could do! What a harvest of souls might be gathered in if the talents and strength were used for the salvation of men. Christ has attached great value to a soul, and we know not how many could be saved in the length of time specified.

God's fostering care is over every soul who will deny himself and take up his cross. In our travels, while on the cars, we have been brought in contact with accidents. We have heard the groans of the dying. We have seen coffins made for those who had left their homes in the morning in the prime of life. And why all this disaster? It is from the effects of drink. Those causing all of this sacrifice of life will say, "Oh, I do not drink to excess, but I get lonesome and I must have some indulgence to pass away the time."

The same excuse is made by the tobacco devotee. Ladies, do you not want company? If the poisonous tobacco is such a soother for gentlemen, is it not for the ladies? Shall the women go through the streets polluting the air with the smoke of the noxious weed? One has just as much right as the other. But what right have any of the human race to defile themselves? What right have any to poison the air that is given us of Heaven? There is no justice in it, no more than is in the use of alcohol to poison and deform the image of God. What does the apostle say? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Romans 12:1.] And you say the habit cannot be broken?

I am speaking on temperance from a Christian standpoint, and what are you doing? There is a great responsibility resting upon you, and you cannot render to God true service unless you present your bodies a living sacrifice. None of us can be justified in violating this wonderful machinery. Should we do so, the evil is transmitted to our children. You give them a legacy, and you are accountable for that which you transmit. There is a great responsibility resting upon parents. They are accountable for the morals of their children. Can we be surprised that the children do not fear God? How often you see boys no more than eight years old smoking. When spoken to about it, the reply is, "My father does it, and if it does him good it will me." And they will frequently say that the minister or the Sunday school superintendent uses it, and "if they are good men, surely I can use it." How can we expect to reform the children while older ones set a wrong example?

God pity the slaves to these indulgences. It is tobacco that gives a thirst for strong drinks, and both break down the nerve force and weaken the brain so that the slaves to their vices cannot discern between common and sacred things. We have an example of this in the cases of Nadab and Abihu, the sons of Aaron. They had so perverted their appetites that they could not discern any difference between strange fire and that which was consecrated for the use of the tabernacle service, and for this breach of trust they were slain.

How is it in our courts today? Men are placed in positions where life is at stake. How is it with these men? Are they temperate in their habits? If not, they are not fit to occupy such responsible places of trust. When the appetite is perverted, then the faculties are weakened so that they cannot rule justly. Anciently, God restricted those who were to fill sacred places, and they were to refrain from wine. If God saw that it was injurious then, is it not in this day? God by His angel informed Zacharias that his wife should have a son, and that he should not use wine or strong drink. If God saw that it was necessary for John to refrain from these evils, it is surely necessary for us to refrain.

Christ came to this earth and fought the battle on appetite and came off victorious; and we can come off victor through strength derived from Him. Who of us will enter the gates of the city? I can answer you that not one of those who declare that they cannot break the force of appetite will enter heaven. Christ has resisted the power of him who would hold us in bondage, and although emaciated with His long fast of forty days, He successfully broke

the chain of bondage and has exemplified by this act that our cases are not irrecoverable. I know we cannot obtain the victory alone, and how thankful we should be that heaven has been opened before us and that our petitions can go up before God. We have a living Saviour and One who is ready and willing to assist us to resist the power of appetite, and we can overcome in His strength.

A case has just come to my mind to the point. A man who attended one of my meetings in the State of Michigan in America had made himself almost a wreck both in body and mind by the use of liquor and tobacco. I appealed to him to resist the evil in the strength of a risen Saviour. He was bowed down from the effects of his appetite. His dress was in keeping with his shattered condition, and to all appearance he had passed the line to be helped. But he tremblingly arose in the congregation and said, "Mrs. White, you have an interest for me, and I will have an interest for myself."

Six months later he came to my home and with tears, and a countenance beaming with joy, grasped my hand. I did not recognize who he was. He said, "Do you not know the man in an old blue coat who rose in your congregation and said that he would try and reform?" When the facts were presented I was astonished, for the reason that he looked ten years younger; and instead of being bowed down, he stood erect.

I was anxious to know what course he took to wean himself from his former habits. He stated that he went home with a quid of tobacco in his mouth. He took it in his hand and he promised that he would not touch it for five minutes. "Then," he said, "I made a promise for ten minutes, and then I prayed and fought the temptation. I continued this process until the sun was seen coming up, when I threw the tobacco into the fire and have not touched it since. That night was a night of struggle, but thank God I came off victor."

This man became superintendent of a Sabbath school. He could tell by experience what bondage these evils had brought him under, and he could warn the youth from becoming contaminated with this vice; and those who had been overcome as himself he could point to Christ as a source of help in gaining the victory.

Let each one in the sound of my voice ask himself, How many have fallen into the habit of using liquor and tobacco through my influence? How many can appear before God and say that they are free from these contaminating vices? How have you used the powers and talents entrusted to you? In the judgment there will be two classes. To one class Christ will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. ... Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave Me no meat: I was thirsty, and ye

gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. ... Inasmuch as ye did it not to one of the least of these, ye did it not to Me." Matthew 25:34-45.

Christ identifies Himself with the persons of His saints. We have a heaven to gain, and shall we obtain it? Shall we make the best use of our talents while the hours of probation last? Shall we gather strength, and be where we can by our lives teach by precept and example? And shall we not walk before the world in such a way that the responsibility of their destruction shall not be charged to our account? Let all who profess the name of Christ scatter blessings by the way. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Romans 12:1.]

All heaven are looking on to see how we are fighting the battle. Shall we break the fetters of Satan and show by our lives that we love our Captain? Who will unite in an effort to break every yoke? If faithful, our reward will be eternal life.

Ms 27, 1887

A Storm at Sea

En route to U. S. A.

August 1887

We left Grimsby for Liverpool, August 2. Arrived 11 A.M. at Liverpool. Here we had the pleasure of meeting my daughter Mary K. White and children, whom we had not seen for two months. W. C. White was left in Basel to complete some work that demanded his special attention.

We had the pleasure of meeting a number of friends at the house of Brother Drew in Liverpool. We were pleased to meet and converse with one brother who has recently embraced the Sabbath, Pastor Smith. He has been a minister of the State Church and was separated from the church because of his receiving the doctrine of immortality of the soul only through Christ, in accordance with the Word of God. "Which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." 1 Timothy 6:15, 16.

There were several who united in a company and met mutually to benefit each other. But when the light on the seventh-day Sabbath came to the understanding of some, and they accepted the light and sought to reflect it upon others, then these found oppression and opposition among those even of this company of reformers who had associated together to secure freedom to express their faith. They found there was no liberty for them to speak in regard to the seventh-day Sabbath and there was the necessity for another coming out.

We had a storm at sea—not the most violent. I was upon deck all day, never tiring of watching the rolling waves—awful in their beauty, burnished like the heavens in their varied reflections as they rise as if in terrible wrath. The senses are fascinated with the sight. The waves scatter their spray like an overflowing cataract when lashed into fury by the merciless winds. They caused the strong, massive boat to tremble. They seem to be in a wild passion. One of the sails was rent in twain, and a broad ribbon was torn from the sail and carried out on the waters of the broad Atlantic. We heard a shriek on deck and saw two dozen passengers fleeing in every direction, for the waves had washed completely over the deck, giving them a thorough drenching.

We had solemn thoughts. The massive boat was but a speck on the broad waters. Men who waste their lives in vain struggles after happiness are represented by the troubled sea when it cannot rest. I looked upon the change and conflict through which the deep waters were passing in all their varied aspects of light and darkness—the placid waters like the crystal sea, the gale and the storm, and this proud boat riding upon the storm-tossed waves. Card-playing, dancing, and mad mirth upon the boat in mid-ocean have seemed entirely out of order and inappropriate at any time. The waters, unless kept within their appointed bounds by a perpetual miracle of divine power, would, in storm and tempest, in their wild, boisterous vehemence, wreck the fairest vessels and hurl the living freight to a watery grave. What a thought—a solitary ship upon the boundless deep! Day after day we may look upon the heavens above us, the waters beneath. No landmark we can see—nothing that our eyes rest upon that stands still. Shall we ever reach our homes, or shall we be swallowed up in the waters of the great deep as thousands upon thousands before us have been? God, the infinite God, how great His power! Shall we fear to trust Him?

Ms 29, 1887

Diary, January to May 1887

Switzerland

January 1 - May 15, 1887

January 1, 1887

[Basel]

Sabbath, New Year's, I spoke to twenty-five who understood English, without an interpreter, in regard to our duty and obligations to God and how to begin the year aright. We then had a social meeting. Many testimonies were borne and many confessions made, well wet down with tears. It was a profitable meeting.

Sunday morning, January 2, 1887

Assembled our people together, and I spoke to them through an interpreter, wishing them all a happy New Year. I strove to call their attention away from themselves to God and His rich blessings.

January 4, 1887

Was sick with malaria attack.

January 7, 1887

I arise this morning at half-past four and am thankful for the sweet rest I have had in sleep.

February 4, 1887

Tramelan, Switzerland

Left Basel at ten o'clock this morning. We were pleased with the wonderful scenery.

February 5, 1887

Tramelan

I arise before others are up and write eight pages to Elder Loughborough. Sabbath forenoon Elder Ings spoke to the church upon the gifts. In the afternoon I spoke upon the words in Malachi 3:16-18 and 4:1, 2. The Lord gave me much freedom in speaking. Brother John Vuilleumier was my interpreter. The Spirit of the Lord set home the words spoken with power to the hearts. We had a social meeting and many testimonies were borne with deep feeling.

Brother Guenin's eldest son had taken no part with the church for more than a year. He spoke with deep feeling, confessing his wrongs. His tears flowed freely. He said he would change his course. He would seek to be a blessing to himself and to others and to honor God with a better Christian life. He seemed to be in real earnest. His mother spoke for the first time. She became disgusted with the course of Czechowski, and she became prejudiced with all who came from America; but a change came over her, and she expressed her desire to take part with the people of God. Still another young man who had fallen into great sin arose and made a humble confession and asked the forgiveness of those he had injured. This was a blessed season.

Brother Guenin bore a good testimony. He said that for years he had been deeply anxious for his brother. During the week of prayer he made his case a special subject of prayer. His brother lived several miles from Tramelan. He was deeply exercised upon the Sabbath. He told his wife that he could not work on another Sabbath, for his tools seemed so heavy the past Sabbath, as though they would drop out of his hands, and the reading of the pamphlet "The Sufferings of Christ" fully decided him to keep the Sabbath. There was still another case—an intelligent man, deeply interested in the truth. He had hopes that he would take a

decided stand. This brother expected to lose his place, but his employer told him to go on as he had done, and thus the Lord worked in his favor.

We then returned to the house of Brother Roth's, the young man and his sisters and a number of others. I was requested to pray. Brother John Vuilleumier interpreted. Brother Guenin went to all in the house, shaking hands while the tears ran down his face. He shook hands with his three sisters—all strong in the faith—and saluted them. He seemed to be deeply affected. There was weeping upon the necks of some of the brethren as they embraced each other. Sister Roth said, "Peace has come into my house."

Sunday, February 6, 1887

[Tramelan]

I spoke in the national chapel. The national minister opened the meeting with prayer and singing. I spoke nearly two hours with much freedom while the people listened with the greatest attention. There was not one who was asleep or uneasy. Sunday evening Brother Ings spoke to those assembled in the chapel.

February 7, 1887

[Tramelan]

Monday morning at eight o'clock we left in a sleigh for the depot and were on our way to Basel. We were conveyed the first six miles in a "dummy." The little box car contained two apartments. One of these seated only five persons, the other was a smoking car. We waited one hour at Tavannes and stepped on board the train that took us without change to Basel. We arrived at the depot at one o'clock and found our horse and carriage waiting for us, which took us to the mission. We found our friends all well, and we were very thankful to get home again. I spoke in Tramelan four times and wrote fifty pages of note paper.

[Supplementary Item:] We returned from Tramelan to Basel February 7. We found that special efforts were being made with all connected with the mission building to draw nigh to God by confession and earnest prayer that the blessing of the Lord might be granted us in a special manner when our conference and council should convene. Meetings were held at half-past six o'clock commencing February 6. I commenced to give morning talks February 7 [8?]. We labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need, as laborers together with God, of meeting a higher standard. The Lord has said of His people, You are the light of the world. [Matthew 5:14.] We are representatives of Bible truth. God has made us the repositories of His truth. Then let none hold the truth in unrighteousness, but let the spirit, the words, and deportment correspond with the principles of truth we claim to believe.

February 8, 1887

[Basel]

Tuesday prepared article to send to America. Sent fifteen pages to Elder Loughborough, four pages to Elder Butler. Sent eight pages to Elder Haskell. Attended morning meeting and gave a short talk to those assembled. There is need of a thorough work of elevation of thought, of habits, of conversation, with all connected with the building, from the oldest to the youngest. Sacred things are placed upon a level with common things.

February 9, 1887

[Basel]

Attended morning meeting and bore a plain, close testimony. How my heart is burdened over the condition of the spiritual state of those connected with the office. They are low in thought, common in conversation, and sacred things are not discerned. There is some little softening of spirits and we hope some approaching to the light with some. I spoke to them in regard to (2 Corinthians 7:1)—“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” It is certain the enemy has been busily at work in those who are connected with our establishment. There is a spirit with some to be low in thought, low in conversation, low in morals.

February 10, 1887

Basel

I spoke to them this morning upon the necessity of pressing to the mark for the prize of the high calling in Christ Jesus. Some confessions are made, but there are those who have not surrendered. I feel deeply over the existing state of things. How can the Lord manifest His power and bless us as we now are? How can the Lord bear with our perversities?

February 11, 1887

[Basel]

I felt deeply in the meeting this morning. I spoke most earnestly to those assembled, with deep feeling. There is need of God's working for us and by us and through us. We cannot receive light unless we come into a position where God can reflect it upon us.

February 12, 1887

[Basel]

It is the holy Sabbath. We assemble at half-past six again in morning meeting. The blessing of the Lord is so much needed here to set things in order. We had a very solemn meeting. Many testimonies of confessions were made, but we do not touch bottom yet. There was a

morning discourse by Elder Ings. There was a social meeting for the German new converts. Meeting in afternoon in German. Brother Ertzenberger spoke to the people. Three were baptized and the ordinances administered.

February 13, 1887

[Basel]

Attended early morning meeting and spoke with much pain of heart in regard to the low state of spirituality among us. But yet there is not a break, except with a few. The Spirit of the Lord is evidently at work, and oh, that we may see the work go deeper and deeper! Some confessions were made with many tears.

Monday morning, February 14, 1887

[Basel]

I have had a very heavy burden to carry through the night. The Lord has impressed me with some things and laid open more fully before me the things that must be corrected before the Lord will work with us as a people. I bore a very close, cutting testimony in regard to the low standard that was met by our people, and that there had been a helping one another in a wrong course rather than urging one another to pursue a right course. Deception, falsehood, and dissembling have been practiced, and those who are agents in this work are sharing the guilt of the one they are sympathizing with, and the confidences between them are unsanctified. I was afterward informed that Alace [?] Aufranc had left her father's house on the Sabbath and gone to Locle [?]. She ran away from home. This is the fruit of these flirtations and courtships, and one of our best girls in the office has known her purpose, but kept it all to herself. This is no doubt considered a little chapter in romance, for those who do these things are not those who read their Bibles, but those who read fiction and romance.

Monday, February 14, 1887

In the evening held another meeting and read to those connected with the establishment the letter I wrote to Edith before she died. What the effect of this letter will be I cannot say. It is a solemn letter, indeed. Made some remarks. It was nine o'clock, and we closed the meeting.

February 15, 1887

[Basel]

Held meetings, one in the morning. Read in the evening matters in regard to _____, his flirtation and courtship. Made some remarks.

February 16, 1887

[Basel]

Finished reading the letter of _____ and made remarks. Brother Frey made confession of his wrong course. We had a long talk with him and prayed with him. He seems humble and to be much affected.

February 17, 1887

[Basel]

Thursday evening our conference commenced. There were quite a number from abroad. Brethren Bourdeau from Italy. Sister Bourdeau is again hopeful. The letter with words of comfort was to her like apples of gold in pictures of silver. Daniel is quite feeble. Has taken cold.

Friday Morning, February 18, 1887

[Basel]

I spoke to those assembled from John 15:1-8. The Lord helped me to give a very solemn discourse upon the necessity of being in Christ as the branch is in the vine in order to bear the right quality of fruit. The Spirit of the Lord helped my infirmities. I was blessed of God, indeed.

Sabbath, February 19, 1887

[Basel]

Sabbath forenoon the Lord blessed me in speaking upon the temptation of Christ in the wilderness, that in His human nature He bore temptation and overcame in our behalf. If He withstood temptation in His divine power, then He could not be tempted in all points like man, for it [would] be He was tempted as a God rather than as a man. God opened before me most precious light upon the Scriptures. I was greatly refreshed in my own soul, and I am convinced the Lord blessed the people greatly as they listened to the words spoken.

