

Ellen G. White 1888 Manuscripts

Ms 1, 1888

Our Health Institutions

Healdsburg, California

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[In EGW handwriting:] <This is a portion of a long article written and read before a large number of helpers and physicians. The private sentences were not read to but a limited selected few. Ellen G. White.>

The burden of inquiry is, How shall our institutions be made a success? How shall good work be done in them, work that will stand the test of the Judgment? Day by day God is testing and proving His people. The inspired Word plainly declares that by our works we are deciding our eternal destiny.

It is evident that the world is becoming as wicked as it was before the Flood. Christ said that thus it should be. The influence of the prevailing evil is felt even in our health institutions. Even here the iniquity that has been cherished in human hearts counterworks the work of God in restoring His moral image in man; and because iniquity abounds, the love of many (for God and righteousness) waxes cold.

In our health institutions a decided, firm principle should be maintained, not a vague belief. The blessings that God has provided for those who will stand firm as a rock to principle are worth all the efforts and sacrifice we may be called upon to make. We are to press our way upward, heavenward, notwithstanding all the corrupting, worldly influence that will oppose every step of reformation and restoration and purification which God requires. The world's standard can never be the standard of the [Rural] Health Retreat. Those who are entrusted with sacred, holy principles should pray a great deal in faith for wisdom from God. If they meditate and hold converse with God, as is their privilege, they will be enabled to obey the Word of God; they will eat of that living bread which cometh down from heaven.

But selfishness has been cherished. High opinions of one's self will not give strength, but weakness. Guard the appetite, act intelligently, take a firm stand in harmony with the light God has given, and maintain your position. Many things that dishonor God have been practiced because of the perversity of the human heart. All who have a part to act in counsel or in educating should first show that they themselves have the true kind of education. Such an education will lead to practical results in the choice and preparation of food for the table.

Shall meat become the staple article of food because those who are in responsible positions have educated themselves to enjoy a meat diet? Shall the physicians be free to indulge their

own habits, to gratify appetite they choose, and thus mold the sentiments of the institution? Shall those who have had great light and who are seeking to walk in that light and to reflect the light see their efforts counterworked by both precept and example?

In the name of the Lord I testify that those who plead for indulgence of appetite in meat-eating are the very ones who need most to reform and bring themselves into line. Then they will give fewer directions for the patients to eat the flesh of dead animals because their own appetites crave meat. When the habits and tastes are brought into correct lines, it will be seen that light and truth are guiding the ones who are acting as guides to poor, weak, self-indulgent, intemperate souls.

The physicians should educate the patients so as to lead them away from the use of hurtful things and should point out safe paths for the feet to walk in. If the minds of patients are left to their own direction, many will, of course, choose the gross diet of flesh rather than the fruits of the ground and of the trees. When those who act as physicians lead away from health principles, God is not honored. Whatever may be the religious instruction, when this is the case, there is a dead fly in the ointment.

How can you plead that you are conscientious in the work? Know ye not that there is a good conscience and a bad conscience? Which is pure and elevating and ennobling? When one takes a course that is in harmony with his own perverted hereditary and cultivated taste in indulgence of appetite, shall his claims of conscientiousness be respected as of heavenly birth? Is it safe for him to follow his own human impulses? Shall he become a law unto himself and by precept and example encourage others in the indulgence of appetite, entirely contrary to the light which God in His mercy has been pleased to give? The development of evil in this age of the world is largely due to the indulgence of depraved appetite. The animal passions are excited and strengthened by that which is placed in the stomach for food. We are built up from that which we eat. Physicians should study from cause to effect. The animal propensities should not be educated and strengthened to rule the whole being.

“What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and 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.] This expression, “bought with a price,” means everything to us. In consideration of the price paid for us, shall we not yield our bodies and souls up to Him who has bought us with His blood? Shall not that which He has redeemed be kept in as wholesome and pure and holy a condition as possible? Christ has redeemed us; our very flesh He has saved at an infinite cost, giving His own flesh for the life of the world. The lower passions have their seat in the body and work through it. The words “flesh” or “fleshly” or “carnal lusts” [1 Peter 2:11] embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt

thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.

What is the result of giving loose reign to the lower passions? The delicate organs of women are worn out. The animals that have not reason have not debased their bodies as the human race have done. The bed chamber, where angels of God should preside, is made unholy by unholy practices. And because shameful animalism rules, bodies are corrupted; loathsome practices lead to loathsome diseases. That which God has given as a blessing is made a curse. In many cases the wife is little better than a bed-servant to the passions of him who should stand as the head of the wife as Christ is the head of the church. The most terrible diseases are the sure result of this course of incontinence that is pursued. And the animal propensities are inflamed by gross living, especially by a flesh diet. Children are taught to practice iniquity.

“Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.” [Isaiah 3:16, 17.] “For Jerusalem is ruined, and Judah is fallen, because their tongue and their doings is against the Lord, to provoke the eyes of his glory. The show of their countenance doth witness against them; and they declare their sin as Sodom. They hide it not. Woe unto their souls! For they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him.” [Verses 8-11.]

When we see how much misery women are suffering in consequence of the indulgence of the base passions, we are led to cry in distress, Let, O Lord, the wickedness of the wicked come to an end. The earth is defiled under the inhabitants thereof.

What is the special work that we are called upon to do in our health institutions? Instead of giving, by precept and example, an education in the indulgence of perverted appetite, educate away from these things. Lift the standard of reform in every line. The apostle Paul lifts up his voice, “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.]

Our health institutions are established to present the living principles of a clean, pure, healthful diet. Knowledge must be imparted in regard to self-denial, self-control. Jesus, who

made man and redeemed man, is to be held up before all who shall come to our institutions. The knowledge of the way to life, peace, health, must be given line upon line, precept upon precept, that men and women may see the need of reform. They must be led to renounce the debasing customs and practices which existed in Sodom and in the antediluvian world, which God destroyed because of their iniquity. Said Christ, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Matthew 24:37-39.]

All who shall visit our health institutions are to be educated. The plan of redemption should be brought before all, high and low, rich and poor. Carefully prepared instruction is to be given, that indulgence in fashionable intemperance in eating and drinking may be seen as the cause of disease and suffering and of evil practices that follow as a result.

Shall these things go on and the victims be uninformed, unwarned? Are the youth to follow in the footsteps of the lovers of pleasure more than lovers of God? Shall the cleansing fountain be shown to all? Shall the last message of mercy be given to the world? Are there to be no faithful sentinels who will work with all their God-given powers to reform those who are debased and restore the moral image of God in man? In Battle Creek they are doing a good work, but not half what they might do. Faithful workers need to be multiplied. Missionaries in every line are needed to reach the hearts and consciences of all that shall come in contact with those who have had the light, who know that the end of all things is at hand. Let all who fill important positions of trust know that God has placed a solemn work upon them to let their light shine in clear, strong rays to a world perishing in their sins.

Ms 2, 1888

Engaging in Worldly Speculation

September 7, 1888

I was completely prostrated with sickness. The time had arrived for our California camp meeting, which was to be held in Oakland, but there seemed little probability that I should be able to attend the meeting. While the workers meeting was in session, it was a question with me and my friends who attended me whether I should ever rise from my severe attack of sickness. I felt no desire to recover. I had no power even to pray and no desire to live. Rest, only rest, was my desire, quiet and rest. As I lay for two weeks in nervous prostration, I had hope that no one would beseech the throne of grace in my behalf. When the crisis came, it was the impression that I would die, and this was my thought. But it was not the will of my heavenly Father. My work was not yet done.

Word came from Oakland that a special season of prayer was held in my behalf in order to plead that the Lord would raise me up and give me strength to attend the meeting. I had

been confined to my bed for two weeks. The members of the household could not see that there was any decided improvement, and they said there was no hope of my recovery unless the Lord would work in my behalf. But they decided that if I would consent to go to Oakland from my sick bed, the Lord would renew my strength. In answer to their solicitations, I was taken to the cars September 21, and a bed was made upon the seats, and I was strengthened to endure the journey. To walk out by faith against all the appearances was the very thing that the Lord required me to do.

I found a retired home in the Oakland Mission. Brother and Sister McClure were attentive to my every want. I was not made strong at once, but the Lord gave me strength and grace to be upon the campground a part of the time and to bear my testimony before the people. The burden of the work was rolled upon me, and although unable to sit up much of the time, I labored in public and with individuals.

I felt great burden of soul for certain cases, especially for some in the ministry whose condition had been presented before me, and I knew that they were unfitted to minister to the flock of God until they were transformed by the divine grace and power of God. The truth preached to others was not permitted to sanctify their own souls. Their changeable, unconsecrated life was a stumbling block to many, and they were like guideposts pointing the wrong way and directing souls on the road to death. How I longed to have the Spirit of God do a work in that meeting which God alone could do, that souls who were blinded by the enemy, walking in the sparks of their own kindling, might realize their condition and be saved. In the fear of God, I had counseled, warned, entreated, and reproved when under the influence of the Spirit of God, but the testimony had been unheeded.

After two years in mission fields in Europe, when again on American soil, I had constant anxiety, for the Lord laid burdens upon me for individual cases who were in blindness and in transgression of the law of God. When reproof came to correct evils in those who were not following God, in many cases they refused to be corrected. The spirit of opposition to the testimony would arise, and someone would say, "Someone is influencing Sister White; someone has been telling her about my case." They did not seem to see beyond the instrument. Unbelief and resistance to reproof prevailed everywhere. Such gross blindness, such a want of recognition as to where the Spirit of the Lord was working, I had never before witnessed in so marked a manner among our own people. I had been instructed in regard to many evils that had been coming in among us while I was in Europe and had written what was the mind of the Lord in reference to them. I had also been told that the testimony God had given me would not be received, because the hearts of those who had been reproved were not in such a state of humility that they could be corrected and receive reproof.

Satan had been at work east of the Rocky Mountains as well as west, to make of none effect the messages of reproof and warning as well as the lessons of Christ and the messages of consolation. The evil one was determined to cut off the light which God had for His people,

that every man might walk in his own light and follow his own judgment and no voice be heard, saying, "Why do ye so?" A strong, firm, resistance was manifested by many against anything that should interfere with their own personal ideas, their own course of action. This laid upon me the heaviest burdens I could possibly bear. But although the enemy had power over the minds of our brethren and sisters to make of none effect my labors, still my work did not change. I was not released at all from my responsibilities.

Messages came to me from the Lord, "Speak according to all the words which I shall give thee in warnings, in reproof, in correction, not only to those that are taught, but to those who are teachers of the Word." The first work is to be done for the shepherds of the flock, that they may be warned not to teach their own words instead of God's words, as did the scribes and Pharisees.

<Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [John 3:3.] His words were designed to be understood. It is not more learning that is essential, but life—the bringing into active operation the knowledge and ability you already have. This is no new lesson I present to you, but an old lesson. You need a new heart, and when that change shall take place, when the transforming grace is brought into active operation, all things will become new. It is not necessary that I enter into a discussion upon the evidences of Christianity. This would please your present state of mind—a sharp discussion; but what you need now is to see the necessity of life and its Source. The great want is in your own soul. Then you are on a solid Rock and are prepared in the Spirit of Christ to give the reason for your faith with meekness and with fear.>

The ministry must be elevated; the men in sacred office must be devoted and God-fearing. One reckless man, irreverent, careless in speech, <theatrical in attitude,> unconsecrated in spirit, will, through his influence, mold others to do as he does, to act as he acts, and to meet the same low standard which he has erected for himself in the place of meeting God's standard. Says Christ, "I know my sheep, and my sheep hear my voice." Again He says, "I am known of mine." [John 10:27, 14.]

We must have a converted ministry, and then the truth will be exalted because it is taught in the life and woven into the character. The truth is to become a living, active principle in converting the soul.

I was alarmed at the state of things, for I knew from the light which the Lord had been pleased to give me, not many were standing in a position before God where they could discern their own souls' needs and be a help and a blessing to the church. They professedly believed the truth, but they were far from being sanctified through the truth. Some had been separating their souls from God and were spiritually blind. Many of our brethren in Fresno had been engrossed in business, purchasing and selling real estate and investing in and selling shares in mines. This had been a snare to the <church, both laymen and

ministers,> and was eating out of their hearts the interest in and love for the truth. Speculation swept in a large number of our brethren while the excitement lasted, and was becoming a common thing. The practices and customs of worldlings, the feverish ambition, the exciting, absorbing interest in speculation, were mixed and mingled with the sacred work of the minister. Men carrying credentials from the conference were engaged in such enterprises. God could not bless any such worldly ambition.

The condition and evidence of our discipleship is self-denial and the cross. Unless these are brought into our experience, we cannot know God; we cannot worship Him in spirit and in truth and in the beauty of holiness. But those who ought to have stood in the clear light, that they might present the attractions of Christ before the people, <and lift of Jesus before them,> as soon as out of the desk, were <earnestly preaching> of buying and selling real estate and of investing money in mining stock. Their minds absorbed in business affairs could not distinguish between the sacred and the common; discernment was blunted; the deceptive power of the enemy was exercised over their minds.

Plain and decided testimonies were given me of God to bear to the Fresno church, some of whom we knew were under the displeasure of God. A burden was upon my soul for certain ones, day and night, for I knew that unless the Lord should impress their hearts and give them a true sense of their danger, that, in the strength of Christ they might break the snare that Satan had woven about them, they were lost to the ministry and to the cause of God, <and would not in their blindness discern where God was working.> Under the influence of the Spirit of God, I had written them many pages, imparting the light which God had given me concerning their cases. <How anxiously I watched to see if they [might] bow before God in humility,> but they refused to see the light. The natural heart strove against grace; the reasoning heart of unbelief was saying to the spirit of God, "Go thy way for this time, and when I have a more convenient season, I will call for thee." [Acts 24:25.]

How easy and natural for the heart that is not under the constant control of the Spirit of God to see things in a perverted light, as a result of departing from the Word of God and from the testimonies of His Spirit, although they have followed them for years in admonitions, and warnings, entreaties and reproof! A voice had been saying, "This is the way, walk in it" [Isaiah 30:21], but self said, "No, I will follow my own judgment. <I want more liberty. I must have my independence.">

<How I longed to see them come to their senses and> see themselves as sinners, guilty before God and in need of a Saviour, and repent and be converted, or they would, in their blindness, turn away from the light sent to them from God and become completely enveloped in the mazes of unbelief and darkness. Day and night my burden was that the Saviour, rich in mercy and love, would reveal Himself to these souls who were in such great danger, for although professedly keeping and teaching the law of God, they were guilty before God as transgressors of that law. The least guilt left upon the conscience would be to their utter condemnation. By the law is the knowledge of sin, but the law cannot pardon the

transgressor; repentance toward God and faith toward our Lord Jesus Christ, would write pardon against their names in the books of heaven. I longed for many to have the blessing, the precious blessing, <gold tried in the fire that they might be rich, and> that they might cease to walk in the sparks of their own kindling; but their <ideas> were not in harmony with the Spirit of God. <Revelation 3:19, 20.>

The Way, the Truth, and the Life was seeking to make His voice heard, but they refused to hear; they refused to believe. The servants of God were charged with unworthy motives, with prejudice, and with receiving reports that were not true; therefore, those who were reproved refused to learn the way. The opinions of finite men, erring like themselves, had greater influence over their minds than the Spirit of God, that searched the depths of the heart. The Spirit of truth was not their wisdom and their salvation. Because of unbelief, they could not find peace and rest in Jesus, who had invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] They had not kept the way of the Lord, and fear and anxiety brought a burden upon their souls. They had forgotten Him who seeth in secret. Their ways were right in their own eyes. The life and the Spirit of God was not leading and controlling them and therefore, they were not being led into all truth, living by every word that proceedeth out of the mouth of God.

When I became fully satisfied that nothing I could say or do would have any influence or make any impression upon the mind, my next course was to select about thirty and tell to the church the condition of one for whom I [had] labored much. This was a most painful duty to me, but I dared not neglect it. The Lord had opened to me the dangers threatening the people of God through the influence of one man in particular who was a minister and did not follow the way of the Lord, and I felt called upon to be a faithful steward of the grace of God. The Lord gave me strength to do this painful duty, but this minister did not receive the testimony. He was tempted to leave the ground, was persuaded not to make so rash a step, as the Lord would not favor any such move.

He went to a retired place and sought the Lord. There the Lord in His great goodness and lovingkindness drew nigh to him, and he came back to the campground entirely changed in spirit. He declared that the Lord had shown him himself, that he must be a converted man or he would be lost.

He was willing to go into the congregation at once and confess his sins and his backsliding from God. He was advised that this was not wisdom and would not result in glorifying God, but would give our enemies occasion to cast reflections upon the whole ministry. It is Satan's object to ensnare men who handle sacred things, that he may lead them to do things that will bring the ministry down on a level with common things, so that sinners may be furnished with an excuse for their own impenitence and sin. When the words and the deportment of the minister are not after Christ's example, but are in imitation of the words and ways of the great deceiver, our enemies have occasion to blaspheme. We decided that it would meet the approval of God for a few, thirty or forty, who had heard the testimony

given me of God, to be present and hear his acknowledgment of the reproof given and hear his confession.

The Lord by His Spirit rolled back the cloud which had enveloped some minds; the snare of the enemy was discerned. After nine o'clock at night, a number met in the large tent. I said to my brethren that I wished to bear my testimony to them at the first of the meeting, for I was too weak to remain till its close. After I had borne my testimony, I felt that I could not leave. We humbly sought the Lord, the spirit of supplication came upon me, my faith fastened upon Jesus, the source of our strength, our only hope; confessions were made and many prayers were offered. The softening, subduing influence of the Spirit of God came into the meeting. Hearts were broken, more confessions were made, and this work continued—seasons of prayer, then of confessions of sin—till three o'clock in the morning.

A burden was upon my soul. I knew that the Lord would manifest His power. I was urged by the Spirit of God to make strong appeals to my brethren who were to cross the Rocky Mountains to attend the General Conference at Minneapolis. I urged them to humble themselves before God and receive the assurance of His grace, to be baptized with the Holy Ghost, that they might be in a condition to impart light and strength and courage to those who should assemble in the conference, and that there might be a union between the east and the west. I knew that there must be a renewal of the grace of Christ; life and power must be infused into the work at this period of time when the powers of darkness were moved from beneath to take the field and in wily, crafty movements to outgeneral the church to which God has committed sacred, holy trusts. Although through the voices and pens of many, the trumpet had given a certain sound, others of the watchmen were asleep, and knew not the time of their visitation.

<Little did I think, when making these solemn appeals, that a letter had gone forth from one present at that meeting, stating things he thought were true but were not true, and which preceded us and built up a wall of difficulty, placing men prepared to fight everything those who crossed the Rocky Mountains should introduce. For long years prejudice had existed with those at Battle Creek [without] cause against the laborers on the Pacific coast and Satan used his influence to have that letter do a work which will prove to the loss of souls. God never prompted that letter. I was shown into the room where the letter was received. I stepped up and read the name distinctly and afterward asked Eld. Butler if Bro. [Healey] did not write to him certain things. He said he did. I asked if he would let me see the letter. I wanted to know what testimony was given to create such a state of things as we met at Minneapolis. He said he burned the letter, but the impress had made an indelible impression on his mind and on the minds of others which are still as if lead in the rock.>

The Lord had food whereby His servants might <become enlarged> and grow to the full stature of men and women in Christ Jesus. What is the chaff to the full kernels of wheat? How great was my burden in that tent, in my feebleness that night! I know that the Lord was graciously willing to forgive sins and pardon the sinner, and my heart was stirred with an

intensity of desire that all upon the campground should see the salvation of the Lord. To this people God had committed sacred trusts. He had made them repositories of light in regard to His law, and should Christ say of these highly favored, "Ye are both ignorant of the Scriptures and of the power of God"? [Matthew 22:29.] Should those who made so high a profession, because of their want of pure and undefiled religion dishonor the world's Redeemer by their unconsecrated lives? "Ye are my witnesses," saith the Lord. [Isaiah 43:10.] Should the people of God remain in a backslidden state, unconsecrated, unholy in life and in character? How then could Christ say of them, "Ye are the light of the world" and represent them as a city that is set upon a hill or a light upon a candlestick, giving light to all that are in the house? [Matthew 5:14, 15.]

Again and again I have been shown the high attainments which the Lord's people may reach, but many have talked the truth, have preached the truth, while they were not sanctified through the truth. They did not bring the truth into their daily life and weave the principles of the truth into their characters. That they might be molded and fashioned as clay in the hands of the potter to become vessels of honor, there was needed in those assembled under that tent a deep heart work, repentance of sin, abandonment of self.

This meeting was indeed precious. I was strengthened to labor in that meeting. I heard the confessions of E. P. Daniels and his wife. I heard their earnest supplications to God. I knew that the Spirit of God was doing its work upon their hearts. I heard them testify that the Lord had given them a blessing such as they had never before received. They declared that they were indeed receiving afresh the converting power of God, and many testimonies of confession, and of victories gained were then made. Could our eyes have been opened, we could have seen Jesus in our midst with His holy angels. Many felt His grace and His presence in rich measure. With hearts broken by the Spirit of God, confessions of sins were made and precious testimonies of faith were given that declared that Jesus had pardoned their sin and spoken peace to their souls.

This season marked by so much of the power of God to those present, we could never forget. How thankful I felt that the Lord had given me strength to remain till the close of that meeting. He gave me a spirit of supplication. My faith fastened upon the promises of God, and our prayers were answered, for this was the revealing of His presence, and His power.

A message must be given to our churches to arouse them to seek the Lord now while He is to be found, to draw nigh unto Him that He may draw nigh unto them. <The question is asked, Do you believe that work to be the power of God?> I have had the churches presented before me. Every church in our land is in need of awakening. The Lord has a special message for His people; precious gems of truth which have been hidden under the rubbish are to be revealed. The Lord would have His people search for truth as for hidden treasure. The shaft must sink deep in the mine of God's Word, which is rich with precious jewels of undiscovered truth that needs to be brought out and placed before the people.

God's people want, and it is essential that they should have, all that the Lord has for them as meat in due season, that they may be fed with clean provender, thoroughly winnowed from chaff and everything which will not and cannot be appropriated as spiritual food. God will impart light and blessing to others. We humbled our hearts before God, we prayed earnestly to God, then arose and with weeping, made confessions of sins. Then again we urged our petitions to God for pardon and forgiveness of sins, and thus the time passed on till three o'clock in the morning. We knew that the sin-pardoning Saviour was in our midst. We knew that precious victories were gained. We had sufficient evidence that the Lord was working with power in our midst.

At the camp meeting Brother and Sister Daniels drew near to the Lord, and the Lord did indeed draw nigh to them. As by prayer and heartfelt confession they worked out their own salvation with fear and trembling, the Lord worked in them to will and to do of His good pleasure. The promise seemed to be indeed fulfilled on this occasion, "But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." [Malachi 4:2.] I knew that Jesus was in our midst. I knew that He gave me sustaining grace to labor in the meeting. From that meeting Brother Daniels has, through the grace of Christ, labored for the Fresno church with the best results.

The enemy had laid a snare for the Fresno church. Brethren had left the churches where they belonged and where their help was greatly needed to strengthen and encourage the weak churches and had moved into Fresno to add their presence and increase the numbers of the church at that place. If they cannot hear the voice of God saying, "What doest thou here Elijah?" [1 Kings 19:9], God will speak more plainly. It is not God's plan to have men of the same faith colonize and dwell together. We are living in the last days. Unless God moves the men, this moving mania will prove a snare, perhaps to the loss of souls of those who move as well as to the loss of many souls left discouraged in the small churches.

The land boom struck Fresno, and these good brethren in the faith were swept into land speculation, and some invested in mining stock. Speculation crowded out thoughts of eternal things. Unwary souls were beguiled and became infatuated. On the street, around the table, in the social visit, the theme of conversation was the purchasing of lots and mining stock. This, also, was the conversation of ministers whose business it was to work the mines of truth, to find and rescue the precious gems and jewels hidden beneath the rubbish of error. Just such a chapter is found in the history of the old world, when every imagination of man's heart was only evil and that continually. So it was in the city of Sodom.

When men who have had great light and great truth, who are to be God's witnesses to a people whose interests are in the world, become full of a feverish anxiety to buy and sell and get gain, Satan looks on with triumph. These men permit the alluring pictures of the world to captivate their senses; the alluring temptation with which Satan tempted Christ overcomes them, and the example of Christ in resisting temptation fades from the memory. They permit themselves to be drawn into the current which is sweeping man downward,

and when Satan sees his plans work so well, he invents scheme after scheme, that the Lord's money may be diverted into channels where the cause of God will get none of it. Satan tells the speculator that if he will engage in this land scheme, he can make means to help the cause of God, and he presents illusions that fascinate the senses, and thousands of dollars are bound away from the cause of God, and the example of Christ is not followed. Unwary souls are beguiled by representations that will never be realized. All who engage in enterprises of this order fail to give a worthy, Christlike example to the world as Seventh-day Adventists.

Satan designed to cut off the influence of the men who, by precept and example, should have borne a clear, unselfish, uncorrupted testimony against all such schemes of the enemy. Against such satanic schemes, there is no safeguard but one—the truth as it is in Jesus, planted in the heart by His Spirit and nurtured by His grace. Our piety, Bible integrity, our religion, will degenerate into commonness and earthliness before the world, before the God whom we profess to love and serve, if we do not keep a living connection with Christ. We claim to be the repositories of sacred truth, to be looking for the glorious appearing of our Lord and Saviour Jesus Christ in the clouds of heaven with power and great glory.

How does the Lord of heaven look upon those to whom He has committed truth to be proclaimed to the world, [truth] which is to prove to them a savor of life unto life or of death unto death, when they are untrue to their trust? Those who engage in speculation cannot keep the commandments of God in sincerity and in truth. The sacredness of the truth is marred by selfish interests, and in the judgment it will be seen that the words of reproof and warning, spoken by the minister who engaged in worldly schemes, pleased the people, but did not convict and convert them, for did they not see the same world-loving spirit in him who claimed to believe that the last message of warning was going to the world as in themselves? They said, "If he believes what he teaches, would he do as he is doing?"

We knew that work had to be done for the Fresno church before they could see the impression they were making on the public mind. They were building walls that would make the truth of none effect to those to whom it should be presented. I was praying earnestly when Elder Daniels was laboring in Fresno that the Lord would work through His servant to His own name's glory. If the Lord has laid on Elder Daniels a work to do for the church, <then> those for whom he labored, <were> not [to] look to the instrument, but to God who worked through him.

The Lord sent Gideon to do a special work, and He said to Gideon, "Go in this thy might." [Judges 6:14.] He directed Gideon to the strength that was back of his own strength, as if He said to Gideon, "I have chosen thee to do an errand for Me. In this I have regarded thee graciously, and let this be encouragement, because thou hast found grace in the eyes of the Lord. Go in thy strength and conquer."

We were glad that the fruits of the work in Fresno bore evidence that God was dealing with human minds. The Lord wrought upon hearts. Humble confessions were made and the work of restitution that was done, bore witness to the genuineness of the work. It may be that some did not bring forth the fruits of thorough repentance. There was some close, testing work to be done if the ploughshare of truth went deep enough to break up the fallow ground of the heart. The testimony of many, was, "I have never seen it on this wise before." The evidence was of a character that no one could doubt but that the work was of God. Confessions of sins were made, and like Zacchaeus, souls were impressed to say, "If I have taken aught from any man, I will restore him fourfold." [Luke 19:8.] This work of making things right as far as human power could, was in the order of God.

It is not agreeable to the human heart to do right. The spirit is in warfare against the flesh, but restitution will be made if the work goes forward as God shall direct. The work of true repentance goes deeper than the surface, and we discern and acknowledge the wisdom and power of God in this manifestation. As the work progressed, that faith which works by love and purifies the soul yielded its precious harvest of fruit. The language of the church in Fresno was, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God, which things also we speak not in the words which man teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." [1 Corinthians 2:12, 13.]

We praise the Lord with heart and pen and voice for this good work which has been wrought in Fresno. What a powerful, gracious, and effectual call this has been to Fresno. <But did Elder Daniels originate that work? No. The work was of God and man should receive no glory.> Precious Redeemer, Thy grace was not given because of any man's merit or as the result of any man's worth or righteousness, but because of the righteousness of Christ. The sin-pardoning Saviour was holding forth the golden scepter of His matchless grace and mercy to wayward, sinful souls. We hope and pray that the good work may continue <in that church.>

When Matthew was called to follow the Lord, he dropped his former occupation as a publican and engaged in the service of the Master. He invited Jesus to his home. No sooner did Jesus open the heart of Matthew, than he opened his house as a home for Jesus. Let the same proofs of the good work of God be manifested in the same way by our brethren in Fresno. Take Jesus home to your hearts, to your houses, and present Him to your neighbors. Let your families, your children, see the sweet grace of Christ at work in your hearts and exemplified in your characters. Let the efficacy of the blood of Christ avail in your behalf and His righteousness become your righteousness. Let a living testimony be borne from every church member, "Oh, come hither, and hearken, all ye that love the Lord, and I will tell thee what he hath done for my soul."

The simplicity of the religion of Jesus is to be revealed to the world. Christ must be all and in all, fully satisfying every want of the soul. Let not your minds be entangled in worldly

schemes, but dig deep in the mines of God's Word for the precious gems of truth which are there. Christ will qualify you to be partakers of His grace. You may improve the talents He had entrusted to you. You are to go forth with weeping to sow the precious grains of truth, for doubtless you will return again with rejoicing, bringing your sheaves with you.

But in behalf of Christ, I warn you to flatter no man. It is Satan's plan to flatter the pride of our natures, and we are in danger of shutting out Christ, His blood, His righteousness, and placing man where Jesus Christ should be. This is our constant danger. Let Christ be lifted up before the people. Acknowledge His power revealed through the instrument in doing a good work, but let all the glory be given back to God. Grace always humbles the receiver. It never exalts man. The grace of Christ is to be recognized and exalted, but sinful man never. Rejoice with trembling; nevertheless, rejoice.

Ms 3, 1888

Sermon/Living for God

Oakland, California

September 25, 1888

1 Corinthians 9:24. "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." I do not propose to preach a discourse this afternoon. I only want to bring before you the subject of temperance and the importance of our institutions and the importance of every one of us working at the right point.

We profess to believe a very great and solemn truth; we profess to believe that we are living in the very last scenes of this earth's history, and if we practice our faith, we shall have a telling influence upon all that are around us. But if, while we claim to believe this great and divine truth, our works do not correspond with our faith, our influence is far less than though we made no profession to believe sacred and important truths.

The apostle continues, "I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." [Verse 27.] Everything in regard to his appetite, his words, his practices, and his passions—all his members—are brought under the controlling influence of the Spirit of God and sanctified intellect. He shows to those who are around him the advantages of the knowledge that he has gained through the Scriptures and the living oracles of God. By living in connection with God, he shows the advantages he has gained by having right principles and by practicing them in his daily life. He will deny himself; he will not indulge himself.

Every temptation and every suggestion that he has to gratify his inclination and passion, he meets and overcomes with his resolution, "I keep under my body and bring it into subjection." Then he gives the reason, "lest that by any means when I have preached to others I myself should be a castaway." What a tremendous result is here brought out! How

clearly it is presented before us that he must carry out the principles of truth which he has accepted and claimed to believe. [He] must carry out these principles when he sits down at another's table or when he engages in conversation with others. There is one principle to be kept ever before him, and that is that, as a representative of Jesus Christ, he must gather the divine rays from glory. He must reveal that the light which he grasps with his intellect has reached not only the chambers of the mind but has taken possession of the inner sanctuary of the soul. He must exhibit all the aptness, all the advantages, of this kind, that he may elevate these ennobling truths and the light which is of heavenly origin.

Here is presented our work. We are so to labor that we shall not only save our own souls, but in working out our own salvation with fear and trembling, we shall have a decided influence upon those with whom we associate. Upon those who shall see us, upon those who will hear us, upon those who shall be in our presence, there will be manifest an unconscious influence as well as a conscious influence. As we work to the utmost of the ability that God has given us, God will do His part. "It is God that worketh in you both to will and to do of his own good pleasure." [Philippians 2:13.] Not for our own glory, but for His own good pleasure. Therefore, we must not consider it essential to please ourselves, but every power is to be brought under the controlling influence of the Spirit of God. But when we have done all that God has enjoined upon us to do, we are to stand in Christ, our efficiency, our righteousness. The Lord is our fullness and power and efficiency. His name is to receive all the glory.

When the Master went away, He gave to every man his work. Not one was excused to live in idleness and to please himself. The influence of the Spirit of God is brought to combine with human agencies. The power is all of God, but there must be a cooperation. The God of heaven does no work for man without his cooperation. The Spirit of God unites with the human effort. Thus it is that we become laborers together with God. We work out our own salvation, but with fear and trembling. Then it is not we who work, but it is God that worketh in us, to will and to do of His own good pleasure.

Thus it is that we are to acknowledge always that in the great work of redemption, Jesus Christ is the ladder, the base of which rests upon the earth and the topmost round reaches unto the highest heaven. He connects earth with heaven, and finite man with the infinite God.

God has given us talents of reason, talents of ability. They are God's gifts to man, and it is for us to use these talents for His service, to employ them in doing good to mankind around us. We need not think that because we do not go to foreign countries there is no decided special work for us to do. There is missionary work to be done right at our own door. We want to know how to bless humanity. There is no soul before me today that will meet the high claims that God has upon him unless he will acknowledge that all his reasoning powers are a gift from God and that he must put every talent to use. He must use every ability that God has given him. The education that God has given him in his lifetime is never to cease.

He is to continue reaching upward and forward, making the very most of his God-given abilities.

Our sisters may do a holy work in connection with the things of God. They are being brought in to take hold of this work and to use the powers that God has given to them to use to His own glory. And God's blessing is attending their efforts.

Now we want to speak particularly upon the subject of health reform. We want to bring before you the importance of self-denial and self-sacrifice and to show that this is an individual work. We are not to feel that we can abuse our abilities, eat and drink only to gratify our perverted tastes. It is because there is so little power in the people on this coast [spoken in California] to meet the claims of high heaven that we have tried to establish in your midst a health institute. You may rest assured that this has not been done without much prayer. It has been established and carried on with much self-sacrifice. It requires means, earnest effort, and talent.

We are living in an age of the world when self-indulgence is so great and so common to human minds that they take our youth and make them devotees to passion, appetite, and pleasure, so that the powers are wasted that might be made to do a good and great work in various callings and positions of trust. They are totally unfitted for the service they might render. That is just as the devil meant it should be. He meant to control their intellect that they should become selfish, so that they could not devote their God-given powers to bless humanity in a character that should be rightly influencing those who are around them. They have not brought the very best material into their character building. The enemy brings in evil and seeks to engross the affections. He takes the youth from their very childhood and fashions them and molds them for his own service, so that they serve him in the place of serving Jesus Christ.

It is difficult to secure men and women to bear responsibility, men who will say, "all of Jesus and none of self," and who will enlist in the work as co-laborers with Jesus Christ, the world's Redeemer. But there are many who will gladly put their minds to work to invent and plan things that will please and satisfy their tastes.

There is a work to be done for humanity, a work to be carried over into the future eternal life, when every one of us will have an opportunity to work. God does not compel any to do this work. He laid out the great plan of redemption and then created the world. He placed Adam and Eve in the garden of Eden, but they fell, and the flood gates of woe were opened to our world. The world became corrupt before God, and because they would not believe, only a few were saved in the ark, Noah and his family. He has given to humanity the privilege of gaining back their God-given manhood and womanhood, that the immortal image of God may be restored in humanity.

Using our ability to God's glory, we are to make Christ first, best, and last in everything. If we stand thus, our Saviour is represented as the Saviour of the world. The devil says this shall not be. Yet, because Christ fought the battles for us in the likeness of Adam, we may become victors through His name and power.

Now brethren and sisters, is it not time for us to work? Is it not time for us to arouse our God-given capabilities, to catch holy zeal that we have not had as yet? And is it not time that we should stand as Calebs, come to the front, raise our voices, and cry out against the reports that are going all around us? Are we not able to possess the land? We are able in God to do a mighty work upon the point of temperance.

We have established our health institution in St. Helena—just such a place as the people love to go to—out from the cities and amid hills and mountains, where they can look and see how God balances the hills and how He weighs them in scales, and where they can look at the lofty trees and the mysterious works of the God of creation. All this aids in the recovery of health. Everything around them will call to their minds the majesty and goodness and love of our God. We can see His majesty; we can see His glory; we can talk of His power. It is away from the city. You can establish your health institutes in the cities, but they can never have the influence that they will have when located among God's mountains and the retirements of the hills and where there is the pure atmosphere of heaven.

We should get away from these fashionable resorts. The less we have to do with them the better. The earth is accursed with devotees of fashion. We want places of retirement. And there are those who delight to get away from these busy places. It is true the devil is not bound—every one of you is aware of that—and he will follow you even into the mountains. But we may with a united front do much to press back the powers of darkness.