February 20, 1887

[Basel]

In the afternoon of the Sabbath [February 19] we assembled again for social meeting. The blessing of the Lord rested upon me as I again addressed the people for a short time. Every seat was full, and extra seats were brought in. All listened with deep interest. I invited those who desired the prayers of the servants of God to come forward. All who had been backslidden, all who wished to return to the Lord and seek Him diligently, could improve the opportunity. Several seats were quickly filled, and the whole congregation was on the move. We told them the best they could do was to be seated right where they were and we would

all seek the Lord together by confessing our sins. The Lord has pledged His word, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." [1 John 1:9.]

Many testimonies were borne in quick succession and with depth of feelings, showing that the hearts were touched by the Spirit of God. Our meetings continued from two o'clock P.M. to five, and then we were obliged to close with several earnest prayers.

At half-past seven the seats were well filled, and I spoke to an interested company upon the subject of temperance. The Lord gave me great freedom in speaking, and I am requested to speak again upon the same subject this evening [Sunday]. My text was the first chapter of Daniel. Those present listened with intense interest.

In the evening at seven p.m. I spoke again upon the subject of temperance with no abating of the interest. The pledge was then passed through the congregation, and one hundred and thirty-seven names were attached to it. This was a victory gained. Many appropriate remarks were made while the pledge was being passed through the congregation. The hymn "Hold the Fort" was sung with hearty, round voices. My heart has been filled with praise and gratitude to God for the strength which He had imparted to me during these meetings.

Monday, February 21, 1887

[Basel]

I spoke again to our brethren and sisters upon health reform, taking up the subjects of pure air, pure water, a clean, sweet atmosphere in our houses and in the stables where cattle are kept, and the health-destroying habits of women in compressing the waist. I had great freedom in speaking, and we hope that good will be done. My text was, "Come out from among them, and be ye separate, ... and touch not the unclean thing: and I will receive you," etc. [2 Corinthians 6:17.]

Tuesday, February 22, 1887

[Basel]

I spoke again to the people assembled in conference from (Malachi 3:16)—"Then they that feared the Lord spake often one to another," etc. I dwelt upon the importance of making our social meetings interesting; that one man wasn't to do all the talking, but every one should bear his testimony. It has been the habit of one man to get up and talk from one-half hour to an hour. This is called meditation. Then the interest of the meeting is gone, and no one feels that he has any testimony to bear. One or two make a few remarks, and the meetings close, and there has not been the habit of having social meetings in Europe. But we are seeking to educate them on this point, that it is the duty of every one who loves God and the truth to speak to one another words of experience and of comfort, and to tell of

God's goodness, His love, and His great mercy in giving His Son Jesus Christ to die for us while we were enemies to God.

February 23, 1887

[Basel]

I have written twelve pages to Dr. Kellogg in answer to a letter received February 22. Rode out for health. Had conversation with Elder D. T. Bourdeau. My lungs trouble me. I have taken cold and taxed them considerable. Meetings are being held every day for the workers.

February 24, 1887

[Basel]

Arise at four. Write five pages to Edson White, four pages to an afflicted sister at the Battle Creek Sanitarium who has written to me for light and words of comfort. May the Lord bless the words I have written to the afflicted one. After breakfast wrote five pages in addition to eight pages to Brother Frey. Wrote four pages to Sister Hutchins; two pages to Sister Hall. Rode out in afternoon with Sister Whitney. It is a very pleasant day. The meetings are going on for instruction of laborers. Had talk with Abel Bede; also with Brother D. T. Bourdeau.

February 25, 1887

[Basel]

Arise at four o'clock A.M. Wrote four pages to Dr. Maxson and his wife in answer to a letter received from Sister Maxson. I spoke to those assembled in meeting at half-past five, then we had a social meeting. Good testimonies were borne. We had meetings in the chapel all day.

My lungs pain me much. I have taken a severe cold. Wrote three pages to J. E. White. We had a very pleasant ride. Mary, Ella, the little Mabel, and I composed the company with John Roth [?], driver. Visited with Sister Bourdeau. W. C. White conversed with me, and we thought it would be pleasing to the Lord to appropriate, in addition to the two hundred already appropriated to the Scandinavian Mission, one hundred more to help purchase a tent and seventy-five more to be used for the purchase of a library.

February 26, 1887

[Basel]

We assembled this morning in the chapel. I gave a morning talk from Ephesians 3:14-21. The Lord gave me much freedom in speaking, and His blessing rested upon me. Oh, that the Lord would impress His people with their high and exalted privilege. Meetings all day of various orders.

February 27, 1887

[Basel]

We assembled in the chapel. I gave a morning talk. "Search the Scriptures," etc. John 5:39.

Monday Morning, February 28, 1887

[Basel]

Spoke from Colossians 1:25-29. I felt deeply the importance of this subject, and the Lord helped me to speak very plainly in love to my brethren. These words were reported. Good testimonies were borne by D. T. Bourdeau, Wilbur Whitney, and several others. D. T. Bourdeau spoke decidedly to the point.

March 1, 1887

[Basel]

Gave morning talk from Acts 20:26-28.

March 3, 1887

[Basel]

Spoke this morning from Philippians 4:4-6. Good social meeting.

March 4, 1887

[Basel]

Spoke in the morning meeting, translated by A. C. Bourdeau. Philippians 4:7, 8. Our social meeting was good.

Sabbath, March 5, 1887

[Basel]

Elder Wilbur Whitney preached. In afternoon we had a select meeting for the ministers and the Lord graciously met with us. There were deep feelings in the meetings. There was much weeping and humiliation of soul. All prayed with much weeping.

Sunday, March 6, 1887

[Basel]

Ephesians 6:10-12. My mind was taken into a channel wholly unexpectedly to me upon the subject of patience and kindness and forbearance with one another.

Monday, March 7, 1887

[Basel]

Spoke in the morning meeting from Ephesians 4:30-32. Some made humble confessions, but there is not a break yet as there must be before the Spirit of the Lord will come in and have free course and be glorified.

Tuesday, March 8, 1887

[Basel]

Tuesday morning. Talk from Matthew 18:21-35. Some good confessions were made, more to the point than heretofore.

March 15—

Have written 17 pages note paper.

March 18—

Wrote several pages.

March 19—

Wrote.

March 20—

Wrote 19 pages.

March 21—

25 largest pages.

March 21—

19 pages.

March 22—

2 large pages.

March 22, 1887

[Basel]

Wrote 25 pages, large scratchbook pages. Arise at 1 A.M. much burdened because of the condition of the mission here. The families are such as should not be in this building. Wrote nine pages in regard to the condition of things. Wrote sixteen pages for Volume I. Had some talk with Elder Bourdeau in regard to his brother. He is disposed to leave the family to go to

France. We can see no light in it. Sister Bourdeau should go to America and take her two children Jessie and Sarah.

March 23—

15 large pages.

March 24—

16 pages.

March 25, 1887

[Basel]

Wrote thirty pages. I was too much burdened to sleep after 2 o'clock A.M.

March 26, 1887

[Basel]

Spoke to the congregation in chapel from Genesis 18, 19. I did not know I was expected to speak until one hour previous to my going into meeting. But I believe it to be our duty to be ready for service at a moment's warning. I felt like praying earnestly to God to make the word spoken effectual in reaching the hearts of the hearers, and the Lord heard my prayer, and His Spirit did touch my heart and the hearts of the hearers. I invited those who wished to seek the Lord most earnestly and to take a more decided stand for the Lord to be not only professionally believers in the truth, but to be obedient to all of God's requirements. Many moved forward, and heartfelt testimonies of confession were made, and the Spirit of the Lord was in our midst to soften and subdue hearts. The meeting closed with earnest prayer to God. We were engaged for three hours in this exercise. Wrote ten pages, large scratchbook.

March 27, 1887

[Basel]

Cloudy today. Rains some. Brother and Sister Cogshell left for Norway. Wrote 12 pages.

April 5 and 6, 1887

[Basel]

Wrote 48 pages; 30 pages of this was letter paper, eighteen note paper. Sent a long communication to be read at the Oakland April meeting. Sent letters to Elder Butler.

April 7—

Wrote fourteen pages letter paper.

April 8—

Wrote fifteen pages Volume I.

April 9—

Wrote fifteen pages letter paper, article for paper.

Sabbath, April 10, 1887

[Basel]

I have overworked. Had meeting in evening with the families connected with this building. I spoke very plainly about how the boarders should be treated and how the tables should be furnished with nourishing food. Brother and Sister Ditcher [?] responded. We hope for a change in some respects for the better.

April 29, 1887

[Basel]

Spoke to the people in regard to guarding their tongues. Had freedom in speaking.

April 23—

22 pages letter paper.

April 24—

22 pages letter paper.

April 25—

32 pages letter paper.

April 26—

17 pages letter paper, 12 pages note paper.

April 27—

wrote 18 pages letter paper.

April 28—

20 pages letter paper.

April 29—

8 pages letter, 12 pages note.

May 12, 1887

Left Basel at 7 o'clock A.M. in company with Mary K. White, W. C. White, Marian Davis, Elder Wilbur Whitney. We had rather an unfavorable time for it was cloudy and rainy, but we saw much that was interesting notwithstanding.

We arrived at Zurich about noon. We were met at the depot by Brethren Conradi and Ertzenberger. We had an opportunity to visit a reformed church. One portion of this church was built three hundred twelve years after Christ. Their chapels were built small. In it were no seats. The congregation stood while listening to the sermons preached. Attached to this was a cathedral formerly owned by Catholics; now owned by Protestants or Reformers. This structure is nine hundred years old. The seats are narrow and very uncomfortable. The building is roomy and has alcoves just as it was constructed by the Catholics. In this building Zwingli preached. There was a pipe organ, and services are held in this building. It was built by Charlemagne.

We then visited a chapel. Before it is the monument of Zwingli. Upon the monument is Zwingli in life size in bronze as he went into battle as chaplain. He has on a large surplice reaching to his feet. One hand rests upon the handle of his sword while in the other hand he clasps a Bible. We entered the building, which was no longer used for a meetinghouse, but as a library. Here were ancient books—Latin, Greek, and in every known language—shelves piled with books. We saw open Zwingli's Bible in Greek or Latin and saw the veritable writing of Zwingli. There were many interesting things to be seen in this building.

M. K. White, Marian Davis, and I were accompanied by Brother Ertzenberger to his hired house. We here met Sister Ertzenberger and his two sturdy German boys. We all had a good appetite for our dinner. Wilbur Whitney, W. C. White, and Elder Conradi were in the city attending to business.

After dinner, accompanied by Brother Ertzenberger, we had a very pleasant ride on Zurich Lake in a row boat. The water was very smooth, and we had a good view of the cantons on Zurich Lake. We could see the mountains in the background. This lake is thirty-five miles long, and we could gather a good idea of the extent of Zurich and the many cantons situated on the borders of the lake. This is a beautiful expanse of water enclosed with banks which swell upwards with terraced vineyards and pine forests from amid which hamlets and white villas gleam out amid the trees and cultivated hills, which give variety and beauty to the scenery, while in the far-off distance the glaciers are seen stretching their icy peaks to the very skies, blending with the golden clouds. On the right the region is walled in with the craggy ramparts of the Abbis Alps, but the mountains stand back from the shore, and this permits the light to fall freely upon the bosom of the lake and on the ample sweep of its

lovely and fertile banks, giving a charm to the picture that the pen of the artists could not possibly describe.

The neighboring lake of Zug is in marked contrast to Zurich—the placid waters and slumbering shore seem perpetually wrapped in the shadows of the Grand Mountains. We returned just in season to enter the streetcar when the rain came pelting against the windows of the car. We had to walk a little distance in the rain to Elder Ertzenberger's. There we met brethren who were engaged in missionary work, Brother Perk, the brother from Russia who was imprisoned with Brother Conradi. We had some conversation through an interpreter and engaged in a season of prayer and left for the depot. We reached home at half-past nine o'clock P.M.

May 15, 1887—Supplementary Item

We have just returned from visiting Zurich. It is a much prettier city than Basel. The old part of the city contains many historical places of interest.

We visited a cathedral. The denomination is called Reformers. The old part of the church was small. There were no seats. All the hearers were compelled to stand and listen to the preaching. This portion of the church was built three hundred and twelve years after Christ. Everything about this church was very ancient. The body of the church was nine hundred years old and built curiously enough. The seats look as if made for the discomfort of the congregation, narrow and stiff. They had a pipe organ, the only grand thing about the building. This building was put up by Charlemagne. We gathered many items of interest which we will use. Zwingli preached in this church in 1518.

Our party was constituted of Elder Wilbur Whitney, W. C. White, M. K. White and baby Mabel, Marian Davis—my copyist, and myself. We visited an old building which had been a church where Zwingli had preached. Here was a life-size statue of Zwingli clad as he was chaplain of the army when he was killed. He had his Bible in his hand and his hand leaning on his sword. He has on the dress or coat reaching to his feet, which was worn by the clergy in those days. This monument is above his tomb.

We entered the building and there we found it was used for a library of ancient books in Latin and in Greek and dead languages. We saw here the veritable Bible Zwingli used and letters written by his own hand. We had just been writing upon the reformers—Wycliffe, Jerome, John Huss, Zwingli, and other reformers, so I was much interested in all that I saw.

We rode out in a rowboat upon the Zurich Lake which was narrow, but thirty-five miles long. This gave us a good idea of the extent of Zurich and the many cantons situated on the borders of the lake. Zurich is pleasantly situated on the shores of Lake Zurich. This is a noble expanse of water, enclosed with banks which swell upwards, clothed with vineyards and pine forests, from amid which hamlets and white villas gleam out amid trees and cultivated hills which give variety and beauty to the picture, while in the far-off horizon the glaciers are

seen blending with the golden clouds. On the right the region is walled in with the craggy rampart of the Abbis Alps, but the mountains stand back from the shore and by permitting the light to fall freely upon the bosom of the lake and on the ample sweep of its lovely and fertile banks give a beauty to the picture which pen or brush of the artist could not equal.

The neighboring lake of Zug is in marked contrast to Zurich; the placid waters and slumbering shore seem perpetually wrapped in the shadows.

Ms 31, 1887

Diary, May 1887

Chaux-de-Fonds, Switzerland

May 13 - 22, 1887

Second Visit to Chaux-de-Fonds, Switzerland

May 13, 1887

In company with Brother and Sister Whitney we left Basel for Chaux-de-Fonds at 10 A.M. We were seven hours on the journey. Stopped one hour at Bienne. Walked from the depot to Brother Virgil Vuilleumier's about three quarters of a mile. Saw his sick wife, who has been a great sufferer for five weeks. We arrived at Chaux-de-Fonds at five o'clock P.M. Were met at depot by Brother Albert Vuilleumier, Ademar Vuilleumier, and several others. Rode in the omnibus to Brother Arthur Rules [?] and were cordially welcomed. We had some talk in regard to meetinghouse.

As the cars with our iron horse tugging and blowing urged their way painfully up the steep ascent, the air became much cooler, and that which had been rain in the valleys became snow. I felt chilly. My lungs felt as if I were breathing in an icy atmosphere. I had taken off my cloak, but put it on again, and yet was cold. We saw grand old rocks and wonderful natural cataracts pouring down their perpetual streams from high precipices. Beating upon the rocks in their descent, they sent out their beaten spray almost white as milk. We can never tire of this scenery. We looked down, down a mountain ravine to a noisy stream rushing and beating against the rocks, which battlements of rocks rose hundreds of feet on either side; and this green, clear stream rushing and roaring in this narrow, deep gorge acted as if it were mad. It was awfully grand.

We were not sorry when we reached the depot. Every mile we pulled up the mountain steeps seemed to increase in icy coldness. It seemed to me my lungs were nearly frozen, although I had an abundance of clothing and it was nearly the middle of May. We tried to counteract the coldness of throat, lungs, and stomach with hot drink, but did not succeed and slept but little through the night with this disagreeable inward chilliness, which had seemed to grasp my very vitals.

May 14, 1887

[Chaux-de-Fonds,] Switzerland

Sabbath morning I spoke to the church about one hour, Brother Albert Vuilleumier interpreting for me. I had freedom in speaking and a good impression was made. I also spoke again in the afternoon about one hour with deep feeling. There were many testimonies of interest borne.

We felt decidedly the necessity of making some change in advance of what had been made in the church in this place as we experienced the inconvenience of worshiping God in a room no larger than a common dwelling room in a tenement. There was a small room adjoining the large room. There were sixty of our brethren assembled, and they could not be accommodated with a chance to kneel down, being so closely packed. It is true that there were brethren from Tramelan and from Bienne, which made the inconvenience still more apparent.