There are many sick and suffering. What are we going to do about them? Shall we advise them to go to the drug [merchants?] Or shall we try to place them in positions where they can be taught how to preserve health? Shall we not awaken their moral sensibilities and intellect that they learn the reasons for their sickness?

Not one-half the mothers know how to cook or what to set before their children. They place before their little nervous children these rich substances that burn in the throat and all the way down to the tender coats of the stomach, making it like a burnt boot, so it does not recognize healthful food. The little ones will come to the table, and they cannot eat this, or they cannot eat that. They take control and get just what they want, whether it is for their good or not. I would recommend letting them go without for at least three days, until they are hungry enough to enjoy good wholesome food. I would risk their starving. I have never placed on my table things which I did not allow my children to partake of. I would place before them just what I myself would eat. The children would eat of this food and never think of asking for things not on the table. We should not indulge the appetites of our children by placing before them these rich foods.

The health institute was established that we might teach persons how to cook, in order to have the best food. Housewives should know how to cook good bread. We want good bread on our tables at home. If there is a batch of sour bread, there is a cause for it. Go to these schools and be taught how to make sweet bread.

In our institutions the great difficulty is to get such meals as will not humor the tastes of everyone who shall come to that institution. They want tea, and they want coffee, and they want flesh meats all the time. But to serve such things is against the principles of the institution. It is difficult to get those in our institutions who will stand firm as a rock and try to bring up the institution[s] to the high standard on health reform, not health deform. There are many dishes we can prepare with rich substances, but we do not want them. It takes tact and thoughtfulness to prepare these dishes free from any rich substances and free from grease. The less of these dishes we have on our tables the better.

We need not go to China for our tea or to Java for our coffee. Some have said: "Sister White uses tea, she keeps it in her house;" and [that she] has placed it before them to drink. They have not told the truth, because I do not use it, neither do I keep it in my house. Once when crossing the waters, I was sick and could retain nothing on my stomach, and I did take a little weak tea as a medicine, but I don't want any of you again to make the remark that Sister White uses tea. If you will come to my house I will show you the bag that contains my herb drink. I send to Michigan, across the mountains, and get the red-clover top. In regard to coffee, I never could drink it, so those who reported that Sister White drinks coffee made a mistake. But the question is, What are we going to do about this matter? Now we recommend that you tea drinkers and coffee drinkers let them alone. They are injurious to your nerves. Now we want to do away with all these things. You don't need them. We need not depend on coffee or tea. We want to educate the people away from these things—these darling luxuries. It is no denial, it is a blessing to let these things alone. Every time you indulge in your darling cup of tea, you are injuring your nervous system. What you want is health.

Now we have a proposition to make to you. Suppose you deny your appetite and leave alone your tea until this time next year, for there is nothing to be gained healthwise by its use. It makes you miserable at best. So leave it alone, and take the money you would spend for your tea and put it in a box, and at the end of the year when you come around to the next camp meeting, just see what kind of an offering you will have to give to the Health Retreat to help some of the sick poor to go to our Health Retreat. Educate the children also to put the money which they have been spending for candies and sweetmeats into a box, and see how much they can save for the foreign missions. We have a large mission to be supported in London.

In the last few days as I lay confined in my room, I saw how helpless I was to help anybody. I have seen how others sympathize with me in my affliction. It is my duty to keep my body in a healthful condition, that I may be a help to others. Therefore, it is my duty to recognize

the laws of nature, that I may preserve the body in the very best condition for the use of the Master. I am to keep my body under. [Whether] I eat or drink or whatsoever I do, I am to do all to the glory of God.

Now, if you can sit down and ask the blessing of God upon a cup of tea or coffee, or upon your tobacco, I will change my ideas materially. But you cannot do it. You cannot with these habits and practices in life lift up holy hands to God. Brethren and sisters, we want your help; we want the help of every one of you. We do not want that some of you will have all the blessing. Let the light of truth flash upon you pathway. "Oh, you must indulge your appetite! Oh, that darling cup of tea!" [But] it does you no good. Will you not stand by us? Will you help us in our work to build up the very institutions which God wants to build up?

Why is it that our sisters seem to be able to do so little in one direction? I speak of the missionary work. It is the greatest marvel to me, because they have the Bible. If they did not understand the great plan of redemption, that every soul is to be elevated and that we are to work with all our God-given powers for the salvation of our fellow men, then I should not be as astonished as I am. But when I see men and women claiming to be co-workers in God's vineyard doing nothing, I am astonished; I cannot understand it. I do not know what it means. Can it be that God has sent me since I was 14 years old to go from east to west and never let anything hinder me from doing His work, while you sit at home so comfortably and act as though you had nothing to do? Are the ministers to do all the work and the lay members nothing? Why was my husband laid in the grave? Why did he close his eyes in death? Why are there so many white heads that ought not to be? It is because there are so few men and women coming to the front to share their burdens.

God wants you to put your hands to the work, to educate your children. The very best thing you can do in the work is to present to the world a well-ordered and a well-educated family. Now God wants you to put your hand to the work. Every one of you has a missionary work at home to do, right among your neighbors, and you have to educate your children. We need efficient matrons in our health institution and in our boarding houses, for we have established boarding houses that our tables might be spread with good wholesome food, so that our youth will not be tempted to go to these places of intemperance. We have established a boarding house in Healdsburg in connection with our college, and we have appointed managers to take care of this institution and cooks to prepare food and to educate those who shall come there to prepare wholesome food.

Well now, here is our work. But we go into some houses and we see our sisters sitting with their little crochet needles, crocheting and spending their time in this way. Well, I am not idle either when I am on the cars, going from one place to another. I have my knitting, but what am I knitting for? Why, I am knitting stockings for this one and for that one and the other. I am not using the crochet needle, but am knitting for those who are in need around me. There are many of our ministers who go with their feet thinly clad. I can give these to them, and they do not come amiss; and I advise you to do the same.

While in Europe we saw the women with their lap dogs, carrying them in their arms and petting them and spending their money on them, when they might have taken some poor child and educated it to become useful. Well, there is something better for us than such activities. There are many needy souls around us; there are children to take out of ignorance and educate and bring them up for eternal life. I beg of you to put your means into some institution, and when you begin to do something, you will find that you will have more of the religion of God than ever before. I think it is time that we begin to work for time and eternity.

I once went into a house and there sat a man reading his Bible. Soon there came in four or five little ragged children and called him Papa, but he sent them away. He was too holy to have them with him, for it would disturb his holy thoughts. Well now, it is good religion to keep your children sweet and neatly clad and educate them to have good dispositions, to be modest, and to bring them with you into the truth. Brethren and sisters, we want to be sanctified to God, soul, body and spirit.

Here we are, connected with the God of wisdom and Jesus Christ the Christian teacher. Why should we not seek a higher order of intelligence than those who have not a living connection with God?

Let us look around and see what there is that we can do. While in Europe we were in need of money, and I sent over and had my carpets and my cow sold and put the money in where it was needed so much. I want my money put in bags that wax not old, a treasure in the heavens that fadeth not away. I might build me costly houses if I wanted to, but I see all around me souls who are the purchase of the blood of Christ, and I want to see them in eternity with the white raiment on. I want to see them cast their glittering crowns at the feet of Jesus, and I want to hear their immortal tongues saying, "Worthy, worthy, worthy is the Lamb that was slain from the foundation of the world." [Revelation 5:12; 13:8.] Will not one immortal tongue that shall give praises to God and the Lamb forever and ever be enough to repay us for all the sacrifices we have made here?

Is it any sacrifice, I ask you, is it any sacrifice that you have made when you are transferring your means to the bank of heaven, I ask you, when you have taken it from earthly substances, when you have brought it and laid it on the foundation stone as gold and silver and precious stones, that will stand the great day of the conflagration, do you call that a sacrifice? No, indeed. Then let your treasure go beforehand into glory. Do something! You better not get that rich dress. If you will take off the extras from your dress, why then you will have something to put into the treasure. If you have a plain, simple dress you are neatly clad, and you are exerting a good influence, and the money goes into the treasury of the Lord.

There are those here that might have done much for the cause of God, and if they had had Christ abiding in them and had His mind and spirit and love and beneficence interwoven into

their characters, they might have been today richer by hundreds and thousands and millions. Years ago, when the mission first started in Europe, some of the sisters thought they would do me a great favor, and they bought me a good American silk dress that cost \$45.00. It was just at the time that Brother Andrews needed means to use in the mission in Europe. I took the dress and sold it for \$50.00 and sent the money to him to use in the cause, and it came just in the right time, and I was so thankful. And while we were over in Europe, we were at Nimes, France; they wanted means so much to live upon, and they could not get it. The minister there had to meet a debt and knew not where the money was coming from, and he just laid his head on the table and cried. Just then we received the money that had been sent from California, and we gave him the money needed. Then he cried again for joy, because the Lord had answered our prayers and the money had come just in time. So we know how these things go. Now, when you are tempted to get a rich dress, just ask yourself if you cannot get as much satisfaction out of one that does not cost so much, and then you can put the money you have saved into the treasury of God. Just begin to see if you cannot work in this direction. I do not begrudge a cent that I have put into the cause, and I have kept on until my husband and myself have about 30,000 invested in the cause of God. We did this a little at a time, and the Lord saw that He could trust these Daniels with His means and that we would not bestow it on ourselves. He kept pouring it in and we kept letting it out. If you do the same, you may not meet so many worldly losses.

Young men who think that you cannot eat the simple wholesome food provided at the health institute and that you must go down to the restaurant and get something to gratify your appetite, it is time for you to arouse and assert your manly liberty. And remember that those who come to the health institute are not all perfect. It is humanity that wants help from humanity. If you see errors and weaknesses in people, try to convert them from the error of their way. Try to help them instead of picking up everything you can find that is objectionable in their character and telling it to others. It is a terrible thing, and will you want to meet that record in the Judgment? I think not. Well, give it all the contempt it deserves.

We shall endeavor to do the very best we can for the [Rural] Health Retreat, and we ask every one to stand by us. Is it not time to consider where you are going? It is high time that we should begin to consider where our course is leading and what we are doing. Will you not obey the dictates of your conscience today and say, "I will work for God"? Will you not stand as a Caleb and help today? Will you choose all of Jesus and none of self? When you reach heaven, you will see that Christ will be represented in the person of His saints. You will hear the songs of triumph and victory, and your work will be as far-reaching as eternity. And may God help you to take your stand right here today and do what you can in the way of helping our institutions.

Ms 4, 1888

Sermon/How to Become True Ministers of Christ

Kansas City, Kansas

October 8, 1888

“Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. Therefore the world knoweth us not, because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that we shall be like him for we shall see him as he is. And every man that hath this hope, purifieth himself even as he is pure.” [1 John 3:1-3.]

Well, if nothing more were said, this is a whole discourse. It is something that we can contemplate, that we can pray over, that we can take to our homes, and that we can practice in our everyday lives. It is for the cleansing of ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God.

I am thankful this morning to see so many of our brethren and sisters that we did not expect to see when coming so slowly over the plains, and it was the delay of the cars that has thrown us with you. I would greet you heartily this morning; and my earnest wish is that your souls may be in prosperity. [This] should be our most important question, “Is it well with my soul?” As we see every one busy in this life, we see that every one has an object. Some have their eyes turned away from the law of God to things of minor interest, but yet God presents before us the love of His infinite Son. He presents before us that which He has given for the salvation of the fallen world.

And He tells us the world did not know Him. And why? Because the cares of this world occupy all the faculties of the mind. The affections are centered just where the mind is. So notwithstanding the love of God that was manifested for us, notwithstanding He did not withhold His only begotten Son that our affections might be centered on things above, notwithstanding all the sacrifice that has been made for the fallen race, notwithstanding He has placed before each of us a crown of immortality that shall not fade away, that He has promised us a place where Christ and angels shall meet us, notwithstanding there is an eternal weight of glory waiting the faithful, yet notwithstanding all this, for the fleeting pleasures of this earth, the world throws away these things of eternal interest.

Brethren and sisters, my faith is as strong as ever that the things of this world are about to close. It is stronger than when I saw you last. We can see the waymarks that are all along the way. When we are traveling along a road alone, and see a guide board, if we can read, we know that we are at such a place; so it is if our minds are active and so consecrated to God that we can understand His workings, we can know just where we are in this world's history. Things we spoke of 25 years ago are just working up. The powers of darkness are working with an intensity from within, but God has been working for us, and He will work for us that Christ shall not have died in vain, that we may have the life that runs parallel with the life of Jehovah. It is this little, little atom of a world that is absorbing all our force.

Is there not something that will have a reviving influence on [our] lives? Should we not study the Word of God and, when duty is made known, meet every objection to it with a “thus saith the Lord”? Should we not search out the truths that are clustered about the truths of God? We have no time to fold our hands, brethren; the Lord is soon coming, and we have heard the note of warning till we have consoled ourselves, and a sleep of the life and the character has taken hold of us. There is nothing about us to show the world that we have the most sacred truth that has ever been given to man.

We want to know where we are in history. We want to be like men and women who are sensible, that are waiting for their Lord who, when He shall return, shall take them to Himself. Every one of us can do something. Many feel that the whole duty rests on the minister; but there are eternal truths that are to take hold on our souls that are to be practiced by everyone of us, so that the world can see that this people know and believe that the Lord is coming, that what we preach is not an idle fancy, but that it is the Word of God that has taken hold of our lives and souls and that light from the Holy Bible shines all along the pathway of this people.

There was a man in a deep well the other day, and the well caved in. But he had taken hold of the platform in some way, and there he was hanging, and they were trying to rescue him. Men came from places all around to help save that man. Well, he was saved, and when he came to the surface, what shouts of joy! what rejoicings! It was heralded far and near that a life had been saved. But here are souls that are in danger of losing the life that may run parallel with the life of Jehovah. Then have we not each a work to do? Should we not cast our lives at the feet of Jesus and show to the world that we have been brought into that living connection with God and Jesus Christ, that we act as beings who know that Christ has died for us, and that at last we may cast our crowns at the feet of our Redeemer?

Brethren and sisters, are we half as full as we ought to be of gratitude to God? Should not our souls be in that condition that every chord of the harp of our being shall vibrate with praises to God when touched by the finger of His love! Should we not be in that nearness to God and have that fullness of Jesus that our souls shall be elevated and our attention be ever directed to the grace of God and we be led to meditate on heaven and heavenly things?

Just as soon as we get the saving power of the grace of God and the love of Christ burning on the altars of our hearts, as soon as we see the love of the truth, then, let me say, there will be such a longing for the salvation of souls around us that we can make any sacrifice in order to save a soul from death and hide a multitude of sins.

Now you are going to your homes. What has this meeting done for you? Has it brought you to where you can see the peril that your souls and other souls are in? Do you feel that you must get home and engage in this work as you have never done before, that you should train and discipline your children, that you should take the Bible into your homes and

simplify its truths so that your children may see the grandness and goodness of the truth and the love of God. And as they see the importance of it in your home, you should bring them up in the service of God, for everyone may be a missionary, in the home and neighborhood. We may have the whole truth and we may believe every principle of it, but we do not want to keep it in the outer court; we want it to come into the sanctuary of the soul that it may take hold on our lives and that we may have Christ in our hearts.

If He is there, we will talk of Him. What we prize the highest, that which is highest in our thoughts and mind, we shall most speak of. By our words and our deeds are we known. If we talk of God's glory, men will know that the hope of glory is before our eyes. And if we speak of the love of Christ, men and women will see that the love of Christ does something for us.

Now, is it not best to believe on Christ? You say you do, but we can tell whether you do or not. If you do, Christ is formed within you, the hope of glory. If you have the love of God in your hearts, you will be led to sacrifice for those around you. He says, "Love one another as I have loved you." [John 13:34.] "Behold what manner of love the Father has bestowed on us that we should be called the children of God." Then He says, "The world knoweth us not, because it knew him not." [1 John 3:1.] While in the world, we are to be the light of the world. We are to kindle our taper at the divine altar; [we are] to lay our souls before Him in surrender as did Jacob. Let His will prevail, and then you will have in your hearts a living connection with God, and you can tell of Christ to those around you. And you will do this, for you cannot hold your peace. There are many who are going to ruin all around us. Am I my brother's keeper? The truth of God, if presented in a right spirit, might save many. Carry it to them.

Brethren and sisters, what we want is a living Saviour, One that will come into our everyday lives. [Jesus said,] Unless ye eat my flesh and drink my blood ye have no part with Me. Unless we do this, we shall have no part with Him in eternal life. [John 6:53.] Who is bringing Christ into his practical life? Why, He says, The word preached availeth nothing—it profiteth nothing—unless accompanied by faith. [Hebrews 4:2.] It is the word which I give you which [is profitable], and with this is life. [John 6:63.]

Well, what shall we do? Shall we study and become conversant with the Bible? Or shall we have our minds occupied with things of minor importance and with things of this world's business? Shall we not study to know whereof we believe? The time is just before us when you will have to stand before the kings, to be criticized by learned men, and to give a reason of the hope that is within you. When asked for the reason of your hope, it will not do to say as some do, "We keep the Sabbath because our father did." Do you know why you keep the Sabbath of the Lord your God? And if so, can you tell why you keep it? If so, you can plant your feet on the foundation and be able to understand every principle of your faith so as to give an intelligent reason for the hope that is within you, with meekness and with fear.

We want to be so wrapped up in Jesus Christ that our faith and confidence will show to others that verily we will do as Jesus did, and we will have that humility, that sympathy, that brokenness of spirit that shows that the spirit of Jesus has been working on your heart. Thus we will have the truth that is in Christ Jesus, and our work will be covered all over and lighted up with the love of God. We should let the love of Christ prompt us for work. Too often our workers labor for souls as though they were making a great sacrifice for someone they may be doing missionary work for; they do not act as though they were doing it for Jesus. When a soul is converted, we do not rejoice one-half enough. How much gratitude do you send back to heaven for the conversion of a soul when that soul is brought into living connection with heaven? Now I beseech you, brethren and sisters, do not sleep at your posts. Remember you are fit servants of Christ. You are not to be filled with jealousy, evil surmisings, envy, and all that, but you are to act as though you are doing Christ's work.

Many seem to think if they are not treated as they should be that a proper course is for them to say, "Well, I am not going to work any longer, I am going to lay off from duty for awhile." Is not God your Father? and is it not Him you are serving? Are we not to serve Him in our disappointments, as well as in prosperity? If we keep our eye single to the glory of God, we shall not be troubled with these days of darkness and gloom. We are to have our eyes fixed on the sacrifice that Christ has made for us, on the beams of His righteousness that are let fall on us through faith in that sacrifice, and then His hand shall brush away the cloud that comes between Him and us. We should not stumble over these small trials and tell them over to others. Look up! Look up! We do not get any encouragement or strength by looking down.

Remember, now is the time to work with God. Enoch was translated because he walked with God. Now as we approach the end of time, we must walk with God as did Enoch. We must feel that He is at our right hand, that He knows the thoughts of our hearts, that He knows whether we are loyal and true in our business. He knows all our conduct. We must feel that we have a Witness, a Watcher that is dear, One who knows our motives, and One who knows [whether] our manner of life is holy and whether we are clean and ready for the white linen which is the righteousness of Christ. He knows whether it is imputed to me. He knows whether I am prepared to join company with the holy angels in the kingdom of glory.

"Every man that hath this hope in him purifieth himself even as he is pure." [1 John 3:3.] Well, every man can have that hope. We have it, then what should we do? Is it every man that professeth to have the hope? No, there are those who talk about it, but they have not the love of Jesus and are in a worse condition than the unbeliever. They understand, but do they hold themselves as the light of the world? What is it to be a light to the world? It is to recognize Christ as our example. It is to show Christian politeness, never to scold and fret, but to be in a condition where we can constantly carry the minds of others upward. This is the work of everyone who names the name of Christ. It is to depart from the works of iniquity; it is to wash our garments in the blood of the Lamb. We are in the washing and

ironing time. Now we are to have every sin and iniquity taken from us and the white linen put upon us, the wedding garment.

Oh, that every one of us may humble ourselves before God, that we may have [the] living power of His grace! My heart pants for Him; I want Him in my home; I want to tell of Him to my neighbors; I want to hold Him up as the man of Calvary, as the man of sorrows, acquainted with grief, before my neighbors.

Not one of us should be discouraged. We should desire to know Jesus. He stands at the door of your hearts. "Behold I stand at the door and knock; if any man hear my voice, and will open the door, I will come in and sup with him, and he with me." [Revelation 3:20.] Well, what is the matter? There is something that you must do. You must clear the way and open the doors of your hearts. Perhaps you have a sin of self indulgence to remove; perhaps some member should be removed. It is better to enter into life maimed than to perish with all your members. The grand judgment is taking place and has been going on for some time. Now the Lord says, Measure the temple and the worshippers thereof. [Revelation 11:1.] Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate.

Why do we not get rid of these habits? Jesus Christ will help us. He is not in Joseph's new tomb. He is a living Saviour, and we can plead His blood now, in 1888; and that same Saviour is He who said, What ye ask in My name will I give you. [John 14:14.] If I take His promises today, and believe that He will fulfill them because He said He would and present His name to the Father, saying, Father, I believe on Him whom Thou hast sent, His righteousness is pledged for me.

His righteousness, His purity of character, are mine to accept, and I accept His love, His kindness, and His goodness. If we ask, claim His promises, and pray the Father in the name of Jesus to sanctify us soul, and body, and spirit, we may claim the promises as ours. He is my Saviour, and He will be your Saviour. Why do we not accept Him?

Our Saviour is active in regard to other worlds which God has created. [But] here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work, remember there is One that is watching the spirit [in which] we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God.

We want, as we enter houses, to approach the inmates in a spirit that will show them that we do not mean them harm. This is the example that Christ laid down, and we are to do as He did. "We are laborers together with Christ." [1 Corinthians 3:9.] My heart yearns for you today; I know there is a work for you to do. I know that there are persons here who are not converted and that, when they are, there will be a light in their countenances that we do not see now. You must put away from you the cheap, low talk, get hold of Jesus Christ, search the Scriptures until they dwell in your memory and until you get your conversation away from the cheap gossip and tattling and talking about those who expect to meet their Lord in a little while.

We are only to be here a little longer. Our citizenship is above. It will not unfit you for the earth to have a little more of heaven; it will afford you more enjoyment here, but you must draw near to God and throw open the doors of your heart and let the sunlight of heaven in. How necessary that we put away iniquity. If we ever indulge it in our hearts God will leave us. We want to hate sin as the hateful thing that it is. We want that change of heart, that purity of life, that when the world sees us, it will know that we are not of them. They will know that we are not like the world. Our business transactions and all our conduct is ennobling. Brethren and sisters, we need the converting power of God and His truth to light our hearts, that we may lead those who are around us to the light.

Have we not been seeking our own path of duty? Have we not been asleep to the things of God? Shall we not awake now, and shall we not get a living connection with the God of heaven? Shall we not now place our feet in the path of duty? We are almost home. We are tired, and many are groaning under the burden as they see the conflicts that are yet before; but, brethren, look up as you journey, for yet a little while and we shall be like Him, for we shall see Him as He is.

Oh, we shall see Him in His matchless charms. Why not then live in an atmosphere of heaven in your own homes? You must be getting ready for that pure and holy heaven. We must be found without guile in our mouths. Those are they who stand before the throne of God. All this cheap and low conversation and action must be put away.

Shall we not join in united effort to press back the tide of evil that is making our world a Sodom? Shall we not put away all filthiness of the flesh, perfecting holiness in the sight of God? That is what we want to do. We hear much of holiness and sanctification, but it is a tainted holiness, one that tramples on the law of God. It does not teach obedience to God's holy law. But we law-keepers are the ones who need to perfect holiness in the sight of God, to reveal to the world. The way to reveal God to the world is to rejoice and praise Him for what He has done for you.

"Those who confess me in this wicked and adulterous generation, him will I confess before my Father and the holy angels." [Matthew 10:32; Luke 12:8.] This means that in your conduct, in your thoughts and faculties and character and everything that you deport

yourselves as Christians. You crucify Him afresh by your disloyal conduct. It is time that we were purifying ourselves as He is pure. Our human nature is to be as pure in our sphere, as God is in His divine sphere. It is to be without spot. He sent His Son to sanctify and take us to Himself, and in that gift He sent down all heaven to honor us with eternal life. What a gift is this! May God help us to come up to the mark of the high calling which is in Christ Jesus.

Sisters, go to work for your children. Will you show that you have a well-ordered family? Then will you go to work for your neighbors? Will you then be a light and power in the church, because you have the light of the power of God?

O, shall we not all realize the claims that heaven has upon us! God grant that Christ shall not have died in vain for us.

You have been talking too much of your profits, and have not been talking of God and His love and His power, and His influence is not in your hearts. By praying to Him for living faith, we become conformed to Him. All seams are to be brushed away from our brows and our eyes are no longer to look dim; the love of God will be seen in our expression, and we shall be with the angels of God, in a little way from this. Then elevate the life, elevate the character, elevate the love of Jesus, and talk of heaven and the goodness of God.

We want to study our Bibles more, then we shall not be simply those who have Bibles, but we shall be ministers, the ministers of Jesus Christ. We can help to hold up the hands of those who are discouraged, to talk and pray and seek to elevate those for whom Christ died—then we will be Christ's ministers.

God help us, for it is those who shall enter in through the gates into the city who shall hear the benediction, "Well done, good and faithful servant; enter into the joy of thy Lord." [Matthew 25:23.] What is that joy? Why, it is to see souls saved in the kingdom of God. He sees the travail of His soul and is satisfied. What has your life been? Are you the minister of Christ? What are you doing? What are you building on? Is it on hay, wood, and stubble? Or what? Is it the gold, the silver, and the precious stones—something that the fires of the last days will not consume? I ask you again, What is your life work? God help you to bring in the gold, silver, and precious stones, that you may see in the kingdom of God souls saved through our instrumentality and we may enter into the joy of our Lord.

Ms 6, 1888

Sermon/A Living Connection With God

Minneapolis, Minnesota

October 11, 1888

I am thankful, brethren and sisters, that God has spared me to come to this meeting. I have been sick nigh unto death; but prayer was offered by those assembled at the Oakland camp

meeting, and the Lord heard them. It was not by my faith, for I had none, but they exercised faith in my behalf, and the Lord gave me strength to bear my testimony to the people in Oakland. Then I started, as it were, at a venture to come on this journey. I had but one sinking spell on the way, but the Lord helped me, and when we reached Kansas City, I went out to the campground where they were holding their meeting and spoke to the people. In this I realize and know that the Lord has strengthened me, and He shall have all the glory.

Now as we have assembled here, we want to make the most of our time. I have thought again and again [that] if we would only make the most of the precious opportunities God has given us, they would do us so much more good, but we too often let them slip away, and we do not realize that benefit from them that we should.

My mind has been directed to the words of the apostle Paul. He says in the 20th [chapter] of Acts and 17th verse, "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me in lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [Verses 17-21.]

I have thought again and again, brethren and sisters, if we were Bible believers as well as Bible readers and would carry out just what God has given us, we would be far better than we are at the present time. But we do not realize that it is the loving voice of God speaking to us from His Word and [that] we are to think everything of it and take it home to our hearts. Then he goes on to say in (verse 24), "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." [Verses 26, 27.] What a testimony is that—"free from the blood of all men."

Now here is the exhortation to them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood." [Verse 28.] Now what is the necessity of watching them? Why, says he, "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock." [Verse 29.]

Brethren, if we would be [in earnest], the power of the Holy Ghost would attend our efforts and we would see a different state of things among us. We are placed in trust with the most solemn truths ever committed to mortals, but the course of some is of that character that God cannot answer their prayers. Their prayers are offensive to His holiness, and should He

hear and answer their prayers, they would be confirmed in a wrong course and others would be led away from the straight paths. Why cannot we take the truth God has revealed and weave it into our very life and character? If we have the spirit of Christ in our hearts, we will have a burden for the perishing souls around us as Paul had and we will leave such an impression upon the young men and women who claim to believe the truth that they will feel that there are important responsibilities resting upon them. They will feel that their faith must be increased and [that] they must take up the work lying directly in their pathway, and be a blessing to others—humble, diligent, obedient; and when they meet their associates, it will be to talk of Jesus. They will carry Jesus into their homes and testify to all of His mercy.

If Christ is formed within, the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine—unless His Holy Spirit is resting upon you, and you are taking Jesus into your heart, thinking and talking of Jesus and doing His work wherever you are. This is the only way that we can work successfully in these last times. Christ was Himself the example we should follow, not merely in outward form, but as He was in purity, self-denial, meekness, and love, so we should follow Him in the world. His humiliation, His reproach, His crucifixion and His cross He gave to His disciples. He also gave to them the glory that was given Him. He said, “The works that I do shall ye do also, and greater works than these shall ye do because I go to my Father.” [John 14:12.]

Brethren, it is a positive necessity that we come up to a higher and holier standard. We must meet the difficulties in our Christian warfare as Paul met them when the Jews were lying in wait for him. We shall have to come through trying places, for there will be spies watching on our track and lying in wait for us. We shall not only be brought before councils, but we shall be thrust into prison, and we must be in that advanced position of faith that we will know God and the power of His grace, where we can lift up holy hands to Him without wrath and doubting; and we must learn how to believe that God hears us.

I know that God hears the prayers of His people. I know that He answers them. But He cannot bless us while we are cherishing selfishness; and what saith the Scriptures? “If I regard iniquity in my heart the Lord will not hear me.” [Psalm 66:18.] But if we put away all self-exaltation, all self-righteousness, and come in living connection with God, the righteousness of God will be imputed to us. “As far as the east is from the west, so far has he removed our transgressions from us.” [Psalm 103:12.]

The wisdom from above is abiding with us just so surely as we ask Him for it. The Lord has not forsaken us, but it is our sins and our iniquities that hath separated us from God. We want in the name of Jesus to break down the barriers between our souls and God, and then

the peace of Christ will abide in our hearts by faith. We want to present ourselves in all humility before God and get rid of everything like pride, selfishness, evil surmising, evil speaking, and all iniquity. Jesus will not take His abode in the heart where sin is enthroned. We want less of self and more of Jesus. We want to learn how to believe—that it is simply taking God at His word—but it is impossible to learn this unless we place ourselves in that position where we will be submissive to God. Our will must be on God's side, not on the side of Satan. The result of proving the forgiving love of God is to be perfectly reconciled to God's will. Then the human will and the divine become united. Every faculty must be kept in its place, all consecrated to God, every faculty working in God's order, performing His will and purpose.

We need not feel anxious and troubled as though the work was in our hands alone to manage. The Lord is standing at the helm. The Infinite has His hand on the machinery. If we humbly do our work with fidelity, the Lord will take care of the results. Have faith in God. This faith will enable us to have perfect trust and to look upon every movement in God's own light. Nothing that is taking place or that can take place needs to excite in us fearful apprehensions, for God the great Master worker has charge of His own work; and if men will not interfere, but leave the work to God's own control, He will do this work well. Now, Christ would have you who minister in sacred things to be holy as He is holy. Do not forget that your power is in God. Be sure [that] if God has called you to open His work to the people, He has called you to purity and goodness.

You should have a clear apprehension of the gospel. The religious life is not one of gloom and of sadness, but of peace and joy coupled with Christlike dignity and holy solemnity. We are not encouraged by our Saviour to cherish doubts and fears and distressing forebodings; these bring no relief to the soul and should be rebuked rather than praised. We may have joy unspeakable and full of glory. Let us put away our indolence and study God's Word more constantly. If we ever needed the Holy Ghost to be with us, if we ever needed to preach in the demonstration of the Spirit, it is at this very time. If we will not work without it now, we shall have it in every emergency in the future and be prepared for what is coming upon the earth. We need to dwell more upon present truth and the preparation essential in order that sinners may be saved. If the spirit of God works with our efforts, we shall be called out to present not only repentance in its true light, but pardon also, and [to] point to the cleansing fountain where all pollution may be washed away.

We have a far more solemn work resting upon us in preaching the gospel of Christ than we have imagined. If we have the truth abiding in the heart we shall be growing up to the full stature of men and women in Christ Jesus. Let us think of these things more earnestly. Let there be no more cramping of the intellect. There are greater wonders to be opened to our senses, consistent with the progress of the work. More earnest and penetrating will be the vision of God's people if they walk in the light. The mystery of revelation challenges investigation, for there are mines of truth to be opened to God's people. We must put off

self-righteousness; we must reach loftier heights. God will direct the soul action, if we seek the righteousness of Christ so that God can be pleased with our efforts. We want none of self and all of Jesus. The baptism of the Holy Ghost will come upon us at this very meeting if we will have it so, but you must not shut off in giving as to what is truth. Search for truth as for hidden treasures. The key of knowledge needs to be held in every hand that it may open the storehouse of God's treasury which contains stores of precious gems of truth. When the man is craving for truth from God's Word, angels of God are by his side to lead his mind into green pastures.

If the truth rested with greater weight upon ministers of God, they would not handle the Word of God deceitfully. They seem to have a burden for souls while speaking to the people, but when out of the desk, they are destitute of spirituality. Be afraid of such. They preach but do not practice. They show by their manner that the truth has not sanctified their souls and what they have said has had no weight upon them. God's laborers will carry the burden of souls with them. God will not work with the man who preaches the claims of God in the desk and gives a lie to the truth out of the desk. We want to be clean from the blood of all men, that the blood of souls will not be found upon us, that we can say with Paul, "I am pure from the blood of all men." [Acts 20:26.]

Let us commence right here in this meeting and not wait till the meeting is half through. We want the Spirit of God here now; we need it, and we want it to be revealed in our characters. We want the power of God here, and we want it to shine in our hearts. Brethren, let us take hold of the work as never before. Let us inquire, How is it with my soul? Is it in that condition that it will be well with me? Shall Christ come and find me as I am now? May God help us to be clean in spirit, pure and holy in all manner of conversation and godliness.

Ms 7, 1888

Sermon/Tell of God's Love and Power

Minneapolis, Minnesota

October 13, 1888

[First page of sermon missing.] ... come into our thoughts? Or is it that we can understand God? How can we understand God? How are we to know our Father? We are to call Him by the endearing name of "Father." And how are we to know Him and the power of His love? It is through diligent search of the Scriptures. How are we to have our minds and understanding enlightened? By the love and the representation of God. We cannot appreciate God unless we take into our souls the great plan of redemption. We want to know all about these grand problems of the soul, of the redemption of the fallen race. It is a wonderful thing that after man had violated the law of God and separated himself from

God—was divorced, as it were, from God—that after all this there was a plan whereby man should not perish, but that he should have everlasting life.

After the transgression of Adam in Eden, it was Christ whom God gave to us, not that we might be saved in our sins, but that we might be saved from our sins, that we should return to our loyalty to God and become obedient children. As we yield our minds, our souls, our bodies, and our all to the controlling Spirit of God, it is then that the Spirit of truth is with us, and we can become intelligent in regard to this great plan of redemption.

It is true that God gave His only begotten Son to die for us, to suffer the penalty of the [broken] law of God. We are to consider this and dwell upon it. And when our minds are constantly dwelling upon the matchless love of God to the fallen race, we begin to know God, to become acquainted with Him, to have a knowledge of God and how Jesus Christ, when He came to our world, laid aside His royal robes and His kingly crown and clothed His divinity with humanity. For our sakes He became poor that we through His poverty might be made rich. The Father sent His Son here, and right here on this little atom of a world were enacted the grandest scenes that were ever known to humanity.

All the universe of heaven was looking on with intense interest. What was the matter? Why? The great battle was to be fought between the power of darkness and the Prince of light. Satan's work was to magnify his power constantly. Where was his power? He claimed to be the prince of the world and he exercised his power over the inhabitants of the world. [Their] attention was so absorbed by the working of the power of Satan that God should be eclipsed and put out of sight, [and] they would so shape inventions and imaginations [that it could be said,] as with the inhabitants of the old world, "That the imaginations of their hearts was only evil and that continually." [Genesis 6:5.] Satan's power was exercised in such a masterly manner that they would not acknowledge God. Satan wanted that the children of men should get such an idea of his wonderful work that they would talk of his masterly power. In doing this he was all the time placing God in a false light. He was presenting Him as a God of injustice, and not a God of mercy. He was constantly stirring up their minds so that they would have an incorrect view of God.

How was God to be rightly represented to the world? How was it to be known that He was a God of love, full of mercy, kindness, and pity? How was the world to know this? God sent His Son, and He was to represent to the world the character of God.

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Satan has come right in and placed himself between God and man. It is his work to divert the human mind, and he throws his dark shadow right athwart our pathways, so that we cannot discern between God and the moral darkness and corruption and the mass of iniquity that are in our world. Then what are we going to do about the matter? Shall we let that darkness remain?—No. There is a power here for us that will bring in the light of

heaven to our dark world. Christ has been in heaven, and He will bring the light of heaven, drive back the darkness, and let the sunlight of His glory in. Then we shall see, amid the corruption and pollution and defilement, the light of heaven.

We must not give up at the defilement that is in the human race and ever keep that before the mind's eye. We must not look at that. No, that is not it at all. What then are we to do? What is our work?—To behold “what manner of love the Father hath bestowed upon us.” [1 John 3:1.] Do not let the blighting influences that are flooding the world be the picture that is before the mind, but hold up the purity and love of God. Do not hang in memory's hall pictures of all the corruption and iniquity that you can bundle together. No, do not do it. It discourages the mind. A discouraged man is good for nothing. Just get the mind off these dark pictures by talking of God's love, and you may hang memory's halls with the brightest pictures that you can imagine.

We want to keep the perfect Pattern before us. God was so good as to send a representation of Himself in His Son Jesus Christ, and we want to get the mind and heart to unfold and reach upward. Just as soon as Adam and Eve fell, their countenances fell at the sight of their miserableness. We may see our wretchedness, and we should pray that God will reveal our own hearts to us, but we should pray also that He will reveal Himself to us as a sin-pardoning Redeemer. Let yours be the prayer, “Reveal Thyself to me, that in Thy matchless grace I may lay hold on the golden link, Christ, which has been let down from heaven to earth, that I may grasp it and be drawn upward.”

Brethren, we have all seen on the bosom of the lake the beautiful white lily. How anxious we have been; how we have wished and worked that we might get that blossom. No matter how much scum and debris and filth there is around it, yet that does not destroy our desire for the lily. We wonder how the lily can be so beautiful and white where there is so much filth. Well, there is a stem that strikes down to the golden sands beneath and gathers nothing but the purest substance that feeds the lily until it develops into the pure and spotless flower as we see it.

Should not this teach us a lesson? It ought to. It shows that although there is iniquity all around us we should not approach it. Do not talk of the iniquity and wickedness that are in the world, but elevate your minds and talk of your Saviour. When you see iniquity all around you it makes you all the more glad that He is your Saviour and we are His children. Then, shall we look at the iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble. Talk of those things that will leave a good impression on the mind and will lift every soul up out of this iniquity into the light beyond.

Now we may go into a cellar and stay there and look around into its dark corners, and we can talk of the darkness and say, “Oh, it is so dark here,” and keep talking about it. But will it

make it any lighter? Oh no! What are you going to do? Come out of it; come out of the dark into the upper chamber, where the light of God's countenance shines brightly.

You know our bodies are made up of the food assimilated. Now, it is the same with our minds. If we have a mind to dwell on the disagreeable things of life, it will not give us any hope, but we want to dwell on the cheery scenes of heaven. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." [2 Corinthians 4:17.]

While we were in Switzerland, I had many letters from a sister whom I dearly love and highly esteem. In every one of these letters were the most gloomy pictures. She seemed to be dwelling on everything objectionable. Soon after I received these letters I prayed the Lord that He would give her help to turn her mind from the channel that it was running in. That night I had a dream presented to me three times. I was walking in a beautiful garden, and Sister Martha Bourdeau was by my side. As soon as she came into the garden I said, "Martha, do you not see this beautiful garden? See, here are the lilies, the roses, and the pinks." "Yes," she said, as she looked up and smiled. Soon I looked to see where she was. I was looking at the lilies, the roses, and the pinks and did not see her. She was in another part of the garden, and was grasping a thistle. Then she was pricking her hands on the bramble bushes. She said they hurt her hands, and she asked, "Why do they keep all these thistles and these briars in the garden? Why do they let them stay here?"

Then there appeared before us a tall, dignified man who said, "Gather the roses, the lilies, and the pinks; discard the brambles and touch them not." Then I awoke, and when I went to sleep I dreamed the very same thing again. Three times I had the same dream, and I arose—because I could not sleep—and wrote to Sister Martha the dream I had.

Now, said I, God does not want you to gather up everything objectionable; He wants you to look at His wonderful works and at His purity. He wants you to take a view of His matchless love and His power, to look up through the beauties of nature to nature's God. Said I, This [dream] represents your case exactly. You are dwelling on the dark side. You are talking of those things that give no light and bring no joy into your life. But you must turn your mind from these things to God. There are enough roses, pinks, and lilies in the garden of God's love so that you need not look at the briars, the thistles, and the brambles. Now, I did not see these things, because I was delighting myself with the flowers and all the beauties of the garden. Now, that is what we want to do, brethren. We want to have our minds on the encouraging things. We want to have our minds on the new country to which we are to be introduced. Our citizenship is not of this world, but it is from above, and we want to consider what characters we should possess in order to become inhabitants of that better world and associates of the saints of God in heaven.

[Sister] Martha took it, and her soul was lifted above discouragement. Now, I do not want Satan to succeed in throwing his dark shadow across your pathway. I want you to get away

from that shadow. The Man of Calvary will throw the light of His love across your pathway and dispel the darkness. He is able to do it and will do it, for He is Lord of all. Somebody has thrown His light around you; it is Jesus Christ.

I remember when my sister Sarah, now sleeping in the grave, who attended me in my first travels, was in discouragement. She said, "I had a strange dream last night. I dreamed somebody opened the door and I was afraid of him; and as I continued to look at him, he increased in size and filled the whole space from the floor to the ceiling, and I continued to grow more and more afraid. Then I thought that I had Jesus, and I said, 'I have Jesus; I am not afraid of you.' Then he began to shrink and shrink until you could scarcely see him, and he went out of the door."

It taught her a lesson. She said, "Ellen, we talk a great deal more of the power of the devil than we have any right to. It pleases him, and his satanic majesty is honored; he exults over it, and we give him honor in doing this; but," she said, "I am going to talk of Jesus, of His love, and tell of His power." And so she brought her soul right out of darkness and discouragement into light, and she bore a living testimony for God and heaven.

Now, I think our testimony would be a great deal better if we talked more of Jesus and His love and did not pay so much honor to the devil. Why should we not do it? Why not let the light of Jesus shine in our hearts?

I remember when I was in Oakland, there was a sister who was in great trouble. She said, "My mother troubles me. My father is a good man; but my mother has her eyes fixed on so many young couples where the husband is disloyal, that she seems to think her husband and everyone else is disloyal. I do not know what she will do or drive him to. She thinks he is unfaithful, and she talks of it and dwells upon it till she brings all her misery on the rest of us, as though she were imposed upon, when there is no need of it at all."

Is not this the case with many of us? Do we not dwell on trifles and talk of them till our thoughts are changed to the same similitude? We can drive even our children to do wrong things by accusing them of wrongs of which they are not guilty. While we are to rebuke and exhort in all love, should we not also exalt Jesus and talk of His love?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [1 John 3:1.] It is one of Satan's devices that we should be picking up all these disagreeable things and that our minds should not be dwelling on God and His love. That is what Satan wants, that we should keep our minds occupied with these things of a revolting character, that cannot bring peace, joy, and harmony into the life—nothing but discouragement—and that we should not represent Jesus Christ.

Now, Christ left us His work when He went away, and He said, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] We are not left alone in the hands of the devil. Do you think our heavenly Father would leave us alone to carry on the work of

redemption and bringing up the fallen race, that He would leave us in a world flooded with evil with no help, no support, after He had endured the agonies of the cross? Do you think He will leave us now?—No! Says the Saviour, “Lo, I am with you alway, even unto the end of the world.” And again, “If I go away, I will come again.” [John 14:3.] “If ye shall ask any thing in my name, I will do it.” [Verse 14.] This is on the condition that we keep His commandments. Is not this a blessed promise? Why do we not talk of it more and praise God for it? Here are the precious promises of the Word of God to us, and why do we not take them?

Now I want to read to you something about the love of God and what we ought to do in order that we shall bring joy into our own hearts. Paul says, “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” [Colossians 1:9.] Not in order that we might have a taste, but that we might be filled. What do you mean, Paul? That you reach that higher state? Yes. For God says, “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” [Verse 10.] What do you mean, Paul? Why, there is something to be patient over. “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.” [Verse 11.] If we have a sense of the goodness of God in sending His Son to die for sinful man, and if we keep that interwoven into our experience and riveted in the mind, we shall have such love for those for whom Christ died [that] there will be no [desire for] supremacy. It is Satan that brings in these differences. While we are worshiping God, there will be no hatred, no envy, no evil surmising. Brethren, we have no time for these. We cannot think of them. There is something else before us. It is the eternal weight of glory, the plan of salvation. We ought to understand it from beginning to the close, that we may present it justly to the world.

What is our work here? We are to take hold of the work just where Christ left it. What was His work? To reveal the Father to us. What is our work? To reveal Christ to the world. How can we do this? By talking of the devil? Oh no, we have a better work to do. We want to talk of the crucified and risen Saviour. Oh, what a terrible thing it would be for any of us to profess to be followers of Jesus Christ and then make a botch of it and [for Him to] find us with characters all stained with defilement. What a fearful responsibility rests upon us! How is Christ to be revealed to the world unless it is through those who take hold on His merits, who believe in Jesus Christ to the saving of their souls? He cleanseth me. He cleanseth me from the defilement of sin. And here let the sound be heard of what Christ has done for me. There is liberty for the sons of God. There is a wide place for my feet to stand on, and we may have the fullness of the love of God in our hearts.

I thank God that Christ has died for me and that I have been brought through a terrible ordeal of sickness and suffering of mind. It seemed as though the enemy cast a cloud of darkness between me and my Saviour, and for twelve days it seemed that I could think of

nothing but my sufferings. When I came to Oakland, my heart was so weak and feeble that it seemed that a stone was lying on it. Not a particle of joy was there in it; not an emotion of gladness could I realize. But was I to think that heaven was closed to me? No! I must take the Bible, and I took the Bible and walked right out by faith, and the darkness separated from me.

When I awake in the night I begin to pray. Some three weeks ago I awoke and said, "O God, have mercy on me." I had no more than spoken when a voice by me seemed to say, "I am right by you; I have not left you." This was everything to me, and it may be just the same to you. [Jesus says,] "I am right by you, dwelling with you; you are not alone at all." That was just the joy I experienced, and it was worth more than mountains of gold to me. I have learned to trust my Saviour, and I want to tell you that I have a Saviour, and He lives; and because He lives, I shall live also.

Our lives are hid with Christ in God, and when He who is our Life shall appear, we shall appear with Him in glory. You do not need to be discouraged. Christ came to save His people from their sins. The devil will come to you and tell you that you are a sinner and cannot be saved. But Christ says He came to save sinners [1 Timothy 1:15], and there you can meet the devil every time. Christ can pardon your sins. He says, "Come now, and let us reason together ...; though our 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.]

Oh, I want you to take the rich promises of God and hang memory's halls with them. What more could you want than that promise? We have the assurance that a mother can forget her nursing child, but He will not forget us. Oh, I want the promises of God to be the living pictures on memory's walls, that you can look at them. Then your heart can be filled with His grace, and you may exalt Jesus and crown Him Lord of all. That is your privilege.

Now I want to read (Colossians 1:12): "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." There is something to be patient and long-suffering over—"who hath delivered us from the power of darkness." Yes, we should talk of deliverance, not of bondage; we should be joyful and not cast down. "And hath translated us into the kingdom of his dear Son." [Verse 13.] Why can we not act as subjects of His kingdom? May the love of Christ burn on the altar of our hearts, and may you love Christ as your Saviour and your brethren as yourself.

"In whom we have redemption through his blood, even the forgiveness of sin." [Verse 14.] Now we want to act like individuals who are redeemed by the blood of Christ; we are to rejoice in the blood of Christ and in the forgiveness of sins. That is what we are to do, and may God help us to get our minds off the dark pictures and think on those things that will give us light.

Now I want to read another Scripture: “Be careful for nothing.” What does that mean? Why, don’t cross a bridge before you get to it. Don’t make a time of trouble before it comes. You will get to it soon enough, brethren. We are to think of today, and if we do well the duties of today, we will be ready for the duties of tomorrow. “But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” [Philippians 4:6.] Thanksgiving is to be brought in. “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” [Verse 7.] Then we are not given over into the hands of the devil; we have a loving heavenly Father, and He has given His Son to bear our iniquity.

Now what is next? “Finally, brethren.” Now, this is to each of you. It comes along down the line to our times. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.” [Verse 8.] Shall we do it? Shall we turn over a page in our religious experience and train and educate the mind so that it will not take these things that are disagreeable and think on them? Shall we think on these things that give us no power, or shall we let our minds dwell on those things that will give us a better feeling toward our brethren and elevate our souls to God? Now, there are many things that we need to bring into our lives and characters. May God help us that we may take these things to our hearts and think of them, that our minds may be elevated above earthly things

We have seen of the grace of God since we met you last. Since last spring I have visited Lemoore, Fresno, and Selma. I was at the Selma camp meeting. During my stay there I was introduced to a tall man—how tall shall I say he was?—over six feet tall and well proportioned. When he took my hand he seemed much affected and said, “I am so glad to meet you; I am thankful that I can speak with you.” After going into the tent, a brother came in and said, “That man has a history.” Then he went on and told how a year before he had been converted; how he had once kept the Sabbath but had gone back, and how he claimed that he never had been converted. Then after he gave up the truth, he went back into the company of hard cases, and Satan took complete possession of him. Two or three were linked with him in his wickedness, men who would not want it to be known that they were in such business. They stole and did wickedness in every way. He was not a licentious man; he had a wife and he respected her. She was a Sabbathkeeper, and he would not allow a word to be said against her. This was the position he took; he loved her, but not enough to stop his evil course. He did not care for the spoil of his robberies, but did them for the enjoyment he found in them. Well, Elder [E. P.] Daniels was holding meetings, and he was speaking on confession. What was said seemed to take hold of this man’s mind, and he could not resist. He seemed to turn white and then left the tent. He could not stand it. He went out and then he came back again. This he did three times; he looked as if he were going to faint away.

After the meeting had closed he said, "I must talk to you, sir." He told Elder Daniels his condition and said, "Is there any hope for me? I am a lost man; I am undone; I am a sinner. Will you pray for me? I dare not leave this place to go home for fear the Lord will cut me down in my sins." He said he could not stay in the tent and went out again and again, but did not dare remain outside for fear the power of the devil should fasten on him and that would be the last of him.

Well, they prayed for him, and the man was converted right there. The defiant look was gone; his countenance was changed. "Now," said he, "I have a work to do. I stole thirty-one sheep from that man in Selma, and I must go and confess to him." Elder Daniels was afraid to have it known for fear they would shut him up. He said he would rather go to prison and stay there than to think that Christ had not forgiven his sin. So he started, with a young man who before this was engaged with him in thefts, to go and see the man. He met the man on the road and stopped him. The man commenced to shake like an aspen leaf. He was an infidel.

Well, he got on his knees before them in the road and begged to be forgiven. The man asked, "Where did you get this? What has brought you into this state? I did not know that there was any such religion as this." They told him that they had been down to the camp meeting and heard it preached there. "Well," said he, "I will go over to that meeting."

He went right to Fresno and carried the work on.

They confessed to having burned houses and barns. And they went to the grand jury and confessed to having stolen here and there. Mind, they confessed to the authorities. They said, "We deliver ourselves up. Do with us as you see fit." So the case was considered in court, and they had a council over the matter. One suggested that they better put those men through. The judge looked at him and said, "What, put him through? Put a man through that God is putting through? Would you take hold of a man that God is taking hold of? whom God's forgiving power has taken hold of? Would you do that? No, I would rather have my right arm cut off to the shoulder." Something got hold of those men so that they all wept as children.

The report of that experience went everywhere. People thought that there was a power in this truth that was in nothing else—a power that shows that Jesus lives. We have seen the power of His grace manifested in many cases in a remarkable manner.

Now, whenever we can see anything encouraging, put it in the paper and talk about it. Why talk of Satan's great power and his wonderful works and say nothing of the majesty and goodness and mercy of our God, which fall to the ground unnoticed? Pick these up, brethren, with consecrated hands; pick them up. Hold them high before the world. Talk of the love of God and dwell upon it; thank Him for it. Open the doors of your hearts and show

forth your gratitude and love. Clear away the rubbish which Satan has piled before the door of your heart, and let Jesus come in and occupy. Talk of His goodness and power.

You know how it was with Moses. He felt that he must have an answer to his prayer. He realized the responsibility of leading the people out of Egypt, but he did not go and pick up everything objectionable and dwell on it. He knew they were a stiff-necked people, and he said, "Lord, I must have Thy presence," and the Lord said, "My presence shall go with thee." [Exodus 33:14-17.] You remember Moses went into the wilderness and stayed forty years, during which time he put away self, and that made room so that he could have the presence of God with him.

He thought if he could have the presence of God's glory, it would help him to carry on this great work. He said, "Shew me thy glory." [Verse 18.] Now that was a man of faith, and God did not rebuke him. God did not call it presumption, but He took that man of faith and put him into the cleft of the rock and put His hand over the rock and showed him all the glory that he could endure. He made His goodness to pass before him and showed him His goodness, His mercy, and His love. If we want God's glory to pass before us, if we want to have memory's halls hung with the promises of love and mercy, we want to talk of His glory and tell of His power. And if we have dark and miserable days, we can commit these promises to memory and take our minds off discouragement. It would please the devil to think he had bothered us, but we want to talk of Jesus and His love and His power, because we have nothing better to talk of.

Now brethren and sisters, let us hope in God. Let gratitude enter into our hearts, and while we may have to bear plain testimony to separate from sin and iniquity, we do not want to be hammering upon that string forever. We want to lift up these souls that are cast down; we want them to catch the love of God and know that He will put His everlasting arms beneath them. Brethren and sisters, we want to look up, not down, but upward, upward, lifting the soul higher and still higher. I want these blessings, and I will not rest satisfied until I am filled with all the fullness of God. Nothing can be greater than that, can it?

We want to be in that position where we shall perfect a Christian character and represent Jesus Christ to the world. Christ was sent as our pattern, and shall we not show that we have all His love and kindness and all His charms? And the love of Jesus Christ will take possession of our characters and our lives, and our conversation will be holy, and we will dwell on heavenly things.

I believe that Jesus is interested in all this assembly. He is here today. He says, "Where two or three are gathered together in my name, there am I in the midst of them." [Matthew 18:20.] He is with you and that to bless. We want the blessing, and why should we not have it? We are to meet the moral darkness that is in the world, and we must meet it as Christ did. We must reveal Christ to all who are around us. When we do this work, we are abiding

in Christ and Christ is abiding in us. Not only when we speak of Him, but He is with us all the time to help us on every point, to press back the power of moral darkness.

“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” [Luke 12:32.] He is not your enemy, He is your best Friend, and He wishes us to show to the world that we have a God. He wants [us] to show that we have Jesus with us, and He is stronger than the strong man armed. Therefore, let us elevate our minds and our conversation and seek for heaven and heavenly things. God help us, when we are in this position, that we shall not be seeking after earthly things, but that we shall be charmed with the things of heaven. We want to “behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” [1 John 3:1, 2.]

I look over this congregation, and you look like discouraged men, like men who have been fighting with the powers of darkness; but courage, brethren! There is hope! “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” [Verses 2, 3.]

Oh, I love Him. I love Him, for He is my love. I see in Him matchless charms, and oh, how I want that we shall enter in through the gates into the city. Then shall every crown be taken off from every head and cast at the feet of Jesus our blessed Redeemer. He has purchased it for me; He has purchased it for you, and we shall acknowledge Him Lord of all. And we shall cast all our honor at His feet and crown Him Lord of all. We shall shout, “Glory to God in the highest.” [Luke 2:14.] I wish we would learn to praise Him more. “Whoso offereth praise glorifieth God.” [Psalm 50:23.] I wish you would talk of it. I wish you would educate your hearts and lips to praise Him, to talk of His power and glory. I wish you would tell of His power. When you do it, you are elevating your Saviour, and when you lift that standard up against your enemy, he will flee from you. God help us to praise Him more and be found faultless.

Ms 8, 1888

Sermon/Advancing in Christian Experience

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2 Peter 1:1-12.

Now mark, it is these graces, this righteousness, that is to be constantly added; and “if these things be in you, and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of [our] Lord Jesus Christ.” [Verse 8.]

Now here is subject matter that we might dwell upon, subject matter for many discourses; but we want to present merely a few ideas to your mind at this time, and we want you to see the necessity of progress. You cannot be a fruitful Christian and have a knowledge of our Lord and Saviour Jesus Christ unless you are a practical Christian, unless you are making progress all the time in divine life. This is all important. Many seem to think that as soon as they go down into the water and receive baptism and their names are entered upon the church book, then the work is all done, whereas they might have tasted of the knowledge of the world to come, they might have received the evidence that they are children of God; but they cannot retain it unless they go on making progress.

It is impossible for them to obtain a knowledge of Jesus Christ and of His light and knowledge unless they are advancing and are learners, adding grace to grace. If they do not bring into their households practical religion, they will soon loose it all. They will go into the meeting and carry through a form and pray and exhort and perhaps hold some office in the church, but unless they are making advancement all the time, there is a decided want, and they will swing back to their old position of ungodliness, just like any other sinner. It is important that we keep all the time adding grace to grace, and if we will work upon the plan of addition, God will work on the plan of multiplication. Just as fast as we add, God multiplies His graces unto us.

Those who live doing the works of the enemy, yet bearing the name of the Lord, are lying; they profess to believe the Bible, yet they are working right away from it in their lives and character. In the place of representing Jesus in the character that they give to the world, they represent the works of Satan, the works of darkness. Any such names that may be on your church books, although they may give of their means to help to sustain [the church], notwithstanding all that, they are stumbling blocks to the church every day they are in it.

Now, what we want to present is how you may advance in the divine life. We hear many excuses: I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we [may] work away from our natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam’s sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of Heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him; then He will bring His accusations against you, when you are brought into His court of judgment.

How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness, to reveal to you that I am God and that I will give you help in order to lift you from the power of the enemy and give you a chance that you might win back the moral image of God." God sent His Son, who was as Himself, one with the Father, and He bore insult and shame and mockery for us and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world, but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy, but He did. Although He had him to meet at every step and was pressed step by step, yet here was the battle fought in this world with the powers of darkness.

Why was not the devil destroyed? Why do you ask such a question? Did not God know what was best? Would it not have destroyed their confidence in God? Would it not have cast a reflection upon God if He had destroyed him, him that had taken hold of the very heart of the universe and the world that was created? The only way to show the disposition of Satan was to give him a chance to develop himself as one who would be worthy of condemnation and death. So the God of heaven, while He did not destroy Satan, gave His Son to counteract the influence of Satan, and when He gave His Son, He gave Himself, and here was the image of God that was brought to our world. What for? That we might become mighty with God.

Christ had to meet the enemy. What had he [Satan] been doing prior to [Christ's] coming to this earth? Why, he had been trying to gain the hearts of evil men and evil women. When Christ came to our world, Satan had been working with all the deceptive powers that he could command, with his angels, to gain the hearts of evil men and women, and combined with Satan they will work on the children of disobedience. It seems that when Christ made His appearance in our world, Satan had planted himself on the throne as the sovereign of this world. He had the control of human minds. He had taken human bodies and wrought upon them so that they were possessed with demons. He wrought upon them so that the moral image of God was almost obliterated in them. He was weaving himself into the Jewish nation, and they were led captive and would not acknowledge Christ and the evidence that they had from God. They would not acknowledge Christ as the Son of God, notwithstanding the mighty evidences which accompanied Him.

Now [Christ] takes the field and commences to press back this power of moral darkness. In Luke He announced what His work [was] to be (Luke 4:18, 19). Now that was the mission of our Saviour, and even while He announced at Nazareth what His work was, [and] they witnessed to the precious words which came from His lips, Satan was on the ground. And there is no meeting but that he is there, and as the truth is being impressed on minds, Satan presents the difficulties.

The questions began to come up, Is not this the son of Joseph and Mary? What is this that He claims? ... Then Christ was reinstated in regard to this matter, and they all began to say, Is not this Joseph's son? We have seen Him walking with His father to the carpenter's shop.

Christ said to them, "This day is this scripture fulfilled in your ears." [Verse 21.] But here a state of unbelief arose, Is not this Joseph's son?

Now this widow was a heathen woman. God did not send Elijah to those who were in Samaria. Why? Because they had great light, blessings, and privileges and did not live up to them. And because they had had this great light and had not lived up to it, they were the most hardhearted people in the world, the hardest to impress with the truth. They were not susceptible to the influences of the Spirit of God. So it was on this occasion. [There were] many lepers in Israel, and none of them were cleansed save Naaman, the Syrian. What was the matter? He showed that [those who] had lived up to the light [they] had [were] in a more favorable position before God than those on whom He had bestowed great light, power, and spiritual advantages and yet [had not made] their lives correspond to their advantages and privileges. They knew what it [the truth] was, and they were wroth.

What did they do in their madness? They "rose up and thrust him out of the city." [Verse 29.] Could their eyes have been opened, they would have beheld angels of God all around Him, that all heaven was engaged in this warfare between Christ and the prince of the powers of this world. They could have seen this, but their eyes were holden that they might not see it.

Here I want to tell you what a terrible thing it is, if God gives light and it is impressed on your heart and spirit, [for] you [to do] as they [did]. God will withdraw His Spirit, unless His truth is accepted. But [Christ] was accepted by some; the witness was there that He was God. But a counter influence pressed in, and the evil angels were working through the congregation to raise doubts that would cause hearts to disbelieve, so that [they] would shut out every ray of light that God would permit to shine. No more could [Christ] do in such a place. You can see what a hold [Satan] had and what mistakes the people had made; they had not advanced. Because they had not advanced, they had been working under the generalship of Satan and yet claimed that they were working under the generalship of God. But God had nothing to do with their unbelief and [their] rising up against Jesus Christ.

I wish you could see and feel that if you are not advancing, you are retrograding. Satan understood [this]; he knew how to take advantage of the human mind, and he had taken advantage of the human family ever since they had first stood upon the field of battle against the powers of darkness. Christ knew what the warfare was to be.

Who was watching this warfare that was going on? Who was watching when Christ stood on the banks of Jordan and offered such a prayer as heaven had never listened to before, and a light like a dove broke forth from the heavens, and a voice was heard to say, "This is my beloved Son in whom I am well pleased"? [Matthew 3:16, 17.] [There] were those who heard these things and spread the news every where among the Jews, and it went from one to the other, so this manifestation of [God's] power was not lost at that time.

What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man. After the sin of Adam, man was divorced from God, but Christ came in. He was represented through the sacrificial offerings, until He came to our world. But here Christ offers this prayer, and what does it say to us? The human race is accepted in the Beloved. His long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today. Christ is in the heavenly sanctuary, and your prayers can go up to the Father.

Christ says, If I go away, I will send you the Comforter [John 16:7], and when we have the Holy Spirit, we have everything. We have knowledge, wisdom, power, and we have a connection with the God of wisdom, the greatest Teacher the world ever knew. When the heaven was opened to man and God said, "This is my beloved Son, in whom I am well pleased," He said it to us. Your prayers, through faith in your substitute, Jesus Christ, are accepted. God accepts Christ, our substitute. He took human nature upon Himself and fought the battles that human nature is engaged in. He is connected with the divine and was to fight the battles with Satan.

Now, what we want you to see is the relation which you sustain to the work of God. What condescension God has shown that He should give His Son that we might defeat the powers of darkness! God was not the originator of sin in order that He might rid the human race of sin! Here was the law of God, and He could not alter it a jot or tittle. It was a representation of His character. He could not change it, because it is by that law that we are to be judged in the last day. It is no excuse to say that iniquity abounds and that the law of God is done away or changed or altered. It is this that causes the existence of iniquity. This is the very work that Satan commenced in heaven, and he will carry it forward to the end. I ask you, What position shall we take that we may be partakers of the divine nature? Why should we not see in that law the righteousness of Jesus Christ? Christ comes in and imputes to me His righteousness in His perfect obedience to that law.

Here the battle is before us. We see the battle, how Christ contended with the powers of darkness, and we see what He has done, why the cross of Calvary had been erected between God and man. Then what? God gives to His Son all, and man comes to Christ, and God and man are united at the cross. Here "righteousness and [peace] have kissed each other"; "mercy and truth [are] met together." [Psalm 85:10.] This is drawing man to the cross where Christ died in behalf of man, to elevate the law of Jehovah, but not [to] lessen it one iota. Could He have done this, Christ need not have died. The cross of Calvary will stand in the judgment and testify to every one the immutability and changeless character of the law of God, and not a word can be offered for sin in that day.

"And I, if I be lifted up from the earth, will draw all men unto me." [John 12:32.] What does that mean? The work must be carried on, and this little world was chosen to carry on this work. All the universe of heaven was interested in the great work. Every world that God has

created is watching to see how the battle between the Lord of light and glory and the powers of darkness will end. Here is Satan, who has been seeking with all his power to shut out the true character of God so that the world could not understand it, and under a garb of righteousness he works upon many who profess to be Christians, but they represent the character of Satan instead of the character of Jesus Christ. And if he works on the children of disobedience [and] they claim to be Christians, don't you see that they misrepresent my Lord? They misrepresent the character of Jesus every time that they lack mercy, every time that they lack humility.

Satan, by instigating in man a disposition to transgress the law of God, mystifies the character of God. Someone must come to vindicate the character of God, and here is Christ, who stands as the representation of the Father, and He is to work out the salvation of the human race.

That wonderful plan of salvation will bear investigation. All heaven is interested in this work. Up to the time when Christ died, though He was human, He was without sin, and He must bear His trials as a human being. There was to be no miracle interposed for Him. There had been miracles wrought for Him, as at the time they were going to cast Him over the brow of the hill. [Miracles] have been wrought for men who have been followed by mobs, when the angel of the Lord would take their arms and protect the servants of God against the work of Satan.

I knew something of this in my early experience. I know whereof I am speaking. My husband ... (Incident [related] of an angel's walking by his side through a mob).

All can testify what God has wrought in these [cases]; then just such things will take place with us as [they] did with Christ. He was to work no miracle for Himself, but angels protected His life till the time came when He was to be betrayed by one of His disciples, till He was to bleed out His life on Calvary's cross, and Satan stirred up the minds [of men] to think that the angels of heaven were indifferent. But everyone was watching the contest with interest. From the moment that [Christ] knelt in prayer on the sod of Gethsemane till He died on the cross and cried out, "It is finished" [John 19:30], the angels and all the universe of God looked on with the greatest interest. When those words were spoken, the plan was completed—the plan whereby Satan's power should be limited and broken and whereby [Christ] should finally die—was wrought out by Jesus Christ. And when He rose from the dead, His triumph was complete. Satan knew that the battle with Him was lost, but yet he is at enmity with God.

It is man that has apostatized from God. Satan works on [men's] minds trying to instill his devices into their minds and make them think that he is at last to be the sovereign of this world. But not so, for the God of heaven dwells and reigns and has children on the earth that He will translate to heaven without their seeing death when He shall come with power and great glory. We want to ask, What excuse have you when this has been done in your

behalf? Just as soon as the trial was ended and Christ was hanging on the cross, Satan thought he had gained the victory, but just as soon as [Christ] arose, that thought was uprooted forever for every world that God had ever created. It was to be the final thing. Never again could he have the least power over the worlds or in heaven.

The justice of God was seen in that He gave Christ to die to save man, for the law condemned man to death, but the righteousness of Christ was brought in and imputed to him that he might be brought back to his loyalty to God. And when [Christ's] work was done, the news was heralded through the heavenly hosts. When Jesus arose triumphant over the grave and when He ascended from the Mount of Olivet, He was not only in sight of a few disciples, but many were looking on. There was a multitude of angels; thousands upon thousands beheld the Son of God as He ascended on high. And as He approached the city of God, their voices were raised, and the highest angels sang, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in." The question arises, "Who is this King of glory?" Then the answer comes back, "The Lord of hosts," the Lord of hosts, He is King. [Psalm 24:7-10.] Then the gates are thrown back and the heavenly train enter in, and the angels would bow in adoration before the Son of God, but He waves them back. Not yet. He must first hear from the Father that the sacrifice has been accepted, and He says, I have a request. Well, what is that request? That those "whom thou hast given me, be with me where I am." [John 17:24.] Then comes the answer, Let all the angels worship Him, and they bow in adoration before Him, and they touch their golden harps and raise their voices in praise, saying, Worthy is the Lamb that was slain and lives again, a conqueror. And how the arches of heaven ring with rejoicing!

Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him. We must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We "must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the [fear] of God." [2 Corinthians 7:1.] Satan will come and tempt you, and you will give way to his temptations. What then? Why, come and humble your hearts in confession and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—[hands] that have been bruised and wounded in our behalf—and He will make an atonement for all who will come with confession. What if you cannot understand about this matter? He says, "He that lacketh these things [is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins]." [2 Peter 1:9.]

Now brethren and sisters, I want you to see that you must "add to your faith, virtue; [and to virtue, knowledge;] and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, [and abound,] they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Verses 5-8.]

Now when you commence to work, Satan is going to work in an opposite direction, and if you are unkind and harsh and not seen in the house of God bearing your cross, you have not the knowledge of the Lord Jesus Christ; you do not discern Him and His love and matchless purity.

Many will say, I am saved, I am saved, I am saved. Well, have they been cleansed from all filthiness of the flesh and spirit? and can they cleanse themselves by the righteousness of the law? Jesus Christ came to this world, and there is His righteousness to impart upon the children of men that are obeying the law of God. The whole world can say, I am saved, as well as any transgressor today. They can say, I believe on Christ that He is my Saviour, but why do they disregard His law, which is the transcript of His character? When they disregard the law of Jehovah, they disregard the Lord Jesus Christ.

Now, I want to say to you before closing that we have a wonderful friend in Jesus, who came to save His people from the transgression of the law. What is sin? The only definition of sin is that it is the transgression of the law. Then here is Jesus Christ, who comes right in and imparts His righteousness to us; we cannot overcome in our own strength, but by faith in Him. If you will believe on Jesus Christ, you will have Him today. You must believe that He is your Saviour now and that He imputes to you His righteousness because He has died and because He has been obedient unto every requirement of that transgressed law of God. If you do this, you will have a saving knowledge of Jesus Christ. Adam and Eve lost Eden because they transgressed that law, but you will lose heaven if you transgress it.

We can be filled with all the fulness of God. Our lives may measure with the life of God. Then can we press back the powers of darkness. Glory to God in the highest! I love Him because He first loved me. I will magnify His name. I rejoice in His love, and when we shall enter in through the gates into the city, it will be the highest privilege to cast my crown at His feet. Why? because He gave me the victory, because He wrought out the plan of salvation. And when I look at the glory, and at the saints redeemed, just like a flash will I cast my crown at the feet of my Redeemer. It is His; it was He who purchased my redemption. Glory to God in the highest! Let us praise Him and talk of His mightiness and of what He will do for us. Let us keep His law, and then He can trust us, for He has a law and He will reward obedience to that law; He will give us a crown of glory.

Now, brethren, we are almost home; we shall soon hear the voice of the Saviour, richer than any music, saying, [Your] warfare is accomplished. Enter into the joy of thy Lord. Blessed, blessed benediction; I want to hear it from His immortal lips. I want to praise Him; I want to honor Him that sitteth on the throne. I want my voice to echo and re-echo through the courts of heaven. Will you be there? Then you must educate your voice to praise Him on earth, and then you can join the heavenly choir and sing the song of Moses and the Lamb. God help us and fill us with all fulness and power, and then we can taste of the joys of the world to come.

Ms 8a, 1888

Counsel to Ministers

Minneapolis, Minnesota

October 21, 1888

“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth [it], that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [John 15:1-8.]

Brethren, I want to ask you a question. How can we come to God with full assurance of faith if we bear no fruit that testifies to a change wrought in us by the grace of God, no fruit that shows that we are in fellowship with Christ? How can we approach God in faith and be abiding in Christ and He in us when by our works we show that we are not bearing fruit?

What is the fruit we should bear? The fruit of kindly words and deeds. In God’s Word we are told what are the works of the flesh and what the fruits of the Spirit. “The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do these things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law.” [Galatians 5:19-23.] Is not this sufficiently plain? None of us need walk in uncertainty. “And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.” [Verses 24-26.]

In order to have true spiritual discernment, in order to be conscious of our own weakness and deficiency and our unlikeness to Christ, we need a close connection with God. Then we shall have a humble opinion of ourselves. We shall be meek and lowly in heart, walking prayerfully and carefully before God. We shall not boast ourselves beyond our measure.

In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use our reason and experience, by their

help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. "By their fruits ye shall know them." [Matthew 7:20.] If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need.

The message "Go forward" [Exodus 14:15] is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God's Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or [be] gauged by men's measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool"—in his own estimation—"that he may be wise." [1 Corinthians 3:18.] An experience of this kind is needed here, right with the men who have been forward to speak in this meeting. "For the wisdom of the world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men." [Verses 19-21.] Do consider this, I beseech you. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.]

Let men and women who are truly converted offer themselves in all humility to the service of the Lord, for verily He hath need of them. First they must be emptied of all selfishness. They will be cleansed vessels unto honor. They will reflect the bright beams of the Sun of Righteousness to all with whom they come in contact. Partakers of the divine nature, they will be saviors of life unto life. They will not talk of the faults of others, but will repeat the words of divine wisdom which have penetrated and illuminated their hearts. They will be men who fear to talk and make sport of God's messengers, but men who pray much.

"Where the Spirit of the Lord is, there is liberty. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by

the Spirit of the Lord.” [2 Corinthians 3:17, 18.] John declares, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life: ... that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” [1 John 1:1-3.]