With this crowd in so small a place, it was next to impossible to ventilate without exposing some to a strong, cold, snowstorm draft of air; and when the windows were open ever so little, the confusion of noises coming from buildings across the narrow street made it most difficult to hear distinctly the words of the speaker. And from this manufacturing establishment, not only was the sense of hearing confused, but that of smelling was involved. The strong fumes of fermented wine were most offensive to the senses of a temperate man or woman, however pleasant it might be to the wine lover. And added to this was the confusion of exhalations from the lungs and emanations from the bodies of sixty people enclosed in a small compass.

We were not at all surprised to see one and still another of our good brethren asleep. Who can blame them? I was obliged twice or three times to call them to their feet to sing in order to arouse them from that sleepy lethargy which comes in consequence of breathing impure air poisoned by the atmosphere within and without. How my heart ached for the worshipers! Here is the only place they could obtain where they could assemble to worship God, and if it were the very best they could do, the Lord would accept their best efforts. And for this little place our brethren have to pay seventy-five dollars per year.

It is this condition of things we meet here everywhere in Europe—places can be obtained for halls, for theaters, for every purpose but to preach the gospel. I inquire if this thing must continue in these missionary fields. Our brethren have felt the need of planning and devising for something better than this. They see themselves left wholly to the mercies of those who own buildings, whether they shall find tenements or whether they shall find rooms called halls, but only rooms in a dwelling house where they can worship God upon the seventh day.

We deem it to be for the good of the cause of God in Chaux-de-Fonds and other cities that there should be a general awakening, and in much humble supplication to God for wisdom, and with their own exertions in faith, to make a change in this order of things, to arise unitedly and do to the uttermost of their ability, to press against difficulties and in faith to go forward. The Lord will help them to obtain, in these cities where there are churches already raised up, suitable places of worship on such terms as shall not embarrass our poor brethren, that they may worship God according to the dictates of their own conscience.

Souls are being added to the church in Chaux-de-Fonds, showing that notwithstanding the unfavorable situation, yet souls have courage to decide for the truth, to keep the Sabbath because it is truth. And if all do what they can, hoping and believing that God will pity them and help them in their great need, they will surely see His promises verified in this matter. If all will be united, counsel together, pray together, and live out their faith, the Lord will work for their good and His own name's glory. When we consider the precious truth to be drawn from the storehouse of God's Word to be given to all them who will receive it in the love of it, we know that this is no time to be silent or indolent or unbelieving.

God has given the light to us that we may give the same to others. The solemn warnings are given us in the Scriptures that we are not to receive the grace of God in vain. It concerns us and the welfare of others, each and every one of us who claims to be a child of the light, to summon our various God-given powers to action. We are to yield our bodies to God a living sacrifice, holy, acceptable unto God, which is our reasonable service. Here it is not our feelings to be consulted, our ease and convenience to be first provided for, but we are to reason that as Christ has given all on His part, and withheld not His precious life that salvation might be brought within our reach, so likewise should we arm ourselves with the same mind and manifest the same spirit of self-denial and self-sacrifice. We should show the same interest, self-denial, and disinterested love for the souls of those for whom Christ has given His precious life.

We are to reason sensibly in this matter, that as God has done all on His part, we should individually be more than willing to do all possible in our power on our part, that we may be laborers together with God in bringing many sons and daughters to glory. Jesus Christ hath loved us, and it is His blood that cleanseth us from spot and stain of sin. If, then, the great Head of the church and Captain of our salvation has condescended to leave the royal courts of heaven and come to our world to live in His human life as our example, that we should make no mistake in finding the path that leads to heaven, let us follow the pattern He has given us.

Brother Albert Ball [?] has been a zealous mover in seeking to obtain means to build a chapel, but he moved rashly, and it all had to be reconsidered and rearranged. The lot was purchased, but was too small, and it was decided to duplicate the lot and build not only a chapel, but tenement rooms where six families could be accommodated. I have donated my horse, for which I paid \$175; my carriage, for which I paid \$110; my harness, for which I paid

\$30. I have had these in use a little more than one year. They may sell them and get what they can to invest in the house of worship. I pledged also \$100 towards a meetinghouse in Bienne. We can see no other way to do than to build houses of worship, and our brethren must begin to work themselves into houses under their control as tenement houses.

I spoke both forenoon and afternoon, Sabbath, May 14. In the afternoon there was a good social meeting. Elder Whitney spoke in the evening.

May 15, 1887

Chaux-de-Fonds

Sunday at 10 A.M. I spoke about one hour in regard to the necessity of our people's making some arrangements to have tenement buildings under their own control and the necessity of moving with great wisdom so that no one should become embarrassed. And this could be accomplished only by concerted action. Elder Whitney spoke lengthily upon the same subject, and the minds of the brethren were unanimous in regard to this matter. I became very weary, and after sitting in the close room three hours, Sister Whitney and I returned home. Wrote out important matters. In the afternoon we were taken in a hack to visit the lot selected and already purchased for a chapel—the adjoining lot was to be added which would gain much better facilities for building. Visited Sister Roberts, who stands at the head of a watch-manufacturing establishment. Her husband is dead, leaving the business in her hands. She has embraced the Sabbath.

Monday, May 16, 1887

I could sleep but little through the night. There was an election of some kind, and cannonading was kept up till long after midnight. We were unable to sleep, for the report of the cannon reverberated through the mountains as though crashing them to atoms. At three o'clock we were astir and made our way to the depot, about one mile, on foot. I felt sick and lay down. We arrived at home in Basel about 10 A.M.

May 22, 1887

[Basel]

Was not well through the week. Spoke on Sabbath forenoon May 21 for the last time in Basel. We had a private interview with several, placing before them the danger and the peril which cost me much sufferings of mind.

[May 23, 1887]

Sunday I was unable to eat and unable to sit up, but I had an appointment in Zurich for Sunday night. I waited till the last train, hoping to feel better, but was obliged to go sick, unable to eat anything. I lay down in the cars and rested when we arrived in Zurich. One who had been interested in the meetings and almost a regular attendant interested himself

to secure a large hall for me to speak in. This brother took us to his house and gave us every attention.

I felt so weak and my head so confused that I knew I should fail unless the Lord helped me. And He did help me. There were two hundred and sixty people assembled. They listened with the deepest interest, and I had freedom in speaking to them. Afterward we took a hack to Brother Ertzenberger's where we tarried for the night. I had a severe season of vomiting and felt relieved. Slept well. I had eaten nothing for two days.

Monday, May 23, 1887

We bade our friends farewell and took the early morning train for Basel.

Ms 32, 1887

Diary, May 1887

Germany

May 26-31, 1887

Visit to Germany

May 26, 1887

Thursday night we left for Prussia to hold meetings in connection with Elder Conradi at Vohwinkel. I was unable to eat and was not able to sit up much. W. C. White could not accompany us. Sister Ings and I went alone except for a young man who was returning to his home from the office at Basel for a visit to his parents.

We stepped on board the train at half-past nine o'clock, May 26, and had the compartment to ourselves. I slept well during the night; changed cars twice. We met Brother Conradi at Mainz. He accompanied us on the rest of the journey. We changed cars at Cologne. Here we had several hours to spend, but I was too weak to go out to see anything except the cathedral. We went inside of this building. It is a rich, costly edifice. There is but one greater in the world. It has been six hundred years in building, and there is someone at work on it constantly. It was commenced in the 13th century and is not fully completed yet. Workmen were still at work upon the inside of the building.

This is the place where cologne water is manufactured. Here the depot is prepared as if to be solely devoted to a dining hall. This is no convenience for travelers. A table is before every sofa, so arranged that travelers will feel compelled to patronize this restaurant.

[Vohwinkel, Germany]

Friday, May 27, 1887

We arrived at Vohwinkel about three o'clock. We were met by a brother, the elder of the church. We took a lunch and drove about two miles into the country. Here we found our brethren were living in a pleasant location. They have felt the oppression of landlords and have been wisely preparing, as far as possible, to have little homes of their own. There are in small houses no less than three families in a dwelling. A brother owns the home and rents to Sabbathkeepers. Brother Conradi spoke Friday evening. I spoke Sabbath morning [May 28] at ten a.m. from the words in the prayer of Christ, that His disciples may be one as He was one with the Father. Then Brother Conradi told me they had never had a social meeting. They had met together for prayer, but not to bear testimony. We thought it a favorable time to break them in, and our meeting was good, lasting three hours from its commencement.

I was urged to speak again in the evening at eight o'clock, which I did, upon the subject of making special efforts for harmony and the necessity of the church having their minds occupied with thoughts upon the truth, the Saviour, and the future life. By living and walking in the truth themselves, they will not be employed in talking of the errors and mistakes of others. After I had ceased speaking, Brother Conradi continued the meeting until midnight.

May 28, 1887

Vision at Vohwinkel

[Sabbath.] Last night [May 27] I dreamed that a small company was assembled together to have a religious meeting. There was one who came in and seated himself in a dark corner where he would attract little observation. There was not a spirit of freedom. The Spirit of the Lord was bound. Some remarks were made by the elder of the church, and he seemed to be trying to hurt someone. I saw a sadness upon the countenance of the stranger. It became apparent that there was not the love of Jesus in the hearts of those who claimed to believe the truth, and there was, as the sure result, an absence of the Spirit of Christ and a great want both in thoughts and feelings of love for God and for one another. The assembling together had not been refreshing to any one.

As the meeting was about to close, the stranger arose, and with a voice that was full of sorrow and of tears, he told them that they had a great want in their own souls, and in their own experience, of the love of Jesus which was present in large measure in every heart where Christ took up His abode. Every heart renewed by the Spirit of God would not only love God, but love his brother, and if that brother made mistakes, if he erred, he must be dealt with after the gospel plan. Every step must be followed according to the directions given in the Word of God. "'Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted,'" (Galatians 6:1) he said. "Rememberest thou not the prayer of Christ just before He left His disciples for His long,

agonizing struggle in the garden of Gethsemane, before His betrayal, His trial, and His crucifixion (John 17:15-23)?

“Are you not forgetful of the sufferings of your Lord? Are you not forgetful of the estimate He has placed upon man whom He has purchased with His own blood? You seem willing to wound and bruise the hearts of one another. Is this the pattern Jesus has given you? Where is His manner of dealing? Do you find yourselves sustained in having so little love and forbearance, so little patience for your brethren? Have you forgotten the words of Christ, ‘A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another’ John 13:34, 35? ‘He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him’ John 14:21.

“You are not cultivating love to God or love to your brethren. Be careful how you treat the purchase of the blood of Christ. There will be need of plain and faithful reproving of evil works, but let the one who takes this work upon him know that he is not separated from Christ by evil works himself. He must be spiritual and restore such an one in the spirit of meekness. Unless he has this spirit, he has no duty to reprove or to correct his brothers, for he would create two evils in the place of curing one.

“One condescended to clothe His divinity with humanity and came to our world in the likeness of men. He is the living fountain of life, the living manifestation of pure religion in our world. Christ is the Way, the Truth, and the Life. There is but one Way, one Truth, one Life, and they that believe in Him receive power to become sons of God, and these are no more in the world, but are chosen out of the world. The world knoweth them not because it knew Him not.

“The spirit and character of Christ are manifested in the chosen of God by their heavenly conversation, their meekness, their blameless conduct. As many as are led by the Spirit of God, they are the sons of God. They are united to Christ as the branches are united to the one living vine. They walk not after the flesh, but after the Spirit. These are living examples of Christianity in the world. They are called Christians because they are like Christ and because Christ is in them. Of a truth they are the light of the world and the salt of the earth. The help of the Spirit and the words of eternal life are their wisdom and their strength. And they are led into all truth because they are willing and obedient.

“That which distinguishes the character and conduct of Christians from all others is the principle of holy, Christlike love, which works in the heart with its purifying influence. The true Christian will work the works of Christ in giving expression in deeds of love one to another. With this living, abiding, working principle in life and in character, no one can resemble the world. If you know the character and works of Christ, you will know the

disposition and conduct of Christians. Christ hated evil so much that sin and evil met a strong rebuke from His lips and from His example. While He hated sin, He loved the sinner.

“Our Lord and Saviour loved every creature. He laid aside His dominion, riches, and glory and sought after us, sinful, erring, unhappy, that He might make us like Himself. He humbled Himself and took upon Himself your nature that He might be able to teach you to be pure, correct in character, and free from all impurity of sin, that you might follow Him to heaven. He suffered more than any of you will be called to suffer. He gave all for you. What have you given to Jesus for this great love? Have you practiced the same toward your brethren? Have you copied His example in patience, in self-denial? You cannot equal the Pattern, but you can resemble it.

“There has been committed to you the sacred knowledge of the truth, not for you to quarrel over and to become estranged from one another, but that you may be the light-bearers to the world. According to your individual ability will the Master reckon with you when He comes. What have you done to persuade men to accept the precious truth? All around you are those for whom Christ has died that they might be made pure, holy, and sinless. Have your works as Christians been fruitful and productive of much good? Have you in meekness and in faith tried to sow in the hearts of others the seeds of truth that they may bring forth fruits unto righteousness? How much greater strength you might have had as sons and daughters of God if you had loved God supremely and your neighbor as you love yourself. How much higher ground you might stand upon if you had been following on to know more and more of the truth and gathering more and more divine light to shine forth in good works to all around you.

“Your works are not pleasing to God, but pleasing to the enemy. You have lessons to learn in the school of Christ before you will be fitted for heaven. Your self, your ways, your sharp traits of character make you unskilful in dealing with minds and hearts. You are oppressive where you should be kind. Your words and your works are the channels through which the pure principles of truth and holiness are conveyed to the world. Then if you are not cultivating personal piety, you cannot be the light of the world. If you allow yourselves to be dictatorial, accusing, and judging your brethren, and with unsanctified hearts and unholy tempers seeking to mend their wrongs, you do unskilful work and drive souls away from the service of Christ. The believers will be a source of weakness to one another in place of a source of strength and courage, unless they are truly abiding in Jesus. There can be no healthful building up, binding together principles, unless the transforming grace of Christ shall be felt upon your hearts and characters.

“Everyone who has a knowledge of Jesus Christ—especially the elders of the church—must not carelessly allow the members to be irregular in conduct and thus let evil and sin strengthen in the church, thinking this is the way to show love for one another. God requires faithfulness in watchcare. You must take hold of God with one hand while with the other hand, in love, you lay hold upon the erring and the sinner and draw them to Jesus. Pray with

them, weep with them, feel for their souls, love them, and never let go of them. This is the love Jesus has expressed for you. You must ever strive for unity and forbearance and love. Never draw apart, but press together, binding heart to heart and making supplications in the Spirit. Then the power of God will work in your midst, and many souls will be brought to the truth through your influence."

He was again seated, and the sun which had been hidden beamed forth and shone full upon his person. What a revelation! All knew in a moment who had been speaking to them. They said one to another: "It is Jesus; it is Jesus!" and then such confessions of sins as were made and confessions to one another. There was weeping, for the hearts seemed to be broken, and then there was rejoicing and the room was filled with the mellow light of heaven. The musical voice of Jesus said, "Peace be with you." And His peace was [present].

Sunday, May 29

Brother Conradi spoke in the morning upon missionary work. At three o'clock I spoke to those assembled from First John 3, verses 1-3. I felt much freedom, although weak for want of food which I could not take upon my stomach. Brother Conradi labored with them faithfully, and I think with good success. There was a healing of their difficulties, except with one brother who left the meeting. Brother Conradi went after him and labored with him until two a.m. with a good prospect of the difficulties being healed.

We here had an opportunity to see the work our brethren and sisters are engaged in for a livelihood. Brother _____ has a wife and four children. He weaves the most beautiful fabric, which sells for eight dollars per yard. He obtains for his work about seven or eight francs and can weave only three quarters of a meter a day. The sisters weave silk handkerchiefs.

[Gladbach, Germany]

[Monday,] May 30, 1887

We left Vohwinkel at seven a.m., for Gladbach. We had an appointment to speak Monday night. We arrived at Gladbach about ten a.m. We found friends waiting at the depot for us. We took a hack for Sister Doerner's, who owns the building where they live. Her daughter is living with her. We were shown to a very pleasant room which we were to occupy during our stay. Breakfast was ready, but I could barely taste of the breakfast because I was constantly so sick to my stomach. The breakfast was comprised mostly of cake and bread and coffee. We had an invitation from the son of Sister Doerner to take dinner at his house. A hack took us to the place, a sister of Brother Doerner accompanying us. We had gone but a few rods when the hack lurched to one side and came up against the curbing of the sidewalk, and the horse with the thills was separated from the hack. We were soon out; the only trouble was that someone had failed to put in the linchpins that held the thills to the hack. Nothing was broken, and we went on without further trouble. The wife of Brother Doerner met us at the gate. She is a pleasant-looking little woman with three little children.