As John studied the life of Christ in the Word, he beheld as in a glass the glory of the Lord, and he became changed into the same image, from glory to glory, from character to character, till he was like that which he adored. He imitated the life in which he delighted. He knew the Saviour by an experimental knowledge. His Master’s lessons were engraved on his soul. When he testified of the Saviour’s grace, the simplicity of his language was eloquent with the love that pervaded his whole being. He had not a doubt nor a suspicion. He entered into no controversy, no wearisome contention.

In witnessing for Christ, he declared what he knew, what he had seen and heard. There was no supposition, no guess-work about what he said. And when insult was put upon Christ, when He was slighted, John felt the slight to the very depths of his being and broke forth into indignation which was a manifestation of his love for Jesus. Christ had humbled Himself; He had taken man’s nature, and few could see Him as John saw Him. But John had an advanced experience. The darkness had passed away. On him the true light was shining, and in his epistles he breaks forth against sin, presenting Christ as the One who could cleanse from all iniquity.

It was John’s deep love for Christ that led him to desire always to be close by His side, and this position was awarded him. Jesus loves those who represent the Father; and John could talk of this love as no other of the disciples could. He reveals to his fellow men that which he knows by living experience it is his duty to reveal, representing in his character the character of Christ. The glory of the Lord was expressed in his face. The beauty of holiness which had transformed him shone with a Christlike radiance from his countenance.

Those who truly love God must manifest lovingkindness of heart, judgment, and righteousness to all with whom they come in contact, for these are the works of God. There is nothing Christ needs so much as agents who feel the necessity of representing Him. Evil-speaking and evil-thinking are ruinous to the soul. This has been current in this conference. There is nothing the church lacks so much as the manifestation of Christlike love. As the members of the church unite together in sanctified association, co-operating with Christ, He lives and works in them. Our eyes need the anointing with the heavenly eyesalve, that we may see what we are and what we ought to be and that power is provided in Christ sufficient to enable us to reach the high standard of Christian perfection.

We must keep Jesus our pattern ever before us. This is and ever will be present truth. It is by beholding Jesus and appreciating the virtues of His character that John became one with his Master in spirit. With spiritual vision he saw Christ’s glory, glory as of the only begotten of

the Father, full of grace and truth; and he was changed from glory to glory into His likeness. And to him was committed the work of telling of the Saviour's love and the love His children should manifest for one another. "This is the message that we have heard from the beginning," he writes, "that we should love one another. ... We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whoso hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought also to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." [1 John 3:11-18.]

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. ... Beloved, if God so loved us, we ought also to love one another. ... God is love; and he that dwelleth in love dwelleth in God and God in him." [1 John 4:7-16.]

But although John dwells so particularly on love, he does not clasp hands with sin. Hear his words regarding the apostate from the faith, he who has had a knowledge of the truth, but has departed from the faith, giving heed to seducing spirits. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house; neither bid him godspeed; for he that biddeth him godspeed is partaker of his evil deeds." [2 John 9-11.] Let all consider this.

John writes further, "He that said, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. He that saith he abideth in him ought himself also so to walk even as he walked." [1 John 2:4-6.] The Lord has plain words for those who like the Pharisees make great boast of their piety, but whose hearts are destitute of the love of God. The Pharisees refused to know God and Jesus Christ, whom He had sent. Are we not in danger of doing the same thing as did the Pharisees and scribes?

But while reproof is to be given, it must be given in accordance with Christ's direction. The apostle Paul writes, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." [Galatians 6:1.] This work is not only given to ministers, but to every individual member of the church. It is to be carried out in the family and in the church. Love and unity strengthen by exercise. Do not become impatient with your brother's faults and weaknesses. On another point you may well be disgusted with your own weakness. We are

related to one another in the mysterious web of humanity. We are but threads which help to compose the great whole.

We see individuals committing errors, and we are pained because their lives are not in accordance with the Bible standard of righteousness. But we are not to become impatient. If we have the mind of Christ, we shall feel a burden for the welfare of him who has forgotten to be a doer of the Word. Do not speak of his errors to others. Follow the rule Jesus has given. Go to the wrongdoer alone first, and see if by words of wisdom you cannot save him.

The apostle James, inspired by Jesus Christ, lays down our duty in clear lines. "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." [James 5:19, 20.] We are Christ's witnesses, Christ's representatives. In his epistle to Titus, Paul charges him to set in order things that are wanting in the church. [Titus 1:5.] "Speak thou the things which become sound doctrine," he says. The teacher of truth is to educate all, both old and young. He is to exhort aged men to be "sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." [Titus 2:1-5.] When those who profess to be servants of Christ do not walk circumspectly, God is dishonored and the truth is reproached.

"Young men likewise exhort to be sober-minded, in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Verses 6-8.]

I have been pained to hear so much jesting and joking among old and young as they are seated at the dining table. I have inquired, Are these men aware that there is by their side a Watcher who is disgusted with their spirit and the influence which they exert and is making a record of their words and actions? Will our ministers, young and old, countenance these things? Shall not we who name the name of Christ take heed to the words, "In all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." [Verses 7, 8.] If the truth as it is in Jesus abides in our hearts, it will sanctify our lives. Our speech will not be evil. Obeying the truth, we shall work the works of righteousness.

By our words and deeds we may reveal the power of the truth to transform the character. We may each reveal that we depend on Christ's righteousness, not upon our own manufactured righteousness. We may abide in Christ as the branch abides in the vine, having such a living connection with Him that it is a pleasure to work as He worked, to be a

help and blessing to our brethren. We can work the works of Christ, doing those things that are pleasing in His sight.

In all you do, make Christ the center of attraction. Constantly look to Him who is your pattern, the Author and Finisher of your faith. Cultivate constant, fervent gratitude to God for the gift of His beloved Son. Represent Christ. Squander not your moral forces upon trifles, but earnestly improve the opportunities given you to reflect the light of the Sun of Righteousness. Cease to glorify man. Glory in Christ and the truth. You may crown Jesus with honor; for though so meek and lowly, He was a daily conqueror over temptation. Every soul who is a partaker of the divine nature is an overcomer in his own behalf and is victorious, having escaped the corruption that is in the world through lust.

We are laborers together with God, and not only are we to have respect unto the recompense of reward, but we are to labor zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthems of praise which the redeemed will sing. In every fellow being we are to see the purchase of the blood of Christ. The Saviour's interest is identified with the interests of the souls He has ransomed by an infinite sacrifice.

My brethren and sisters, do we realize the importance of this subject? Why are we so listless, why satisfied to remain so poorly fitted to work for the uplifting of humanity? Why is not every entrusted capability used for the Master? Why are so many contented with the feeble, lifeless condition of our churches? The heavenly universe is looking with amazement upon our Christless work. Neglect is seen in all our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arise and with determined, harmonious effort take up our responsibilities, laboring in Christ's lines with sanctified capabilities? Put away the controversial spirit which you have been educating yourselves in for years. Educate yourselves to pray to God in sincerity and truth. Sing with the spirit and understanding also. Much is expected of us.

What are our young men doing? Jesus is waiting to bind their hearts up with His great heart of love, to bind their interests with His own. He says to them, Young men, flee youthful lusts. [2 Timothy 2:22.] Will you obey His voice? You are surely not doing this now. The truth is an inherent power and, if brought into the sanctuary of the soul, will draw men and women to Christ. It will win its way to human hearts. To those who look to Him, Christ by His Holy Spirit reveals the beauty of truth. He shows Himself to be the sin-pardoning Saviour.

Young men, you may have the truth on your side. When your heart and all your faculties are brought under the influence of truth, when you bring the truth, with all its living, sanctifying principles, into your heart, you will have confidence to present it to others. Christ is then made unto you wisdom and righteousness and sanctification and redemption. We are laborers together with God, and Christ is by your side. You are yoked up with Him, He leading and guiding. Such a worker is as a sharp sickle in the harvest field. He does not use

his God-given powers in debating. That is Satan's line. Pointing to the cross of Calvary, he cries, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] He urges sinners to behold eternal realities. He holds the telescope before his eyes, that by faith he may discern these realities. Like Moses he endures the seeing of Him who is invisible. He does not seek ease or amusement. He does not visit the churches to be petted and waited upon, to jest and joke. He knows that there is stern, earnest work to be done. Those who are truly converted do not waste the precious moments in foolish conversation and making a mock of their brethren. By words that have a weight of influence for good, they give full proof of their ministry. They deny self and lift the cross and follow Jesus, the cross-bearer. They ardently desire to yoke up with Christ, to lift His burdens and partake of His sufferings.

Young men, Jesus calls you, saying, "Follow me." Those who follow Him will not walk in darkness, for Christ is the light of life. Our older ministering brethren must drop some of their responsibilities, or else they will go down in the silence of the grave. The aged standard-bearers may act as worthy counsellors and living witnesses, but their younger and stronger brethren should bear the heavy burdens. John says, "I write unto you, young men, because ye are strong, and have overcome the wicked one." [1 John 2:14.] You whose eyes are not dimmed, whose brain power has not been worn by constant taxation, should plan, devise, and execute, treating the aged workers with tenderness, as fathers, and looking up to them as counsellors and guides. Young workers should respect the age and experience of their older brethren.

The Lord desires us all to be learners in the school of Christ. Young and old have precious lessons to learn from the divine Teacher, and when these lessons are learned, they are to impart them to others. God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error and has placed them in their proper framework. When these truths are given their rightful position in God's great plan, when they are presented intelligently and earnestly and with reverential awe, by the Lord's servants, many will conscientiously believe because of the weight of evidence, without waiting for every supposed difficulty which may suggest itself to their minds to be removed. Others, not discerning spiritual things, will keep themselves in a combative frame of mind, opposing every argument that does not meet their ideas. Shall this miserable work cease?

Those who have not been sinking the shaft deeper and still deeper into the mine of truth will see no beauty in the precious things presented at this conference. When the will is once set in stubborn opposition to the light given, it is difficult to yield, even under the convincing evidence which have been in this conference. To controvert, to question, to criticize, to ridicule, is the education many have received and the fruit they bear. They refuse to admit evidence. The natural heart is in warfare against light, truth, and knowledge. Jesus Christ has

been in every sleeping room where you have been entertained. How many prayers went up to heaven in these rooms?

Satan is fruitful in bringing up devices to evade the truth. But I call upon you to believe the words I speak today. Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail. We do well to remember that Christ is the light of the world and that fresh beams of light are constantly reflected from the source of all light.

He who studies the truth, who prayerfully opens the eyes of his understanding to see and his heart to receive the bright beams of the Sun of Righteousness, will be in harmony with the messenger and the message God sends. All the opposition, all the prejudice, all the suggestions of the enemy, will never make the truth less precious or less true. Only when men yield to the subtlety of the enemy does the truth become darkness to them. But even though the truth is opposed and spoken against by those who should be blessed, strengthened, and made joyful by it, its value and brightness are not lessened, for the Lord's messengers will hold up the telescope to the spiritual eye, that the truth may be seen from all points, and its value appreciated.

A fair investigation will not fail to reveal wonderful things in God's Word. Every jot of resistance places the opposer in a darker shade. He does not want to see. He will not search God's Word. But opposition and resistance serve only to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine. Thus the precious ore is polished. Every word of slander spoken against it, every misrepresentation of its value, awakens attention and is the means of leading to closer investigation as to what is saving truth. The truth becomes more highly estimated. New beauty and greater value are revealed from every point of view.

Brethren, God has most precious light for His people. I call it not new light, but O, it is strangely new to many. Jesus said to His disciples, "A new commandment I give unto you, That ye love one another as I have loved you." [John 13:34.] This was really an old commandment, which had been given in the Old Testament Scriptures, but it had been lost. It had not been practiced. The command that they should love one another as Christ had loved them was indeed new to the disciples. But the revealing of this love would give to the world an unmistakable evidence that they were God's children.

I call upon the young men who are entering the work as ministers to take heed how they hear. Be careful how you oppose the precious truths of which you now have so little knowledge. Search the Scriptures for yourselves. You have altogether too limited knowledge of yourselves. Know for yourselves what is truth. Do not take any man's words, any man's prejudices, any man's arguments, any man's theories. This has been done by ministers to the injury of their experience, and it has left them novices when they should [have been] wise in the Scriptures and in the power of God. Take your Bibles, humble yourselves and

weep and fast and pray before the Lord, as did Nathanael, seeking to know the truth. Jesus' divine eye saw Nathanael praying, and answered his prayer.

I saw an angel of God inquiring of these men who have educated themselves as debaters, "How many prayers have [you] offered?" Oh, your levity, your speeches, are all written in the book. If you only knew how Christ has regarded your religious attitude at this meeting.

You must gain an experience for yourselves. I beg of you not to think that long sermons are an unmistakable evidence of your ministerial ability. O, there is something more to the ministry than sermonizing. Many, many discourses, like the offering of Cain, are profitless because Christless. Those who give them tire the people and fail to give them proper spiritual food.

Piety must be practiced in the home. Interested personal efforts must be made for those around you. Seek the Lord in private prayer. Ask Christ to do for you what you need to have done. He has been tempted in all points like as we are, and He knows now to succor those that are tempted. God calls upon you to leave the atmosphere of unbelief in which you have been dwelling and place yourselves in an atmosphere of faith and confidence. Do your best. Do not seek wisdom from finite men, who may be bewildered by the temptations of Satan, who may plant the seeds of doubt rather than the seeds of faith. Go to Jesus, "who giveth to all men liberally, and upbraideth not." [James 1:5.] Has not His invitation reached your ears and touched your heart? He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

Let no human hand place a yoke upon your neck. Take the yoke Christ gives. Learn of Him, for He is meek and lowly, and you will find rest. It is Christ's meekness and lowliness that you need. Go to the Lord with the faith, simplicity, and confidence of a little child. Tell Him the whole trouble, withholding nothing. Ask Him to teach you how to use your entrusted talents in the best way. Thus you may increase your talents.

If you go out to labor in any portion of the Lord's great moral vineyard, take heed; keep watch over yourself, over your thoughts and words. Pray for an understanding heart, for a knowledge of how to humble yourself before the Lord. Ask for Christ's grace and efficiency, and you will not be left to labor alone. God gives every humble, devoted learner a clearer insight into the truth. He will give them precious souls as their hire.

I have been instructed that many go forth to preach who do not know how to labor for the salvation of sinners. They are not themselves consecrated to God. They need to be converted. Many have been dedicated to the sacred work of the ministry when, if close examination were made in regard to their religious experience, it would be seen that they

need to seek most earnestly for the transforming grace of Jesus Christ before they can teach sinners how to seek in faith for pardon.

Those who would be laborers together with God must receive wisdom from the great Teacher, who is our example in all things, in order to present the truth in its simplicity. Learn of Christ. All pride, all selfishness, all self-importance must be cut away from all teachers. All the sang-froid which is so common, the theatrical gestures, all lightness and trifling, all jesting and joking, must be seen by the one who wears Christ's yoke to be "not convenient" [Ephesians 5:4], an offense to God, and a denial of Christ. It unfits the mind for solid thought and solid labor. It makes men inefficient, superficial, and spiritually diseased.

He who believes the truth for this time will practice personal piety. The language of his heart will be, "Who is sufficient for these things?" [2 Corinthians 2:16.] Let every minister be sedate. As he studies the life of Christ, he will see the necessity of walking circumspectly. Yet he may be and will be, if connected with the Sun of Righteousness, cheerful and happy, showing forth the praises of Him who hath called him out of darkness into His marvelous light. The conversation will be pure, entirely free from all slang phrases.

If Christ is abiding in your heart, you will show meekness and gentleness and purity of thought. You will follow elevated, noble principles, because you have learned the lessons taught in the school of Christ. If you have not felt the need of learning every day in this school, it is time you did feel this need. Learn of Christ, and then go forth in the strength of Him who has said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] A divided heart God will not accept. Put your whole soul into your work, and never leave your work half done because you wish to go to another place. God will accept only faithful work. Reprove, rebuke, exhort, with all longsuffering and doctrine. Bind off your work thoroughly. Leave no dropped stitches for someone else to pick up. Do not disappoint Christ. Determine that you will succeed, and in the strength of Christ you may give full proof of your ministry.

A minister is one who ministers. If you confine your work to sermonizing, the flock of God will suffer, for they need personal effort. Let your discourses be short. Long sermons wear out both you and the people. If ministers would make their sermons only half as long, they would do more good and would have strength left for personal work. Visit families, pray with them, converse with them, search the Scriptures with them, and you will do them good. Give them evidence that you seek their prosperity and want them to be healthy Christians. If you are staying in a family, do not allow yourself to be waited on. Show that you wish to be helpful. If possible, use the axe and hoe. Bring in water and wood. Show that you regard work as a blessing. Physical exercise will be a blessing to you, and will increase your influence for good. Remember that to minister means far more than merely preaching.

Nothing is so discouraging to the advancement of present truth as the haphazard work done by some ministers for the churches. Faithful labor is needed. The churches are ready to die

because they are not strengthened in Christlikeness. The Lord is not pleased with the loose way in which the churches are left because men are not faithful stewards of God's grace. They do not receive His grace and, therefore, cannot impart it. The churches are weak and sickly because of the unfaithfulness of those who are supposed to labor among them, whose duty it is to have an oversight over them, watching for souls as they that must give an account.

Be thorough and determined in your efforts to serve God. Keep the eye fixed on Christ. Do not fix your attention on some favorite minister, copying his example and imitating his gestures, in short, becoming his shadow. Let no man put his mold upon you. Let the hand of God mold and fashion you after the divine similitude. Cease from man, whose breath is in his nostrils. Hang your helpless soul on Jesus Christ. He is unchangeable, the same yesterday, today, and forever.

My heart was made glad as I heard the testimonies borne after the discourse on Sabbath. These testimonies made no reference to the speaker, but to the light and truth, and this is the way it should ever be. Praise no man; flatter no man; and permit no man to praise or flatter you. Satan will do enough of this work. Lose sight of the instrument and think of Jesus. Praise the Lord. Give glory to God. Make melody to God in your hearts. Talk of the truth. Talk of the Christian's hope, the Christian's heaven.

If we neglect to walk in the light given, it becomes darkness to us; and the darkness is proportionate to the light and privileges which we have not improved. Christ says, "If therefore the light that is in thee be darkness, how great is that darkness." [Matthew 6:23.] If we walk in the knowledge of the truth, our light will shine to those around us in spirit, in words, in actions; we will be fruitful branches of the living vine. If we know God's requirements and claim to love Him, yet cherish sin, God will not hear us when we ask for His blessing, for He does not minister to sin. There are those whose conscience is hardened by habitual sin. They bear no rich clusters of precious fruit, because they are not branches of the true vine. Their prayers rise no higher than their heads, because they are in their prayers presenting only a form of words, whether offered in the church, in the family, or in secret. They receive no strength, because they ask amiss.

But when those who are striving with all their power to overcome confess their sins, God is faithful and just to forgive their sins and to cleanse them from all unrighteousness for Christ's sake. When brought into the sanctuary of the soul, the truth of God works by faith and purifies the soul, elevating, refining, ennobling it.

There was a time when Israel could not prevail against their enemies. This was because of Achan's sin. God declared, "Neither will I be with you any more until the accursed thing is put away from you." [Joshua 7:12.] God is the same today. If defiling sins are cherished by those who claim to believe the truth, the displeasure of God rests upon the church, and He will not remove it until the members do all in their power to show their hatred for sin and

their determination to cast it out of the church. God is displeased with those who call evil good and good evil. If jealousy, evil surmising, and evil-speaking are allowed to have a place in the church, that church is under the frown of God. It will be spiritually unhealthy until it is cleansed from these sins, for till then God cannot reveal His power to strengthen and elevate His people and give them victory.

God is not pleased with the slothful work done in the churches. He expects His stewards to be true and faithful in giving reproof and correction. They are to expel wrong after the rule God has given in His Word, not according to their own ideas and impulses. No harsh means must be used, no unfair, hasty, impulsive work done. The efforts made to cleanse the church from moral uncleanness must be made in God's way. There must be no partiality, no hypocrisy. There must be no favorites, whose sins are regarded as less sinful than those of others. O, how much we all need the baptism of the Holy Ghost. Then we shall always work with the mind of Christ, with kindness, compassion, and sympathy, showing love for the sinner while hating sin with a perfect hatred.

A work needs to be done for many who are assembled here. The door of the heart is blocked up with the rubbish of selfishness, questioning, criticism, judgment pronounced in accordance with the unsanctified heart. Now is the time to seek God, with earnest confession and contrition, that He may turn His face toward us and light and blessing come into our midst. Then the enemy will be disappointed. The heavenly universe will rejoice, and souls who are now under temptation and the frown of God will be won to Christ. Shall we not clear away the darkness by doing the work God has given us to do? We are laborers together with God. Jesus is waiting to work in us and by us and through us to will and to do of His good pleasure. If we neglect the Lord's heritage and feel little burden for the church and souls perishing in their sins, we are condemned by God for not strengthening that which was ready to die. If, as Christ's overseers, we do our work with an eye single to the glory of God, there is no reason why the church should be weak, faithless and corrupt. Let the watchmen on the walls of Zion awake. Let them do their duty with fidelity. They need so much the heavenly endowment, that they may be laborers together with God in the great plan of salvation.

To those who have been true and faithful, Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." [Matthew 25:34, 21.] All who enter the kingdom of heaven as conquerors will understand the meaning of this benediction, for they will have done the work Christ has given them to do. They have participated with Him in saving the souls of their fellow men. Through the grace of Christ they have brought sheaves to the Master, and with all the heavenly universe they rejoice as they see souls that have been saved through their earnest efforts given abundant entrance into heaven, made heirs of God, and joint heirs with Christ. How foolish then will appear all fear and distrust of Christ, as the redeemed see that He was waiting to give them freely the richest blessings of heaven.

Let none here shut themselves away from God by their perversity of spirit and then keep complaining that they have no light. Arise, dear souls, arise by faith, and do what you ought to do. Christ says, "Follow me," and you shall not walk in darkness. [John 8:12.] Let go your human wisdom, and ask God for that wisdom which is pure, elevating, and ennobling and it shall be given you. Come up out of the cellar of doubt, of unbelief, of jealousy, and evil surmising into the upper chamber of faith, hope, courage, and thankfulness. Make melody to God in the heart. The garden of the Lord is strewn with precious flowers. Gather the roses and the lilies and the pinks from God's spiritual garden. "Rejoice in the Lord always: and again I say, Rejoice." [Philippians 4:4.] Let not the world receive the impression that there is no peace or joy or happiness in serving the Lord.

It is Satan's work to misrepresent the Father and His Son, to misrepresent truth and gloss over error, making it appear as truth. But connected with God, we may distinguish between the genuine and the spurious. Light will dispel darkness. Why should we not avail ourselves of God's gracious promises, returning the glory to Him in heartfelt thanksgiving? Christ died for us that we might enter into possession of eternal riches. With hearts filled with gratitude to God, let us use the opportunities He has placed within our reach, that we may be fitted and prepared for the mansions Jesus has gone to prepare for those who love Him. If we fail through indolence, unbelief, worldliness, or covetousness, we shall suffer irreparable loss, for we shall lose an eternity of bliss.

I tell you in the fear of God that day by day we are forming characters that will decide our destiny for weal or for woe. Heaven is a holy place, and there entereth into it nothing that defileth. We cannot be truly happy here unless God's will is our will, unless we are sanctified to God body, soul, and spirit. The more we think of heaven, the more happiness we shall have. Why should we not be joyful in the Lord? If we are connected with Christ, our life is hid with Him in God. We walk with God as did Enoch. Angels have charge over us every hour, that the wicked one may not overcome us. The more faith we talk, the more faith we shall have, and the more peace and joy we shall bring into our lives. Lift up your heads, brethren, and rejoice, because the Lord is soon to come in the clouds of heaven. Then we shall see Him as He is, and be made like Him. We shall see the King in His beauty. Then be joyful in God; for this is your right.

Ms 9, 1888

Morning Talk by Ellen G. White

Minneapolis, Minnesota

October 24, 1888

Now our meeting is drawing to a close, and not one confession has been made. There has not been a single break so as to let the Spirit of God in.

Now I was saying what was the use of our assembling here together and for our ministering brethren to come in, if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want.

I have been awake since two o'clock, and I have been praying, but I cannot see the work making the advancement that I wish I could. I have been talking and pleading with you, but it does not seem to make any difference with you. As I have told my children, although they are thousands of miles away, when I go to God in prayer for them, I know where they are standing in the Christian life, and if [they are] not living close to God, I am alarmed.

Had Brother Kilgore been walking closely with God, he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on. That is, they must not bring in any new light or present any new argument; notwithstanding they have been constantly handling the Word of God for years, yet they are not prepared to give a reason of the hope they have because one man is not here. Have we not all been looking into this subject?

I never was more alarmed than at the present time. Now, I have been taken down through the first rebellion, and [I] saw the workings of Satan, and I know something about this matter that God has opened before me, and should not I be alarmed? And then to take the position that because Elder Butler was not here that that subject should not be taken up! I know this is not of God, and I shall not feel free until I have told you.

Here was the enemy inculcating his ideas in the hearts of the angels, and they express these ideas that he has inculcated as their own, and Satan takes them and tells them to the other angels as the sentiments of the angels he has been working with. Thus he inculcates his ideas into their minds and then draws them out of the angels as their own ideas.

I am full of pain as I view these things, and how can I help it? Do you think that when I see these things transpiring that I can keep still and say nothing when these things have been shown me? I want to tell you, my brethren, that it is not right to fasten ourselves upon the ideas of any one man.

I want to tell you what a good brother said to me as he was about to leave the meeting. He came to me with such a feeling of relief that everything was settled and our old position was all right.

Well, one says, "Your prayers and your talk run in the channel with Dr. Waggoner." I want to tell you, my brethren, that I have not taken any position; I have had no talk with the doctor nor with anyone on this subject, and am not prepared to take a position yet. "By their fruits ye shall know them." [Matthew 7:20.] I took my brethren and told them just where they were, but they did not believe me; they did not believe they were in any danger.

If Elder Waggoner's views were wrong, what business has anyone to get up and say what they did here yesterday? If we have the truth it will stand. These truths that we have been handling for years—must Elder Butler come and tell us what they are? Now, do let us have common sense. Don't let us leave such an impression on this people. One brother asked me if I thought there was any new light that we should have or any new truth for us. Well, shall we stop searching the Scriptures because we have the light on the law of God and the testimony of His Spirit? No, brethren. I tell you in the fear of God, "Cease ye from man, whose breath is in his nostrils." [Isaiah 2:22.] How can you listen to all that I have been telling you all through these meetings and not know for yourselves what is truth? If you will search the Scriptures on your knees, then you will know them, and you will be able to give to every man that asketh you a reason of the hope that is within you.

Let us come to God as reasonable beings to know for ourselves what is truth. But if you want to take a position that only one man can explain the truth, I want to tell you that this is not as God would have it. Now, I want harmony. The truth is a unit. But if we fasten to any man, we are not taking the position that God would have us take. We want to investigate every line of truth, especially if it bears the signet of God. Can you tell in what way God is going to give us new truth?

When I have been made to pass over the history of the Jewish nation and have seen where they stumbled because they did not walk in the light, I have been led to realize where we as a people would be led to if we refuse the light God would give us. Eyes have ye, but ye see not; ears, but ye hear not. Now, brethren, light has come to us, and we want to be where we can grasp it, and God will lead us out one by one to Him. I see your danger and I want to warn you.

Now, this is the last ministers' meeting we will have, unless you wish to meet together yourselves. If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation.

Now, we did not intimate one word that we did not want that subject taken up. We did want an investigation, but I cannot take any position on either side until I have studied the question. There is the danger God has shown me that there would be a deceitful handling of the Word of God. I have been shown that when debaters handle these truths without having the Spirit of God, they handle them with their own efforts. They will, by making false theories and false statements, build up a structure that will not stand the test of God. This is what the Lord has shown me.

Now, brethren, we want the truth as it is in Jesus. But when anything shall come in to shut down the gate [so] that the waves of truth shall not come in, you will hear my voice wherever it is, if it is in California or in Europe or wherever I am, because God has given me light, and I mean to let it shine. And I have seen that precious souls who would have embraced the truth have been turned away from it because of the manner in which the truth has been handled, because Jesus was not in it. This is what I have been pleading with you for all the time—we want Jesus. What is the reason the Spirit of God does not come into our meetings? Is it because we have built a barrier around us? I speak decidedly because I want you to realize where you are standing. I want our young men to take a position, not because someone else takes it, but because they understand the truth for themselves.

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet we must not touch this subject because Elder Butler is not here. Why, Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you. Now, we want to get right at what God says; all this terrible feeling I don't believe in. Let us go to the Lord for the truth instead of showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past.

Now, the words that were spoken here were that Elder Waggoner was running this meeting. Has he not presented to you the words of the Bible? Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward. All the object I had was that the light should be gathered up, and let the Saviour come in.

I don't expect my testimony is pleasing, yet I shall bear it in God's fear. God knows there is a preparation going on here to fit these ministers for the work, and unless we are converted God does not want us. I hope Brother Morrison will be converted and handle the Word of God with meekness and the Spirit of God. These truths will stand just as long as time shall last. You want the eyesalve that you can see, and Jesus will help you if you will come to Him as little children. May God help us to seek Him with all our hearts.

Ms 10, 1888

Remarks by Mrs. E. G. White on Missionary Work

Minneapolis, Minnesota

October 23, 1888

Our Saviour has given to everyone his work, and no one of us can plead any excuse to God why he has not done the very work which God has given him to do. He does not require of the men to whom He has entrusted two talents the use of five talents, but He expects us to

do our very best according to the capability and the powers which He has given us. And while we seek to put to use the talents He has given us, these talents will improve.

The plans which have been suggested by our brother, we believe to be sound, and if we will practice something in this line in the several churches, we shall find that those churches which carry out a system of labor will be living churches, for a working church is a living church. But here comes in the difficulty. There needs to be ability to educate properly, to teach how the different members shall have their part in the work. Everyone who is set as a leader in the church, or a minister who has charge in the churches, should consider this a part of his work. Now, how is it possible for them to neglect this part of the work and yet to be able to fulfill the direction that is given in the Bible by Paul to “present every man perfect in Christ Jesus”? [Colossians 1:28.] This is the very work that is devolving on the teacher. It is to try to educate, educate, educate, by precept and example; and if we can get a church in working order and if we can teach them how to work in this very line, you will find that these workers will have a special interest.

“Why, yes,” they will say, “I have acted a part in that work; I have done something in that, and I have an interest to do more.” Just according to the several ability which God has committed to them can they work intelligently and work in Christ.

Now, here is the great essential point, to be sure that these workers have the spirit of Jesus Christ. If they are filled with the love of God, which should be in the heart of every worker, and if they seek wisdom from above, they will become more and more intelligent in regard to their work, and will come up to be useful workers. Now, the very first thing is to have our hearts and minds and ways and manners so that they will not offend. We want to be such excellent representatives of the missionary cause that it shall stand as high as possible. Our brother was speaking in regard to commencing on the bottom round of the ladder. I believe this is the best way. It is not best for those uneducated to grasp at the top round of the ladder and think that they can do the work, but if they will be humble, they will begin to gain an experience and have an aptitude for the work.

I want to know why, as Christians who profess to believe the most solemn truths that God ever gave to mortals, we should not have works to correspond to our faith. Christ has said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] That is the work we are to do, and God will help us by letting His light shine through us. We want to be the very best and most intelligent workers that there are anywhere.

We can see many of our sisters who know how to crochet fine articles for their houses. Now what if they would spend their time in earnest prayer to God and the study of His Word that He would help them to have heavenly wisdom to know how to save [the] souls of those around them? It looks to me as though this kind of work is hay, wood, and stubble, substances that are consumable and perishable, but the work that they might do in

cleansing their own household and working for their neighbors would present lasting results of good. And if they were interested in this work, they might be sowing seeds of truth. We must sow beside all waters, and we do not know which shall prosper, this or that. But the first work is a personal consecration to God. I have seen ladies in England who would be riding in their carriages with their little dogs in their arms and the little blanket to put over them, and the houses that were built, beautiful and expensive. You ask what these houses are for, and the answer is, "For the hounds and dogs." But you can see the little children and women, miserable and poor, in the streets, destitute of clothing. Now, what sense is there in that? Do you think that work will be as far reaching as eternity? We do not want to misuse any of God's creatures, but we want to give our first attention to those souls for whom Christ died, and we do not want to devote our means in such foolish channels. We do not want our means to flow out for our own selfish interests, but we want to use it in gaining that experience that will help us to advance the missionary work; and in doing this we are laying up a treasure in heaven. God Himself will connect with every self-sacrificing work and effort that shall be made to educate and train ourselves for labor and will put [His] seal and mold on it. It may look to us very feeble, and we may never understand the results of our labor, but God knows all about it. We sow beside all waters, not knowing which will prosper, this or that.

There are churches in different places which we may find that are ready to die. If they were ready to die to self and sin, if covetousness and the love of pleasure would die, they would not be so bad; they would be led to bring all their powers into exercise for doing the work of the Master, and then it would be a good death. But it is a spiritual death that pervades our churches. There are not those who feel the importance of teaching the members of the church and trying to get workers for the cause of God, to educate them that they may see the importance of putting to the stretch every power and talent that God has given them.

Our sisters can do a good work for the Master. They can work for the sisters in their homes. Our brethren can reach the men. Those who have a little time, in the place of smoking the cigar and enjoying themselves at the saloon, can not only save their money, but their time, and can do a good work for the Master.

I remember that when the converting power of God came upon me in my childhood. I wanted everyone else to get the blessing that I had, and I could not rest till I had told them of it. I began to visit with my young companions and went to their houses to talk with them and tell them my experience, how precious the Saviour was to me and how I wanted to serve Him and how I wanted them to serve Him also. So I would talk of the preciousness of Christ, and I would say, "Won't you kneel down and pray with me?" Some would kneel and some would sit in their chairs, but before we gave up, every one would be on their knees, and [we] would pray together for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle.

There is a great power in Jesus. Now, when we go into the house, we should not begin to talk of frivolous things, but come right to the point and say, I want you to love Jesus, for He has first loved you. And as Brother Starr has said, Take along the publications and ask them to read. When they see that you are sincere, they will not despise any of your efforts. There is a way to reach the hardest hearts. Approach in the simplicity and sincerity and humility that will help us to reach the souls of them for whom Christ died. We do not want to be negligent in this work.

The plan now under consideration I believe to be one that God will be pleased with. Churches that are [now] ready to die, want someone to devise and plan for them who has the power to set things in operation. But who will do it? There are enough who want to be Christians, and if we will let the leaven begin to work, it will take one and then another, just as the Spirit of God will work with us, and we will see that we can reach the people, not by our own smartness, but by the Spirit of God. Yet, we want the ability and power that God has given us to be brought into use. We do not want to be novices forever; we want to know how to conduct ourselves properly; we want Christian politeness. And we want to carry it with us in all our work. We do not want any of the sharp corners which may be in our character to be made prominent, but we want to work in humility, so we will forget them and better characteristics will come in. We want cheerfulness in our work. A great deal depends on the way you meet those whom you go to visit. You can take hold of the hand in such a way as at once to gain the confidence. If you take hold of it with a cold, unimpressive manner, as though you were an iceberg and did not want to be melted, you will find no warmth in return.

When we were on the boat on our way to Europe, I met a physician who said, "I want to give you a little advice. You will find a cold, stiff-necked people, and if you will be as stiff, you will never do them any good. But if you will go right to them and talk with them, no matter how diffident they seem to be, they will meet you all right. Talk to them just as you did to me. They will see that you have a heart and will love to talk with you. I love to talk with you about these things; do the same way in England."

You don't want to hold yourselves as though it were a condescension to come in contact with poor families. Talk as though they were as good a piece of humanity as you are. They have little enough light and joy, and why not carry additional joy and light to shine in upon them and fill their hearts? What we want is the tender sympathy of Jesus Christ, and then we can melt our way right into their hearts. We want to clothe ourselves, not with pomposity, but with plain, simple dress, so that they will feel that we are an equal with them, and as though we considered that they were worth saving, and we can melt our way into their hearts.

Now, brethren and sisters, we want the iron taken out of our souls, and we want it taken out of our manner of work. We can educate workers in every church. Don't let the ministers feel that they must do all the talking and all the laboring, but call on others to lead the

meetings occasionally. In doing this, they are being educated. Let them take turns in giving Bible readings. This is calling into use the talent which God has given them.

I read of a man who had a corps of workmen over whom he placed an overseer. He had charge of twelve men, and they were to dig a trench. The man came along one day where they were at work, and there was the overseer down in the trench, and the sweat was rolling off from his brow, but the twelve men were looking down into the trench watching him in his labor. The overseer was called up and asked what he was doing down there. "I ordered you to keep twelve men at work. Why have you not done it? Here are your wages."

Now, God has made us teachers of the flock, and He wants us to educate them in every branch of the work, that we may bring in all the talents. Our ministers do the labor instead of educating others to take the responsibility of the cause. [The minister's] work should be the work of a teacher. One laborer might set twenty to work in less time than it would take him to do the work himself. Let them blunder and make mistakes, and then kindly show them how they can do it better. Then you can be educating, educating, educating until you have men and women who have experience in the things of God and can carry responsibility, and that is what we have been suffering for. We need men who can bear responsibility, and the best way to gain the experience they need is to engage in this work.

If we work for others, we will not lack for something to talk about when we assemble together. We will not have to talk about our brethren and think of our self-sufficiency, for we will be working out of those things and getting to be workers for Jesus Christ. Now, if this branch of the work could be taken up in every conference and church, I believe we should see in the year to come an elevation, a healthfulness, a different atmosphere in the church. There would not be so many tattlers and gossipers. There would not be so much time for idle tales. And we would see many souls converted to Christ. Why should we not feel an interest for those around us, when Christ has given us such an evidence of His love? Why, brethren, God will not leave us. He will let His converting power be upon us. These things will enlarge as the waves from a pebble thrown in the water; the first are small, but they grow larger and larger till they reach the bank.

Brethren, we want to do something to set things in operation for God. We want to do something that will save souls, that at last we may enter into the joy of our Lord, that we may give praises to our Lord that we have been the means of saving some through Him, that some may say, "It is through your instrumentality, it is you that saved me through Jesus Christ." That is the way that we shall enter into the joy of our Lord. This is the way we want to work. We cannot know here what the effect of our work has been, but we shall see in eternity what we have done for the Master. Shall we plan and devise to carry out these plans to the letter? Then the blessings of the Lord will attend all our labors.

Ms 11, 1888

Treatment of the Erring

The Scriptures speak plainly in regard to the course to be pursued toward the erring: “Ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” [Galatians 6:1.] To convince one of his errors is a most delicate work, for through constant exercise, certain modes of acting or thinking become second nature; through habit a moral taste is created, and it is very hard for those who err to see their errors. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation in one who recognizes his faults. But some are too proud to confess that they are in the wrong, even when their errors are plainly pointed out and they see them. In a general way they will admit that they are human, liable to err, but they expect others to trust them as if they were unerring. Such confessions count nothing with God.

“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.] “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” [Proverbs 28:13.] “Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.” [Verse 14.] “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” [Psalm 32:1, 2.] “I acknowledged my sin unto thee, and mine iniquities have I not hid. I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin.” [Verse 5.] It is not safe to do as did Saul—walk contrary to the Lord’s commandments and then say, “I have performed the commandment of the Lord” [1 Samuel 15:13], stubbornly refusing to confess the sin of disobedience. Saul’s stubbornness made his case hopeless. We see that others are following his example. The Lord sends words of reproof in mercy to save them, but they will not submit to be corrected. They insist that they have done no wrong, thus resisting the Spirit of God. The Lord declares through Samuel, “Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, he hath also rejected thee from being king.” [Verses 22, 23.] The stubborn heart is thus presented in the case of Saul to warn every soul who is in danger of doing as he did.

It is very discouraging to labor for this class. If their wrong course is pointed out to them as being dangerous both to themselves and to others, they try to excuse it by laying the blame on circumstances or leaving others to suffer the censure which justly belongs to them. They are filled with indignation that anyone should regard them as sinners. The one who reproves them is looked upon as having done them a personal injury.

And yet these very ones who are so blind to their own faults are often quick to perceive the faults of another, quick to criticize his words and condemn him for something he did or neglected to do. They do not realize that their own errors may be much more grievous in the sight of God.

They are like the man represented by Christ as seeking to pull a mote out of his brother's eye while he had a beam in his own eye. The Spirit of God makes manifest and reproves the sins that lie hidden, concealed in darkness, sins which if cherished will increase and ruin the soul, but those who think themselves above reproof resist the influence of the Spirit of God. In their efforts to correct others, they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping, and positively wicked in their words and spirit. Every unkind criticism of others, every thought of self-esteem, is "the putting forth of the finger, and speaking vanity." [Isaiah 58:9.] This lifting up of self in pride, as if you were faultless, and magnifying the faults of others is offensive to God. It is breaking His law, "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] "Be kindly affectioned one toward another." [Romans 12:10.] We have no right to withdraw our confidence from a brother because of some evil report, some accusation or supposition of wrong. Frequently the report is made by those who are at enmity with God, those who are doing the enemy's work as accusers of the brethren.

Someone not so mindful as he should have been of Christ's words, "Take heed how ye hear" [Luke 8:18], allowed his unsanctified ears to hear wrong, his perverted senses to imagine wrong, and his evil tongue to report wrong. Many a man will not come openly to talk with the one he thinks in error, but will go to others, and under the mask of friendship and sympathy for the erring, he will cast reflections. Sometimes he openly agrees with the one whom he covertly seeks to injure. Suppositions are stated as facts, without giving the person charged with wrong a clear, definite statement of his supposed errors and without giving him a chance to answer the charges. This is all contrary to the teaching of Christ. It is the subtle way in which Satan always works.

Those who do such things have set themselves up as judges through admitting evil thoughts. One who engages in this work communicates to his hearers a measure of his own spirit of darkness and unbelief; his evil surmisings sow in their minds the seeds of bitterness and suspicion toward one whom God has delegated to do a certain work. If they think one makes a mistake, it is seized upon, magnified, and reported to others, and thus many are led to take up the reproach against their neighbor. They watch eagerly for all that is wrong and close their eyes to, and are unable to appreciate, all that is commendable and righteous.

Through this acceptance of hearsay evidence, the enemy obtains great advantage in councils and committee meetings. Those who would stand for the right, if they knew what it was, have to wade about in the foul pools of evil surmisings, because they are misled by the surmisings of someone in whom they have confidence. Their prayers are hindered, their faith is paralyzed, and unkind thoughts, unholy suspicions, come in to do their work of alienation among brethren. God is dishonored; souls are imperiled.

When an effort is made to ascertain the truth in regard to matters that have been represented as wrong, those who have been the accusers are frequently unwilling even to grant the accused the benefit of a doubt as to the reliability of the evil reports. They seem

determined that things shall be just as they have stated them, and they treat the accused as guilty without giving them a chance to explain or state the truth of the case. When there is manifested a spirit of such fierce determination to make a brother or sister an offender and the accusers cannot be made to see or feel that their own course has been wrong, what does this show?—that the transforming power of the enemy has been upon them and their character reflects his attributes.

Satan well knows that all his strength, together with that of his angels and evil men, is but weakness when opposed to the faithful, united servants of the Great King, even though they may be few. In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life. Unless these persons are converted, their own souls will be lost, and others who looked up to them as men led of God will be destroyed with them because they become guilty with them. Satan endeavors to create suspicion, envy, and jealousy, leading men to question those things that it would be for their souls' interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world and a world an atom. If this spirit is allowed to prevail, it will demoralize our churches and institutions.

To speak evil of another secretly, leaving the one accused in ignorance of the wrong attributed to him, is an offense in the sight of God. Let those who have been drawn into this work repent before God, confess their sin, and then nourish the tender plant of love. Cultivate the graces of the Spirit, cultivate tenderness, compassion for one another, but do not longer work on the enemy's side of the question.

Before giving credence to an evil report, we should go to the one reported to be in error and ask, with all the tenderness of a Christian, if these statements are true. A few words spoken in brotherly kindness may show the inquirer that the reports were wholly without foundation or that the evil was greatly magnified.

And before passing unfavorable judgment upon another, you should go to the one who you think has erred, tell him your fears, with your own souls subdued by the pitying love of Jesus, and see if some explanation cannot be made that will remove your unfavorable impressions.

Christ prayed that His disciples might be one, even as He is one with the Father. [John 17:11.] Then every one who claims to be a child of God should make individual efforts to answer this prayer and labor for this oneness. When it exists, the followers of Christ will be a holy, powerful people, united in love. But if you let love die out of the soul and accept the accusations of Satan's agents against the children of God, you become servants of sin and are helping the devil in his work.

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” [1 Corinthians 13:1-7.]

“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. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” [James 3:13, 14.] What is lying against the truth? It is claiming to believe the truth while the spirit, the words, the deportment, are representing the attributes of Satan and denying Christ. To surmise evil, to be impatient and unforgiving, is lying against the truth. Love, patience, long forbearance, are in accordance with the principles of truth. Truth is ever pure in its operations, ever kind, breathing a heavenly fragrance unmingled with selfishness.

If anyone in the church desires to be a teacher, thinking himself called to instruct others, let him show his fitness for the position, not in profession merely, not in his discourses alone, but in spirit and action. Let there be no evil surmisings, no crediting of hearsay and telling the story to others, while he does not try by the best possible means to learn the facts from the one accused. Let his conversation be in meekness and wisdom.

Those who delight to criticize their brethren pride themselves on their superior wisdom in discerning stains upon the character that others have not discovered, but “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, 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.” [Verses 15-18.]

Here the apostle has given us the fruits of pure and undefiled religion. The fruits of that wisdom that descendeth not from above are also distinctly presented. Will you, my dear brethren and sisters, consider these fruits, so opposite in character and tendency, and determine which spirit you are cherishing? May the Lord open the eyes of our people to see clearly on which side they stand. The good fruits are without partiality and without hypocrisy. When the grace of Christ dwells in the heart, there are words and deeds of kindness, tender compassion for one another, not merely for a few who extol and favor you. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish. The faithful Witness says, “I know thy works.” [Revelation 3:15.] The thoughts of

the heart are not hid from Him. And by our words and deeds we shall be judged in the last great day.

God will not vindicate any who, in associating with opposers to our faith or with our own brethren, manifest toward them a harsh, denunciatory spirit. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind and denunciatory and to entertain evil thoughts and harsh, severe judgments is never the fruit of that wisdom which is from above, but it is the sure fruit of an unsanctified ambition, such as caused the condemnation of Jesus.

The language of the Christian must be mild and circumspect, for his holy faith requires him to represent Christ to the world. All who are abiding in Christ will manifest the kind, forgiving courtesy that characterized His life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, exercising the gift of the grace of Jesus. They will be ready and willing to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their heavenly Father.

The enemy has been at work seeking to control the thoughts, the affections, and the spiritual eyesight of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, pride, and a fierce spirit that leads them to do works corresponding to the works of the wicked one. They have a love of authority, a desire for pre-eminence, for a high reputation, a disposition to censure and revile others. And the garment of hypocrisy is thrown over this spirit by calling it zeal for the truth.

He who opens his heart to the suggestions of the enemy in evil surmisings and jealousy frequently misconstrues this evil-mindedness to be special foresight, discrimination or discernment to detect guilt and wrong motives in others; he regards it as a precious gift vouchsafed to him, and he draws apart from his brethren, with whom he should be in harmony. He climbs upon the judgment seat and shuts his heart against the one he supposes has erred, as though he himself were above temptation. Jesus separates from him and leaves him to walk in the sparks of his own kindling.

Let no one among you glory any longer against the truth by pretending that this spirit is a necessary consequence of faithfulness in righting wrongs and standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of a heart that needs regeneration. Its originator is Satan himself. Do not give yourselves, as accusers of others, credit for discernment, for you clothe the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple from all these things that defile. They are roots of bitterness.

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." [James 3:16.] One person in an institution or in the church who gives loose

rein to unkind thoughts and evil speaking may stir up the worst passions in the human heart, and too often the leaven will work until it has permeated all associated with him.

The enemy of all righteousness gains the victory, and the result of his work is to make of no effect that prayer of the Saviour that His disciples may be one as He is one with the Father. While men and women are blinded by their erroneous ideas of what constitutes Christian character, the leaven of evil existing in their own natural hearts is actively at work, and such unkindness and hardness of heart exists, such prejudice and resentment are cherished, that Satan takes the throne of the heart, and Christ is excluded. Then the devil and his angels exult.

The wisdom which is from above leads to no such evil results. It is the wisdom of Christ, "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits." [Verse 17.] Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the Word of God and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have unity and peace in our institutions and in the church, our pet ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defect.

I ask you, my brethren and sisters to whom these lines are addressed, are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, to excuse them for any error as you wish to be excused? Or do you strive to exalt self, and make it appear that your brethren and sisters are in the wrong? Are you willing to forgive those who you think have not done right? Inquire whether, if you were in their place, you would do as well even as they have done. Are you ready to answer the prayer of Christ by yielding your will in obedience to His in order that the peace and harmony of the church may be maintained?

I know that this has not been the spirit which many have cherished. Oh, how many have been altogether too willing to disparage others and justify themselves! They have upheld their course when in the sight of God it has been wrong, decidedly contrary to the Word of God, and is registered against them in the heavenly records, there to stand until they repent and confess the wrong. True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are?

You are not what God would have you to be or what you must be if you are ever saved in the kingdom of heaven. The converting power of God must come into your hearts and

transform your characters before you can adorn the gospel of Christ with a well ordered life and a godly conversation. Then there will be no evil speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God. They will not be given up to the control of Satan for him to employ in working unrighteousness.

More distractions and wickedness in the church are caused by a wrong use of the tongue, by a lack of governing the speech, than by anything else. Let the members of every family begin to work over against their own house. Let them humble themselves before God. It would be well to have a trespass offering box in sight and a rule, to which all the household are agreed, that whoever speaks unkindly of another or speaks passionate words, shall drop therein a trespass offering of not less than ten cents. In this way all would be on their guard against these wicked words, which do harm to their brethren and much more to themselves. No man can of himself tame that unruly member, the tongue, but if you come to God with contrite hearts in humble supplication, in faith, He will do the work for you.

By the help of God you must bridle your tongue; talk less, and pray more. Never question the motives of your brethren, for as you judge them, God has declared that you will be judged. Open your hearts to kindness, to the dictates of the Spirit of God, to the cheering rays of the Sun of Righteousness. You need an enlightened understanding. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of others. Let neither pride nor self-righteousness prevent you from making frank and full confession of your wrongdoings if you desire the forgiveness of God. If you do not love those for whom Christ has died, you have no genuine love for Christ. Your worship will be a tainted offering before God. If you retain unworthy thoughts, misjudging your brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those you think are doing wrong, you must have the spirit of meekness, of kindness, full of mercy and good fruits.

Let no partiality be shown to one or more who are your favorites, to the neglect of others of your brethren whom you do not love. Beware lest you deal harshly with those who, you think, have made mistakes, while others, more guilty and deserving of reproof and who should be even severely rebuked for the unchristlike conduct, are sustained and treated as special friends. Paul, in his epistle to Titus, bids him exhort the brethren to be "ready to every good work," "to speak evil of no man, to be not brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which is shed on us

abundantly through Jesus Christ our Saviour.” [Titus 3:1-6.] The mercy and favor of God toward us is an example of how we should treat the erring. When those who claim to believe the truth will humble their hearts before God and obey His Word, then the Lord will listen to their prayers.

If your brethren have erred, you must forgive them. You should not say, as some have said who ought to know better, “I do not think they feel humble enough. I do not think they feel their confession.” What right have you to judge them, as if you could read the hearts? The Word of God says, “If he repent forgive him, and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” [Luke 17:3, 4.] And not only seven times, but seventy times seven, should you forgive him, just as often as Christ forgives you.

Here the free gift of God to men is plainly set forth. It is the free forgiveness of all sins, without man’s rendering any equivalent. The Lord gives this lesson in order that man may see how he should treat his fellow men—that, as God for Christ’s sake has forgiven his sins, he should forgive his brethren who err. If he is an overcomer at last, it will not be because of his own righteousness, but through the righteousness of Christ and the long forbearance, mercy, and forgiveness of God. If he does not cherish kindness, love, and a forgiving spirit toward his brethren, he will not be of the number who shall receive forgiveness of God.

The lesson that Jesus would impress upon His disciples is that Christians cannot cherish a revengeful spirit in either thought or action. The tendency of the whole work of Christ was to counteract the teachings of the scribes and Pharisees who encouraged retaliation and revenge.

Jesus teaches the poor not to rise up against those who are in power, not to resist their oppression, while He pronounces a terrible woe upon those who tyrannize over the poor. “Go to, now, ye rich men, weep and howl for your miseries that shall come upon you.” [James 5:1.] God enjoins upon the servant to be faithful to his master and to be contented for Christ’s sake, but he assures the master that he also has a Master who will requite him full measure for his deeds. “Whatsoever that ye would that men should do to you, do ye even so to them.” [Matthew 7:12.] We do not receive forgiveness because we forgive, but as we forgive. The ground of all forgiveness is that Christ died, that while we were yet sinners He died for us. Repentance and faith are the conditions of our salvation. Lesson after lesson is given the student in Christ’s school that he may learn to trust, not in his own merits, but in the merits of Christ’s righteousness.

The conditions of salvation are presented in various ways in order that effectual impressions may be made on varied minds and that none may be deceived. Abraham was justified by faith, that faith which works obedience. Let all who claim to believe present truth be does of the Word which plainly teaches that the spirit of forgiveness must be cherished, that it is

indispensable to our receiving forgiveness from God. The sinner who is forgiven and accepted through Christ will forgive his brother willingly, freely, thoroughly.

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.” [Matthew 18:23, 24.] Here was one man in high position who had been entrusted with a vast amount of property. But upon an examination of his accounts he was found unfaithful; he owed his lord ten thousand talents. This, at the lowest computation, amounts to not less than fifteen million dollars. When the king saw the evidence of his servant’s unfaithfulness, he commanded him to be sold, with his wife and children, his house, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man as he saw the ruin before him, and he pleaded for delay: “Lord, have patience with me, and I will pay thee all.” [Verses 25, 26.] But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. “Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.” [Verse 27.]

What joy was this! What relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man—whether he would manifest the same forgiveness and mercy that had been shown toward him or whether his joy and gratitude were of a selfish nature and his heart not softened.

“The same servant went out, and found one of his fellow servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.” [Verses 28-30.]

Here Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human; both are in need of mercy, patience, and forbearance. But one whom God has forgiven much will not forgive a small offense in his fellow men. Too many professed Christians regard one whom they deem in error with an unfeeling, relentless spirit, which is the fruit of pride, self-sufficiency, and hardness of heart; thus they show that God’s great love for them is not appreciated, for it has not softened their hearts.

When this man, whose great debt had been forgiven, met another inferior to him in position and office who owed him but a small sum, he was filled with anger and with threats and violence claimed the money due him. Then when the poor debtor fell at his feet and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of not meaning to pay him, and disregarded his prayers and tears. He who had been forgiven so much himself forgave nothing. He claimed his rights and, taking advantage of the law, afflicted the distressed debtor by casting him into prison.

This conduct grieved those who witnessed it, for they knew the whole story of his pardon, and they carried a complaint to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?" and his lord delivered him to the jailer till he should pay all that was due. [Verses 31-34.]

Will those whose names are upon the church books, who claim to be sons and daughters of God, consider their relation to God and to their fellow men? While we must depend so entirely upon the mercy of a sin-pardoning Saviour, shall our hearts remain hard and unsympathizing? Can any provocation authorize unkind feelings, or should it cause us to harbor resentment or seek revenge? Can we cast the first stone in condemnation of a brother when God is extending His mercy to us and forgiving our trespasses against Him? Should God enter into judgment with us, our debt would be found to be immense, yet our heavenly Father forgives the debt. Men will be dealt with by God, not according to their opinion of themselves or according to their self-confidence, but according to the spirit they reveal toward their erring brethren. A spirit of harshness and severity is the spirit of Satan.

Pride of heart, if cherished, creates envy, evil surmising, and even revenge. There is danger, then, that words or actions may be exaggerated into grievous, intentional offenses and that the one who you think has done you an injustice will be treated with coldness, indifference, or contempt. Yet these very persons the Lord has charge of; angels of God minister unto them. He who reads the heart may see more genuine goodness in them than in him who harbors ill feelings against them for supposed wrong. "If thy brother trespass against thee, rebuke him; if he repent, forgive him." [Luke 17:3.] Treat him and his errors as you wish God to treat you when you offend Him. Charity does not rejoice in evil; revenge does.

Let your zeal be for yourselves, to show out of a good conversation your work with meekness of wisdom. Avoid every bitter word, every unkind action. Love as brethren; be kind; be courteous. Do not scandalize the truth by bitter envying and contention, for such is the spirit of the world. Let not these unholy traits be once named among you.

On one occasion the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [Matthew 18:1-6.] The little ones here referred to, who believe in Christ, are not those who are young in years but little children in Christ.

Here is a warning for those who selfishly neglect, or hold in contempt, their weak brethren, a warning to those who are unforgiving and exacting, judging and condemning others, and thus discouraging them. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

"And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which is lost." [Verses 7-11.] Here the work of Christ is plainly presented, and it is a similar work His followers are expected to do. They must use their God-given talents "to save that which is lost." It is not the saint but the sinner that needs compassion, the earnest labor, the persevering effort.

Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." [Verse 10.] If any injustice is done to them, it is the same as if done to Jesus Himself. Christ identifies His interest with that of the souls He has purchased at an infinite cost.

Angels ever present where they are most needed—with those who have the hardest battles to fight, whose conflicts are with themselves, against their inclinations and hereditary tendencies, whose home surroundings are the most discouraging. Will the followers of Christ labor together with God? Will all in our institutions seek for harmony, for peace, for oneness in Christ Jesus? Will anyone work with Satan to discourage souls who have so much to contend against? Will they by word or deed, push them upon Satan's battlefield?

Jesus assures us that His coming to our world was to save those that were lost, those that were dead in trespasses and sins, those that were strangers and enemies to God. Then will the very men to whom Christ has shown mercy and forgiveness neglect or despise those whom Jesus is seeking to take home to His heart of infinite love? Christ's work is to ransom those who have strayed from God, and He requires every member of the church to work together with Him in bringing them back.

If those who, by being merciless, unforgiving, place themselves on Satan's side would only listen and hear the reproof of the Saviour, "He that is without sin among you, let him cast the first stone" [John 8:7], would any hand be lifted? Would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by one.

Brethren and sisters, if you are workers together with God, there is no excuse for your not working to help, not only those whom you fancy, but those who most need your help to correct their errors. I have been shown that many have not the Spirit of Christ. The very work He has given them to do they have not done. And they will continue to neglect this work unless the converting power of God is felt on their poor hearts. Then they will be rich in good works.

Jesus thus illustrates the work that devolves upon those who claim to believe on His name: "How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Matthew 18:12-14.]

Wonderful lesson of mercy, forbearance, patience, and love! Perishing souls, helpless in sin and liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. Jesus represents Himself as being acquainted with His sheep. He gave His life for them. And He goes to seek them even before they seek Him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance.

Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous in encouraging and strengthening the weak, not grieving them or causing them to stumble by a hard, unforgiving, accusing spirit.

Brethren, we need to fall on the Rock and be broken. Then we shall have the melting, subduing love of Jesus in our hearts. We shall follow the example of Jesus, the Majesty of heaven, and of the angels and not be like the Pharisees who were proud, hardhearted, and unsympathetic. God is not willing that even the lowest and most degraded should perish. In what light then can you regard any neglect of those who need your help?

Many of you are self-willed, proud, hardhearted, and condemnatory, when on the contrary the whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act to please you, when in the sight of God you are more guilty than they. You do not seek that unity that Christ prayed might exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? "By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:35.] How many of you are unsanctified in heart, and while sensitive yourselves to any reproof, you make another an offender for a word? How many of you speak words that cannot produce union, but only heartache and discouragement? How many give cause for anger, and are themselves angry without cause?

Jesus, the world's Redeemer, has laid down rules to prevent unhappy divisions, but how many of you in our churches or in our institutions have followed the directions of Christ? "If thy brother shall trespass against thee, go and"—tell it to every one you meet? [No!]"—"tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee then take with thee one or two more, that in the mouth of two or three witnesses, every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican." [Matthew 18:15-17.]

When anyone comes to a minister or to men in positions of trust with complaints about a brother or sister, let them ask the reporter, "Have you complied with the rules our Saviour has given?" and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subject to church discipline and should be put under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been passed over with strange indifference. The church has either neglected her work entirely or has done it with harshness and severity, wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging one another's motives as though Christ had revealed to men the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done has left churches and institutions weak, inefficient, and almost Christless.

Jesus adds to the lesson these words: "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [Verse 18.] This assurance—that after the rules of Christ have been followed to the letter, the decisions of the church will be ratified in heaven—gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books or to place a member under censure until the case has been investigated and the Bible rule fully obeyed.

The words of Christ show how necessary it is for church officers to be free from prejudice and selfish motives. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge, and deal unkindly and unjustly with souls that are the purchase of the blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty or change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem and act as though they were to lord it over their brethren, they will render many decisions which heaven cannot ratify.

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, evil thinking, and evil speaking because he is too cowardly to speak plainly to his brethren and

sisters and to correct faithfully any existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above.

Let us be careful how we pass sentence of condemnation on one for whom we may be cherishing dislike because he does not meet our ideas, for the sentence will reflect upon ourselves and do far more harm to us than to the one we condemn. Christ would have His church strong in unity. Let us all praise God that we are not to be judged according to finite man's discernment, which is very liable to be perverted.

"Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." [Verses 19, 20.] Remember, there is a witness in every assembly, One who knows whether your thoughts are holy, kind, tender, and Christlike or whether they are hard, unkind, and satanic. A record of your words and your spirit and of the result of your course of action goes up to heaven. You cannot afford to be careless and inattentive in this matter.

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." [1 Peter 2:1-3.] "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door." [James 5:9.] Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhand manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you.

Many in our churches and institutions are not sanctified by the truth they profess. If they had the Spirit of Christ, they would not notice small slights, but their minds would be occupied in contemplating the love of Jesus. They need spiritual discernment that they may not be the sport of Satan's temptations. They would not then be continually seeing things of which to complain. If the instruction which Christ has given were followed out in the spirit that every true Christian should have, if each, when aggrieved, would go to the offending member and seek in kindness to correct the wrong by privately telling him his fault, many a grievous trial would be averted. But many will resort to every expedient rather than fall on the Rock Christ Jesus and be broken. All such expedients must fail.

Christ says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "Take my yoke upon you." [Matthew 11:29.] Will we do this? Will we wear the yoke of Christ? Will we be renewed in the spirit of our mind and daily strive to cultivate humility and childlike simplicity, willing to be the least of all and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and exalt Jesus most will be greatest in the kingdom of heaven.

It becomes all who expect to see Jesus as He is and to be made like Him so to follow Him daily that their characters may be molded after His image. When our hearts reflect His likeness, we shall not judge unrighteously; we shall honor those whom God honors, and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven will manifest a forgiving spirit toward others. In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. After the best means have been perseveringly tried without success, wait patiently and see if God will not move upon the heart of the erring. Discipline has been abused heretofore. Men whose own characters are very defective have put themselves forward to discipline others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been neglected.

If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches! May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of His children and compel them to cry unto Him in their distress. The Lord will surely judge for these things.

But those who are unfeeling, hardhearted, do the greatest harm to themselves. They are deceived by their own course. Selfishness leads the one who cherishes it to exaggerate every little offense, to attach great importance to little acts, and attribute guilt to one who is ignorant of doing any wrong. It works in the unsanctified heart to create a desire to depreciate all who do not esteem him so highly or show him as much honor as he thinks is his due.

The lessons which Christ has given us are to be studied and incorporated into our religious life every day. If ye forgive not men their trespasses, "neither will your Father which is in heaven forgive your trespasses." [Mark 11:26.] "When ye stand praying, forgive, if ye have aught against any." [Verse 25.] "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." [Matthew 5:44.]

When the believer, in view of all his transgressions, exercises faith in God, believes that he is pardoned because Christ has died as his sacrifice, he will be so filled with gratitude to God that his tender sympathy will be reaching out to those who, like himself, have sinned and have need of pardon. Pride will find no place in his heart. Such faith as this will be a death blow to a revengeful spirit. How is it possible for one who finds forgiveness and who is daily dependent upon the grace of Christ to turn away in coldness from those who have been overtaken in a fault and to display to the sinner an unforgiving spirit? Everyone who has real faith in God will crush pride under his feet.

A view of the goodness and mercy of God will lead to repentance. There will be a desire to possess the same spirit. He who receives this spirit will have clear discernment to see the good there is in the character of others, and will love those who [need] the tender, pitying sympathy of forgiveness. He sees in Christ a sin-pardoning Saviour and contemplates with hope and confidence the pardon written over against his sins. He wants the same work to be done for his associates also. True faith brings the soul into sympathy with God.

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren and who pride themselves on their wonderfully acute discernment. That which they called discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intent who are less guilty than themselves. They are, like the enemy of God, accusers of the brethren. These souls, whatever their position or experience, need to humble themselves before God. How can they pray, "Forgive me as I forgive others"? [Matthew 6:12.]

"With what measure ye mete it shall be measured to you again." [Matthew 7:2.] "He shall have judgment without mercy that hath showed no mercy." [James 2:13.] God grants no pardon to him whose penitence produces no humility and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when He was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian.

Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving. I entreat you to be Bible Christians.

Ms 12, 1888

Testimony to Dr. Burke

Oakland, California

April 1888

The law of God is presented in the Scriptures as broad in its requirements. Every principle is holy, just, and good. They lay men under obligation to God; they reach to the thoughts and feelings of the soul; and they will produce conviction of sin in every one who is sensible of having transgressed them. If the law extended only to the external conduct, men would not feel guilty over their wrong thoughts, desires, and designs. But the law requires that the soul itself, the spiritual agent, be pure, the mind holy, that all thoughts and feelings shall be in accordance with the law of love and righteousness. By its light men see themselves guilty before God.

Man must be removed as far as possible from Satan if he would become a partaker of the divine nature. "Wherefore," says the apostle Peter, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby." [1 Peter 2:1, 2.] There can be no spiritual growth, no Christlike meekness and humility where there is no life.

"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." [James 5:8-10.] "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called; that ye might inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile." [1 Peter 3:8-10.] The truth of the Bible may be no truth to us if these words of God are not brought into actual contact with the soul. It is not enough that we have a knowledge of the truth. Our faith must grasp its deep principles. We must perceive the truth and weave it into our practical everyday life.

There is danger of you, my brother, believing a falsehood and acting on this belief because you do not pay heed to the warnings that the Lord sends you. If you would only doubt those things that the Lord would be pleased to have your doubt, the specious works of Satan and your own self-righteousness; if you would believe the Word of God coming to you through His own appointed agencies, then the power of the enemy would not be so successful. To doubt that which originates with God is a dangerous business; to believe the falsehoods of Satan is fatal to your soul. The work of truth is to alarm and bring to repentance. That faith and doctrine, whose results to the soul are the destroying of sin, is from above, and produces all the fruits of the Spirit—love, joy, peace, forbearance, meekness.

I have a deep love for your soul; and I would assure you that when the world comes to our side and praises and extols our merits, we may well be alarmed. We are in danger of learning to love the praise of men rather than the praise of God. The lower we fall at the feet of Jesus, the more clearly will we view our Saviour in His purity and matchless loveliness.

Then we shall be able to see how weak and unworthy we are, and we will tax every nerve and muscle of soul, body, and intellect, that we may meet the divine Pattern. And the more we have of Jesus, the less will worldlings care to associate with us. They will feel embarrassed in our company.

God is seeking to exalt us to His high, pure, heavenly standard. For this purpose His Spirit is constantly striving with us. The corruptions of the world and all unholy influences will be working through the masterly energies of Satan to drag men down to their level, blinding

their sensibilities, degrading their desires, enfeebling the conscience, and in every way making their religious faculties weak and inefficient. Our natural tendencies, unless corrected by the Holy Spirit of God, have in them the seeds of moral death. The flesh with all its promptings lusteth against the Spirit and the Spirit against the flesh. If the higher, holier attributes are not cultivated, if we allow ourselves to deceive, to prevaricate, there is a false tongue that needs to be treated with the hot "coals of juniper." [Psalm 120:4.]

You will not long stand where you are. Either you will respect the delegated power in the church, or you will break down the bands of control and choose to have your own way and your own will. The soul must feel its sickness before it will feel its need of a physician. When you come to your right mind, which I hope and pray you may, you will then lift up your eyes and mind to God; you will obey His directions. You will see that Christ loves you, that He was wooing you by all the tender, lofty graces of His Spirit, but that you did not sense His love. Then, far higher and purer ambitions, holier joys, ennobling motives, and endearing sympathies will bind you in a bundle with the precious sheaves of wheat. You will be one with Christ. You will turn with grateful, humble emotion to lay hold on the hope set before you in the gospel. You will not lean upon and confide your secrets to the Lord's bitterest enemies. You will not go into their secret chambers or enter into their councils. You will not dishonor the name of Jesus by any connection with the Lord's enemies. Unless you come to God with a broken and a contrite heart, He will not accept you. You have a work to do to get ready for the judgment. You need to stop just where you are and see what road you are traveling. Compare your life with God's great moral standard of righteousness.

You are now in the precious hours of probation, and you may, by the grace given you, go on step by step, growing up in the likeness of Christ. You may and will become a partaker of the divine nature if you will do your part of the work. In the measure of man's limited abilities, the powers can be pure, holy, and undefiled. You can, through the grace of Christ, reproduce this truth. And you will find in Christ Jesus, who is the Source of all power, a supply of grace for every emergency.

I am alarmed for you. I feel a deep interest for your soul. You must see that you are not in harmony with the body. And there are those who are blinded and deceived like yourself who will help you in your self-deception. But do not be led away from God's people. All who have followed the path that you are pursuing have made shipwreck of their faith. I have feared to say these words, knowing that it would wound your vanity; but I cannot sit passively by and not warn you. I beg of you, for Christ's sake, to make a decided change. Do not work any longer on the enemy's side. I so hoped that you would see and understand that you were going away from Jesus and would come back to His side and become a learner in His school.

You must work in harmony with the body and strive for unity. Counsel together. Workers together with God must obey the orders of their Captain. Wait not for some magical change to be wrought in you without taking the requisite steps yourself. Life must be with you a

humble working out your own salvation with fear and trembling for it is God that worketh in you to will and to do of His good pleasure. Halt not, but escape for your life.

Many of your brethren and sisters have been helping you in a wrong course. May God forgive them. They have caused dissension and confusion in the church. Christ requires that we shall press together, that we shall be one with Him as He is one with the Father. You must depend on God, be disciplined and trained for the higher life. Yes, depend on God; wait His pleasure; follow Him; rely in obedience on the strength of His Word.

To obey when it seems the hardest is true surrender to God. This will quicken your moral nature and subdue your pride. Learn to submit your will to God's will, and you will be made meet for the inheritance of the saints in light.

You have lessons to learn, my brother. The testing and trying of your character has come. Would you fall under the displeasure of God? I point you to the immortal inheritance. I point you to the crown of everlasting life. I entreat you, Do not turn away from this warning; do not hold yourself apart from the Lord's people. I want to see you repenting before God and confessing your errors and mistakes in the place of justifying yourself. You may seek to frame excuses that you think will vindicate your pursuance of the course you have taken, but this I know, God has pronounced wrong. Then cease your self-justification. Make thorough work for eternity.

What a work we have before us! Do you want a part in this closing work? It is a work that will triumph. Do you wish to triumph with it? God will use you to act a part in this work if you will be obedient to Him. But if the grace of God is [to be] made your own, you must do your part. Cooperate with God. You must place yourself in right relation to God. You must be a transformed man. You must bring forth fruit meet for repentance. The fountain of salvation is now standing open for you, but you must make not delay. Be diligent to place yourself in the most favorable position to secure all the privileges and help the Lord is ready to give you in the work of overcoming. God is speaking to you through His servant. Will you hear His voice? We are to fight, to wrestle, to labor, to strive, to run the race with patience, laying aside every weight and the sin which doth so easily beset us. The Bible leaves the responsibility of our ruin at our own door.

God has been speaking to us through His Word, through His testimonies, pointing out our errors and showing us the right way. I do not give you up. You must come to the light. You must cast off the works of darkness and put on the whole armor of righteousness. The forgiveness of sin is promised to him who repents, justification to him who believes, the crown of life to him who is faithful to the end. The condition of our receiving an increase of grace is that we improve that which we already have. You are called upon by the voice of God to keep yourself unspotted from the world if you would stand without spot and blameless before the Judge of the whole earth.

Now, my brother, you have a work to do. Do not delay it. You have made representations to the enemies of our faith which you will not be pleased to have appear against you in the day of judgment. You should not be deceived in this matter. You are working counter to the work of the Spirit of God. You must change materially in your course of action. You have not told the truth at all times. O, the record of your words! You must meet these again, for there has been an ear that has heard your every statement, a silent, unseen witness to your every action. I entreat of you to be wise now while mercy's sweet voice is still inviting you. Make no delay. I care for your soul for it is the purchase of the precious blood of Jesus Christ.

All who would enter heaven must enter in by the strait gate; they must travel the narrow path, daily denying self, daily lifting the cross, the symbol of Christ's humiliation and shameful death. How must your past and present life appear in His eyes? How can He look upon your self-esteem, your self-applause, your self-inflation? Yet there is no need for despair. Work with agonizing effort to the light and then help those whose minds you have confused, whose judgment you have clouded by your statements and whom your influence has led to withdraw their confidence from those whom God has been leading. God has not been leading you, and I do not want that you should think that He has been your Guide. You must meet your work just as it is in the judgment. O, pass the time of your sojourn here in fear, lest a promise being left you of entering into His rest, any of us should seem to come short of it! Keep a high, clean, correct standard before you and then look continually for grace to meet this standard.