She is the daughter of Brother Lindermann, one who has kept the Sabbath twenty-five or thirty years. He is still living. He is eighty-three years old and is a second child. It is through his influence that the Doerner family received the Sabbath. There are three brothers, Doerners, believing the truth. They are in company ownership of a large manufacturing establishment in which cloth and cotton goods are made. It is a large building and a large business. The brother lives in this establishment where we were visiting. He has large grounds and trees and flowers. He is very pleasantly situated. This brother was the last to accept the Sabbath. One brother, the eldest of the three, is lying at the point of death with cancer of the throat. It is a great affliction to his family, none of whom are keeping the Sabbath.

The 30th of May was a holy day, the second day of Pentecost, so no work in the factories was done on this day. Colors were flying from buildings, and the people were pouring out in crowds to services. At five we met in Sister Doerner's house. The room was not large and was full. I spoke from John fifteen, verses one to three. Brother Conradi interpreted for me. I had considerable freedom. I had special help from the Lord, else I could not have stood on my feet. I bore a very plain testimony. This was an intelligent company to speak to. Brother Conradi mentioned a request from the afflicted brother for the prayers of the children of God. We prayed for the sick and dying brother. Brother Conradi talked for some time to those assembled.

[En route to Hamburg, Germany]

[May 31, 1887]

I rested well during the night, but the same inability to eat continues. We left about eleven o'clock for the cars to take us to Hamburg. At Düsseldorf we changed cars. We were obliged to wait in the depot two hours and had a little opportunity to study human nature and witness the exhibition of vanity in those who came and went. It awakened most painful thoughts. Two young ladies entered the ladies' room, stood before the mirror, and then sought to beautify their appearance as much as possible, exhibiting themselves before the mirror, turning around this way and that, putting powder upon their faces. Oh, thought I, if they would be one half as particular to beautify their character by the great standard of God's holy law, His mirror, His detector of the defects in character, there would be far less vanity for the outward appearance and far more for the inward adorning, the perfection of character, the possession of the meekness of Christ.

At two o'clock we were again seated in the compartment for ladies, with every convenience, and were glad to be alone and to rest. I was sick and tired, unable to eat. We had no further change until we reached Altona, about one-half hour's ride from Hamburg. We had a grand sight—a ship on the water, or a warehouse close by the water, was on fire. It was thought that petroleum must have exploded. The flames reached so high, and the light was so great

and far reaching. The last change was made at Altona; we had no further disturbances till after this.

Ms 33, 1887

Diary, June 1887

Denmark

June 1-8, 1887

Third Visit to Denmark

Wednesday, June 1, 1887

A.M. Brother Conradi, who was in another compartment for gentlemen, awakened us. We changed from the cars to another car which took us to the boat. Rode thirty minutes on boat. Changed again for the cars. Rode on the island two hours to a strip of water. Changed again for boat. Here we had a smooth passage for about two hours, then took the cars again. We were favored with a compartment exclusively for women, which cars took us to Copenhagen. We had the Crown Prince of Denmark on the car. When we came to Copenhagen there were men dressed in scarlet who were brilliantly flashing everywhere. A Brussels carpet was laid down from the car to the depot where he passed through an arched doorway, and hacks were in waiting with plumed soldiers to escort him to his palace. We took a hack and were taken to rooms in a hotel where we were made comfortable. Brothers Olsen are looking for our convenience. We walked in the park, but I was too weak to go far. I reeled from weakness.

Thursday, June 2, 1887

[Copenhagen]

It is a beautiful day. The sky is clear and the air good. We rested well. Sister Ings and I have a room with two single beds. Brother Conradi and a brother from Russia have beds in an adjoining room. We had a season of prayer together in our room. I am beginning to eat a little and hope to gain strength by so doing.

Friday, June 3, 1887

[Copenhagen]

Attended early morning meeting. Spoke a short time. There was a goodly number in attendance. I had much freedom in speaking, although it was done in great feebleness. Received letters from Elder Loughborough and from Sarah McEnterfer of Basel. Took dinner at Brother Edwin Olsen's. Was sick to my stomach. Could not enjoy eating. Sister Olsen has a fine, healthy boy of one week old, but I greatly fear that she is imprudent in trying to be too

smart, fearing that she will be thought to be lazy, but we have seen too much sorrow and suffering in consequence of imprudence after childbirth.

June 4, 1887

[Copenhagen]

Sabbath I was very feeble. I felt that it would not be possible for me to speak without special strength being given me from the Lord. My left thumb keeps up a continual motion that I have no power to control. I am fastening upon the promises. How precious is every one of them! God Himself has proclaimed His love and His pity for His needy, suffering ones. "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." [Exodus 34:6, 7.]

Nothing is too hard for the Lord to do. He will help me in my great need. He is merciful. I will not look to merit, but to His boundless goodness. He is God, the compassionate Redeemer who healeth us. God's promises are unfailing. Has He ever failed me when I have trusted in Him? I look back and cannot recount a single instance where the promises of God have not been verified. Not one good thing has failed of all that He has promised. Men may fail and break their promises, but God never forgets. His mercies are sure. His covenant is everlasting. I will trust in the Lord.

June 4, 1887

Copenhagen

Half-past five, P.M. Returned to my hired rooms. The Lord has strengthened and blessed me. We had a congregation that was as intelligent and noble as any congregation I have spoken to in America. There were several merchants present, and other unbelievers. They listened with respectful attention. I spoke from 1 Corinthians 1:5.

The Lord gave me of His power and Spirit. I felt that the angels of God were round about me, strengthening me, and the hearts of the people were affected. A social meeting followed, and many humble testimonies were borne with deep feelings.

A man of learning has recently taken hold of the Sabbath. He is about fifty years old, and he with a few others who have cultured intellects were setting themselves in judgment upon Elder Matteson and the translators of our books—noticing their imperfections and making their comments, criticizing and ready to throw the good all away because of some blunders, and not the most perfect rendering. These brethren were doing much harm to the church, and this conference at this time will prove a great blessing to the church. These men who had been finding fault with others' labors were more deeply broken in spirit, and we had a blessed sitting together in the name of Jesus.

What a great change in Copenhagen since we first visited them! Our meetings were held in a little damp hall, and people from the country came in—rough, ignorant, and uncultured—but the Lord was present. He gave me a testimony for the hungry souls. Next our meeting was transferred to a basement. Above was a dancing hall, and there were saloons all around us. Drunken men would put their heads to the windows and talk and laugh and even sing, and constant watch was exercised to keep any kind of order; but the Lord gave me special messages for the people and blessed those assembled and blessed me in large measure. I spoke to them five times.

Nearly a year ago—July 17—I again visited Copenhagen in company with W. C. White and Sarah McEnterfer. I spoke to the people about ten times. We had a hall—an improvement upon the one we had on our first visit the last of October 1885. There had been special efforts made in Copenhagen by Elder Matteson and Brother Brorsen, and there were more than double the number when we were on our first visit, and some of the best quality of people. There had been a good work done. And now, June 4, we see many more who have been added to the numbers of Sabbathkeepers, and our hearts were made glad to see a respectable, noble, intelligent class of believers assembled in the city of Copenhagen and to listen to their testimonies translated to me by Brother Olsen. We could indeed exclaim, “What hath God wrought!”

And in this great city the work may still progress if the workers will not get above the simplicity of the work, but will keep humble and holy and dependent upon God, not trusting in themselves, not taking any glory to themselves, but depending wholly upon God for His grace, laboring with His Spirit, and then depending wholly on God to give the increase and returning to Him all the praise, all the glory. Self must be hid in God. “Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” 1 Corinthians 3:21-23.

I know that the Lord has strengthened me by His Holy Spirit, and forever His name shall have all the glory. Had profitable conversation with Brother O. Olsen. After the meeting closed, three were baptized. They had to go in a boat to an island to secure the privileges of baptism.

Sunday, June 5, 1887

Copenhagen

It is another beautiful morning. I have not rested well through the night, but I feel stronger today. Have been sick, even leaving a sickbed to come upon this journey in great feebleness. Have spoken six times in three different places, and the Lord has blessed me and sustained me. Sunday filled my appointment at 3 P.M. We had an intelligent audience, and I spoke

with much freedom from John 15:9-12. The Word was received in many hearts, evidenced by the tearful eye, the softened heart.

Monday, June 6, 1887

Copenhagen

I arose at half-past four. Eating no supper and very little dinner, I was faint and in need of my breakfast. The hour for breakfast at seven passed, and it was ten minutes before eight before the call for breakfast half-past eight. I made my breakfast of a few crackers and filberts, but I had waited too long. A terrible weakness came upon me. To prevent fainting I lay down. A deathlike faintness came upon me. Every nerve in my body seemed to quiver. Unable to get my breakfast, and thus I was unfitted for the day, weak and spiritless and nervous. It did not look sensible for me to try to fill my appointment tonight, and I decided I could not do so. I walked out with Sister Ings and was scarcely able to walk, but after returning the Spirit of the Lord came upon me, and I felt that I must speak to this people once more at this very time.

I went to the meeting. A goodly number were present, and I spoke from (1 Corinthians [3]:9)—“Ye are laborers together with God.” The Lord gave me a very sharp testimony for the church who had been murmuring and complaining and finding fault. After speaking to them and faithfully telling them the result of all such work, I then had the front seats vacated and urged those who wished to change their course and be laborers together with God for unity, to be one with Christ and here before God to drop their envying and evil surmising and questioning and evil speaking, to here make a solemn covenant with God by taking these vacant seats. I think the whole church were on their feet moving for the seats, and other seats had to be vacated. I then proposed that those who felt the burden and contrition of soul for the part they had acted should confess their sins before God before we united in prayer. Many hearty, sincere confessions were made, and many more would have been made, but it was a late hour, and we engaged in prayer. I was requested to pray. Brother Matteson interpreted for me. The Lord gave me the spirit of earnest intercession. Then Brother Matteson prayed and Brother Edwin Olsen. There were hearts softened that night. The next move, after the meeting closed, all pressed about me to take me by the hand to thank the Lord that He had wrought for us that night. I feel indeed grateful to God for the manifestation of His Spirit and power in our midst.

Tuesday, June 7, 1887

Copenhagen

It was half past-ten when our meeting closed last night, and my mind had been so exercised and so burdened I was unable to sleep until one o'clock. I arose at five A.M. I am thankful I am feeling as well as I am. The Lord has been my helper indeed. He healeth me by His power so that I have strength to do the work He has appointed me. I will praise His holy name.

Today a brother who embraced the truth last January in this place visited me. He is fifty years old. He has been almost all over the world. He has education, and he and some others have been criticizing the ministers and writers. The language, they say, is very objectionable. I had a long conversation with this brother, who listened with interest, and I hope it will do him good.

Wednesday, June 8, 1887

Copenhagen

I feel rather weak this morning, but my trust is in God. Slept quite well during the night. Breakfast was very little nourishment. Bread and hot water were all I could eat. We leave for the boat in about three hours.

We are disappointed that W. C. White is not on the boat. I am sorry that we will not have his company. We left for the boat about 11 o'clock. Our party was Elder Matteson, Elder Edwin Olsen, Sister Ings, and myself. A hack took us to the boat Melchior. There were several of our brethren and sisters to see us off. We bade them farewell, and the steamer left the wharf. We had good accommodations. The water was smooth, the boat good. Ate a couple of crackers and took hot drink for our dinner.

About three o'clock the water grew rough, and Sister Ings became sick. The boat labored hard. The waves rolled high. We were both sick. Sister Ings vomited. I did not dare to give up to this, knowing its prostrating influence upon me. I could sleep but a few moments twice in the night. I suffered considerable with fever, hot feet, hot flesh. The waves ran very high.

But this was one of the most precious nights of my life. I enjoyed sweet communion with God, and the presence of the Lord and angels seemed to be in my stateroom. The goodness and mercy and love of God to me, so unworthy, seemed to be so abundant. These words of God proclaiming Himself impressed my mind, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." [Exodus 34:6, 7.] I had a sleepless night, suffered with fever and pain, yet my soul was filled with thoughts of God's mercy and His precious promises. How calmly could my soul rest in God, fearing nothing! The declarations of God's love were to me. My faith could grasp the promises and rest in them.

I never felt more sensible of feeding on Christ, communing with Christ. It seemed that I was talking with God. My soul was full of consolation and holy joy. The words of promise, to know them, ever view them in a close light, estimate their richness, ponder upon their meaning, consider who speaks them, and trust Him who has unsearchable riches and unspeakable love! I could say with heart and soul—"I love Jesus. I love my heavenly Father." I felt that I was breathing in the atmosphere of heaven.

I offered fervent and earnest prayer that I might not be content with momentary flashes of heavenly light, but continually have spiritual illumination. I think I never realized as fully as on this night when the boat was rocking so violently that they only who obey the commandments of God have a right to appropriate the promises. These promises are gifts to God's children on condition of obedience. They are not to the Lord's enemies.

Ms 34, 1887

Diary, June 1887

Norway

June 9-22, 1887

Third Visit to Norway

Thursday, June 9, 1887

On Board the Melchior

We both, Sister Ings and I, felt very weak and languid. The boat came near to a settlement, and small rowboats came up to where the boat was anchored and received us and our baggage and took us to land. There we learned we must wait two hours for another boat to take us to Moss. We felt so wretchedly seasick, so feeble, that the waiting was tedious, but in one hour the boat—a small steamer—came to the landing, and we had the pleasure of meeting Elder Ings and Elder Haskell. The water was so rough that even the half hour on the small steamer made us nearly seasick. We waited one hour more and then stepped on board the little steamer, which was rocked by the waves. It was anything but pleasant to us who had been suffering many hours with seasickness. I grew very seasick, yet the Lord comforted my soul amid all my discomforts with His rich promises.

About twelve A.M. we reached our destination, a very beautiful spot. The tents were pitched in a pine grove. A house was rented for persons from a distance who could not safely stay on the ground. There the several rooms made many of us comfortable. We are located in a house built on a rise of ground overlooking the water. The scenery is fine. Everything is comfortable for us, and we expect to enjoy our stay here very much. After vomiting I felt better and have been able to take some nourishment. Sister Ings and Sister Caspersen gathered me greens which they cooked and I relished.

This is the first camp meeting that has ever been held in Europe, and it has made quite a stir about here. We hope this meeting will make such an impression upon minds that we will be able to hold camp meetings after this, not only in Norway, but in Sweden and Denmark. This will bring the truth more directly before a class of minds we could not reach by any ordinary means.

June 10, 1887

Moss, Norway

Arose at four A.M. After a season of prayer, commenced my writing. It is a pleasant day—some cloudy and not very warm. Rested quite well from ten o'clock P.M. until three A.M. Could not sleep more. The sun has been shining brightly for half an hour. We met our friends from America and are glad to see them once more. Many are coming in to the meeting. We got a carriage, and Sister Ings, Sister Olsen, and I rode down in the city to take a bath. It was quite windy. Took some cold in returning.

June 11, 1887

Moss, Norway

Passed a restless night. Great weakness seems to be upon me. By request I spoke to the Sabbath school; interpreted by Brother Olsen. It is pleasant to see so goodly a number represented in the Sabbath school. All the children look bright and interested. Brother Matteson preached in the forenoon to a good audience.

My appointment was at half-past two. I tried to speak right to the point, and then invited those who desired to give themselves fully to the Lord and those who were backslidden and those who desired to seek the Lord for the first time. The large tent was full, and it was difficult to secure seats, to vacate the front seats to accommodate those who came forward. A large number presented themselves. Opportunity was given for them to express their feelings, and good testimonies were borne with weeping. A season of prayer followed. This was followed by meetings in the tents and children's meetings, which were good.

June 12, 1887

Moss, Norway

It is another beautiful day. The attendance at camp from outsiders was good. The tent was crowded within and without. Elder Waggoner spoke upon the law and gospel. There was much interest manifested in the discourse. Elder Matteson interpreted.

In the afternoon at half-past two, I spoke to the crowded tent within and the mass of people without the tent upon the ascension and second advent of Christ. I felt deeply while speaking. Although so large a number were standing who could not obtain seats, yet there was no noise or confusion, but respectful listening to the words spoken. I never saw a more intelligent-looking audience in America at any of our tent meetings.

The Lord gave me strength to speak in the power and demonstration of the Spirit. Elder Matteson said he was never more greatly blessed than when he was interpreting me that afternoon. Many unbelievers in the congregation were affected to tears.

Elder Matteson spoke at five P.M. and the congregation was full—larger than in any part of the day. The priest in Moss had put an article in the paper, making statements in regard to

our faith as a people and ridiculing our doctrines. He misstated us. Elder Matteson reviewed these articles with good result. There was a discourse in the evening by one of our American brethren. Thus closed the most important day of our meeting.