We hear much of faith; but the quality of our faith is discerned by our works. There is much need of alarm, much need of self-examination, much need of humility and lowliness of mind. Only come, hanging your helpless soul upon Jesus Christ, and He will say to you, "Son, thy sins be forgiven thee." [Mark 2:5.] He will not quench the faintest spark of spiritual life. He will not break the feeblest reed. He giveth power to the faint, and to them that have no might, He increaseth strength. Humble sincerity in the ways of God will make us obedient children, and we may claim His promise. Do not cherish the feeling that you are whole and are in no need of a physician. Fall on the Rock and be broken. We are nearing the time when every man's work will be brought into judgment, when all will receive according to the deeds done in the body, whether they be good, or whether they be evil.

Ms 13, 1888

Sermon by Mrs. E. G. White

Des Moines, Iowa

December 1, 1888

(Delivered in the Seventh-day Adventist Church, Des Moines, Iowa, Sabbath, December 1, 1888, at the State Meeting of the S.D.A. reported by W. E. Cornell.)

Text: 2 Timothy 4:1-11.

Here we have presented before us the work of him who shall open the Scriptures to others. It is a most solemn work, and all who engage in it should be men of prayer. It is not enough for the minister to stand up in the desk and give an exposition of the Scriptures. His work has but just begun. There is pastoral work to do, and this means to reprove and exhort with all longsuffering and doctrine: that is, he should present the Word of God to show wherein there is a deficiency. If there is anything in the character of the professed followers of Christ, the burden should certainly be felt by the minister, and not that he should lord it over God's heritage. To deal with human minds is the nicest job that was ever committed to mortal man.

There will be human prejudices and many other things that will bar his way. He will have to meet hearts that have never been subdued in their childhood. They have never been brought into order and into line; they have never been brought under control. Therefore, in dealing with these minds, where reproof is necessary, to rebuke with all longsuffering, to be successful in this work, the servant of God will have to arm himself with the same mind that was in Christ Jesus; and if he walks humbly with his God, he will recognize in every soul for whom he has labored that they are the purchase of the blood of Christ: that our precious Saviour considered them of such value that He did not withhold Himself, but gave up His life in order that they might have a provision, a trial, a time when they should consider the things of eternal interest, and that they should weigh them carefully, attentively, and see if they do not consider whether or not it is to their advantage and profit to build into eternal life.

Here the apostle presents a solemn charge to every minister of the gospel. He arrays them before God and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word, and they are not to show a partiality for merely the prophecies and the argumentative portions of the Scriptures, but the greatest and most important lessons that are given us are those given us by Jesus Christ Himself. If we become thoroughly acquainted with the doctrines of Jesus Christ, then we shall be able to win souls to Christ. We shall have the love of Christ in our hearts for we will see that we can do nothing without it. Why, Christ 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 is not enough that we merely give an exposition of the Scriptures, but we must have the Word of God abiding in us; and Christ has said that unless ye eat of My flesh and drink of My blood, ye shall have no part with Me. None but those who eat of My flesh and drink of My blood shall have eternal life. Then He goes on to explain what it means. "Why," He says, "the flesh profiteth nothing, it is the spirit that quickeneth," and He says that His flesh is meat indeed and drink indeed. [John 6:63, 55.] Therefore, we are not to merely open the Bible and read something to the people and then go away out of the desk and carry no burden of souls with us.

God designs that every minister of the gospel shall increase in efficiency. He designs that they shall have more power in prayer, that they shall become more intelligent in handling the Word of God, continually growing in grace and in the knowledge of our Lord and Saviour Jesus Christ; and the more that they think and talk of Christ, the more they will meditate upon the blessed Saviour and the Word He has given them to obey, the more they will reflect the image of Jesus Christ; and by so doing they will become partakers of the divine nature, having escaped [the corruption] that is in the world through lust.

Remember this point—“having escaped the corruption that is in the world through lust.” [2 Peter 1:4.] If we are in that position where we shall speak the truth in the demonstration of the Spirit and of power, we shall be men and women of prayer. We shall seek God earnestly, and as ministers of God preaching the gospel, we should carry these great truths into our daily lives and show that we are living examples of what we preach, that we are carrying into our everyday life practical godliness. Then, wherever we go we will be a power.

There are some who have power just while they are in the desk, and it goes no further; therefore, their influence is like the morning dew which the sun shines upon and drinks up. There is nothing to it. But, if he carries the Word into his life, if he is eating and drinking of the blood and flesh of the Son of God, then he is a party with Christ; he is a partaker of the divine nature. Like the branch connected with the living vine, he has been drinking sap and nourishment from the True Vine, and it will be seen wherever he is.

Let us see what [the Word says]:

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them that love his appearing.” [2 Timothy 4:6-8.]

Well, there is an incentive before us constantly to be faithful. As to those [to] whom God has committed sacred trust, we are to be faithful, and if we are faithful, then the God of Heaven will pronounce us worthy of eternal life and [will bestow] that crown of righteousness that is laid up for the faithful who shall be overcomers at last.

Now, there are some that may think that they are fully capable, with their finite judgment, to take the Word of God and to state what are the words of inspiration and what are not the words of inspiration. I want to warn you off that ground, my brethren in the ministry. “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” [Exodus 3:5.] There is no finite man that lives, I care not who he is or whatever is his position, that God has authorized to pick and choose in His Word.

It is true that the apostle has said that there are some things that are hard to be understood in the Scriptures. [2 Peter 3:16.] So there are. And if it were not that there are subjects that are difficult and hard to be understood, well might the skeptic who now pleads that God has

given a revelation that cannot be understood, well might he, I say, have something else to plead.

God's infinity is so much higher than we are that it is impossible for man to comprehend the mystery of godliness. Angels of God looked with amazement upon Christ who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads.

And although we may try to reason in regard to our Creator how long He has had existence, where evil first entered into our world, and all these things, we may begin to reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond. We cannot grasp it, so what man is there that dares to take that Bible and say this part is inspired and that part is not inspired? I would have both my arms taken off at my shoulders before I would ever make the statement or set my judgment upon the Word of God as to what is inspired and what is not inspired.

How would finite man know anything about that matter? He is to take the Word of God as it reads and then to appreciate it as it is and to bring it into the life and to weave it into the character. There is everything plainly revealed in God's Word which concerns the salvation of men, and if we will take that Word and comprehend it to the very best of our ability, God will help us in its comprehension.

Human minds without this special assistance of the Spirit of God will see many things in the Bible very difficult to be understood, because they lack a divine enlightenment. It is not that men should come to the Word of God by setting up their own way or their own will or their own ideas, but it is to come with a meek and humble and holy spirit.

Never attempt to search the Scriptures unless you are ready to listen, unless you are ready to be a learner, unless you are ready to listen to the Word of God as though His voice were speaking directly to you from the living oracles. Never let mortal man sit in judgment upon the Word of God or pass sentence as to how much of this is inspired and how much is not inspired and that this is more inspired than some other portion. God warns him off that ground. God has not given him any such work to do.

We want to keep close to the truth that is for our times—present truth. We want to know what is the truth now. We claim to believe the third angel's message. We claim that the angel was flying through the midst of heaven proclaiming the commandments of God and the faith of Jesus. This was the proclamation. Did you hear his voice? Did he speak so you could hear that message? Did the world hear it? Did the world hear any note? Did they want to hear? Will anyone hear it? Yes, those who have been walking out step by step as Jesus leads the way.

And when the position of Christ changed from the holy to the most holy place in the sanctuary, it is by faith to enter with Him, understand His work, and then to present to the world the last message of mercy that is to be given to the world. And what is it? It is a message to prepare a people for the second coming of the Son of Man. It is God's great day of preparation, and therefore every minister of Jesus Christ should have in his course of action, in the burden of his labor, a zeal and living interest and intensity in his efforts which is appropriate to the truth that is for this time, which is claimed to be the last message of mercy to our world.

Well, then, we cannot sleep; we cannot be indifferent; we must labor for the precious souls of men and women around us; we must work with all our might, for the Lord is coming.

The real laborers will be careworn, oppressed in spirit, and they will feel as did Christ when He wept over Jerusalem. When they see crookedness and impenitence, and when they see people who will not listen to the Word of the Lord, why they will feel as He felt when He exclaimed, "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not." [Matthew 23:37.] Here are precious invitations of mercy, and while we carry them and try to let the light be reflected upon the world in darkness, we cannot see, perhaps, that the rays of light are being penetrated everywhere. We may not see this, but it is so, if we carry the light and have the right spirit, and we want the right spirit, and we want to labor in Christ and have Christ with us constantly.

Here in Second Timothy, the second chapter, beginning with the eleventh verse, we read: "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer we shall also reign with him: If we deny him, he also will deny us. If we believe not, yet he abideth faithful; he can not deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but the subverting of the hearers." [Verses 11-14.]

What does that mean? It means that there may be contentions over words and over ideas, but they should be to some purpose; they should be to break down the stubbornness and the opposition that is in human hearts in order that their spirits may be softened and subdued so that when the seeds of truth are dropped into the soil of the heart, they may take root there.

We do not know which shall prosper, this or that; it is God alone that giveth the increase. Therefore we must labor in discouragements, but we want to labor in Christ. The life must be hid with Christ in God, and as the minister's labor is to watch over the flock of God as overseers, there are cautions that they are to heed: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word." [Verse 15.] This is a great labor; it is a great burden. It is not to obtain the praise of men, it is not to look

to any living mortal on the earth, but to God we are to look, with an eye single to His glory. If we look to Him, He will certainly help us. He will give us His grace to help to labor on, He will give us strength to go forth weeping, if need be, bearing precious seed, and doubtless we shall come again with rejoicing, bringing our sheaves with us.

That is what we want. We want to bring sheaves to the Master. We want to consider that we are missionaries wherever we are in the highest sense of the word, and there is a great work before us. We want a sharpened intellect, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, growing up to the full stature of men and women in Christ Jesus.

What then? Why, we are to present every man approved in Christ Jesus. That is our work; and when men and women accept the truth, we are not to go away and leave them and have no further burden for them. They are to be looked after. They are to be carried as a burden upon the soul, and we must watch over them as stewards who must render an account. Then, as you speak to the people, give to them every man his portion of meat in due season, but you want to be in that position where you can give this food.

The Word of God is rich. Here are the precious mines of truth, and we can dig for the truth as for precious treasures hidden away. We buy a field. After we buy it, we hear that there is buried in it a vast amount of wealth, so we begin to plow and turn over every portion of that field carefully, till we have found the precious jewels.

Here is the garden of God. Here is the precious Word, and we should take that Word and study it carefully, study its pages thoroughly and be in a position where we can gather the divine rays of light from glory and reflect them on those around us.

God wants us to be fruitful in the Scriptures. And when you may go forth to your fields of labor, you may indeed feel that you are weak men, but you are not handling weak subjects. You are handling subjects of eternal moment, and you are to study and search the Scriptures for yourselves. You are to dig in this mine all the time, and the "entrance of Thy word giveth light; it giveth understanding to the simple." [Psalm 119:130.]

Whereas human nature might search the Bible, study its pages, be able to see its beauty, yet the searching would profit them nothing; but when they come with a humble heart, with a prayerful spirit, when they take hold of that Word with reverence and open its pages with a prayerful heart, why the enterings of that Word [giveth light]—the Word must enter into the heart. It is not enough to read it merely, but it must enter, it must take right hold of the soul and bring your spirit into subjection to the Spirit of God.

And when this transforming process has been accomplished (and we know that you are men mighty in the Scriptures when you can stand up before the people and can present Christ to them crucified), we know you have been to the Living Fountain; we know that you have been drinking of that Fountain which is Christ in you springing up into everlasting life, so

[that] the words that you shall utter will be right words. They will not be vain words, coming together with a jingling sound just to please the people. No, all this is to be shunned. You are to shun everything of that character. You want be in a position where the blessed truth of heavenly origin shall have a transforming influence upon the life and upon the character.

Now let us see what it saith in Philippians, [the] second chapter, commencing at the twelfth verse: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but how much more in my absence, work out your own salvation with fear and trembling."

There is no carelessness allowed here; there is no indolence; there is no indifference, but we are to work out, each of us, our own salvation with fear and trembling. Why? Let us see: "Wherefore, my beloved, ... work out your own salvation with fear and trembling." Well, then, you say, am I to go around fearing and trembling all the way? Yes, in one sense, but not in another sense. You have the fear of God before you, and you will have a trembling lest you will depart from the counsels of God. There will be that trembling. You will be working out your own salvation all the time with fear and trembling.

Does it rest here? No, let us hear how the divine power comes in: "For it is God that worketh in you both to will and to do of his good pleasure." [Verse 13.] Here, are man's works, and here are God's works. They both cooperate. Man cannot accomplish this work without the help of the divine power.

God does not take man, with his own natural feelings and deficiencies, and place him right in the light of the countenance of God. No, man must do his part; and while man works out his own salvation with fear and trembling, it is God that worketh in him to will and to do of His own good pleasure. With these two combined powers, man will be victorious and receive a crown of life at last. He stands in view of the haven of bliss and the eternal weight of glory before him, and he fears lest he will lose it, lest a promise being left, he shall come short of it. He cannot afford to lose it.

He wants that heaven of bliss and strains every energy of his being to secure it. He taxes his abilities to the utmost. He puts to the stretch every spiritual nerve and muscle that he may be a successful overcomer in this work and that he may obtain the precious boon of eternal life.

What will we do? When the world sees that we have an intensity of desire, some object that is out of sight which by faith is to us a living reality, then it puts [in them] an incentive to investigate, and they see that there is certainly something worth having, for they see that this faith has made a wonderful change in our lives and characters.

A transformation has taken place, and you are a different man. You are not the same passionate man that you used to be. You are not the same worldly man that you were. You are not the man that was giving way to the lust and evil passions, evil surmisings, and evil speakings. You are not this man at all because a transformation has taken place. What is

it?—the image of Christ reflected in you. Then you are bearing in view that there is a company to stand by and by on Mount Zion, and you want to be one of that company, and you are determined that you will form a part of that company. Let me read: “And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.”

[Revelation 14:1-3.]

Why were they so specially singled out? Because they had to stand with a wonderful truth right before the whole world and receive their opposition; and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory. They were ever keeping in view the great and blessed hope that is before them. What is it? It is an eternal weight of glory. Nothing could surpass it.

Paul had a view of heaven, and in discoursing on the glories there, the very best thing he could do was to not try to describe them. He tells us that eye had not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love Him. [1 Corinthians 2:9.] So you may put your imagination to the stretch, you may try to the very best of your abilities to take in and consider the eternal weight of glory, and yet your finite senses, faint and weary with the effort, cannot grasp it, for there is an infinity beyond. It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God.

Do not let any living man come to you and begin to dissect God’s Word, telling what is revelation, what is inspiration, and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. We want no one to say, “This I will reject, and this will I receive,” but we want to have implicit faith in the Bible as a whole and as it is.

We call on you to take your Bible, but do not put a sacrilegious hand upon it and say, “That is not inspired,” simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren! Do not touch the ark. Do not lay your hand upon it, but let God move. It is with His own power, and He will work in such a manner that He will compass our salvation. We want God to have some room to work. We do not want man’s ideas to bind Him about.

I know something of the glory of the future life. Once a sister wrote to me and asked if I would not tell her something about the city of our God further than we have in the Word. She asked me if I could not draw something of its plans. I wrote her that I would have to say

to her, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." [Exodus 3:5.] "No," said I, "you cannot paint, you cannot picture, and the martyr tongue cannot begin to give any description of the glory of the future life, but I will tell you what you can do: you can 'press toward the mark for the prize of the high calling of God in Christ Jesus.' [Philippians 3:14.] You can die to self; you can seek to grow up to the perfection of Christian character in Christ Jesus." That is our work, but when men begin to meddle with God's Word, I want to tell them to take their hands off, for they do not know what they are doing.

But here is the company. John sees it and wonders what means the scene. The account goes back in the chapter previous. I will not read it, but it shows where heaven sends a message to the children of men, and they begin to embrace it and follow the Lamb step by step until they enter into the sanctuary, and on till they are redeemed and stand with the Lamb on Mount Zion. And then it is explained why their song was so different from any other song. It was a new song. And he goes on to state that in their mouth was found no guile, for they were without fault before the throne of God.

Now, brethren, we see just what is before us. If we have unruly tongues, and they will talk we want to have them cured. How shall we get them cured? Follow the Lamb. Follow the footsteps of Christ. We want our conversation to be sanctified. We want no impurities on our lips; we want none in our hearts; we want nothing that will defile. We want clean hands and pure hearts, and we want to keep our minds constantly awake.

We are altogether too well satisfied. Many of our ministers are as weak as babes. They understand the theory of the truth, can present that well enough, but when it comes to working out their own salvation with fear and trembling, if they meet with a little obstacle, they begin to talk doubt and discouragement, and in a despairing tone, and you will find they will stumble over little mites of obstacles that they should not notice at all. That is terrible.

What we want is to be armed with the same mind that was in Christ Jesus our Lord. And when we are armed with His mind, we can say with the apostle that we are not to look at the things that are seen, but we are to look away from these things. These things which are seen are temporal, but the things which are unseen are eternal; therefore, we are to keep our minds fixed upon heavenly things, the eternal weight of glory. That is what we are to think about and what we are to talk about.

If we would only consider like rational beings that there is a heaven before us to gain and a hell to shun; if we should keep that in mind, do you think that we would let the things of this earth sap away all our religious fervor?

We shall not handle these things long. We are passing through this world as pilgrims and strangers, and in a little while we shall lay off our armor at the feet of our Redeemer, and

we must be getting ready for that event. We want our actions and our words and our thoughts to be right, for we all have an influence for good or for evil.

Here is my family that will be sanctified because of my right course of action. If I have spoken defiling words, if guile has passed my lips, if I have been peevish and cross, then I shall lie against the truth which I claim to believe. Therefore I will not be on that side of the question at all. I will have my mouth clean and my tongue sanctified. I will have my heart sanctified that I shall not take up a rumor against my brother, because I am told in the Word of God that he that taketh up a reproach against his neighbor shall not dwell in the hill of the Lord. Psalm 15:3. Therefore, I must have clean hands and a pure heart, for it is they that shall stand in the hill of the Lord. Now I want to be of that number that shall stand in the hill of the Lord. It does not make one whit of difference with my character whether anyone shall think ill of me or think good of me. It does not affect me, but it will affect them. May God help us that we may come up to that very place where we can appreciate these things.

We want to see the family altar established, and we want there to bring our children right before God with earnest prayer, just as the minister labors for his congregation when he is before them. Every father should feel that he is placed at the head of his household to offer up a sacrifice of thanksgiving to God and of praise to Him, and to present these children to God and seek His blessing to rest upon them, and never rest until he knows that they are accepted of God—until he knows that they are children of the Most High. Here is a work for the mother. What a responsibility rests upon her! Do we consider and realize that the greatest influence to recommend Christianity to our world is a well-ordered and well-disciplined Christian family? The world sees that they believe God's Word. They see that you are bringing up your children not to be pampered and praised and petted, to be dressed after the world's style, and to have the world's manners and ways, but that you are bringing them up that they shall shine in the courts of the Lord, that you are bringing them up that they shall be laborers together with God.

May the Lord help us, brethren and sisters, to have good home religion, for when we have good home religion we shall have excellent meeting religion. Hold the fort at home. Consecrate your family to God, and then speak and act at home as a Christian. Be kind and forbearing and patient at home, knowing that you are teachers.

Every mother is a teacher and every mother should be a learner in the school of Christ, that she may know how to teach, that she may give the right mold, the right form of character to her children. Should she let her <child> have his own way now and then, let him do just as he wishes, permit him to be disobedient? Certainly not, for just so surely as she does, she lets Satan plant his hellish banner in her house. She must fight the battle of that child which he cannot fight himself. That is her work, to rebuke the devil, to seek God earnestly, and to never let Satan take her child right out of her arms and place him in his army.

Unless these children are educated and trained for Jesus, unless Christ's name is a familiar one in the household, unless they are taught to bring all their troubles to Jesus and to tell Him just how it is in their simple way, unless these things are done you may expect that Satan will enlist your children under his banner. Why, my brethren and sisters, everything is at stake, and why can we not see it? So, when we are laboring for the conversion of our family, then we are laboring for the people at large.

Satan will work against us by laying stumbling blocks in our way. We must remember home religion. We must have the meekness of Christ at every step. Christ must abide in us, and then when we come into the meeting, no matter where it is, how many there are, or how few, we will have something to say. It is because you have Christ formed within you, and you cannot keep Him boxed up in the heart. You can't do it. You must reveal Him. You will tell what Jesus has done for you, how He has worked for you. Why, He is first and He is last. You love Him, and how can you help it. You will appreciate His life as you look to Calvary, and in the light reflected from the cross of Calvary you will be trying to walk.

Now, I want to know what right you have to let your children go to the devil? Are they not God's property? Did not He entrust them to your care? Did not He say that you were to take care of these children for Him, and that they shall be brought up with pure characters, brought up self-controlled? You are to show them the sinfulness of pride and vanity, and you should never indulge it.

When the children will beg that they may go to this company or join that party of amusement, say to them, "I cannot let you go, children. Sit right down here and I will tell you why. I am doing up work for eternity and for God. God has given you to me and entrusted you to my care. I am standing in the place of God to you, my children; therefore I must watch you as one who must give an account in the day of God. Do you want your mother's name written in the books of heaven as one who failed to do her duty to her children, as one who let the enemy come in and preoccupy the ground that I ought to have occupied? Children, I am going to tell you which is the right way, and then if you choose to turn from your mother and go into the paths of wickedness, your mother will stand clear, but you will have to suffer for your own sins."

This is the way I did with my children, and before I would get through, they would be weeping, and they would say, "Won't you pray for us?" Well, I never refused to pray for them. I knelt by their side and prayed with them. Then I have gone away and have pleaded with God until the sun was up in the heavens—the whole night long—that the spell of the enemy might be broken, and I have had the victory. Although it cost me a night's labor, yet I felt richly paid when my children would hang about my neck and say, "Oh, Mother, we are so glad that you did not let us go when we wanted to. Now we see that it would have been wrong."

Now, parents, this is the way you must work—as though you meant it. You must make a business of this work if you expect to save your children in the kingdom of God. You must not let the enemy come in and rob you of your children. It is robbery to our God to allow anything to preoccupy your time so that you cannot give the precious lessons of truth to your children.

And now, mothers, if you have been careless, begin now. Whatever else is done, place their feet in the path that leads to eternal life. And what then will your children do? They will encourage others to place their feet in the path that leads to eternal life. You have their influence on the side of God in the place of the side of the enemy.

We want to work for souls as they must who work for Christ. Begin to sanctify your hearts and your minds. Build an altar and then let your work extend to your neighbor. There are neighbors within the shadow of your doors that you should labor for, and if you try by kindness to win them to Christ, and not sit up in your Pharisaism and say “I am more holy than thou” [Isaiah 65:5], you will accomplish more than your fondest expectations could hope for. How has it been with you in the past? Have you been doing your duty, or have you been neglecting your duty? If this has been the way, may God help you to break away at this meeting, and may you fall on the Rock Christ Jesus and be broken, lest it fall on you and you be ground to powder.

Well, brethren, we are not living for this life, but we are living for the future, immortal life. We have only a few days before us. Christ is at the door. We see here in the very things that are transpiring around us that soon the time for us to work will be over, and then what can we say to those who shall come to us in the day of judgment and say, “I lived [as] your neighbor. I lived right close by you and you never came in and opened the Scriptures to me, nor offered to pray with me, and I didn’t see but that you loved the world just as much as you did Christ, and I didn’t see but that you were just as harsh in your conversation and just as unconcerned about my salvation as any of the world, and now we have come to the judgment and I am not ready.”

But God forbid that this should be the case with any of us. Let our hearts be softened. We have all been taken out of the world by the mighty cleaver of truth. We are as stones just out of the quarry. Are we ready for the building? We are far from being ready. It is the axe, it is the hammer, it is the chisel, it is the burnishing, it is the polishing—everything is to be done for us. Are you ready and willing to be hewed and polished that the rough edges may all be taken off so that you will stand as representatives of Jesus Christ? There can be no preparation after Jesus comes.

The very same character you have when He comes is the one you will retain, and many will have just the same kind of character when Christ comes as they had when they were first taken from the world. It does not have to be so. There is time enough, but there is a great need that you take hold of this matter in earnest and put your will into it. I know that you

can put your will into it, and put it on God's side instead of having it work on Satan's side of the question. You can put your will on God's side of the question, and when you do you can have the angels of God that will come right in to help you, and there you will be every day. You will be seeking to overcome. It is only a day at a time that you have to overcome and obtain the victory over self, and if the work is kept up, in time every passion can be overcome and every fault gotten rid of. We want to be every day courteous Christians. I want to do the very best I can every day, that I may have the approval of high Heaven. There will be no imperfect characters in the kingdom of God. No one with jealousy or filled with evil surmisings will ever see the inside of the kingdom of God—no, not one.

Well, then, shall we not make haste to get ready? How long before you are going to give your spirit and soul and all that you are into this work of overcoming? God wants us to begin now—this blessed now—while Christ will plead our case. As He said to Jerusalem, "Oh, that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." [Luke 19:42.] Why don't you know? Haven't you had every spiritual advantage? Haven't you had the testimony of the Spirit of God, His blessed Word, and everything that should help you to see characters that God approves and those that He disapproves? What are you going to do about it? Are you going to dally along till the trump shall sound? Are you going to wait until Christ shall rise up from His throne and put on the garments of vengeance? How long? How long are you going to choose the course of sin and indifference and love of the world and carelessness?

God forbid that you should perish. When He willeth that none of us should perish, but that all should have everlasting life, will you not have it? What more could Christ do for you that He has not done? He has given His life and come here, and with His divinity clothed with humanity He was in the world all seared and marred with the curse of sin, and here He lived our example of humility Himself, and He says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." [Matthew 11:28.] He did not say to take your troubles and your perplexities and your obstacles to some one man's brain and let him bear the burden for you. That is why the ministers are weak as babes, because they do not feel that the same source of strength that men in authority can go to, they can go to. They do not feel that they can take right hold of the promises of God and bring His power right into their lives, and feel that God is working by them and through them and for them.

I beg of you to look to Jesus, and be obtaining a living experience for yourselves. What makes the blacksmith's arm so strong? It is wielding the heaviest sledge. What makes the Christian strong in his experience, and rooted and grounded in the truth? It is because when obstacles came up he learned to meet them and in the name of Jesus obtained a victory. He knew that he didn't have to run to any mortal man for strength and power. Christ says, "All ye that are weary and heavy laden, come unto me and I will give you rest." Do you wonder that men in responsible positions are breaking down? I do not wonder. God wants you to lay

your burdens upon Him, and He will give you spiritual vitality, and spiritual muscle and sinew. We must take Him at His word.

Many take their cares to human hearts and lay their burden on human shoulders when Christ has said to come to Him: Come unto Me all ye that are heaven laden, and perhaps I will give you rest?—No such thing. Will. There is no “perhaps” or “if” in it. “Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls.” What next? “For my yoke is easy and my burden is light.” [Verses 28-30.] Do not we believe it? I do, and I believe that we can go singing all the way to Mount Zion. We can carry our end of the yoke, while Christ carries the other end—and that the heaviest end, too.

We should not try to grasp the highest round of the ladder at once, but should be willing to ascend step by step. He says that it is light. I have found it so. It does not gall your neck, because your will is God’s will, and you are willing to walk right alongside of Christ and are willing to take up the cross as He did, deny yourself as He did, overcome the world as He did, and follow in the same path right by the side of your Saviour. Is that not walking with God as Enoch walked with God? Why should we not have the fullness of the blessing of God? I ask you, why should we not have His right blessing? Brethren and sisters, we want to come right to the Lord as He is, and we want to believe that He will give us of His rich grace. I know He will because I have found it so. I have this precious promise, that the words of the Lord are yea and amen in Christ Jesus. I want to be fitted for the work I have to do. I feel every day as though I must have the Spirit of God, and I keep pleading with God, and I believe He will help.

I read in the first chapter of Colossians, beginning at the twenty-fifth verse, “Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Now, Gentiles represent the world. What is it that we are to do? We are to “make known what is the riches of the glory of this mystery among the world, which is Christ in you the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily.” [Verses 25-29.]

Now, brethren, I want to say that why we have not had more of the power and of the grace of our Lord Jesus Christ and to be able to present it to the people is because we have been reaching out to human agencies for strength whereas we should have gone right to the Fountain Head, Christ Jesus. If others can go to the Fountain, you can go there. So in time of trouble and discouragement and perplexity, go to the Fountain Head and there receive the strength you need.

If you will only become acquainted with Jesus Christ, you will know His matchless love and the power of His grace. If you will only take hold of Him by faith! If you will [only] believe that God does not want you to meet the opposition Satan devises in this world unless He shall give you His presence! Moses pleaded, "Send me not to this people without thou shalt give me thy presence to go with me," and the Lord told him that He would go with him. [Exodus 33:12-17.] But there he waits. He is not satisfied. He knows that he has not the presence of God and [he] desires it. He says, "Show me thy glory." [Verse 18.] So God takes this atom of humanity and puts him in the cleft of a rock, puts His hand over him, and then tells him that He will make His goodness to pass before him. [Verses 19-23.] And He did make His goodness to pass before him, and it was what Moses wanted. It was what he needed. So when God lets His goodness pass before us, we can carry that goodness to the world.

We can represent Jesus Christ as the one altogether lovely and the chief among ten thousand, and we will talk of His love, and we will tell of His power, and we will make melody in our hearts, and [we] will not go around groaning and complaining of our trials. Why, these light afflictions, which as the apostle says are but for a moment, are God's workmen, working out for us a far more and exceeding and eternal weight of glory. [2 Corinthians 4:17.]

We look not at the things that are seen, for we have [our eyes] fixed upon the Finisher of our faith, and we trace Him down line by line in His life and in His sufferings. We have no trials which He did not bear. Christ made an infinite sacrifice. We should not look at the things which are seen, but at the things which are unseen, for the things which are seen are temporal, but the things which are unseen are eternal.

Grasp the eternal realities, brethren. Look up. Lift Him up, the Man of Calvary. Lift Him up, oh, lift Him up, you that profess to love Him, lift up the Man of Calvary, and while you lift the cross which seems so heavy, it lifts you, and while you sustain it, it will sustain you. It is the pledge to you of a crown of righteousness which you will receive in that day, and not only you, but all them that love His appearing.

Ms 14, 1888

How Can Institutions Be Made A Success?

February 1, 1888

How can institutions be made a success, that good work may be accomplished in them that will stand the test and proving of God? The inspired Word plainly declares that every work is to be brought into judgment of what sort it is. We have plainly revealed at times that the iniquity that is bound up in human hearts stands directly in the way of the prosperity of our institutions for health. If selfishness has been cherished, that will develop itself. If high opinion of self has been cultivated, this element will be cropping out. If appetite has been

indulged, then this will appear and be woven into the life-experience and come in as an important part of the treatment by those who have a controlling influence in the institution.

That which should be conscientiously questioned whether advisable to be brought into the diet of well persons has been made a part of even the prescriptions for sick people, who would do much better without these things. True, their appetite craves them, because they have educated themselves to the use of them, and the disuse of these things will be felt strongly. But the only right course that can be pursued in these cases is to educate the consciences, to lay before them the effect of these things, and guide the mind to right principles. If the minds of the patients are left to their own natural bias, they will choose to indulge appetite at the expense of health and life; and if the physicians enjoy animal food themselves, they will prescribe it for others, and yet they will all the time plead a conscientiousness on the point.

Now there are two kinds of consciences—there is a good conscience and a bad conscience. When one takes a course that is in harmony with his own indulgence of appetite or with his own practices, the question is, Shall his claims to conscientiousness [be] as correct even for himself to follow? This course of action may be such that it is not best to lead others to pursue [line missing here].

The animal passions, cherished and indulged, become very strong in this age, and untold evils in the marriage life are the sure results. In the place of the mind being developed and having the controlling power, the animal propensities rule over the higher and nobler powers until they are brought into subjection to the animal propensities. What is the result? Women's delicate organs are worn out and become diseased; childbearing is no more safe; sexual privileges are abused. Men are corrupting their own bodies, and the wife has become a bed-servant to their inordinate, base lusts until there is no fear of God before their eyes. To indulge impulse that degrades both body and soul is the order of the marriage life, and what is the sure result? The most terrible, painful diseases are brought upon women, and the curse of God rests upon men and women in loathsome diseases that need not be at all, if a righteous course was pursued in eating and drinking.

Then what is the special work in all of our institutions for health? In the place of educating the appetite to indulgence, which is the great cause of disease, knowledge must be imparted in regard to self-denial and self-control. The knowledge of salvation, the knowledge of sin and redemption from its fearful woes, its bondage and its defilement, must be plainly stated to all, both high and low, in carefully prepared lectures.

Passion grows with indulgences. Evil thoughts and evil practices are in the ascendancy, and the heart and mind become polluted. Are these things to go on and the victim be unwarned? [Are the] youth to be unchecked by any message of enlightenment from heaven? Are there to be no faithful ones who will present before all who are brought into these institutions the righteous habits in contrast with the defiling practices of this age? Are

lessons to be untaught to the very ones who need them? Those who are intelligent in regard to these evils should be the ones to fill important positions at our health institutions. All who have knowledge in these things, who know the perils of this time, should feel a burden for the souls and bodies for whom Christ has died, and they should carry the burden day and night.

Nothing but the truth of God can either make man savingly wise or keep him so. If there is an immortal life to be obtained, if a pure and holy character must be developed in order to gain entrance to the presence of the Lord God and the society of heavenly angels, then why do not teachers, physicians, and preachers act this in their example and by their teaching? Why are they not more zealous for the Master? Why do they not have burning love for souls for whom Christ died? If man is to become immortal, his mind must be in harmony with God's mind. The true disciple in the school of Christ whose mind is in harmony with the mind of God will be not only constantly learning, but teaching as well as learning, constantly reflecting light, teaching upward and away from the common, prevailing errors of this perverse and adulterous generation.

Any man, physician, or superintendent, anyone in any office and any helper who shall neglect their solemn obligations in this matter to follow their own plans and ideas in precept and example, are false teachers, like a guide-board pointing in the wrong direction. Their wisdom is earthly and sensual, yet it is put superior to God's wisdom. They are blind and unconscious, but certainly leading away from God, evading God's truth in giving consent to errors in appetite [and] errors in conduct which will end in perfect misery of souls and bodies for whom Christ died.

All who establish schools and health institutions should first set their own hearts in order and see that every practice of their own, their eating and drinking, their dressing, their advice, their counsels, their prescriptions, their example of nobility and true elevation of character is in accordance with the holy precepts of God's Word, showing to all a living representation of "the way of the Lord." Those who occupy responsible positions and do not walk in the way of the Lord themselves, cannot guide the feet of others in this way. If they do not feel the constraining influence of the Spirit of God to enter upon the royal path cast up for the ransomed of the Lord to walk in, they will not be able to feel the sense of obligation to lead others who are associated with them in "the way of the Lord."

This is the secret of godless families and demoralized institutions that are in serious danger of becoming nurseries of folly and such ungodliness that the Lord cannot bless them. The fountain that should send forth sweet water is poisoned. The tree is known by its fruits. The vine which should yield precious grapes produces wild grapes, showing that it has no attachment to the true and living Vine. A condition of things exists which reveals a secretive wisdom from beneath, earthly, sensual, and devilish.

Religion means more than many interpret it to mean. It means purity of heart, purity of life, a departure from all iniquity. There is a love for souls. There is a diligent searching after “the way of the Lord,” and walking in it with firm, unwavering steps, making straight paths for their feet and rejoicing in “the way of the Lord.”

We can see that innumerable difficulties meet us at every step. The iniquity that is cherished by young as well as old, the unwise, unsanctified courtship and marriages cannot fail to result in bickerings, in strife, in alienations, in indulgence of unbridled passions, in unfaithfulness of husbands and wives, [in] unwillingness to restrain the self-willed, inordinate desires, and in indifference to the things of eternal interest. God is dishonored and despised; His commandments are trampled upon; and verily there is need of great sobriety of conduct, with firmness as well as courtesy on the part of all who would have our God lift up a standard for us against the enemy, saying, “Thus far shalt thou go, and no farther.”

The Word of God is our counselor, our only rule of life. To yield to another guide, to lean to our own understanding, to be controlled by our own unsanctified will, is to make self supreme and divorce the soul from God. The holiness of the oracles of God is not loved by very many who claim to be Bible Christians. They show by their free, loose conduct that they prefer a wider scope. They do not want their selfish indulgences limited. They walk in the sparks of their own kindling, and the injunctions and requirements of God are irksome to them. Their souls are trained in ungodliness; and souls who should have from them a pure and holy example are lead astray from the right path. Sin is presented in such a light that it is not regarded as exceedingly sinful.