June 13, 1887

Moss, Norway

We are blessed with another beautiful day. It is warmer today than it has been. We learn all were much interested and pleased with the meeting Sunday. The testimony is that the blessing of the Lord rested upon the encampment from early morning until night. It is a marvel with the people who attend this meeting that there is so nice order observed on the ground. And the outsiders are astonished that our meetings are free from everything like noisy demonstrations and fierce excitement which characterize so many meetings called revival meetings.

We can but pronounce this meeting a marked success. The news of it will be carried everywhere in these kingdoms—to Sweden, Norway, and Denmark—and will open the way for camp-meetings in other places. Many came to these meetings with great fear and trembling. They thought it must be at great risk to live in tents, but when they saw the arrangements—stoves in the tents if it should be cold and rainy—they had naught to fear. They were so charmed with the beautiful fragrant grove and the neat, comfortably furnished tents that they said if they had only known it was like this, they would have prepared to occupy a tent themselves. The terror and dread of camp meeting is all removed, and the way opened for camp meeting in these regions.

June 13, 1887

Moss, Norway

The day was devoted mostly to business meetings. Elder Haskell preached in the afternoon. Advancements were made over any previous meetings that had been held in any of these kingdoms. Our brethren in Norway have not hitherto fully accepted the tithing system, and some have opposed this feature in our work as not required of them. But when it was shown to be the Bible plan ordained of God from the first, that He had a church as far back as the days of Noah and Abraham, and that it was a duty enjoined upon believers in all ages of the world as God's means to carry forward His work upon the earth and to impress man that God was the giver of all his blessings and required them to return to Him in tithes and offerings a portion of His bestowed gifts, they saw this in a new light, and there was a unity in voting for the resolution not to be negligent in this, God's requirement. No man, it was stated, obliged another to pay tithes. God did not make it a matter of compulsion any more than He compelled men to keep the Sabbath. It was God's Sabbath, His holy time, and to be sacredly regarded by man. But man must obey from a willing heart, both to observe His

Sabbath and not to rob God in employing sacred time for his own use or to employ the portion in tithes and offerings which the Lord has claimed to be rendered to Him.

Tuesday, June 14, 1887

Moss, Norway

We have another beautiful day. The sun is shining at three o'clock full into my windows. Sister Ings goes today, in company with others, to Christiania, to return this evening. I am feeling more natural today than I have done for four weeks. I praise the Lord for these tokens of God. Our camp meeting people are now leaving for their homes and business, and the council commences today. Brother Sands Lane came yesterday morning.

I went into the council this morning at nine A.M. and listened to the testimonies borne in reference to the colportering and canvassing work. Elder Matteson related a wonderful experience in his school the past winter in education colporteurs to give Bible readings. Brethren Conradi, Hendrikson, Olsen, and Lane gave some items of experience in the work. I bore my testimony last, and the Lord blessed me in speaking to encourage faith and confidence in God. The Spirit and power of the Lord rested upon me as I tried to present to the people the goodness of the Lord to me and the grace and power of God bestowed upon me in giving me strength to bear my testimony in the places we had visited since leaving Basel. My heart was broken before the Lord in view of the strength, the presence of the Lord, that had been granted me. In the afternoon I spoke again in regard to the work, its magnitude, and the reasons we had to believe the Lord would go before us and put His Spirit and power upon us in large measure if we would walk humbly before Him and depend wholly upon Him and give His holy name the glory for all that was done.

Wednesday, June 15, 1887

Moss, Norway

Again we are favored of God with a bright, beautiful morning. The birds are caroling their songs of praise to their Creator, and our hearts are filled with praise and love to God for His great goodness and mercy to the children of men. Yesterday Sister Ings was in Christiania all day. I was looking for her return at night, and the boat did not arrive till half-past ten o'clock. I did not sleep until about midnight.

I went into the council and was deeply interested. I had great freedom in speaking in regard to the possibility of doing a much larger work than we have hitherto done, and I tried to set before our brethren how much greater work could have been done if our brethren had taken greater pains, even at large expense, to educate the licentiates before they were sent into the field for labor. They were allowed to go and try their gift. They did not go with experienced workmen who could help them and educate them, but went out alone, and they did not all preserve close, studious habits. They did not grow and were not taxing their

powers to become able men in the Scriptures. They had obtained a knowledge of some subjects, could preach a few discourses, but if asked to speak on any subject in prophecy would respond that they could not speak on that subject; they had not dwelt upon it.

Now such speakers cannot gain full proof of their ministry. They are deficient. Had they not been allowed to go into the field until they had some fitness for the work, then they would have been where they could grow and have some courage, but they were inexperienced as to the best methods of labor and had very little success in bringing souls into the truth. The conference became discouraged in paying out funds while there was scarcely anything to show that had been accomplished, and this cutting down of the wages discouraged some who, with a proper amount of labor bestowed upon them, might have become good workers. They were discouraged and left the field to engage in other work. These meetings are of special interest and will be a blessing to all who attend them. Important matters are brought in and canvassed, and we believe much good is being accomplished.

Thursday, June 16, 1887

Moss, Norway

This morning I rise at four. Rested well during the night. The birds are singing. There is some appearance of rain, but the weather is mild, and I feel grateful to God that He still preserves my strength. I am desirous to live close to Jesus and make Him my counselor and my support and my all and in all.

We had an important matter to consider in our council this day. It was that of preparing men by thorough training for the ministry before giving them license. They have been permitted to try their gift when they had not proper preparation, either in school education or in Bible knowledge, to warrant their going into the work, for they needed a great work done for them. First, every licentiate should be critically examined in his knowledge of the Scriptures before being sent into the field to teach others. This has not been done, and a very unsuccessful work has been done by many, and they could bring in no report of success. This discouraged themselves, and also disheartened the conference, so that their time and labor was, they deemed, unworthy of much wages; and this discouraged them still more and discouraged many from giving themselves to the work who, with the proper painstaking, thorough instruction and training, might have made thorough workmen and able ministers. I spoke also of carefulness in regard to dress of those coming from America and going back to America. (See an article on qualifications for the ministry.)

Friday, June 17, 1887

Moss, Norway

I arise early at three o'clock. The sun is shining brightly in at my windows today. We part with our brethren from the British Mission and from those who are on their way to Africa to

become missionaries to that distant field. Attended morning meeting. Spoke a short time upon the advisability of Brother Starr's coming to Europe. Visited the owner of the grounds, Mr. Erikson, and his family. Had but a short time to remain, but it was a pleasant interview. He kindly and generously proposed to let the governess of his children, who was an adopted daughter, take his horse and carriage and drive us over the island to see the important points of interest. We then returned and bade our brethren missionaries goodbye, thinking we might never meet again in this world those going to the distant field of Africa. May God go with them is our earnest prayer.

Sabbath Morning, June 18, 1887

It is another beautiful day. A little hazy, which is a relief rather than otherwise. Received a good letter from Marian in which she says that after Mary had started with our private conveyance for Tramelan, her hoarseness left her and she could speak much better. All seemed to enjoy the journey—Ella and Mabel and the older ones of the party.

Elder Matteson preached in the forenoon. I spoke in the afternoon from Galatians 6:7, 8. We had a solemn meeting. Called them forward for prayers and had a solemn, earnest seeking of the Lord. Then many excellent testimonies were borne with deep feeling.

After the meeting I had an interview with Brother Ottosen [?]. Brethren Matteson and Olsen accompanied him. Before we had got through talking, Sister Olsen said the lady that owned the house wished to speak with me. She had walked from the city, where she is keeping a hotel, and thought I was to speak at five o'clock. She was much disappointed. We had a very pleasant interview. I gave her Life of Christ in Danish. She asked me to pray for her that she might see the light and all the truth. Brother Whitney is not as well. They are giving him treatment.

June 19, 1887

Moss, Norway

I arise at four o'clock and have the evidence that I have been giving my lungs polluted air to breathe through the night. I greatly fear a return of malaria. I walked out in the pine forest to get air that was not tainted with defilement. After taking our breakfast, Sister Ings and I walked out to the encampment. Found a retired spot and then spread out our fur and wrote an important letter of ten pages to the missionaries going to Africa.

Elder Haskell spoke in the forenoon. I spoke in the afternoon upon temperance to an interested congregation. Brother Clayson interpreted me. I was very weary, but conversed more than one hour with Cecelia Dahl and her mother, and between nine o'clock and ten conversed with Brother Ottosen [?] upon the delicate subject of breaking an engagement which had existed two years without the knowledge of his parents. He is fully convinced that this engagement must be broken. He is studying to be a physician. His father is supporting

him to obtain his education. He is a promising young man and has fully decided to give himself to the work of the Lord. This engagement has been a great burden to him, but now will cease, although it costs him a struggle; but it is his only safe way. Prayer was offered for Elder Whitney, and the Lord blessed him.

June 20, 1887

Christiania, Norway

We left Moss yesterday morning. Carriages took us to the cars, and we were three hours coming to this place. I lay down and slept some, but a great weariness is upon me. Carriages took us to Brother O. A. Olsen's, and we had a good convenient chance to rest. I was able to sit up but little, for I seemed to be nearly completely exhausted. I have no appetite.

We parted from Willie, Elder Conradi, Elder Whitney, Elder Haskell, and Elder Waggoner about nine o'clock. They took the train to divide for different routes. Brother Haskell goes to England. The rest of the party to Stuttgart, Germany, and to visit other German places. Brother O. A. Olsen, Brother Ings, his wife, and I go to Stockholm, Sweden.

June 21, 1887

Christiania, Norway

Arise at half-past four, and after taking a hand bath and seeking the Lord as usual in prayer, I write in my diary. It is clear sunshine. It is rather difficult to tell how to sleep as the sun does not set until half-past nine and arises at half-past two A.M. We get a little confused in regard to sleeping hours. I feel a little stronger today, for which I am thankful to God. Elder Ings hired a carriage, and himself, wife, Annie Rasmussen, and I rode out to Oscar's Hall. We visited a church seven hundred years old. We felt better for the ride and returned in good time for dinner. We visited the bathing house, but were a little too late. We walked the streets at half-past nine o'clock as in the daytime, for there was not the slightest appearance of shade of darkness.

June 22, 1887

Christiania, Norway

We arise early, about six. We walk to the cemetery. They have large grounds kept in an excellent condition. Flowers were upon every grave, and the grounds were varied. There were hills and rocks and steep rises of grounds, and as we looked at the city of the dead we were carried forward to that hour when "all that are in their graves shall ... come forth; they that have done good, unto the resurrection of life; and they that have done evil, to the resurrection of damnation." [John 5:28, 29.] How many will burst the fetters of the tomb and rise in immortal vigor, trampling over death and the grave? How many will exclaim, "O death, where is thy sting? O grave, where is thy victory?" [1 Corinthians 15:55.]

Sister Dahl hired a carriage and accompanied Brother and Sister Ings, Sister Olsen, and me in a seven-mile drive in the country. We ascended miles. It was very hard for the horses to draw us, with the heavy carriage, up the steep ascent, and all walked except myself. I had no strength to climb. We had a very grand view of Christiania. We saw ancient relics. This place is reached by passing through miles of pine forest. The ancient buildings, about three hundred years old, stand on the top of the high ascent. Many ancient things inform of clothing and furniture. Sleighs, saddles, clothing of all description were collected together for curious eyes to look upon.

In returning we visited a delightful spot where the great reservoir of water is constructed that takes water to all parts of the city of Christiania. On the eminence where we stood we could overlook Christiania. We had a very pleasant drive and were hungry, and I enjoyed the meal for the first time since leaving Basel.

Now we had an interview with Cecelia Dahl, and she told us she had decided to go to California with us. We had some very plain talk with her. Then all was in busy preparation to get off on the cars. We were blessed by having a compartment to ourselves—Sister Ings and I. Brethren Olsen and Ings had a compartment to themselves, and with pleasure we learned that we would not have to change cars until we arrived at Stockholm. We had some very fine scenery of lakes and forests.

Ms 35, 1887

Diary, June 1887

Sweden

Third Visit to Sweden

June 23, 1887

Stockholm, Sweden

We passed a very comfortable night, having the whole compartment to ourselves, and our two brethren had a compartment for each. There were but few passengers on the train. We had three tickets, purchased at Basel, which upon investigation took us in a most circuitous route which necessitated our being out on the road a longer time than was necessary. We would have much wearisome waiting at stations, putting up two nights at hotels and requiring about two days and a half of journeying. We decided, in consideration of my poor condition of health, that we would lose about sixteen dollars if we changed our tickets for the direct route. In the providence of God we obtained favor with the officials, and they readily granted us a ticket on the direct route. Thus we met with no loss on our tickets.

We arrived at Stockholm about half-past nine o'clock. Met Brother Matteson and were taken to his house which was a long way from the depot. We were welcomed to the

pleasant hired rooms of Brother and Sister Matteson, feeling grateful to our heavenly Father that the journey which appeared to us so tedious was pleasant and restful.

Friday, June 24, 1887

Stockholm, Sweden

Yesterday hired a carriage and rode two hours about the city. We saw considerable of Stockholm. There are three hundred thousand inhabitants. The buildings in this city are more after the American manner of building in our large cities.

Meeting commenced in the tent at ten A.M. with about sixty attendance. Brethren Olsen and Matteson spoke yesterday forenoon. Brother Matteson spoke in the evening to a congregation of about three hundred. The best attention was given, and all were much pleased with the result of the meeting. It is the first tent that has been pitched in Sweden. We pray that this may prove a success. Everything is favorable now for a good attendance. Oh, that the seed of truth may be planted in the hearts of many who have never even heard that there was such a people as Seventh-day Adventist!

There is a morning meeting. About sixty were present. Brother Olsen preached in forenoon to well-filled tent. Brother Ings gave a Bible reading. He had a large attendance. At five o'clock I spoke to a tent crowded full. Every seat was occupied, and a wall of people was about the tent. All were orderly and listened with apparent interest. Many found seats on the platform. Many were standing under the tent and around the tent. I had freedom in speaking to the people from Titus 2:11-14. Elder Matteson interpreted me. I think I have not seen as an average a more intelligent, noble-looking company than was before me, both men and women.

Brother Matteson spoke in the evening. This was a success. The people flock to the tent. It is to them a new and singular meetinghouse. At this time there are large assemblies of ministers to attend conferences, both Baptist and Lutherans, and we hope the truth will be carried to other places.

This day is kept as a holiday in a similar manner that Americans celebrate the Fourth of July. It is always observed in Sweden in midsummer. Now the days are the longest—sun rises about three and sets at half-past nine o'clock.

Sabbath, June 25, 1887

Stockholm

I went to the early morning meeting and spoke from John 13:34, 35. We had a precious season. Many excellent testimonies were borne, and all seemed to feel deeply. Many tears were shed, showing that hearts were softened. One brother lives quite a distance from here. He lives on the borders of Denmark. He has lived in America; received the truth in

Indianapolis and has come back to Sweden to labor with his countrymen. He is a very plain, unlearned man, but he has not buried his talent, but used it to the very best of his ability, and he has worked in a silent way until he has been the means of bringing eighteen to the truth. He is sincere and humble, and the Lord blesses him.

Elder Olsen preached to a tentful in the forenoon. Elder Ings gave a Bible reading in the afternoon to a tent crowded to its uttermost capacity, and there was deep interest expressed in the subject.

At five o'clock I again spoke to about four hundred people. Men of the first class of society were present and honorable women not a few. I spoke upon Christ's coming: 2 Peter 3:10-14. The best of order was preserved in the tent, which was crowded, and outside the tent, which was walled in with people. I had solemn feelings as I treated on this subject, and I never saw better interest manifested. Many were in tears. Oh, that the truth would find lodgment in the hearts of the hearers! The truth is certainly coming before a better class of people. If the attention can only be drawn to these great subjects, many will see the consistency of our faith. It was necessary that I keep my voice up in even tones and preserve distinct utterances to reach the people. Quite a number understood English.

We had up to this time had exceptionally good weather. The people who returned to their homes had ample time to get within shelter when suddenly there was a gale—the rain fell, the wind blew the falling rain like sheets of water through the streets. There were many who had been on an excursion wet through, but the tent stood. We had fears that the gale was too much for it. Brother Johnson preached in the evening.

Sunday, June 26, 1887

Stockholm

I have had a very restless night. It is light until nearly eleven o'clock in midsummer, although the sun sets about half-past nine or ten o'clock. The children kept up their amusements, hollering and shouting and running upon the rocky pavements, making it impossible to sleep. I arose about half-past four. Attended the half-past five o'clock morning meeting. There were fifty-two present, intelligent looking men and women. I spoke to them from 1 Corinthians 3:8-13. There were good testimonies borne which were interpreted to me by Brother Olsen. Brother Olsen speaks this forenoon. Elder Ings gives a Bible reading at half-past two. I speak at five o'clock. Elder Matteson speaks at eight o'clock.

June 26, 1887

Stockholm, Sweden

I filled my appointment at five. The tent was crowded within and without. All the standing room under the tent was occupied. The platform was covered with people, and it was difficult to obtain air. The Lord sustained me in speaking to the crowd. All listened with

manifest attention and interest. Many were in tears. There was no running out and in the tent. The crowd was great, and yet all listened to the close of the discourse, which was one hour long. How I longed to come direct to the people without an interpreter. May the Lord bless the words spoken, even if it comes through an interpreter. The text was in Luke 10:25-28. In the evening the crowd was not lessened. They listened to Elder Matteson's discourse with apparent interest.

Monday, June 27, 1887

Stockholm, Sweden

I arose early and attended morning meeting. I spoke to about forty assembled and with much freedom. I remained after meeting to bid all farewell. Shook hands with them and with the thought that we should never meet again until we meet around the throne of God. Our sisters manifested much Christian sympathy and love.

We had another little parting scene. All the colporteurs and workers assembled in the house of Brother Matteson, and we had a formal parting meeting. Each one said a few words of their appreciation of the meetings. They had read the books of Sister White and wanted so much to see her; and as they had listened to her testimony, they had accepted the message brought to them and had been greatly benefited and much blessed of the Lord. I responded in a short talk through Brother Matteson as my interpreter. We left Stockholm about six o'clock P.M. At the depot we had the third parting scene, and the cars bore us away from Sweden. We were favored with the best of accommodations and slept quite well during the night.

Ms 36, 1887

Diary, June and July 1887

England

June 28 - July 11, 1887

Third Visit to England

Tuesday, June 28, 1887

I could not sleep past three o'clock. We took our dry luncheon at six o'clock. It is cloudy; rained in the night. We changed the cars for the boat Melchior and in one hour and a half landed at Copenhagen. Took hack for Edwin Olsen's. Here his wife received us and provided for us a palatable dinner which we all enjoyed very much.

I had a long talk with Brother Ottosen [?] and his intended, separately, in reference to marriage. We advised their engagement to be given up, for many reasons. We could not see

how they would better their conditions or glorify God. Both have a stern trial before them. May God give them wisdom to move in His fear to His glory.

At six P.M. we took the hack for the cars and were well situated in a compartment to ourselves. We changed at ten P.M. for the boat. The water was calm so that we could scarcely perceive we were on a boat, but I spent a sleepless night. We arrived at Kiel at six A.M. Took cars for Hamburg, where we had one sour-looking man on the cars with us, who was deprived of smoking on our account—which made him cross and ugly. He soon left our car, and we arrived at Hamburg. Tarried two hours and took the cars at ten A.M. for Flushing. We passed through a portion of Germany and Holland. We here took our last view of the Rhine.

We took the steamer Princess Elizabeth at ten P.M. to cross the Channel to England. It was a large boat. We had second-class tickets, and a great difference was made in the accommodations of passengers. We were shown into a saloon where were about one dozen berths, and the portholes were closed and the beds were hard and the prospect was altogether most uncomfortable. We were told that by paying one pound Sister Ings and I could have a first-class stateroom, but we declined paying this extra sum. With pillows and my fur, my hard bed was made as pleasant as possible, and I slept quite well during the night. Before any were up, I arose at four and dressed and longed to get out of the stifling atmosphere and on deck.

We had a pleasant voyage. We were not seasick at all. About six o'clock we changed from boat to cars, and then we took our dry lunch. We arrived at London about eight o'clock. Took hack three miles across the city and were obliged to wait one hour. About nine o'clock we stepped on board the third-class car for Kettering on the fast train which brought us to Kettering at half-past eleven o'clock. Brother Durland was waiting for us and he took us to his home where we were welcomed by Sister Durland.

July 1, 1887

Kettering, England

We slept but little the past night. Suffered with heat. We have fair weather in England this time of the year. I arose at four. Have been awake since three o'clock. Engaged in writing. Corrected several morning talks given in Basel. We learned here that the party who left Christiania—Elder Waggoner, W. C. White, Elder Whitney, Elder Haskell—were all very sick. They had a very rough passage on the Baltic Sea. W. C. White did not go to Basel as we expected, but he went to England and was in London. Would be at Kettering in the afternoon. We walked out and did some purchasing in the city in the great market place. Purchased shoes, Sister Ings and I. Brother Lane arrived about one o'clock. We were glad to see him. W. C. White arrived just before sundown. We were glad to meet him again. Visited until about ten P.M.

July 2, 1887

Kettering, England

Sabbath morning. It is a very warm morning. I have not been able to sleep since half-past three. I engaged in writing. I feel deeply the need of special help from God in seeking to win souls to Jesus Christ. "Without Me," says Christ, "ye can do nothing." [John 15:5.] How weak we are in our own finite strength. We want to work for the Master. I want to please Jesus, who has loved me, who has died for me. There is an unutterable longing of soul for the sweet, constant peace of Christ. I want Jesus in my thoughts continually.

At ten o'clock the carriage came to take us to the place of meeting. It is a good-sized hall. Its walls are iron, and the hot sun resting upon it made it seem like an oven. We had about fifty assembled. I spoke to them from Hebrews 12:1-4. Although the heat was very great, the Lord gave me much freedom in speaking. At twelve the carriage was at the door, and we returned to our home with deep and earnest yearning of heart for the dear people whom we had addressed. We knew that many must have a true conversion to God or they would not be able to keep the truth or to withstand temptation.

At three P.M. we again spoke to the church in Kettering from Matthew 22:11-14. This was a most solemn subject, and the Lord impressed my heart with the terrible fate of the ones who, when Jesus shall come to examine His guests, He shall find without the wedding garment on. I think many were impressed. After the discourse there was a social meeting and many testimonies borne, but I felt that souls were in peril. Souls were undecided, and I urged that those who were not fully on the Lord's side should make decisions that day—should break the chains of the powers of Satan and be wholly the Lord's. I gave opportunity for these to come forward.

Quite a little number came forward. Among them were two very interesting cases—a man and his wife, still quite young. He was a master workman and overseer of hands who were engaged in building. He was intemperate—often drunk for days together. He had a good, noble-looking countenance, but this was his great weakness—he had formed the habit of intemperance, and the demon of appetite controlled him, and his moral power seemed too feeble to overcome this appetite. His wife was a proud, worldly-loving woman. Both were convinced of the truth, but neither knew what experimental religion was.

These souls I know needed Jesus, needed Him just then to help them, else they would never have strength to overcome the world and the perverted appetite, and to walk the path of humble obedience. We had a praying season for these souls and then invited them to speak freely, and this would give them strength. We know that the Lord had been chastising them to bring them near to Him. Two lovely children had recently sickened and died, which was a terrible blow to them and softened their hearts and awakened in them a desire to be different from what they were. Both bore testimony and with much simplicity and deep

feeling told their determination, and we must leave them in the hands of God for Him to lead, for Him to guide. He will do this if they will only submit themselves to Him as to a faithful Creator. Oh, what a terrible curse is intemperance!

July 3, 1887

Kettering, England

We did not return early. Arose at quarter-before five and find we have another warm day. Willie left for London at nine A.M.

I spoke to the church and to outsiders Sunday afternoon at five o'clock. The hall was good-sized but without proper ventilation, very uncomfortable and warm. Had some freedom in speaking. Quite a number of unbelievers were present. I know that they will have trouble in the church because of the elements here that are turbulent. Some are ignorant, undisciplined, self-important, and unmanageable.

There is a general holiday for the shoe dealers and workers of all classes, and it is a general scene of drinking, carousing, and low, debasing indulgences. This holiday is made a curse to the people rather than a blessing, because it is considered a special opportunity to spend money, and in the place of being a blessing it is a curse.

July 4, 1887

London

We left Kettering about nine A.M. Reached London in about two hours. We again met our brethren and sisters who were soon to leave for South Africa.

July 5, 1887

[London]

We took the train for Holloway. It is a pretty village in the suburbs of London. We found not as much squalor and poverty as in London. We called at the house occupied by our sisters who were giving Bible readings and trying to get access to the higher classes. We found them well situated and doing what they can in fitting up for the work. We called on Sister Marsh, who has kept the Sabbath quite a number of years. Her husband is a warden in the prison. They live close by the prison. It looked sad, indeed, to see the large number of prisoners taking their half-hour exercise within the glowering prison walls, guarded at every step with officers. We had a little meeting with our friends going to South Africa, and some plain talk about how the work should be commenced and carried forward in their new field. We had a praying season, and the Spirit of the Lord came into our midst. We knew it was our parting meeting.

July 6, 1887

[London]

We went into the city to do some trading. Then took a carriage and went to the boat to see our brethren and sisters off for Africa. We could not restrain our tears as we parted with them, not knowing that we should ever meet them again in this life, and not knowing to what they would be subjected in becoming established in their far-off new field of labor. I returned from the boat with many sad impressions.

July 7, 1887

[London]

Continued in the hotel writing important matter. Did some trading. Had a long talk with Elder Haskell upon many important matters connected with the work.

[July 8,] 1887

Left London in company with Brother and Sister Ings for Southampton, on fast train. I lay down most of the way and slept some. We were about two hours and a half reaching Southampton. We met Sister Phipson and took dinner with her. She lives in a good-sized hired apartment and her mother lives with her. She is a great sufferer with collection of stones in kidneys and liver. Elder Haskell came on a later train. He spoke Friday evening in the hall hired for meetings.

July 9, 1887

Southampton, England

I spoke to the little church on Sabbath afternoon. It was very warm. Had some freedom in speaking. We had a social meeting.

July 11, 1887

Southampton, England

Elder Haskell spoke in forenoon. Not many outsiders present. In the afternoon had a much larger number out. I spoke to the people at five P.M.—“Let not your heart be troubled,” etc. [John 14:1.] The Lord helped me to speak, else I could not have done so. The halls in England are very badly constructed. Ventilation can be obtained only in the top of the building, and the lower part of the building cannot be purified or receive the air. My head felt as though it were in an oven. The people listened with attention. One lady came and spoke to me requesting an interview with me, for which a time was set.

[July 11], 1887

Southampton

Elder Ings, Sister Ings, and I took the steamer for the Isle of Wight. The day was a little cloudy at first, but the clouds dispersed, and we had very pleasant weather. Brother Sargent lives with his family on the island. They are indeed children of God, keeping the Sabbath with all fidelity. Have kept the Sabbath for six years. His work is a captain of ships. The Sabbath has shut him out of positions more profitable, but he rejoices in the truth. We purchased strawberries and bread, and Sister Phipson, Sister Ings, and I were seated in full view of the water and took our lunch. The Isle of Wight is a beautiful place. After we had taken refreshments, Brother Sargent took us across the bay in his rowboat, and we visited his family. They have a numerous little flock. We had a pleasant visit and then had a season of prayer with them. It was a precious season. We said farewell, never expecting to meet again until we shall meet in the judgment. We hired a hack which took us to important places of interest—to the queen's palace and to the chapel where she attends religious service. We saw the chair where she sits, with her family around her, in an alcove where she cannot be observed by the congregation, not only for her own safety, but that all eyes will not be attracted to her. This church is for the nobility of the king's household.

Ms 37, 1887

Co-operating With God

Copenhagen, Denmark

June 7, 1887

1 Corinthians 3:9. "For we are laborers together with God: ye are God's husbandry, ye are God's building." Every one of us has a work to do in our own salvation, which is to meet every requirement of God. God does not do anything independent of the agency of him for whom the work is to be done. His grace is sufficient to work in and with them that are His, in the fulfilment of every promise, while the one for whom this grace is supplied is to obey every command.

The effect of God's claims is to cause His people to come out from the world and be separate, having no fellowship with the unfruitful works of darkness. Without holiness "no man shall see the Lord." Hebrews 12:14. "Whosoever ... will be a friend of the world is the enemy of God." James 4:4.

While the Lord is working with us, we must be working for ourselves. When the Lord sends His servants to us with reproof, with cautions, with warnings, we are not to turn away and refuse to receive the message because it does not come from learned men. We are not to say, This message is not needed. Every message sent to you by God's messenger is for your good, to teach you the way of salvation more perfectly. What means has God to communicate His will to men unless it be through His delegated messengers? And are you not afraid to select that portion of the message that pleases you and reject that which crosses your track?

You must not give expression to your doubts. They are the suggestions of Satan. If you do not respect the ways and means God has employed to reach you, will you consider what means He has in reserve to reach your case? Has there not been utterly a fault among you to criticize the ministers of God, to speak lightly of those whom the apostle has enjoined upon you to regard highly for their work's sake? Will men and women with very limited experience refuse to be helped by the very means God has ordained—His ministers?

I was visiting a family in _____ and was solicited to labor for the conversion of their children. I said, We will see what can be done. I visited the family and took dinner with them several times, and almost as soon as the family was seated at the table, the father and mother began to make remarks in regard to the discourse to which they had just listened. The father criticized the manner, the subject, and the delivery of the speaker. Then the mother added her words in regard to the discourse. She could not see as such straight preaching was needed. The unconverted children then joined in with comical remarks and grimaces, imitating the tones and the gestures of the speaker. The heads of the family added, "Such a discourse was entirely uncalled for. Why did he not give us something new and interesting?"

I was astonished that they should dare to do this in the presence of guests. We were again at the table on another occasion, and the same criticisms and faultfinding were commenced by the parents and joined in by the children. I did not learn of any discourse given that was just that which they thought was best for them.

Again I was solicited to talk with the children. I said, No, I have nothing to say to your children. My first work would be to exhort you, the parents, to become Christians.

They looked at me as though they doubted my sanity. I said, "I have sat at your table and heard your remarks, your criticisms, your faultfinding with every minister who has preached at the camp meeting; and I expect you have said the same unkind things of me you have said of your brethren, the ministers of God. My burden is for you. What kind of respect do you think your children will have for the messengers of God after you have taken it upon yourselves to talk disrespectfully of these men as you have done? I saw and heard your children with other children repeating your remarks about different ministers, and one of your children was mocking his words and tones. [Remainder missing.]

Ms 38, 1887

The Witness of John Huss

God is infallible. God has spoken by Solomon that He "requireth that which is past." Ecclesiastes 3:15. He "seeks again" that which is past (marginal reading). The body of Huss was consumed. The council had done all that they could do with the man whose only crime was that he could not accept as infallible the Council of Constance, and he could not let their voice stand above the voice of God in His Word. But God "seeks again that which is past" recalling all the proceedings whether of judgment or of mercy. He recalls all the doings

of different ages and repeats them in the present generation. It is for this reason that there is such value in the registered experience of the believers of other days. The biography of the righteous is among the best treasures that the church can possess. We have the benefit of the accounts of the workings of the power of evil in contrast to the deeds of those who through many centuries were living by every word that proceedeth out of the mouth of God. This rich experience is bequeathed to us as a legacy of great value. When history shall be repeated, when the great men of earth will not come to the Bible for light and evidence and truth, when the commandments of men shall be exalted above the commandments of God, and when it shall be regarded a crime to obey God rather than the laws of men, then we shall not have to tread a path in which we have had but few examples of others who have gone before us.

The Lord supported His faithful ones to the end. This should be an encouragement. It should give confidence to the righteous in all ages that the Lord is unchangeable. He will manifest for His people in this age His grace and His power as He has done in past ages. The declarations of God's Word and the accuracy with which He has made them good in history combine to give us assurance and instruction of greatest value. Nothing can shake the pledge we have from God Himself, that with the Bible for our guide and present help, we shall have peace under all circumstances and an eternal weight of glory for our future reward.

Here in the experience of Huss was a witness, a monument erected, calling the attention of the world to the promise: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10. Registered in the history of nations, John Huss lives. His godly works and steadfast faith, his pure life and conscientious following of the truth that was unfolded to him, these he would not yield even to be saved a cruel death. That triumphant death was witnessed by all heaven, by the whole universe. Satan bruised the heel of the seed of the woman, but in the act of Huss his head was bruised. In contrast to deeds of that council, uprooting truth and righteousness; in contrast to their cruelty to Huss, the martyr's constancy, his faith, his example, has been reflecting its light down along the times for centuries. His example has been encouraging others to submit their souls and bodies to God alone, to exalt God alone and take the Scriptures as their guide. This will make them the light of the world. This will make them examples of faith and courage and steadfastness in truth. This will nerve them to suffer and to endure, gaining victories even in sorrow and in death. Those who follow John Huss' example may expect the same mercies from the same God who braced and fortified him. Huss' Christlike bearing under trials of suffering, contempt, abuse, and perjury caused joy among the angels and the friends of truth and righteousness.