Who has been guilty in these things? Those who claim to be shepherds of the flock to watch for souls as they that must give an account and other men in responsible positions of trust. “The way of the Lord” is not made their way. A Christian is to be constantly watching the Pattern and imitating the holy example of Jesus. Then a right spirit will be infused into the life and character of others. If God was daily sought in earnest [in] humble prayer for light and for guidance, there would be a sure detecting in the individual course of action; unholy practices and many unholy plans would be repressed, and Jesus would be made the rule of life.

I have tried to present before you what kind of an influence should be exerted in our institutions for the benefit of sick and suffering humanity. You who seem to think that it would be a wonderfully grand and easy matter to bring into existence an institution for invalids or guests, will you consider this matter from a religious bearing, from a Christian standpoint? Where are your missionary workers who will put self out and make God supreme? Where are self-denying, self-sacrificing men and women who see and sense what such an institution demands, and in accordance with the light God has given me, go to work on right principles? Who will seek the way of the Lord, who will be entreated, who will be corrected, who will not build up self at the expense of demeriting others? And who will

make Christ first and best in everything? An institution started or conducted on any other principles will prove a curse rather than a blessing in these perilous times.

In our recent experience in the health institution we have seen how difficult a matter it is to place God's own mold upon characters and minds. We have had demonstrated how difficult it is for those who think themselves very conscientious to yield their own will and their own way to God's will and God's way. They have no experience in this direction. They make a standard for themselves, and they follow that standard. They move after their own ideas, their own inclination, their own judgment.

The sanitarium at Battle Creek has been built up under a pressure of difficulties. There have had to be measures taken, contracts signed by those whom they engage as helpers that they will remain a certain number of years. This has been a position necessity. After help has been secured, and after considerable painstaking effort [they] have become efficient workers, wealthy patients have held out inducements of better wages to secure them as nurses for their own special benefit and have taken them to their homes. And these helpers would leave the sanitarium and go with them without taking at all into consideration the labor that has been put forth to qualify them for efficient workers. This has not been the case in one or two instances, but in many cases. Then people have come as patrons from other institutions that are not conducted on religious principles and in a most artful manner have toiled away the help by promising to give them higher wages.

Physicians have apostatized from the faith and from the institution and have left because they should not have their own way in everything. Some have been discharged and, after obtaining the sympathy of some of the helpers and those employed in the institution and some of the patients, have toiled them away; and, after being at great expense and trying their own ways and methods to the best of their ability, they have made a failure, closed up, [and] incurred debts that they could not meet. This has been tried again and again.

Justice and righteousness have had no part in their movements. "The way of the Lord" has not been chosen, but their own way. They beguiled the unwary and made an easy conquest of those who love change. They are too much blinded to consider the right and wrong of this course and too reckless to care. It has been necessary in the sanitarium at Battle Creek to make contracts binding those who connect with them as helpers so that if they educate and train them as nurses, as bath-hands, and even advance money to some special ones that they may obtain a medical education, they may have some use of them afterwards.

Dr. Kellogg has placed hopes upon some of these that they would relieve him of responsibilities that have rested most heavily upon him. Some have become uneasy and dissatisfied because some who have started institutions in other parts of the country have tried to flatter and induce them to come to their sanitarium and they would do much better by them. In this way they have made the workers—some of them, at least—uneasy,

unsettled, self-sufficient, and unreliable, even if they did not disconnect from the sanitarium, because they felt there were openings for them elsewhere.

Now we wish all to look at this matter from a Christian standpoint. These tests reveal the true material that makes up character. There is in the Decalogue a commandment that says, "Thou shalt not steal." [Exodus 20:15.] This commandment covers just such acts as these. They simply steal the help that others have had the burden of bringing up and training for their respective work. This scheme of in any secret way, or by bringing our influence to bear upon them to try to secure help that others have engaged and trained, is nothing less than downright stealing.

There is another commandment that says, "Thou shalt not bear false witness against thy neighbor." [Verse 16.] In this kind of business, [in] tampering with the help that has been secured and depended upon to do a certain kind of labor, efforts are made to demerit the plans and find fault with the management of those who are conducting the institution. They question the course that has been pursued against those that they want to secure for themselves. They flatter their vanity. They tell them they are not advanced as rapidly as they should be; they ought to be in more responsible positions.

The very gravest difficulty that physicians and managers of our institutions have to meet is that men and women who have been led up step by step, educated and trained to be qualified to fill positions of trust, become self-inflated, self-sufficient, and place altogether too high and estimate upon their own capabilities. If they have been entrusted with two talents, they feel perfectly capable of handling five. If they had wisely and judiciously used the two talents, coming up with faithfulness in the little things entrusted to them, thorough in everything they undertook, then they would be qualified to handle larger responsibilities. If they climb every step of the ladder, round after round, faithfully performing their smaller duties, showing faithfulness in that which is least, then they will evidence that they are fitted to bear heavier burdens and will be faithful in much.

But many want to skim the surface. They do not think deep and become masters of their duties. They feel ready to grasp the highest round of the ladder without the trouble of climbing up step after step. We are pained at heart as we compare the work coming from their hands with the work that God can accept. There is a painful defect, a remissness, a superficial gloss, but wanting in solidity and in intelligent knowledge and carefulness concerning which God will pronounce, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." [Matthew 25:23.]

Men must get hold conscientiously of God. They must have the truth in the heart to correct all the sophistries and delusions of Satan that would throw them off the right track, so that they should not choose the way of the Lord, but follow the impulses of their own undisciplined characters. If the heart is sanctified and guided by the Holy Spirit, they will run no risks, they will be firm in all they undertake to do good work for Jesus; and, in doing their

work righteously, they are standing securely in this life with a fast hold from above and will be guided into every good and holy way. They will be consistent to principles. They will do their work, not to secure a great name, not for the purpose of weaving self into all their works and be ambitious to appear to be somebody in the world, but to be right in everything in the sight of God; not half as anxious to do a big work as to do whatever they have to do with an eye single to the glory of God. Such men are great in the sight of God. Such names are registered in the Lamb's book of life as the faithful servants of the Most High God. These are the men who are more precious in the sight of God than fine gold, even the golden wedge of Ophir.

Oh, if all who claim to be Seventh-day Adventists were Bible Christians, what a world of trouble would be saved! But they are not all Christians. They do not keep the commandments of God.

They do not love the Lord with undivided affections. They serve God a little and their own selfish interest more. The ungodly are sharp and critical, and they take advantage of every inconsistency of the professed followers of Jesus Christ and speak with contempt of their faith, and these inconsistencies are charged upon all of like faith. As the result, the work of God is denounced as erroneous and false doctrines; truth is degraded, and Satan triumphs. A single rash act, a rash word, may prove the utter ruin of some soul. A blemish upon the character that is lightly regarded by a professed follower of Jesus Christ will prove a stumbling block to them that they turn away from the truth.

If we would be Christians at all, we must be so in heart and in character, at all times and in all places. We must love God with all our heart, with all our mind, with all our strength, and our neighbors as ourselves. This is the only condition whereby we may obtain eternal life. In doing this we are safe. With what pleasure all heaven looks down upon those who profess Christ and whose lives are hid with Christ in God! They have stood fast under the pressure of temptation. They have through watchfulness and earnest prayer resisted the tide of iniquity which has beat against them. God's light went before them in their humblest works as their front guard, and His glory was their rearward.

Ms 15, 1888

A Call to a Deeper Study of the Word

Minneapolis, Minnesota

November 1, 1888

Dear Brethren Assembled at General Conference:

I entreat you to exercise the spirit of Christians. Do not let strong feelings of prejudice arise, for we should be prepared to investigate the Scriptures with unbiased minds, with reverence and candor. It becomes us to pray over matters of difference in views of

Scripture. Personal feelings should not be allowed to influence our words or our judgment. It will grieve the Spirit of God if you close your understanding to the light which God sends you.

Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles and with prayer and humiliation seek God. <There has been so little of this done that many have no settled conviction of truth. They believe what someone else believes. The whys and wherefores are like Greek to them.> Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His Word, that he may know from positive evidence that he does know what is truth <because he has searched the Scriptures for himself.>

I would have humility of mind and be willing to be instructed as a child. The Lord has been pleased to give me great light, yet I know that He leads other minds and opens to them the mysteries of His Word, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants.

Of one thing I am certain, as Christians you have no right to entertain feelings of enmity, unkindness, and prejudice toward Dr. Waggoner, who has presented his views in a plain, straightforward manner as a Christian should. If he is in error, you should, in a calm, rational, Christlike manner, seek to show him from the Word of God where he is out of harmony with its teachings. If you cannot do this, <hold your peace,> you have no right as Christians to pick flaws, to criticize, to work in the dark, to prejudice minds with your objections. This is Satan's way of working.

Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. I have no reason to think that he is not as much esteemed of God as are any of my brethren, and I shall regard him as a Christian brother so long as there is no evidence that he is unworthy. The fact that he honestly holds some views of Scripture differing from yours or mine is no reason why we should treat him as an offender or as a dangerous man and make him the subject of unjust criticism. We should not raise a voice of censure against him or his teachings unless we can present weighty reasons for so doing and show him that he is in error. No one should feel at liberty to give loose rein to the combative spirit.

There are some who desire to have a decision made at once as to what is the correct view on the point under discussion. As this would please Elder B., it is advised that this question be settled at once. But are minds prepared for such a decision? I could not sanction this

course because our brethren are exercised by a spirit which moves their feelings and stirs their impulses so as to control their judgment. While under so much excitement as now exists, they are not prepared to make safe decisions.

I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous. This would please the enemy. I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it <just> in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience.

If our ministering brethren would accept the doctrine which has been presented so clearly—the righteousness of Christ in connection with the law—and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season. Let us take our Bibles and with humble prayer and a teachable spirit come to the great Teacher of the world; let us pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Psalm 119:18.

I see no excuse for the wrought-up state of feeling that has been created at this meeting. This is the first time I have had opportunity to listen to anything in reference to this subject. I have had no conversation in regard to it with my son, W. C. White, with Dr. Waggoner, or with Elder A. T. Jones. At this meeting I have heard for the first time Dr. Waggoner's reasons for his position. The messages coming from your president at Battle Creek are calculated to stir you up to make hasty decisions and to take decided positions; but I warn you against doing this. You are not now calm; there are many who do not know what they believe. <[There are] those at this meeting who have not spiritual discernment. They are walking and working away from God.> It is perilous to make decisions upon any controverted point without dispassionately considering all sides of the question. Excited feelings will lead to rash movements.

It is certain that many have come to this meeting with false impressions and perverted opinions. They have imaginings that have no foundation in truth. Even if the position which we have held upon the two laws is truth, the Spirit of truth will not countenance any such measures to defend it as many of you would take. The spirit that attends the truth should be such as will represent the Author of truth.

Says the apostle James: "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. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the 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 3:13-18.

The truth must be presented as it is in Jesus; if there are any among us who become stirred up because ideas contrary to what they have believed are presented in this meeting, then stop your unsanctified criticisms and candidly investigate the subject, and it will sanctify the soul.

Two years ago, while in Switzerland, I was addressed in the night season by a voice which said, “Follow me.” I thought I arose and followed my guide. I seemed to be in the tabernacle at Battle Creek, and my guide gave instructions in regard to many things at the conference. I will give in substance a few things that were said: “The Spirit of God has not had a controlling influence in this meeting. The Spirit that controlled the Pharisees is coming in among this people who have been greatly favored of God.”

Many things were spoken which I will not now present to you. I was told that there was need of great spiritual revival among the men who bear responsibilities in the cause of God. There was not perfection in all points on either side of the question under discussion. We must search the Scriptures for evidences of truth. “There are but few, even of those who claim to believe it, that comprehend the third angel’s message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force.”

Said my guide, “There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character and proclaimed in the Spirit, will <grow to large importance such as you scarcely dream of, and> will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel’s message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government.”

Many who claim to believe the truth will change their opinions in times of peril and will take the side of the transgressors of God’s law in order to escape persecution, <because they are not established in the present truth—knowing it is truth because they have dug it out for themselves.> There will be great humbling of hearts before God on the part of everyone who remains faithful and true to the end. But Satan will so work upon the unconsecrated elements of the human mind that many will not accept the light in God’s appointed way.

I entreat you, brethren, be not like the Pharisees, who were blinded with spiritual pride, self-righteousness, and self-sufficiency, and who because of this were forsaken of God. For years I have been receiving instructions and warnings that this was the danger to our

people. Says the Scripture: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." John 12:42, 43.

There is positive danger that some who profess to believe the truth will be found in a position similar to that of the Jews. They take the ideas of the men they are associated with, not because by searching the Scriptures they conscientiously accept the teachings in doctrine as truth. I entreat you to make God your trust; <be kind; be courteous; treat all with the kindness of Christ; live as brethren;> idolize no man, depend upon no man. Let not your love of man hold them in places of trust that they are not qualified to fill to the glory of God, for man is finite and erring, liable to be controlled by his own opinions and feelings. Self-esteem and self-righteousness are coming in upon us, <and are excluding from us the bright rays of the Son of righteousness,> and many will fall because of unbelief and unrighteousness, for the grace of Christ is not ruling in the hearts of many.

We are to be ever searching for the truth as for hidden treasures. I entreat you, close not the door of the heart for fear some ray of light shall come to you. You need greater light; you need a clearer understanding of the truth which you carry to the people. If you do not see light yourselves, you will close the door <to others;> if you can, you will prevent the rays of light from coming to the people. Let it not be said of this highly favored people, "Ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52. All these lessons are given for the benefit of those upon whom the ends of the world are come.

I have been shown that Jesus will reveal to us precious old truths in a new light if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them. With humble, softened hearts, with respect and love for one another, search your Bibles. The light may not come in accordance with plans that men may devise. But all who reverence the Word of God just as it reads, all who do His will to the best of their ability will know of the doctrine whether it be of God, notwithstanding the efforts of the enemy to confuse minds and to make uncertain the Word of God. God calls every man's attention to His living Oracles. Let no one quench the Spirit of God by wresting the Scriptures, by putting human interpretations upon His inspired Word; and let no one pursue an unfair course, keep in the dark, not willing to open their ears to hear and yet free to comment and quibble and sow their doubts of that which they will not candidly take time to hear. <I am sorry to say that you have not been cherishing the spirit of prayer and opening the heart to let Jesus come in.>

Let men be careful how they handle the Word of inspiration which has been preserved for ages through the power of God. If men were themselves controlled by the Holy Spirit, they would bring heart and soul to the task, searching and digging in the mines of God for precious ore. They would be eager to come into harmony with the writings of inspired men. If they are not controlled by the Spirit of God, they will give evidence of this by caviling over His Word and by sitting in judgment upon its teachings just as did the Jews.

We should guard against the influence of men who have trained themselves as debaters, for they are in continual danger of handling the Word of God deceitfully. There are men in our churches all through the land who will pervert the meaning of the Scripture to make a sharp point and overcome an opponent. They do not reverence the sacred Word. They put their own construction upon its utterances. Christ is not formed within, the hope of glory. They are educated critics, but spiritual truths can only be spiritually discerned. These men are ever ready and equipped to oppose at a moment's notice anything that is contrary to their own opinions. They handle the Scriptures in an unwise way and bring self into everything they do.

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” 2 Timothy 2:24-26. The servant of the Lord must not strive, but must teach the Word of God in the manner that God has ordained. Any other way is not God's way and will create confusion.

Brother Morrison is a debater; he is a man who has not had a daily, living experience in the meekness and lowliness of Christ. He is in danger of making false issues and of treating them as realities. He will create strife, and the result will be dissensions and bickerings. He has many things to overcome, and if he fails to overcome them, he will make shipwreck of faith as did Elder Canright. It is dangerous to cherish feelings of self-sufficiency. He must have the meekness of Christ; the sanctifying power of the truth must be brought into the sanctuary of his soul; then he will be a polished instrument in the hands of God to do His work.

It is a matter of deep concern to us whether or not we are perfecting a Christian character, growing in grace and in the knowledge of our Lord Jesus Christ. If we are daily learners in the school of Christ, we shall be daily obtaining an experience in Christian life, and we shall not be self-sufficient and self-exalted. We shall be as humble as little children, and there will be a nourishing power in our words which will drop as the dew. The fruits of righteousness, sown in peace of them that make peace, will then appear.

Growth in grace will give Brother Morrison increased ability to comprehend the deep mysteries of the gospel. Those who are in so great a degree unacquainted with Christ are ignorant of the spirit they cherish. They will be dry and Christless. The knowledge of Christ and His Word is the foundation and fullness of all knowledge. Many workers are not now fitted for the position of trust they occupy. They must be transformed by the grace of Christ. God wants to give our brethren another spirit. Without this change they will carry the spirit of irreverence for God and His living Oracles into their work; and if this mold is put upon the work, it will dishonor God. The subduing, softening influence of the grace of Christ must fashion and mold character; then it will be a pleasure to deal justly, to love mercy, and to walk humbly with God.

The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned and to be born again. We must have a higher, deeper wisdom than man's to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power.

Our greatest fear should be that we may be found rebelling against God's Word, which is to be our guide amid all the perils of the last days. We must be sure that we are on the Lord's side, that we have the truth as it is in Jesus. With the grace of God in the soul, we may be secure anywhere, strong in the Lord and in the power of His might.

We would discourage the discipline that tends to make persons debaters. We urge you not to connect young men who are learning to be teachers of Bible truth with one who has a debating spirit, for they will surely receive the wrong mold of character. The habitual debater is so accustomed to beclouding and turning aside evidence, and even the Scriptures, from the true meaning to win his point, that everything that does not strike him favorably and is not in harmony with his ideas he will combat, caviling at God's inspired Word.

There is too little dependence upon God. When God would have a special work done for the advancement of the truth, He will impress men to work in the mines of truth with prayerful earnestness to discover the precious ore. These men will have Christlike perseverance. They will not fail or be discouraged. They will sink self out of sight in Jesus. Men will go forth in the spirit and power of Elijah to prepare the way for the second advent of the Lord Jesus Christ. It is their work to make crooked things straight. Some things must be torn down; some things must be built up. The old treasures must be reset in a framework of truth. They are to preach God's Word; their testimony must not be molded by the opinions and ideas that have been regarded as sound, but by the Word of God which liveth and abideth forever. They are to lift up Christ and call sinners to repentance. They are to practice the graces of Christ, to pursue a straightforward course, breaking down skepticism and urging upon all their personal responsibility to be kind and courteous, to do good and to win souls to Jesus.

The Scripture should not be treated in a debating style. Those who have educated themselves as debaters have so increased their spirit of combativeness that they are ready to cavil over the Word of God, to resist and oppose everything that disagrees with their ideas or opinions. They are in their element when an opportunity is offered for them to question and criticize, for it is natural for them to be ready for battle at any time. They will play upon words, misinterpret, and misstate because this has become a settled habit with them, a second nature. Nothing is safe in their hands. Now the Lord desires that those who

are in this condition should be converted that they become as little children—simple, meek, teachable, and Christlike.

We must have the power of God to soften and change the rugged traits of our character that we may be susceptible to the influence of truth. We should look upon the Word of God with reverence, as something sacred. Christ is true, and without Him we know nothing as we ought to know it. We are lacking in the spirituality of true religion.

When the Jews took the first step in the rejection of Christ, they took a dangerous step. When afterward evidence accumulated that Jesus of Nazareth was the Messiah, they were too proud to acknowledge that they had erred. So with the people of our day who reject the truth. They do not take time to investigate candidly, with earnest prayer, the evidences of the truth, and they oppose that which they do not understand. Just like the Jews, they take it for granted they have all the truth, and feel a sort of contempt for anyone who should suppose they had more correct ideas than themselves of what is truth. All the evidence produced they decide shall not weigh a straw with them, and they tell others that the doctrine is not true, and afterward, when they see evidence they were so forward to condemn as light, they have too much pride to say "I was wrong;" they still cherish doubt and unbelief and are too proud to acknowledge their convictions. Because of this, they take steps which lead to results of which they have never dreamed.

Those who have not been in the habit of thinking and investigating for themselves believe certain doctrines because their associates with them in the work believe them. They resist the truth without going to the Scriptures for themselves to learn what is truth. Because those in whom they have had confidence oppose the light, they oppose it, not knowing they are rejecting the counsel of God against themselves.

God has a work to do in our world that many finite minds do not see or understand, and when God unfolds truth to His people, and it does not come in harmony with their ideas, many are ready to despise and reject it. I entreat you, brethren, reverence your Bible. Plead with God for light. Fast and pray in your closet upon your knees. Ask God to lead you into all truth. Tell Him that you want the truth as it is in Jesus. It is not wise for one of these young men to commit himself to a decision at this meeting, where opposition rather than investigation is the order of the day. The Scriptures must be your study, then you will know that you have the truth. Open your heart that God might write the truth upon its tablets.

One who would be a teacher of sacred things should not go forth to work with the people without a full assurance that he has the truth. He should not go forth feeling that perhaps the doctrines which he advocates may not all be substantiated by the Bible. Anything short of a full conviction that what he presents is truth will make his preaching powerless unless he has the presumption to put forth mere assertions as conclusive evidence. This is unfair, and yet this has often been done by sharp debaters. You should give your authority to the people from God's Word. You should not believe any doctrine simply because another says

it is truth. You should not believe it because Elder Smith, or Elder Kilgore, or Elder Van Horn, or Elder Haskell says it is truth, but because God's voice has declared it in His living Oracles.

Truth will triumph gloriously, and those who have received the truth because God has revealed it in His Word will triumph with it. Those who neglect to search for evidence for themselves and rely upon what someone else says will not have root in themselves and will not be able to give a reason of the hope that is within them. God's commands must be heard. He says, "Go forward." [Exodus 14:15.] There are large fields to be explored. There are mines to be discovered in which are precious jewels of truth. Let no one close these mines and cease to dig for the truth lest they should have to cast aside some preconceived idea or opinion. No, brethren, we want to know the truth; and God forbid that any of you should turn from precious truths simply because you do not want to believe them.

No one must be permitted to close the avenues whereby the light of truth shall come to the people. As soon as this shall be attempted, God's Spirit will be quenched, for that Spirit is constantly at work to give fresh and increased light to His people through His Word. Let the love of Christ reign in hearts here. Let all yield themselves to that heavenly power which alone can create unity by quelling selfish ambitions and human pride. When the Spirit of God comes in, love will take the place of variance because Jesus is love; if His Spirit were cherished here, our meeting would be like a stream in the desert.

Has the truth as it is in Jesus been received into the heart? Have the mind of God and His ways become our mind and our ways? Is the law of God our standard? If it is, its principles will be wrought out in our life. Wherever the love of Jesus reigns there is peace with God, joy in God; and the love and joy are reflected to others. We cannot afford to be deceived by a semblance, a form. The truth of the Bible may be read, and we may think that a form of words will accomplish that which only the Spirit of God can accomplish by its converting, transforming power. We may hold certain points of truth firmly and yet refuse to let in any fresh rays of light which God may send to show us the beauty of the truth. It is dangerous for us to take a step in uncertainty. We should not reject or oppose the views of our fellow laborers because they do not agree with our ideas until we have used every means in our power to find out whether or not they are truth, comparing Scripture with Scripture.

If we do otherwise, a combative spirit will arise at the first approach of anything that differs from our views. We may be led on by the enemy to take a position against the truth because it does not come in a way to suit us; and in the spirit of the deceived Jews, we shall resist the light which God sends; and that light, instead of being the blessing which heaven meant it to be to us, to advance us in spirituality and in the knowledge of God, will become a stumbling-block over which we shall be constantly falling. We shall become irritated and indignant, for enmity is in our heart against God's truth. If evidence is afterwards presented from the Scriptures, it will not be received by him who has rejected light. The men of Nazareth opened their hearts to unbelief, and as the result they rejected Christ. The combative spirit will rise against the truth, and unfair means will be taken to influence

others and to make it of none effect. The Lord would have our intelligent sanctified, elevated, ennobled, that we may distinguish truth from error and bring the truth into the soul temple that it may exercise an influence upon our spirit and character.

The most terrible thing that could come to us as people is the fatal deception that was the ruin of Chorazin and Bethsaida. They had great light, great privileges and blessings. Jesus was with them, but they did not appreciate or receive the light He gave them. They were not made better by it.

I would warn all my ministering brethren, and especially the young, never to touch an infidel book, never to present infidel cavils. Some have thought it essential to understand these that they might know how to meet objectors. In our college, debaters have been educated by considering objections to the Bible. This has sometimes been done by our students for the purpose of bringing the light of truth in contrast with infidel arguments. In times when the soul is under temptation, Satan causes the seeds of doubt that are thus sown to germinate, and they blossom into fruit. Discipline of this order is a dangerous discipline for our students. Never give the least sanction to the presentation of infidel arguments. Turn from them as you would from a serpent, for there is concealed in them a sting that would wound the soul.

Principles and practices must be strictly guarded. Habits are formed by training the mind in a certain course of action. What we do once, we do more readily the second time, and we learn to pursue a certain course by force of habit. If we are trained to cavil, we shall be trained to doubt and uncertainty. When Jesus is not abiding in the soul, the natural tendency to doubt, question, and criticize will extend to God's Word as well as to the testimonies, and the habit of caviling will ruin the soul. In place of godly fear and holy reverence in handling the Scriptures, there will be a forward, bold assumption, a proud, boasting spirit that loves to strive, and the most sacred things will be lightly regarded, the most sacred feelings will be trampled upon. God has but little to do with such workers.

We are to hold fast every jot and tittle of the truth revealed to us in the living Oracles; but we are not to think that we now have a knowledge of all the truth that there is for us. We may well ask whither we are drifting. Even the inspiration of the Scriptures has been under the judgment of finite man, and they have dealt with the Oracles of God in the same manner as they have with the testimonies of the Spirit of God, cutting and carving them at will, as it pleased them and in so doing, making them of none effect. Those who do this know not what they are doing.

Unless there is most earnest seeking of the Lord, unless there is zealous work of repentance, darkness will come upon minds, and the darkness will be in proportion to the light which has not been appreciated. Unless there is less of self and far more of the Holy Spirit to take control of the minds and hearts of men who have stood in the foremost rank, there will be a failure on their part to walk out in harmony with the opening providences of God; they will

question and quibble over any light that the Lord may send and will turn away from the teachings of Christ, confiding in themselves and trusting in their supposed knowledge of what is truth. As the Jews refused the light of the world, so many of those who claim to believe the present truth will refuse light which the Lord will send to His people.

[Revelation 3:14-21 quoted.] Shall its solemn warnings have no weight we us?

Never let Satan have the control of your powers. As a people we need humility. In this conference we are sowing seeds that will yield a harvest, and the results will be as enduring as eternity. Young workers are watching to see what spirit you manifest in this meeting and how you treat those who hold views that differ from yours. You know that precious light has shone forth in connection with the law of God, as the righteousness of Christ has been presented with that law. Dr. Waggoner has opened to you precious light, not new, but old light which has been lost sight of by many minds and is now shining forth in clear rays. Let a spirit of fairness come in. Though you think his ideas upon this subject may not be all sound, do not make false statements; do not mistake his words; place him in no false light; maintain the Spirit of Christ; keep the commandments of God; love God supremely, and your neighbor as yourself.

God's law reads, "Thou shalt not bear false witness." [Exodus 20:16.] I hope none will go from this meeting repeating the false statements that have been circulated here, or carrying with them the spirit which has been here manifested. It has not been of Christ; it has come from another source. All who have the truth can afford to be fair. See to it, my brethren, that words coming from finite man are not received as the voice of God. We want to be Christians. We should pray and study our Bibles more. Nothing is safe that does not bear the credentials of heaven. Let God be true, and every man a liar. His Word is infinite, and every man will find that it is sure and steadfast forever.

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The Guide Book

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This is a time when the question with all propriety may be asked, "When the Son of Man cometh shall He find faith on the earth?" [Luke 18:8.]

Spiritual darkness has covered the earth and gross darkness the people. There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures, and human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted is surrounded with a cloud of mysticism. Nothing

stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days.

This Holy Book has stood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guide book to the human family to show them the way to heaven.

But the Oracles of God have been so manifestly neglected that there are but a few in our world, even of those who profess to explain it to others, who have the divine knowledge of the Scriptures. There are learned men who have a college education, but these shepherds do not feed the flock of God. They do not consider that the excellencies of the Scriptures will be continually unfolding their hidden treasures as precious jewels are discovered by digging for them.

There are men who strive to be original, who are wise above what is written; therefore their wisdom is foolishness. They discover wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the Divine will and purposes of God.

In seeking to make plain or to unravel mysteries hid from ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself, and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said.

Some look to us gravely and say, “Don’t you think there might have been some mistake in the copyist or in the translators?” This all is probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the inspired Word because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept and discern the Divine, and to which God’s utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul or cause any feet to stumble that would not manufacture difficulties from the plainest revealed truth.

God committed the preparation of His divinely inspired Word to finite man. This Word, arranged into books, the Old and New Testaments, is the Guidebook to the inhabitants of a fallen world, bequeathed to them, that by studying and obeying the directions not one soul would lose its way to heaven.

Those who think to make the supposed difficulties of Scriptures plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces as Elijah [did] when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them

what to do and what not to do unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations.

And He [God] has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not. When men, in their finite judgement, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.

I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men; they have eloquence and talent, the whole lifework [of whom] is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, "When the Son of Man cometh, shall he find faith on the earth?" Luke 18:8.

Brethren let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do.

Men should let God take care of His own Book, His living Oracles, as He has done for ages. They begin to question some parts of revelation and pick flaws in the apparent inconsistencies of this statement and that statement. Beginning at Genesis, they give up that which they deem questionable, and their minds lead on, for Satan will lead to any length they may follow in their criticism and they see something to doubt in the whole Scriptures. Their faculties of criticism become sharpened by exercise, and they can rest on nothing with a certainty. You try to reason with these men, but your time is lost. They will exercise their power of ridicule even upon the Bible. They even become mockers, and they would be astonished if you put it to them in that light.

Brethren, cling to your Bible as it reads, and stop your criticism in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the author of the living Oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isaiah 6:5.

Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as well as by the full grown man or the giant in intellect. If the individual is possessed of large talents of mental powers, he will find in the Oracles of God treasures of truth, beautiful and valuable, which he can appropriate. He will also find difficulties, and secrets

and wonders which will give him the highest satisfaction to study during a long lifetime, and yet there is an infinity beyond.

Men of humble acquirements, possessing but limited capabilities and opportunities to become conversant in the Scriptures, find in the living Oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam. No one need be lost for want of knowledge, unless he is willfully blind.

We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes.

Ms 17

A Chosen People Sermon by Ellen G. White

Minneapolis, Minnesota, October 21, 1888

Manuscript 17, 1888

“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.... Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” (1 Peter 2:9-12).

These words point out the high standard that we should maintain before the world. The God of heaven has done everything that He could do to win our allegiance. He made an infinite sacrifice that we might be brought out of darkness into His marvelous light. Claiming possession of the world, Satan determined to get possession also of the minds of men. He comes to them with the advantages offered by the world, and says, “All these shall be yours if you will worship me.” And many, lured on by the prize held out by him, bow at his shrine. With a mighty arm and with wonderful manifestations of His power, God brought Israel out of Egypt. He made them His chosen people, and gave them His law. He said to them: “Thou art an holy people unto the Lord thy God.... Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations” (Deuteronomy 7:6-9).

To us also have been spoken the words, “Ye are a chosen nation.” Our work is to show forth the praises of Him who hath called us out of darkness into His marvelous light. How are we to do this? By showing to the world that we are a commandment-keeping people, walking in harmony with God’s law. By never losing sight of His goodness and love, and by making everything in our lives subordinate to the claims of His Word. Thus we shall be representatives of Christ, showing forth in our lives a transcript of His character.

“But,” one says, “I thought the commandments were a yoke of bondage.” It is those only who break the law that find it a yoke of bondage. To those who keep the law it is life and joy and peace and happiness. The law is a mirror, into which we may look and discern the defects in our characters. Should we not be grateful that God has provided a means whereby we may discover our shortcomings? There is no power in the law to save or to pardon the transgressor. What, then, does it do? It brings the repentant sinner to Christ. Paul declares, “I ...have taught you publicly, and from house to house, testifying to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ” (Acts 20:20, 21). Why did he preach repentance? Because the law of God had been transgressed. Those who have broken the law must repent. Why did he preach faith in Christ? Because Christ is the One who has redeemed sinners from the penalty of the law. The law points to the remedy for sin— repentance toward God and faith in Christ.

Do you wonder that Satan wants to get rid of the law? He and all his agencies are striving to trample underfoot the commandments of Jehovah, and to erect a standard of their own. We are to show that God’s chosen people will keep His commandments, refusing to swerve to the right or to the left in disobedience. They are to show that the truth of heavenly origin has done great things for them, that its converting power has taken hold of their souls.

Paul declares, “I had not known sin, but by the law.... I was alive without the law once: but when the commandment came, sin revived, and I died” (Romans 7:7-9). The commandments remained the same, but Paul died.

In true conversion, the sinner is first convicted of his real condition. He realizes that he is a transgressor of God’s law, and that the Lord has claims upon him which He will not relinquish. He sees that the connection between himself and God has been broken, but that if he repents of his transgression, confesses his sin, and takes hold by faith upon the grace of Christ, the connection that has been broken will be restored.

If God could have changed His law to meet man in his fallen condition, Christ need not have come to this world. Because the law was immutable, unchangeable, God sent His only-begotten Son to die for the fallen race. But did the Saviour take upon Himself the guilt of human beings and impute to them His righteousness in order that they might continue to violate the precepts of Jehovah? No, no! Christ came because there was no possibility of man’s keeping the law in his own strength. He came to bring him strength to obey the precepts of the law. And the sinner, repenting of his transgression, may come to God and say, “O Father, I plead forgiveness through the merits of a crucified and risen Saviour.” God will accept all who [131] come to Him in the name of Jesus.

In order for man to obtain eternal life, divine power must unite with human effort, and this power Christ came to place within our reach. He says, “Without me ye can do nothing” (John 15:5). And He says again, “If ye shall ask any thing in my name, I will do it” (John 14:14). We have a right to lay hold of the arm of infinite power. When Christ came to the

world, all heaven was poured out in this one great gift. God Himself came to us in Christ. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9).

My object in speaking these words to you today is to lead you to take your minds off the things of this world, and place them on the things of eternity. If your affections are set on things above, if in the daily life you are seeking to follow the perfect pattern, you need never be discouraged. The enemy may seek to cast his dark shadow between you and Christ, but your faith is to pierce the gloom. What are we in this world for? To represent Christ and to be a blessing to our fellow men. Christ is to be formed in us, the hope of glory. We are to live His life, that our lives may show forth to the world the love of God and the power of the gospel.

When God's people take their eyes off the things of this world, and place them on heaven and heavenly things, they will be a peculiar people, because they will see the mercy and goodness and compassion that God has shown to the children of men. His love will call forth a response from them, and their lives will show to those around them that the Spirit of God is controlling them, that they are setting their affections on things above, not on the things of the earth. In thinking of heaven we may put our imagination to the utmost stretch, and think the loftiest thoughts that we are capable of thinking, and our minds will grow weary in the effort to comprehend the breadth and depth and height of the subject. It is impossible for our minds to take in the great themes of eternity. It is impossible for us even to make an effort to understand these things without the effort affecting our whole character for good, and having an uplifting influence on our minds. As we think of how Christ came to our world to die for fallen man, we understand something of the price that was paid for our redemption, and we realize that there is no true goodness or greatness apart from God.

Only by the light shining from the cross of Calvary can we know to what depths of sin and degradation the human race has fallen through sin. Only by the length of the chain let down from heaven to draw us up can we know the depths to which we had sunk. And it is only by keeping the unseen realities in view that we can understand anything of the wonderful theme of redemption.

Ms 18, 1888

Religious Liberty

Dear Brethren and Sisters:

I have been much burdened in regard to movements that are now in progress for the enforcement of Sunday observance. It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various

denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution and compel the nation to keep Sunday.

There are many who, if they understood the spirit and the result of religious legislation, would not do anything to forward in the least the movement for Sunday enforcement. But while Satan has been making a success of his plans, the people of God have failed at their post. God had an earnest work for them to do, for the honor of His law and the religious liberty of the people are at stake. Yet the watchmen failed to discern the deceptions of the enemy that they might give the trumpet a certain sound in season to have some decided influence. The minds of the people of God have been bewildered, and they have not discerned that Satan was stealing a march upon them, exulting that he could employ their voice and pen upon matters of minor importance and so keep them from warning the people of their danger

At the time of the trouble in the church and college at Battle Creek in 1882, I was in Healdsburg, California, and my soul was in agony as I pleaded with God to arouse His people that they might not be ignorant of Satan's devices. God would have us see and realize the weakness and depravity of men and put our entire trust in Him. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Ephesians 6:12, 13.]