For the student of such history, the experience of others can become his experience through faith. The same wonders are wrought through prayer, the same mercies are obtained, the same promises realized, the same assistance from heaven communicated, the

same victories achieved. We are surrounded by a great cloud of witnesses. The battlements of heaven are thronged with a great crowd of angels watching the conflict of man with the prince of darkness. They bend from the eminence and with intense interest watch to see if the child of God, harassed, perplexed, persecuted, denounced, defamed, and condemned as was the Master, will look to heaven for strength. Heaven waits our demand upon its resources. Will we cast away our false props and false theories? Will we reject the words and sayings of men and look to God through the one Mediator for grace, for strength and power? We will never look in vain. Angels are waiting as messengers to minister unto those who shall be heirs of salvation. They are close by every one who needs their help while fighting the good fight of faith.

Ms 39, 1887

Special Testimony to the Kettering [England] Church

[Grimsby, England]

[July 23, 1887]

I have been unable to sleep much during the past night. I have thought of the church at Kettering which must be left much of the time without preaching. It is the duty of those connected with the church to feel an individual responsibility to do to their utmost ability to strengthen the church and make the meetings so interesting that outsiders or unbelievers will be attracted to your meetings.

Nothing can weaken a church so manifestly as disunion and strife. And if this does exist, nothing can so war against the truth, and against Jesus Christ, as this spirit. "By their fruits ye shall know them." [Matthew 7:20.] "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." [James 3:11-13.]

Now let anyone place himself as having great wisdom and ability. But if he have these talents, he will not be the one to make them the most prominent, for it is those who have the most distrust of self, who have no special confidence in their own ability, whom God will use as His willing instruments. These will show by their conversation that they have been communing with God, and that they have been receiving of the lessons Christ has taught to all, who would teach them meekness and lowliness of heart. But with most exalted views of Jesus, filled with His love, the words of wisdom will flow forth from the soul in words that will stir their hearts. His words are made manifest, not by pompous words of self-praise, but in the very opposite, in meekness of wisdom. These have no words to demerit others, but a

very humble opinion of themselves; because they have had a more clear and well-defined view of Jesus, of His holy character, His self-denial, His self-sacrifice, and His holy mission.

When men have these views of Jesus, they always have very humble views of themselves. It is when men lose sight of Jesus, His purity, His spotless perfection, that they lift up themselves, and are self-sufficient, self-inflated; and if others do not give them all that deference and respect that they think they should have, they are uneasy, unsatisfied, think themselves ill-used and unappreciated. They reveal their true character in an unmistakable manner, showing their defects in fault-finding, complaining, ready to combat anything that does not meet their mind, even when assembled to worship God.

If they had wisdom, they could see the influence and result of their unchristlike course. But, blinded by self-importance, they do not discern their weakness and manifest to all that they cannot be trusted; neither will they bear to be estimated as they estimate themselves.

These will go through the world doing but very little good, boisterous and obtrusive, pushing themselves to the front, and thus, by their want of wisdom, demerit the truth and misrepresent in every way the religion of Jesus Christ. They, in the place of bringing souls to Christ, disgust them and turn them away from the truth. They are lost because of the want of Christian grace to lead them to take a course of meekness and lowliness, as did Christ. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." [Verse 14.]

If I should say these words of myself, how many would say, "Sister White has a hard spirit; she does not understand me." But God understands you, and He plainly says that if you have envying and strife, you need not glory, calling it a Christian boldness, for it is not of God, but of the devil. Although you profess to believe the truth, your judgment may assent to the truth, but if you have not the truth as it is in Jesus, you cannot present it, only in your way, with your manner; and your very words and appearance show that you have not brought the truth into your life and woven it into your character, but tied the truth unto the tree that bears thorn berries. "This wisdom descendeth not from above. ... But the wisdom that is from above is first pure, then peaceable." I want you all to mark the fruits here stated, "easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." [Verses 15, 17.] Are there any of the church who are not easy to be entreated? who will argue for their own way? who will, in self-confidence, hold to their own ideas, and will not give them up, but will talk as though they were the only ones whose ways were perfect and unquestionable? These are not easily entreated because they are not converted. They are not divested of self. They are full of self-esteem and are sure to disgust unbelievers with their words and ways, in talking the objectionable features of our faith, in all proud boasting and self-confidence. "By their fruits ye shall know them." [Matthew 7:20.] "And the fruit of righteousness is sown in peace of them that make peace." [James 3:18.]

In the small meetings of our people, there is danger of killing the interest of the meetings by imprudence. Let there be no long prayers; save your long prayers for your closet. Let not your prayers be all over the world. Pray right to the point, for the blessing of God upon yourself and those assembled then and there. When you pray alone in your closet, then lay out before God all the burden of your heart; but in the assembly met to worship God, such prayers are all out of place. They kill the interest of the meetings and make them tedious. Look at the sample of prayer given by Christ to His disciples. How brief, how comprehensive, that prayer!

When approaching God, pray briefly, in simplicity. Do not dishonor God by your oratorical prayers or by preaching the Lord a sermon in your prayers; but come to God in your soul need, and just tell Him what you want, as a child comes to an earthly parent; and trust your heavenly Father as a child trusts its earthly parent.

When the meeting is carried on in the absence of a minister, let one take the lead, but not devote long time to sermonizing. Just speak the words in the Spirit and in the love of Jesus, and thus set an example for others, that no one shall talk words for the sake of talking and killing the time. Let each work a part in diligently presenting the experience of the soul. Let them state their own individual experience, their own soul struggles, the victories obtained. Above everything, let them offer to God a tribute of praise from a thankful heart that Jesus has died for them. Here is subject matter that each may dwell upon with profit. It is the duty of all to feel that they must contribute a part to the life and soul of the meeting. Do this, and the blessing of God will come into your midst in large measure.

Ms 39a, 1887

Special Testimony to the Kettering [England] Church

Grimsby, England

July 23, 1887

I have been unable to sleep much during the past night. I have thought of the church at Kettering, which must be left much of the time without a minister. It is the duty of those connected with the church to feel an individual responsibility to work with the utmost of their ability to strengthen the church and make the meetings so interesting that outsiders will be attracted to them and interested in them.

Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. By their fruits ye shall know them. [Matthew 7:20.] "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries, either the vine figs? So can no fountain both yield salt water and fresh." "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." [James 3:11-13.]

We are none of us to look upon ourselves as having great wisdom and ability. He who has talents is not to make them prominent by his boasting. It is those who have no confidence in their own ability, who distrust self, that God can use as His willing instruments. These show by their conversation that they have held communion with God, that they have been learning the lessons of meekness and lowliness which Christ is willing to teach all. Filled with the love of Christ, His wisdom flows from their lips in words which stir other hearts. Their works are made manifest, not by pompous words of self-praise, but by the meekness of wisdom. They never disparage others, but hold a very humble opinion of themselves, because they have a clear and well-defined view of Christ, His character, His self-denial, His self-sacrifice, and His mission. Those who obtain this view of Christ have ever a humble estimate of self. It is when men lose sight of Christ, His purity, His spotless perfection, that they become self-sufficient, self-important, self-inflated. When others do not give them all the deference and respect they think they should have, they are uneasy, unsatisfied. They think that they are unappreciated and ill-used. In an unmistakable manner, they reveal their true character. They find fault and complain, combating everything that does not meet their mind, even when assembled to worship God. If they had true wisdom, they could see the influence of their unchristlike course. But blinded by self-importance, they do not see their weakness, and they show to all that they cannot be trusted.

These do very little good as they go through the world. Boisterous, rude, obtrusive, they push themselves to the front. By this lack of wisdom they demerit the truth and dishonor the religion of Christ. In the place of winning souls to the Saviour, they turn them away from the truth. Many are lost because of the want of Christian grace to lead them to pursue a course of meekness and lowliness.

“If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” [Verse 14.] If I should say these words of myself, how many would say, “Sister White has a hard spirit; she does not understand me.” But God understands you, and He plainly declares that if you cherish envy and strife, you need not glory, calling it Christian boldness; for it is not of God, but of Satan. You may profess to believe the truth; your judgment may assent to it, but if the truth as it is in Jesus does not abide in your heart, you can present it only in your own way. By your words, your manner, and your appearance, you show that you have not brought the truth into the life or woven it into your character. It is as though the truth were only tied to you and you continue to bear thorn berries.

“This wisdom descendeth not from above; the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy.” [Verses 15, 17.] And there are those in the church who argue and control to get their own way, who in self-confidence hold their own ideas, refusing to give them up, who talk as though they were the only ones whose ways were perfect. These are not easily entreated because they are not converted. They are full of self-sufficiency and are sure to disgust believers by talking with all proud boastfulness and self-confidence of the

objectionable features of our faith. "By their fruits ye shall know them." [Matthew 7:20.]
"The fruit of righteousness is sown in peace of them that make peace." [James 3:18.]

There is danger that the small meetings held by our people will be killed by imprudence. Let there be no long prayers. Save long prayers for your closet. Let not your prayers wander all over the world. Pray right to the point, asking for the blessing of God upon those assembled. When you pray alone in your closet, lay before God all the burden of your heart; but in an assembly, such long prayers are out of place. They kill the interest by making the meeting tedious. Look at the prayer Christ gave His disciples as a sample. How brief it is, how comprehensive! When you approach God, pray in simplicity. Do not dishonor Him by offering Him oratorical prayers, by preaching Him a sermon in your prayer. Come to God in your sore need, and tell Him just what you need. Trust your heavenly Father just as a child trusts its earthly parents.

When the meeting is carried on by church members in the absence of a minister, let some one take the lead. He is not to devote much time to sermonizing, but is to speak in the Spirit and for the love of Jesus. Let no one talk merely for the sake of talking and killing the time. Thus the interest of the meeting is killed. Let each state his individual experience, the soul struggles endured, and the victories gained. Let all offer to God a tribute of praise from a thankful heart for the gift of His Son. Here is a subject that each may dwell upon with profit. All should feel it their duty to contribute something to the life of the meeting. Do this, and the blessing of God will come into your midst in large measure.

Ms 40, 1887

Peril of Doubt and Unbelief

"Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." John 9:39-41. Had those wicked Pharisees been really blind or ignorant by misfortune, or through want of capacity or opportunity of instruction, they would have been comparatively free from guilt in their determined opposition to Christ. But they had the most favorable opportunity to obtain an understanding of the Scriptures, and prided themselves upon their knowledge and discernment, while they were wilfully closing their eyes to the light. Christ declared of them, "Ye know not the scriptures, neither the power of God." Mark 12:24. They had stubbornly refused to be instructed; therefore all the opportunities which they enjoyed, all the wisdom, ability, and knowledge of which they proudly boasted, would only increase their condemnation in the day of final judgment.

God gives us sufficient evidence of the truth to enable us to accept it understandingly; but He does not propose to remove all occasion for doubt and unbelief. Should He do this, there

would no longer be a necessity for the exercise of faith. We would be able to walk by sight. All who with a teachable spirit study the Word of God may learn therefrom the way of salvation; yet they may not be able to understand every portion of the Sacred Record. The apostle Peter declares that in the epistles of Paul, written under the inspiration of the Holy Spirit, there are "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:16. Whatever is clearly established by the Word of God we should accept, without attempting to meet every doubt which Satan may suggest, or with our finite understanding to fathom the counsels of the Infinite One, or to criticize the manifestation of His grace or the exercise of His power.

I have been pained at heart as I have seen among our Seventh-day Adventist brethren a disposition to doubt, to criticize, to find fault. It is the work of Satan to encourage doubt and unbelief. All who indulge these traits are placing themselves in the ranks of the enemy. Those who are continually looking for something to find fault with, something to strengthen unbelief, either in the testimony of God's Spirit or of His Word, will soon find themselves so completely under the power of doubt and unbelief that nothing will seem sure to them; they will find no solid foundation anywhere. It is a duty to encourage faith and devotion. If we seek in humility to learn the will of God as revealed by His Word and by His Spirit, and then obey that will as it is made plain to our understanding, we shall become rooted and grounded in the truth. Said Christ, "If any man will do His will, he shall know of the doctrine." John 7:17.

Our Saviour admonishes His disciples, "Watch and pray, lest ye enter into temptation." Mark 14:38. A cunning and vigilant foe attends our steps and employs his strength and skill in trying to turn us out of the right way. He does not come in his visible form; but by his representatives he is ever upon our track, and through them he brings his power to bear upon those who least suspect his presence. He works in darkness and controls all who will be deceived by his devices.

If the light which God bestows upon men is not appreciated, it becomes darkness to them. And the greater the light bestowed, the greater the darkness which follows its rejection. There is a solemn warning to us in the words of Christ to the men of Nazareth. Upon visiting the little town where He had been brought up, the Saviour, according to His custom, went into the synagogue on the Sabbath day and stood up to read. The book of the prophet Isaiah was handed Him, and He read the words, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. And then, as the eyes of all in the synagogue were fastened on Him, He said unto them, "This day is this scripture fulfilled in your ears." "And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Verses 21, 22. The

Scripture which He had read was understood by all to refer to the Messiah. And when Jesus explained the prophet's words, and pointed out the sacred office of the Messiah, as a reliever of the oppressed, a liberator of the captive, a healer of the sick, and a revealer of truth to the world, the people were filled with joy and responded to His words by hearty amens and praises to God. His impressive manner, the mighty import of His words, the divine light that shone from His countenance thrilled that listening company, as Jesus stood before them, a living exposition of the prophet's words.

Not one who looked upon that scene could doubt that this was indeed the promised Deliverer, the hope of Israel. Now was the golden opportunity for the men of Nazareth to accept Christ and receive the blessings which He came to bring. Angels of God were in that assembly, watching with intense interest the decision of the hour. Angels of Satan also were on the ground to suggest doubts and arouse prejudice. The people had long indulged pride and unbelief, and the current of their thoughts soon returned to the natural channel. They forgot the power of divine love, which had stirred their souls, and turned to consider the lowly birth and humble life of Him who claimed to be their Messiah.

In their pride they had expected a king who should appear in earthly pomp and power; and as they recalled these hopes, they asked themselves, Is not this the son of Joseph and Mary, whose home has been so long among the poor inhabitants of the town? Can this be the promised Deliverer of Israel? If this man be the Christ, why does He not give some mighty evidence of His power? And blind, unreasoning prejudice followed close in the steps of unbelief.

But Jesus gave them a proof of His divine character by reading, as from an open book, the secrets of their hearts: "And He said unto them, Ye will surely say unto Me this proverb, Physician, heal yourself: whatsoever we have heard done in Capernaum, do also here in thy country. And He said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." Luke 4:23-27.

In the days of Elijah, Israel had departed from the living God. In vain the Lord by His prophets spoke to that backsliding and rebellious people. In vain He reproved their sins and threatened them with His judgments. The message which might have been a savor of life unto life proved to them a savor of death unto death. They would not heed the warning which called them to a life of humility and faith. Instead of leading them to repent of their sins, and thus remove the cause that had provoked against them the anger of the Lord, the words of warning offended their pride and aroused their hatred against the messenger of God. Thus they multiplied their sins and aggravated the guilt which had already brought the judgments of God upon the land. Now they sought to find and destroy Elijah, as though by

silencing him they would prevent the fulfilment of his words. But God found among the heathen a hiding place for His servant, and by terrible judgments upon the land of Israel He attested the divine authority of the prophet's message.

By this relation of events in the life of a prophet of God, the Saviour met the secret doubts and questionings of those whom He was addressing. In the apostasy of Israel in Elijah's day, He presented before His hearers a vivid picture of their own true condition. The unbelief and self-exaltation of the ancient Jewish nation made it a necessity for the Lord to pass by the many widows in Israel, and to find an asylum for His servant among a heathen people, and to entrust him to the kindness and liberality of a heathen widow; but she who was thus favored had lived in strict accordance with all the light she possessed. God also passed over the many lepers in Israel, because their unbelief closed the door of good to them. Instead of making a right use of God's blessings, they would pervert the precious tokens of His grace to exalt themselves. Thus they had placed themselves in a position where the Lord could not manifest His power in their behalf. A heathen nobleman who had been true to his convictions of right, and who felt his great need of help, was in the sight of God more worthy of His blessing than were the afflicted in Israel, who had slighted and despised their God-given privileges. God would work for those who would appreciate His favors and respond to the light given them from Heaven.

Even the heathen who live according to the best light they have, doing right as far as they are able to distinguish right from wrong, are regarded with greater favor by God than are those who have had great light, but who are thereby only rendered more proud, boastful, and self-sufficient.

Jesus stood before the men of Nazareth calmly revealing their secret thoughts and pressing home upon them the unpalatable truth of their unrighteousness. His words cut to their hearts as their ingratitude, their selfishness, their strife for the supremacy, their pride and unbelief, their secret crimes were all laid before them. They knew that the eye of Christ could search the hidden recesses of their souls. Did they then turn for help to Him who alone could help them? For one brief moment they had been inclined to believe on Christ; but by opening their hearts to unbelief they had given place to Satan, and now his power controlled them. They decided then and there that this Jesus should not reign over them. They now scorned in their hearts the spirit of tenderness, faith, and reverence which had first inspired them. From unbelief sprung malice. They had rejected Christ because He told them the truth, and now they were inspired by Satan with wrath and hatred against Him.

That a man who had sprung from poverty and lowliness should dare to reprove them filled the Jews with madness. The assembly broke up in confusion. The people laid hands on Jesus, thrusting Him from the synagogue and out of their city. They hurried Him to the brow of a hill, intending to cast Him down headlong; shouts and maledictions filled the air; some were hurling stones at Him. Suddenly He disappeared from the midst of them. Angels of God surrounded the world's Redeemer and conducted Him to a place of safety. The

infuriated throng found themselves seizing one another, but the man they sought to destroy was gone.

The history of Christ's rejection by the men of Nazareth contains an important and solemn lesson for the people of God living in the last days. The spirit of enmity which has in every age been manifested against the reprover of wrong is seen in greater degree as we near the close of time. There are many who, like the Jews, seem to consider themselves especially entitled to the favor of God. Though they will not seek it in His appointed way, yet when it is withdrawn from them, and they see others enjoying the privileges which they have forfeited, they are greatly offended. Those who, when reproved, refuse to humble themselves and correct their errors become the most bitter enemies of the reprover. They set themselves to oppose the work of God, with all the ingenuity, perseverance, and determination of the master they serve, and they work with his indomitable courage to deceive and destroy. This is Satan's work upon the earth, and he has many helpers. The prophet is looking down to the last church when he declares that the dragon makes war with the remnant who keep the commandments of God and have the testimony of Jesus Christ. The testimony of Jesus is the Spirit of Prophecy. The same hatred that was manifested against the work of Christ has been manifested against the work of reproof the servants of God have been called to bear by those whose sins have been reproved.

Our Saviour asks the question, "When the Son of man cometh, shall He find faith on the earth?" (Luke 18:8), implying that true faith would be almost extinct. It is too true that the spirit of doubt, criticism, and fault-finding is destroying confidence in God's Word and in His work. It is impossible for the carnal mind to understand or appreciate the work of God. All who desire to doubt or cavil will find occasion. The Lord has frequently moved upon His servants to utter things that at the time they themselves could not comprehend, but afterward they would understand whereof they spake. Those who, in humility of heart, follow the light as it shines upon them, will receive clearer light, while those who refuse to obey till they can see all occasion of doubt removed will be left in darkness.

The Lord has given me plain and pointed testimonies reproving the faults and errors of families and individuals. And it is often the case that those who are unwilling to receive reproof will turn against the reprover and seek to hinder my work and destroy my influence. I will mention some of these cases to illustrate the nature of my work, the course of those who have refused to receive correction, and the motive which actuates a large class in their opposition to my testimonies.

The Lord gave me a testimony for the family of C. They possessed good traits of character, but they had also defects that were the cause of great unhappiness. They were impatient, critical, and fault-finding. At home, in their daily intercourse, they were encouraging a combative spirit, and with every indulgence this was becoming more difficult to overcome. The Lord sent a message of reproof to this family, because He loved them and desired them to correct their errors. But their self-will and pride of heart would not yield, and they rose

up in opposition to that which they knew to be the truth. Instead of giving heed to the testimony and seeking to overcome their evil traits, they began to find fault with the manner in which the testimony was given. The evil one, who never wants men to improve, led them on step by step until C. has now become one of the most jealous and persevering opposers of the testimonies.

A reproof was given me for Brother S. He was self-sufficient, overbearing, and dictatorial in his family, and he carried the same spirit into the church. I was shown his duty to reform in these respects; in order to be like Christ he must become meek and humble, kind, forbearing, and courteous. But he refused to accept reproof and united with C. in warring against the testimonies by pen and voice. Where now is this violent opposer? He has given up the Sabbath and gone back to the nominal church.

[Hewitt], who was among the first in California to accept the present truth, was indulging traits of character which were ruinous to his family and a great hindrance to the church. By his overbearing, tyrannical course at home, he made the lot of his wife exceedingly hard. She dared not dissent from his opinions or ideas, knowing that should she venture to do so she would have no peace. The same desire for the supremacy was manifested in the church, and his course was such that their meetings for worship were not profitable.

The Lord gave me a testimony to correct the course of this man. It was a most disagreeable task to deliver the message, yet I dared not shrink from it. I visited him and read to him and his wife that which the Lord had shown me concerning him. The testimony stated that he considered it praiseworthy to suggest doubts and express unbelief concerning our position as God's commandment-keeping people. The truth condemned his course of life, but instead of seeking to bring his soul into harmony with truth, he was trying to bring the truth to meet his imperfect standard. This case represents a large number who have been reproved in like manner, and refusing to receive correction, have followed a course of their own choosing until the Spirit of God has ceased to strive with them. For this reason I quote at length from the testimony given: see Testimony 24, from middle of p. 157 to middle of p. 171 [now found in Testimonies for the Church 3:449-452].

After hearing the testimony, Brother [Hewitt] said that many things stated were clear to his mind; some things he did not see. We joined in a season of prayer. The Lord came very near, and I was led out in earnest supplication for this poor soul on the brink of ruin. At the close, Brother H. thanked me for my plainness. Said he, "Sister White, if I am not saved at last, you will be guiltless. You have kindly and faithfully told me my errors. You have entreated the Lord for me, and you will be clear. But in one thing you will find that you have been mistaken. I shall never give up the Sabbath. I have had such an experience here that, while I have my senses, I can never yield the truth on this point."

Where is this man now? It was not long after this that he went back to the nominal church. He did not act upon the light given; he did not reform his character; he did give up the Sabbath.

Ms 41, 1887

The Value of Redemption

In order to realize the value of redemption, it is necessary to understand what it cost. We should take broader and deeper views of the life, sufferings, and death of God's dear Son. A limited idea of the sacrifice made in our behalf leaves many to place a low estimate upon the great work of the atonement. Let those who would, in some faint degree, appreciate the price paid for our redemption, follow the Son of God in the crowning acts of His great sacrifice.

Often had Jesus, with the twelve, resorted to Gethsemane for meditation and prayer, but never had He visited the spot with a heart so full of sorrow as upon the night of His betrayal. He had been earnestly conversing with His disciples; but as He neared the garden, He became strangely silent. Upon entering, He said to His companions, "Sit ye here, while I go and pray yonder." [Matthew 26:36.]

Selecting Peter and James and John to accompany Him, He proceeded farther into the recesses of the garden; and going a short distance from His companions, not so far but that they could both see and hear Him, He fell prostrate upon His face to the earth. He was overpowered by a terrible fear that the Lord was removing His presence from Him. He felt Himself being separated from His Father by a gulf of sin, so broad, so black and deep, that His spirit shuddered before it.

It was not a dread of the physical suffering He was soon to endure that brought this agony upon the Son of God. He was bearing the penalty of man's transgression and shuddering beneath the Father's frown. He must not exert His divine power to escape this agony, but, as a man, He must bear the consequences of man's sin and the Creator's displeasure toward His disobedient subjects, and He feared in His human nature He would be unable to endure the coming conflict with the prince of the power of darkness; in that case the human race would be hopelessly lost, Satan would be victor, and the earth would be his kingdom.

The chilling dews of night fell upon His prostrate form, but the Redeemer heeded it not. From His pale lips wailed the bitter cry, "O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt." [Verse 39.] Three times has He uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin and the utter helplessness of man to save himself. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His

decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that perishing millions may through Him gain everlasting life.

Three times during that night of anguish, the Savior arose and sought His disciples and every time found them fast asleep. His sorrowful words, the third time, however, fully aroused them! "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." [Verse 45.]

Even while these words were upon His lips, the footsteps of the mob that were in search of Him were heard. Judas took the lead and was closely followed by the high priest. Jesus turned to His disciples, as His enemies approached, and said: "Rise, let us be going: behold, he is at hand that doth betray Me." [Verse 46.] The countenance of the Saviour wore an expression of calm dignity; no traces of His recent agony were visible as He stepped forth to meet His betrayer.

Stepping a little in advance of His disciples, He enquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were uttered, the mob staggered back; and the priests, elders, soldiers, and even Judas dropped powerless to the ground. [John 18:4-6.] This gave Christ ample opportunity to escape from them if He had chosen to do so. But He stood as one glorified amid that coarse and hardened band. When He answered, "I am He," the angel who had lately ministered to Him moved between Him and the murderous mob who saw a divine light illuminating the Savior's face and a dovelike form overshadowing Him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this divine glory, and they fell as dead men to the ground.

The angel withdrew; the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon His pale face and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. When the angel departed, the Roman soldiers started to their feet and, with the priests and Judas, gathered about Christ as though ashamed of their weakness and fearful that He would yet escape from their hands.

When the disciples saw that Jesus did not deliver Himself from His enemies, but permitted Himself to be taken and bound, they were offended that He would suffer this humiliation to Himself and them. They had just witnessed an exhibition of His power in prostrating to the ground those who came to take Him, and they knew that if He chose He could deliver Himself from that murderous throng. They blamed Him for not doing so, and mortified and terror stricken by His unaccountable conduct, they forsook Him and fled. Alone, in the hands of the hooting mob, the Saviour was hurried from the garden and led to the judgment hall of an earthly court to be derided and condemned to death by sinful men.

The Majesty of heaven submitted to insult, mockery, and shameful abuse. "He was wounded for our transgressions, He was bruised for our iniquities:" "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." [Isaiah 53:5, 7.] Wonder, O heavens! and be astonished, O earth! Behold the oppressor and the Oppressed! A vast multitude encloses the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and His humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip.

Jesus, the Son of God, was delivered to the people to be crucified. With shouts of triumph they led the Saviour away toward Calvary. The news of His condemnation had spread through all Jerusalem, striking terror and anguish to thousands of hearts, but bringing a malicious joy to many who had been reproved by His teachings.

Jesus had hardly passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and laid upon His bruised and bleeding shoulders. He had borne His burden but a few rods, when, from loss of blood and excessive weariness and pain, He fell fainting to the ground. When He revived, the cross was again placed upon His shoulders, and He was forced forward. He staggered on for a few steps, bearing His heavy load, and then fell as one lifeless to the ground. The priests and rulers felt no compassion for their suffering victim, but they saw that it was impossible for Him to carry the instrument of torture farther. They were puzzled to find anyone who would humiliate himself to bear the cross to the place of execution.

While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with Him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by the Saviour, caused him to acknowledge that He was the Son of God.

Upon arriving at the place of execution, the condemned were bound to the instruments of torture. While the two thieves wrestled in the hands of those who stretched them upon the cross, Jesus made no resistance. His face remained pale and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. He was treading the winepress alone; and of all the people, there was none with Him. While the soldiers were doing their fearful work, and He was enduring the most acute agony, Jesus prayed for His enemies—"Father, forgive them; for they know not what they do." [Luke 23:34.] His mind was borne from His own suffering to the crime of His persecutors and the terrible but just retribution that would be theirs. He pitied them in their ignorance and guilt.

The mission of Christ's earthly life was now nearly accomplished. His tongue was parched, and He said, "I thirst." [John 19:28.] Saturating a sponge with vinegar and gall, they offered it Him to drink; but when He had tasted it, He refused it. The Lord of life and glory was dying, a ransom for the race. Angels witnessed with amazement His despairing agony so much greater than His physical pain that the latter was hardly felt by Him. The hosts of heaven veiled their faces from the fearful sight.

Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross and all its vicinity. There was no eclipse or other natural cause for this darkness, which was deep as midnight without moon or stars. It lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children prostrated themselves upon the earth in abject terror. Vivid lightnings, unaccompanied by thunder, occasionally flashed forth from the cloud and revealed the cross and the crucified Redeemer.

Priests, rulers, scribes, executioners, and the mob all thought their time of retribution had come. After a while, some whispered to others that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear.

At the ninth hour the terrible darkness lifted from the people, but still wrapt the Saviour in a mantle. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?" [Mark 15:34.]

In silence the people watch for the end of this fearful scene. Priests and rulers look towards Jerusalem; and lo, the dense cloud has settled upon the city, and over Judah's plains, and the fierce lightnings of God's wrath are directed against the fated city. Suddenly the gloom is lifted from the cross, and in clear, trumpet tones, that seem to resound throughout creation, Jesus cries, "It is finished;" "Father, into Thy hands I commend My spirit." [John 19:30; Luke 23:46.] A light encircled the cross, and the face of the Savior shone with a glory like unto the sun. He then bowed His head upon His breast and died.

The spectators stood paralyzed and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling, like heavy thunder, was heard. This was accompanied by a violent quaking of the earth. The multitude was shaken together in heaps, and the wildest confusion and consternation ensued. In the surrounding mountains, rocks burst asunder with loud crashing, and many of them came tumbling down

the heights to the plains below. The sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners were made mute with terror and prostrated upon the ground.

The darkness still hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the wall of Belshazzar's palace. The most holy place, that had been entered by human feet only once a year, was revealed to the common gaze. God had ever before protected His temple in a wonderful manner, but now its sacred mysteries were exposed to curious eyes. No longer would the presence of God overshadow the earthly mercy seat. No longer would the light of His glory flash forth upon, or the cloud of His disapproval shadow, the precious stones in the breastplate of the high priest.

When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as priest and advocate in the heaven of heavens. Henceforth the blood of beasts offered for sins was valueless, for the Lamb of God had died for the sins of the world. The darkness upon the face of nature expressed her sympathy with Christ in His expiring agony. It evidenced to humanity that the Sun of righteousness, the Light of the world, was withdrawing His beams from the once-favored city of Jerusalem. It was a miraculous testimony given of God, that the faith of aftergenerations might be confirmed.

Jesus did not yield up His life until He had accomplished the work which He came to do. The great plan of redemption was triumphantly carried out. Through a life of obedience, the fallen sons of Adam could finally be exalted to the presence of God. When the Christian comprehends the magnitude of the great sacrifice made by the Majesty of heaven, then will the plan of salvation be magnified before him, and to meditate upon Calvary will awaken the deepest and most sacred emotions of his heart. Contemplation of the Saviour's matchless love should absorb the mind, touch and melt the heart, refine and elevate the affections, and completely transform the whole character. The language of Paul the apostle is, "I determined not to know any thing among you, save Jesus Christ, and Him crucified." [1 Corinthians 2:2.] And we may look toward Calvary and exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Galatians 6:14.]

Ms 42, 1887

Diary Fragments — November — December 1887

November — December 1887

November 1887

Annie Rasmussen went with me to Oakland. Br. Rice was with us. Paid two dollars ten cents for Annie's fare. \$1.15 for my fare to Oakland. [For] return paid \$2.00 for Annie's fare. W. C. White paid my fare to Healdsburg.

December 12, 1887

Paid one dollar for stamps. Due Annie Rasmussen: three weeks' work from conference. She was my attendant during the conference.

Thursday, December 22, 1887

I went with Sr. Chinnock to Br. Ketchum's and gave him five dollars for putting brake on the wagon. Called at Mr. Alexander's to see Br. Turner, who is helpless with rheumatism. Prayed with him.

Friday, December 23, 1887

Friday, changed twenty-dollar bill and purchased groceries and bought half-dozen cups. [Several cash exchanges are listed.]

Ms 43, 1887

Diary/The Law and the Gospel

"Think not," were the words of Christ, "that I have come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17. The laws of sacrificial offerings were typical and were in force until type should reach its antitype in the greater and wholly perfect sacrifice of Jesus Christ. These sacrifices and services of the temple were to cease with the perfect offering of Christ Himself as the Lamb without blemish; these sacrifices were abolished at the cross. This handwriting of ordinances our Lord did blot out and take away and nail to His cross.

The apostles bore witness to this. Barnabas and Paul, with firmness and perseverance, withstood those who taught that Christians out to keep the law of Moses. Peter's voice was heard among the apostles and elders assembled in council in regard to this matter. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10. This has no reference to the moral law although the great controversy with Satan has blinded the eyes of those who believe not to work with subtlety to crowd in the law of God written and engraven in stone as the law to be done away.

Satan commenced his rebellion in heaven against Jehovah's law and he has not ceased this warfare for a moment. He watches every point so that he can, if possible, subvert and make void the law of God. He has sought to blind the minds of men by placing the moral law,

engraven on stone, in the place of the ritual, the ceremonial law of ordinances that was to be abolished, nailed to the cross, because type had met antitype, the shadow had reached the substance.

The moral law was contained in the ten commandments and enforced by the prophets. [Christ] did not come to abolish or destroy. It was not the purpose of His coming to detract one iota from the dignity and force of any part of the moral law, for this is a law which cannot be broken with impunity. It stands fast forever as firm as the throne of God, as firm as the pillars of heaven. The moral law stands on an entirely different foundation from the ceremonial or ritual law which was designed as a barrier built up about the law of God as a restraint upon a stiffnecked, rebellious people to guard the moral law that it should not be broken. God's law was written upon the hearts of the children of men when they came forth from the hands of their Creator.