There are many who are at ease, who are, as it were, asleep. They say, "If prophecy has foretold the enforcement of Sunday observance, the law will surely be enacted," and having come to this conclusion, they sit down in calm expectation of the event, comforting themselves with the thought that God will protect His people in the day of trouble. But God will not save us if we make no effort to do the work He has committed to our charge. We must be found faithfully guarding the outposts, watching as vigilant soldiers, lest Satan shall gain an advantage which it is our duty to prevent.

We should diligently study the Word of God and pray in faith that God will restrain the powers of darkness, for as yet the message has gone to comparatively few, and the world is to be lightened with its glory. The present truth—the commandments of God and the faith of Jesus—has not yet been sounded as it must be. There are many almost within the shadow of our own doors for whose salvation no personal effort has ever been made.

We are not prepared for the time when our work must close. We must take a firm stand that we will not reverence the first day of the week as the Sabbath, for it is not the day that was blessed and sanctified by Jehovah, and in reverencing Sunday we should place ourselves on the side of the great deceiver. The controversy for the Sabbath will open the

subject to the people, and an opportunity will be given that the claims of the genuine Sabbath may be presented. Blindness and disloyalty to God so prevail that His law is made void, but the Psalmist says of such a condition, "It is time for thee, Lord, to work; for they have made void thy law." [Psalm 119:126.]

It is time for God's people to work as never before because of the increase of wickedness. The God-fearing, commandment-keeping people should be diligent, not only in prayer, but in action; and this will bring the truth before those who have never heard it. The world is overborne with falsehood and iniquity, and those whom God has made the depositaries of His law and of the pure religion of Jesus must be determined to let their light shine. If they do nothing to disabuse the minds of the people, and through ignorance of the truth our legislators should abjure the principles of Protestantism and give countenance and support to the Roman fallacy, the spurious Sabbath, God will hold His people, who have had great light, responsible for their lack of diligence and faithfulness. But if the subject of religious legislation is judiciously and intelligently laid before the people, and they see that through Sunday enforcement the Roman apostasy would be reenacted by the Christian world and that the tyranny of past ages would be repeated, then whatever comes, we shall have done our duty.

The man of sin thinks to change times and laws. He is exalting himself above God in trying to compel the conscience. But God's people should work with persevering energy to let their light shine upon the people in regard to the law and thus to withstand the enemies of God and His truth. When the law of God has been made void and apostasy becomes a national sin, the Lord will work in behalf of His people. Their extremity will be His opportunity. He will manifest His power in behalf of His church.

When in Healdsburg the Lord wrought upon me mightily. I could not rest, and I asked the Lord to give me strength to meet my brethren again in General Conference, and I would set these things plainly before them. I would not shun to declare to them the whole counsel of God. While you have been allowing your minds to be diverted from the very work that God would have you do and have been doing that which He has not called you to do, Satan has exulted and has carried on his work with all diligence. You have neglected the testimonies that the Lord in mercy sent to incline your feet in the right path. Some of you have utterly refused these words of warning. You have been strong in your own ideas, set in your own ways, and you would not heed reproof or receive correction. The powers of darkness were mustering their forces. Satan was stirring men with a power from beneath that he might outgeneral the armies of Israel and take the field. We have lost much time and many precious opportunities, and Satan has had things his own way.

I promised the Lord that if He would give me His presence I would attend the next General Conference and would speak the words He should give me. I felt that if I was permitted to stand before you again, I must have the presence of God with me as Moses had when he led the children of Israel through the wilderness, that my words might have power with you

who have been partially blind to the importance of our time and work. I felt that I would make every effort in my power to urge our brethren to seek the Lord while He is to be found, to call upon Him while He is near. I would show them that unless they were imbued with the Spirit of God they could do no good in their work. Their coldness, their lukewarmness was an offense to God. They must walk in Christ's light or Satan would put his blinder before their eyes and they would call light darkness and darkness light.

I tell you now that you must have divine enlightenment. If you do not seek this, Satan will set up his hellish banner right in your homes, and you will be so blinded to the real nature of his deceptions that you reverence it as the banner of Christ. If you seek God with contrition of soul, His angels will be round about you and will minister to you, helping you to discern between the sacred and the common. But a nominal faith, a nominal religion, will find no favor with God.

It has been clearly presented before me that many who now preach the truth have never been converted. They need to have Christ the hope of glory formed within them. They need pure, undefiled religion, then they will not glorify poor, erring, mortal man to his injury and with loss to their own souls. We need, oh so much we need the deep movings of the Spirit of God in all our hearts!

My brethren, we must have Jesus enthroned within, and self must die. We must be baptized with the Holy Spirit, and then we shall not sit down, saying unconcernedly, "What is to be will be. Prophecy must be fulfilled." Oh awake, I pray you, awake, for you bear the most sacred responsibilities! As faithful watchmen you should see the sword coming and give the warning, that men and women may not pursue a course through ignorance that they would avoid if they knew the truth. The Lord has enlightened us in regard to what is coming upon the earth that we may enlighten others, and we shall not be held guiltless if we are content to sit at ease with folded hands and quibble over matters of minor importance.

The minds of many have been engrossed with contentions, and they have rejected the light given through the testimonies because it did not agree with their own opinions. God will not work a miracle to convince these rebellious ones of the truth of the testimonies and compel them to acknowledge His message. He has given sufficient evidence for their faith, and it is only the stubbornness of the natural heart that prevents them from acknowledging the light.

God does not force any man into His service. Every soul must decide for himself whether or not he will fall on the Rock and be broken. Heaven has been amazed to see the spiritual stupidity that has prevailed. You need individually to open your proud hearts to the Spirit of God. You need to have your intellectual ability sanctified to the service of God. The transforming power of God must be upon you that your minds may be renewed by the Holy Spirit, that you may have the mind that was in Christ.

If the watchmen sleep under an opiate of Satan's and do not recognize the voice of the true Shepherd and do not take up the warning, I tell you, in the fear of God, they will be charged with the blood of souls. The watchmen must be wide-awake, men who will not slumber at their post of duty, day nor night. They must give the trumpet a certain sound that the people may shun the evil and choose the good. Stupidity and careless indifference cannot be excused. On every side of us there are breakers and hidden rocks which will dash our bark in pieces and leave us helpless wrecks unless we make God our refuge and help. Every soul should now be distrustful of self. Our own ways, our own plans and ideas may not be such as God can approve. We must keep the way of the Lord to do His will, making Him our counselor, and then in faith work away from self.

Light must come to the people through agents whom God shall choose, who will give the note of warning that none may be in ignorance of the purposes of God or the devices of Satan. At the great heart of the work Satan will use his hellish arts to the utmost. He will seek in every possible way to interpose himself between the people and God and shut away the light that God would have come to His children. It is his design to keep them in ignorance of what shall come upon the earth.

All should be prepared to hear the signal trumpet of the watchman and be ready to pass the word along the walls of Zion that the people may prepare themselves for the conflict. The people must not be left to stumble their way along in darkness, not knowing what is before them and unprepared for the great issues that are coming. There is a work to be done for this time in fitting a people to stand in the day of trouble, and all must act their part in this work. They must be clothed with the righteousness of Christ and be so fortified by the truth that the delusions of Satan shall not be accepted by them as genuine manifestations of the power of God.

Brethren, years have passed in which every professed follower of Christ should have been engaged in most earnest work to press back the armies of the powers of darkness. Years have been lost because the people of God were not closely connected with the source of all power. For years past every soldier of Christ should have been equipped for the warfare, prepared to meet and avert the dangers that threaten our liberties. The Word of God is to be our defense. We are to search the Scriptures as never before. We are to contend for the faith once delivered to the saints and turn from our dependence upon man. We are to idolize no man, exalt no man, but let God be our fear and our dread.

I call upon you as Christ's ambassadors, to take your feet out of the path they are now in, for it is not the path of duty or of safety. Repent before God that you have not been faithful watchmen, standing unitedly in the work for the salvation of souls. Tell the people the time of night. Tell the faithful and true that the morning cometh; tell the slothful and ease-loving and those who are working on the enemy's side, that the night cometh. Years have been lost, but will you now awake? Will those in responsible positions take in the situation, or will they, by their indifference and inactivity, say to the people, "Peace and safety"? [1

Thessalonians 5:3.] May God help every one to come up to the help of the Lord now. The watchmen have been asleep, but may God grant that they may not sleep the sleep of death. Let all who are standing upon the walls of Zion give the trumpet a certain sound.

It is a solemn time for God's people, but if they stand close by the bleeding side of Jesus, He will be their defense. He will open ways that the message of light may come to the great men, to authors and lawmakers. They will have opportunities of which you do not now dream, and some of them will boldly advocate the claims of God's downtrodden law.

The Word of the Lord has come to us in positive notes. Will you hear and obey? Says the prophet Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [Isaiah 58:1.] Who is doing this at this time? Because of the backslidings of God's people, living faith has become almost extinct. The deep movings of the Spirit of God are not manifested among us as God would be pleased to manifest His grace. How long will this state of things continue?

Instead of increased power as we enter the perils of the last days, weakness, dissension, and strife for supremacy are apparent. But if we had a connection with the God of heaven, we should be mighty in Him, and yet we would walk with all lowliness of mind, having self hid in Jesus. But now both spiritual and natural feebleness and death are depriving us of workers. God alone, by His Holy Spirit, can arouse us from the slumber of death. There is now need of earnest working men and women who will seek for the salvation of souls; for Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to His people. He is sweeping the whole world into his ranks, and the few who are faithful to God's requirements are the only ones who can ever withstand him; and even these he is trying to overcome. Much upon these things has been shown to me, but I can only present a few ideas to you.

Go to God for yourselves; pray for divine enlightenment that you may know that you do know what is truth, that when the wonderful miracle-working power of Satan shall be displayed, and the enemy shall come as an angel of light, you may distinguish between the genuine work of God and the imitative work of the powers of darkness.

Ministers may do a great work for God if Jesus abides in the heart by faith. "Without me," says Christ, "ye can do nothing." [John 15:5.] I would that I had the power to present before you your sacred, solemn responsibility. Unless you fall upon the Rock and are broken, unless Christ shall put His mold upon you, these words will not be heeded. You are too self-sufficient, too self-satisfied to feel that such words are needed. But they are truth. Has not God made you the depositaries of His message? And has He not additional truth to reveal to His people if they will carefully search for it as for hid treasure?

The ministers of God should be able to bring forth from the treasure house of His Word things new and old. "Educate, educate, educate," said the angel. "Give the people the truth. Lift up Jesus before them. Lead them in the path cast up for the ransomed of the Lord to walk in. Give them line upon line, and precept upon precept, here a little, and there a little. Never cease to study the Bible for yourselves that you may in an intelligent manner present to the understanding of the people that which is to be."

The word was spoken to me, "Speak to the people all the words that I shall give thee. Wake up the mighty men. Let them become fully aroused that they may with pen and voice stir up the people to whom God has given great light, that they may let their light shine forth in clear, steady rays to the world. A world is to be warned; and when the third angel's message goes forth with a loud cry, minds will be fully prepared to make decisions for or against the truth. The great charge is to be made by Satan and his evil angels, united with evil men who will fix their destiny by making void the law of God in the face of convincing evidence from His Word that it is unchangeable and eternal."

The very time of which the prophet has written will come, and the mighty cry of the third angel will be heard in the earth; His glory will lighten the world, and the message will triumph; but those who do not walk in its light will not triumph with it.

It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." [Joel 2:17.] It is a day when, instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another. The law of God is made void, and even among those who advocate its binding claims are some who break its sacred precepts.

The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the Word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole day.

There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them; but in the time of shaking they have been unable to stand and have passed over to the enemy's ranks.

Christ says to him who feels his weakness, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] The power of God is waiting the demand of earnest faith.

The Lord Jesus has been coming near to us in this conference. I thank God for the heart-breaking I have seen in the ministers' prayer meetings. The Lord has been moving upon the hearts of ministers that they might lay hold of His strength. But for some reason the very ones who most need the influence of these meetings have not been present. The very ones who most need to drink at the fountain of life, who ought to stand in the forefront in our ranks, have not received the power that God has been willing to bestow upon them. The future will tell the results of failing to improve these precious morning meetings. Day after day has passed, and some have not humbled their souls before God. Oh, will the Lord pass them by? They are the ones most in need of hearing every word the Lord has for them.

Those who would now help souls destitute of wisdom, sanctification, and righteousness must themselves have on the whole armor of Christ's righteousness; for we can never lead the people to an experience of which we are not partakers. Those who have not tasted of the rich blessing of God will make little of the blessings that others have received. The light which God is giving to His people may be slighted, refused, rejected, but it is thus treated at great peril to men's souls. Brethren, God is working for us; and I feel deeply in earnest that not one ray of heaven-sent light may be regarded with indifference. God's communication to man is to be appreciated and cherished. If we do not appreciate the light of heaven, it will be our condemnation; our position will be similar to that of the Jews when they rejected the Lord of life and glory.

I hope the words I have spoken will not go out of your hearts like water out of a leaky vessel. I have not spoken to you my own words. I promised the Lord that if I were permitted to meet with you again, I would not withhold the truth although it might not please you all. I know there are some that will be benefitted, and in the day of reward the faithful overseer, the faithful shepherd of the flock, will receive a crown of glory. I entreat you, for Christ's sake, do not let the spirit of the enemy take possession of you and the work be marred in consequence in your hands.

We very much desire the help of Elder Littlejohn. God has not released him from the work. We very much desire that Elder Smith shall have the power of the grace of Christ with him at every step, that he shall have Christ as his counselor; for Satan will surely seek to leave upon his mind impressions that will be detrimental not only to his own soul, but to the flock of God. He has had a part in the work almost from its very beginning. The third angel's message will triumph. [Oh,] that Elder Smith may triumph with it, and may have the full assurance of God's approval in all his work! He is in danger of making wrong moves, and it will be, with his temperament, exceedingly hard for him to acknowledge that he has erred.

The work of God is precious in every particular, and it is to go forth to the churches in all its divine fullness. Elder Smith and Elder Littlejohn can communicate the reasons of our faith in a clear and understanding manner which will interest and instruct minds, and if they have a living connection with Jesus, power will attend their labors. God has entrusted to Brother Smith the treasures of His truth, but he has naught wherein to boast because of this. He must walk humbly with God, and God will work with him and for him. He needs to drink deep draughts of the living water, not occasionally but continually, that he may present the fulfillment of prophecy with power and fervency. Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy because the bright beams of the Sun of Righteousness will illuminate the whole.

Do we believe that we are coming to the crisis, that we are living in the very last scenes of the earth's history? Will we now awaken and do the work which this time calls for, or will we wait till the things which I have presented come upon us? God will make Brother Smith strong in His strength if he will walk, not in the counsel of men, but in the counsel of the Holy One of Israel.

My husband, myself, and Brother Smith have been united in the work for many years. From his youth, Brother Smith has been engaged in the work, and it has become a part of his being. He knows our labor and is acquainted with the work that God has given me to do, and, like John, he can speak of the things which he has seen and the things that he has heard and the experience he has had in relation to the work God has given me to do. And this witness Satan will strive most earnestly to silence, that he may better obtain access to minds by making of none effect the testimonies of the Spirit of God.

Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." [Daniel 10:19.] We are to receive the very same glory that was revealed to Daniel because it is for God's people in these last days that they may give the trumpet a certain sound.

God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it; for we are well able." [Numbers 13:30.] We need now the courage of God's faithful servant of old. Not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been entrusted to them and lead the flock of God in right pathways onward and upward to victory.

Ms 19, 1888

Who Shall Be Saved?

December 1888

“Then said one unto him, Lord, are there few that be saved? and he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.” Luke 13:23, 24.

This is a mournful statement. There are those who will fail to enter in at the strait gate because they only seek to enter in and do not strive. Those who make a success in overcoming will have to make a persevering effort. Christ prayed that His disciples might be sanctified through the truth. “Thy word,” said He, “is truth.” [John 17:17.] While error is prevailing to such an alarming extent our land, we want to know what truth is because we cannot be sanctified by error. The better we know the truth, the better we shall know how to sanctify our lives through God’s Word. We are in this world as probationers, and God is giving us an opportunity to hear and obey His truth.

It is a very solemn thing to live in this age of the world, and we should not be satisfied unless we have a living connection with the God of heaven. We should have a sense of our accountability to Him every day of our lives. God requires that we should improve all our God-given talents to His glory. We cannot press against the tide of moral evil that is in our world unless we have the grace that comes from Christ.

We see that the customs and practices of many who profess to be God’s children do not correspond with their profession; but God requires us to be true to principle, to work the works of Christ, and to stand out against every evil thing. A great and solemn responsibility rests upon us, who profess to obey God’s commandments, to show to the world that we are bending our steps heavenward and that we are pressing against the current that seems to be bearing all before it down to perdition. We should realize for what object we are striving. We are pressing “toward the mark for the prize of the high calling of God in Christ Jesus.” [Philippians 3:14.] We cannot remain in listless indifference and yet gain the prize. We must run the race with patience if we would win the crown of life.

If we are indeed the privileged people to whom God has entrusted His precious truth, He would have us in that position where we can reflect this light to the world. Many are inclined to think that all this great work of preparation is to be done by the preachers, and for this reason every individual member of the church does not let his light shine. But it is the duty of every soul who has been a partaker of the blessing of Jesus Christ and has received the blessed light, to try to show others the way of life. We are not to be silent, but show forth the praises of Him who hath called us out of darkness into His marvelous light. When the Lord has laid before us the rich promises of heaven, how deficient we show ourselves if we do not grasp these blessings by earnest faith. It is only because we have not living faith that we do not receive this light, walk in its rays, and reflect it to others; for those

who partake of this great salvation cannot keep it to themselves. They see a darkened world perishing for want of Jesus Christ. They cannot be satisfied in drinking alone at the fountain of life, but they are constantly desirous that others shall also receive the heavenly benefits and come and drink.

Christ said, "I will be in you a well of water springing up into everlasting life." [John 4:14.] And how is this constant springing up accomplished? By receiving a continual supply, they refresh others. There is not one person in our midst, having reasoning faculties, who is excused from coming to Christ and bringing others with him.

There are temptations that will come upon every one of us. We all have different dispositions to overcome, and we may thank our Lord that we are not all of the same temperament, that we are not all cast in the same mold. God designs that we shall cultivate esteem for others who differ with us, but [if] all [are] united with the Living Vine, there will be unity in diversity. If all draw nourishment from the root, there will be harmony in fruit-bearing.

There is need of constant watchfulness to keep from our hearts self-esteem, self-love, self-exaltation, and everything which will bear the least appearance of envy, evil-surmisings, and evil-speaking. Satan stands ready to give a false coloring to everything. He will misconstrue things in our mind, placing them in a wrong light. We may be sound in doctrine but destitute of saving faith. Peter addresses his brethren in these words: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." [1 Peter 1:22, 23.]

How important then that those who embrace unpopular truths should be close students of the Word of God. They have been born again by the Word of God in obeying the truth. They must have an intelligent knowledge of it. They must comprehend it in order to obey its teachings. With heart and mind enlisted in the truth, the Christian will be purified through the truth, learning more and more of the truth daily. Through diligent search, he is growing in grace and the knowledge of the truth, and when tests and trials come through false doctrines, he is not tossed to and fro, for he has become established, rooted, and grounded in the truth, and he will not be moved away from the faith. He will grow up into the living Head, which is Christ.

How are we to know that we are doing this essential work day by day? We must look into the mirror, God's holy law, and there discover the defects in our character. It is very difficult for one to understand his own errors, and so we must examine very closely to see if there is something we are cherishing that must be laid aside—something that is not in accordance with God's holy rule of righteousness. Then as we strive diligently to put away every sin, our precious Saviour will work in us to do His will and own good pleasure. Divine help is

imparted, combining with human effort in the work of overcoming. If Christ is abiding in the heart by faith, we will love the souls for whom Christ died. We will have a burden for the perishing souls around us. We will remember that every ray of light that comes from Jesus is not for us to enjoy alone, but for us to reveal to those who are in darkness.

As soon as we feel this spirit of labor for souls, we will feel the necessity of studying the oracles of God for greater light and praying for the Holy Spirit from the throne of grace as we never did before. We will look at souls for whom Christ died and say, "Let my light shine upon these souls, through my words and my deportment." If we make crooked paths for our feet—sometimes walking in the path, sometimes straying from it—we will turn the lame and weak out of the way. I feel deeply over this matter because I see so much that is objectionable in those in the churches who claim to believe the truth. Let the language of the heart be, "I must have the Spirit of Christ with me from morning until night, or I will be the means of turning some soul out of the way of obedience."

Christ will be ashamed to call many who claim to be Christians, His brethren; but when those who have born responsibilities in His cause strive to enter the strait gate, the pitying Saviour will stand by their side to help them. He would send every angel out of heaven rather than let the striving soul perish. Christ ever has sympathy with the weak and will fight their battles for them. He knows just how to help them in all their strivings. How thankful ought we to be that we have as a Redeemer the Son of God. In Him dwelleth the Godhead bodily. He has infinite power. We cannot be too earnest in searching the Scriptures if we would be familiar with the exceeding great and precious promises which are found therein.

We have a peculiar and holy faith which makes us separate and distinct from the world. This line of demarcation will be plain, sharp, and clear. "Ye cannot serve God and mammon." [Matthew 6:24.] We cannot have the pleasures of the world in view and be followers of Christ. In our efforts to overcome, we will meet with many temptations, but if we continue to strive, Christ will give us perfect success. We may be filled with all the fullness of God. The more serious the trials, the more precious the victory we may gain. If we will only flee to the Source of our strength, we will receive great blessings. We must learn to cast all our care on Jesus, Who careth for us. All our sorrows and griefs must be taken to the Lord in prayer.

It is a great thing to believe in Jesus. We hear many say "Believe, believe; all you have to do is to believe in Jesus." But it is our privilege to inquire what this belief comprehends. The statement is made in the Bible that the devils believe and tremble. They believe that Christ is the Son of God, but will this save them? No; because their belief leads not to love, but to hatred. There are many who do not bring their faith into their lives. They have only a nominal faith. Truth to them is not a saving principle because it is not in their hearts. We must have that faith that works by love and purifies the soul. True belief in Christ will lead us to put away everything that is offensive in His sight. Unless we have this faith, our profession will avail us nothing. You may admit that Christ is the Saviour of the world, but is

He your Saviour? Do you believe, today, that He will give you power and strength to overcome every defect in your character?

There must be a greater striving among us to overcome every failure and sin and to stand right before God. There are many who might have been far in advance of what they now are had they had this faith. God wants us to be standing upon the platform of eternal truth and in such a position that our lives will preach to the world that they must love God and keep His commandments if they would ever enter heaven. We must grow up to the full stature of men and women in Christ Jesus if we would become living temples unto the Lord. And He says, "I will dwell in them, and walk in them; and I will be their God, and they shall be by people." [2 Corinthians 6:16.]

What we want, brethren and sisters, is true religion. We want the Spirit of God purifying our souls. We want our faces constantly set as a flint heavenward. And when we see sin striving for the mastery in us, then we must fight most earnestly so that it shall not gain the victory. But if you do feel the wound and sting of sin, then cry to the great Physician to help you. We all have to learn this lesson of special trust in our Saviour. We are to trust Him as a little child trusts its earthly parents, to believe that He is working for our good in all things and that He hears every cry for help. If we call upon Him in faith, He will help us success fully through every temptation.

In the day of God we shall have no excuse to offer for not having served Christ, for abundant knowledge and power and grace have been provided us. We are to be partakers of the divine nature and to escape the corruption that is in the world through lust. Christ says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. ... For my flesh is meat indeed, and my blood is drink indeed." [John 6:53-55.] In explanation of these words, Christ said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." [Verse 63.] We must take His Word and bring it into our nature and thus receive nourishment from Christ. As the worthless stalk becomes grafted into the living vine, receiving nourishment from the parent stalk and bearing rich clusters of fruit, so we are to connect with Christ if we would have a part with Him. We must live by every word that proceedeth out of the mouth of God.

May the Lord help us to strive with all the powers that He has given us to enter in at the strait gate. But there must be more advancement, brethren and sisters, than there has been. You must so live that you will leave to the world around you a bright track heavenward. If at last you have the white robe and crown of life, will it not pay for all the trials you have endured? Then be not satisfied with a mere nominal belief of the truth, but let us have heart-work and a reformation at every step. Then we shall at last obtain the eternal reward.

Ms 20, 1888

Sermon/"Abide in Me"

Potterville, Michigan

November 25, 1888

John, the fifteenth chapter, commencing with the first verse: "I am the true vine, and my Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." [Verses 1-3.]

That means pure. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." [Verse 4.] You will please mark that verse.

If any of you think that you can do work for the Master and yet not have Christ abiding in your heart by living faith, you are making a mistake. You see it is an impossibility. It is the living connection with Christ that brings us into right relation with God so that with His power combined with human effort, men can accomplish the work God has given them to do in the world.

In Christ Jesus there is constant growth that [the believer] may be a faithful witness for God, a guide and example to others in self-denial, in cross-bearing, in prompt and vigorous action. In tempering character he must abide in Christ then he will work as Christ worked. His faith will be strong, his consecration complete. His love for souls will be evidenced. This is the fruit we must bear which will qualify us to be workers together with God. The Lord can trust us to bear responsibilities however difficult and perilous to bring the light of truth before the world in clear bright rays.

Self must not become prominent. The eye must be kept single aiming to glorify God, not self, and then love will abound yet more and more, and we will approve things that are excellent and be filled with the fruits of righteousness. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." [Verses 4-5.]

We must live by faith which means abiding in Christ. "The life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

We must learn of Christ daily that we may exercise forbearance and patience and heavenly wisdom. [You cannot] go with [only] your natural inclinations, and make a success in working for the salvation of souls. If you think you can bear the message and have converting power come upon the hearts of the people, and yet not have Christ with you,

you will meet with disappointment and failure. It is best for us to take Christ right along with us. It is best for us to take the stand, "I will not go unless Thou go with me."

It is best for the mother to take the stand that she must have Christ with her. If the mother wants to train her family so that they may grow up for future usefulness and for heaven, she must train her children in the fear of God. She must not allow them to have their own will and their own way.

She needs to have Christ and the presence of the truth abiding [in] her own heart that she shall be where she can work for others: for her children, her family, for her neighbors, and for future eternal life.

There is a great work for us to do. God did not put us in this world to do nothing but amuse ourselves. If the mother can train her children for God and for heaven, she is doing a great work. We want Christ Himself abiding in our hearts. Fathers, we want the fruits of the Spirit of God abiding in the heart. We want to be where we can take right hold upon the work of training and disciplining our children.

How is it with us? We seem to think that we can get along without Christ. Go into the family, listen to them as they talk. They claim to be Christians, but you don't hear one word of Christ. You do not hear anything that gives you any information in regard to Christ. There is nothing in their discourse that opens to you the beauty, the loveliness, and the perfection of Christ.

We want our own hearts glowing with the love of Christ. When our hearts are full of the love of Christ, it will come just as naturally from the lips as this light, chaffy talk that does not do anyone any good.

You go to dinner at some friend's house. The mother and perhaps other members of the family are so busy preparing the dinner that you do not have an opportunity to converse with them until the dinner is upon the table. You have a great variety, and if you should eat of everything that is upon the table, you will just make gluttons of yourselves. Your perceptions will be blunted. Your minds will not be clear.

We read that Enoch walked with God. [Genesis 5:22.] And how did he walk with God? Why, he made Christ his companion. I long to see men who walk with God in this age. You read of those holy men of old. They did not act as though Christ was afar off. They acted as though He was with them. They conversed with Him. They would let their petitions go out to Him. You can do just the same.

Enoch walked with God and God took him to Himself. Enoch was an example to all those who will be translated to heaven without seeing death. We want to be in Christ. We want Christ abiding in our hearts by faith. We cannot afford to be in that position where we are not bearing fruit.

I will read farther. “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.] This promise is in the Word of God.

“If ye abide in Me and my words abide in you”—what does that mean? It means that every requirement, every lesson Christ gave to His disciples we are to read and reread, believe and practice, and bring the same clear lines before others that they can understand it. If you do that, He says, “Ye shall ask what ye will and it shall be done unto you.” What is the fruit? We want to know who is bearing it. We find what the fruit of the Spirit is in Galatians the fifth chapter and the twenty-second and twenty-third verses. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.”

How is it? Why, there is no condemnation of the law that comes upon them. We must be abiding in Christ. We must be living up to the requirements of the law, then we can bear fruit to the glory of God.

Now, brethren, your profession may be very high, high as heaven; you may claim to be very righteous, but we want to know if you are. We want to know if the law of Jehovah is exalted by you—if you are bringing your life and character to meet the requirements of high heaven. If you are not bearing the fruits of the Spirit, you are not abiding in Christ.

The fifteenth verse of this same chapter: “But if ye bite and devour one another, take heed that ye be not consumed one of another.” Did you ever see anything like this? See those two who have had a disagreement. One wants sympathy on his side, and the other wants sympathy on his side. We don’t want any such feeling among us. This is the fruit Satan bears. If you permit such a spirit to exist among you, you will find that you are devouring one another. You will find that it will affect your physical as well as your spiritual strength. Yes! Your physical strength will be affected if you cherish feelings of anger or enmity. Your strength is affected by the way you feel. Walk in the light of the Spirit of God, else you cannot do the things you would.

Sometimes you want to do good. You cannot, because you have no influence. What is the matter? Your own characters are so rough and crooked you cannot do the good you wish to. If you walk by the Spirit, God will not look upon you as transgressors because you are obedient.

“Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Galatians 5:19-21.

Brethren, are you in any way guilty of these? Brethren, sisters, are you in any way approaching unto them? I tell you before God, if you are indulging in any of these and

continue to, you cannot inherit the kingdom of God. There you have it decisively. I beg of you that not one of you will commence to make excuses for your rough characters. Had we not better obey the Word of God? Will it make us any more simple, will it be such a wonderful disgrace if we try to live according to God's Word?

If the parents have unruly spirits, the same will be seen throughout the family. You will see that the children will talk the very same words that mother talks, that father says.

When you parents are easily provoked to anger, when your words are harsh or scornful or bitter, you are training your children up in that line. You can't afford to go on in this round.

Suppose you bear the fruits of the Spirit? Suppose there is only love and meekness? How much pleasanter everything is. The children will feel it. And by-and-by, instead of that old, high-toned key of voice, there will be pleasant tones and kind words. Each one will love every other member of the family and that love will be expressed in the very tones of the voice. And we will have families where the Spirit of God can dwell. The light will be reflected from one to another. I want you to think of these things.

Now, if you have the law of love, if you have peace and joy and righteousness in your families, you can never keep it all inside the house. No! indeed! It will flow out. The very same law of kindness that is manifest in the home circle will be acted out by the different members of the family as they meet with others. As the children conduct themselves at home, so they will conduct themselves as they meet with those outside the home. The most powerful influence that can be exerted in behalf of the religion of Jesus Christ is a well-ordered and disciplined family.

That person, man or woman, who is humble and consecrated, will show by his daily life how much the religion of Jesus Christ has done and is doing for him.

But you take the man or the woman who is all the time fretting and acting like a balky horse: Satan is beside them. He is planting his banner right in their house, and he is having just a fine time. He is having a nice time rejoicing in his influence and it is his spirit that is manifest in that home.

You want the Spirit of Christ in your homes if you want joy and peace. You have the Spirit of God in you [and] you will attract the children of God around you. And what is the influence you are carrying outside? It is the spirit of longsuffering, gentleness, goodness.

You have to meet those who will cross your track, and if you have cultivated these fruits of the Spirit, why, how many hard places it will help you over. Why is it that the machinery doesn't run hard? It is because the Spirit of Christ is in the heart. I feel so sorry for Jesus Christ when those who claim to believe the most solemn truth that was ever given should so give themselves up to foolish talking and unkind remarks.

God helps us that we may see the necessity of overcoming this. You say the Christian life is so hard, and this is so difficult for me to overcome. Is Jesus dead, brethren? Is He in Joseph's new tomb? Did Satan triumph over Him? Does He tell you, you must overcome these things without any help? No! He will help us at every step. Thank God, we may take hold upon the merits of Jesus Christ! There is virtue in the blood of the atonement. It is for us to get where we can bear much fruit. And in that very fruit is your power to bring souls to Christ.

We don't want you to become discouraged. Whom does Christ call His? Those who have crucified the flesh with the affections and lusts. Have you done it? Oh, God grant that you may, if you have not. If you are living or abiding in the true Vine, you will walk in the Spirit. Wherever you go you will manifest that Spirit. And by beholding, you will become like HIM. If you reveal Jesus in your life, others will know that you are a Christian.

But if you talk that you are a Christian and don't live like one, I have no reason to believe you are one. You may say I have not charity. Well, I have not the kind of charity for that. Brethren, we want our lives to show that we are Christians. We want to show it in our deal. We want to live so that God will not be ashamed to own us as His children. Don't say that you are a Christian and yet say that you are weak, that you are jealous and have evil surmisings. If you do, you must get over it or you are not a Christian. It won't do for you to harbor these wrong feelings. You must overcome all this.

Jesus will be your Helper. You have only one day at a time. Shall we not put forth every effort and watch unto prayer and bring Jesus very nigh us. Shall we not do this? Shall we not try to keep our hearts right before God? Shall we not let our prayers constantly ascend to Him for strength and grace? He is at your right hand. Then He cannot be very far off. Oh, that our tongues may be sanctified!—that our ears may be sanctified! Then we can bear fruit unto righteousness.

I never saw the time when we needed more the power of God in our souls. There is a crisis at hand. In place of the law of the Ten Commandments will be shoved in the Sunday law. This crisis is coming upon us. This nation that has been blessed so many years with liberty and prosperity; this nation that has enjoyed religious liberty so far beyond that of other nations until it has become an asylum for the oppressed; this nation that God has given advantages over every other nation on the face of the earth; this nation that God has honored and blessed; what are the people of this nation doing?

They are agitating the question of enacting laws that shall compel the people to trample upon the law of Jehovah. God has given a commandment to rest upon the seventh day. He has given this commandment to men to observe. It is God's memorial. What is Satan doing in our world? Why, he has been working for a long time to get control of the minds and emotions of the people that he might cause them to commit idolatry. He has them worked up where they want to put a working day right in the place of the Sabbath. When that law shall be carried out, the very principles of liberty for which our fathers fought will be

trampled upon. The reformers, the martyrs have died at the stake for these principles of religious liberty. When this law does go into effect, it is then that the nation's ruin will take place. It is then that it becomes universal that the law of God is made void by this nation of boasted liberty! What then? Why, Satan has done just what he wanted to. The man of sin has exalted himself above all that is called God or that is worshiped.

Well now, we want to understand what our position is, brethren and sisters, at a time when the crisis has come. God and the whole universe of heaven are looking to see what will take place in the world. It is time for us to arouse. Because the trampling upon God's law becomes universal, is it any reason that we should drop back? There are those who will rally to the front. There are those that will proclaim the law of God, and as they see the contempt and the indignity that is placed upon the law of God by exalting another day in the place of the Sabbath, they will put forth every effort to maintain and exalt the law of God.

There is a power at work that is stirring the very elements of society. There are trying times just before us when men's faith will be tested. We want to be prepared for this emergency. We want to be ready and we want our children ready, and what are we going to do about it? Why, we want Christ in our hearts. We want to be abiding in the true Vine, we want to honor God and keep His commandments. We must have Christ at every step. We cannot afford to be without Him a moment. Not a moment. Brethren, Christ says, "As the Father hath loved me so have I loved you." [John 15:9.] Wonderful love!

Brethren, if you are abiding in the true Vine, when you meet, you will have something to say for Jesus. If you have the Spirit of God abiding in you, your powers will become strengthened. The more you search the Scriptures, the more you will love Jesus Christ.

If you want to grow spiritually, brethren, search the Scriptures; the more you do, the better you can pray, the more you can lift up holy hands to God without doubting. And you are in that position where God is being constantly glorified through you. You are bringing Christ right into your life. "Sanctify them through Thy truth," was the prayer of Christ. "Thy word is truth." [John 17:17.]

Some people when they come into meeting seem to stand just where they have stood. They do not improve in knowledge. They do not improve in spirit. How can we think they are the children of God?

The Lord wants to do wonderful things for His people. See how He poured out His blessings upon the people on the day of Pentecost? He wants to bless His people today. The windows of heaven are not locked. We can go on from strength to strength, from knowledge to knowledge, from light to light, until we grow into the full stature of men and women in Christ Jesus.

Brethren and sisters, are you satisfied with your present associations? Are you satisfied with your present condition? Are you satisfied to shut Christ out of your dwelling? Why shall we not bring Him in? Why shall His name not become a household name?

I was in England at the time of the Queen's jubilee. Her picture was in all the windows, upon paper, upon glass, on everything. Everything was done to keep her in the memory and thoughts of the people. Such parades! Thousands and thousands and thousands of dollars expended upon that occasion! Why, the people paid dollars, just for a place to sit in the windows and see the parade! Two or three hundred dollars paid for a position in a window to see the Queen!

I was right there in London when this excitement took place. It made me sad. Not that they had the right to do this, but I thought of the Christian world. Here we are looking for the Lord to come in the clouds of heaven. Do we keep Him in mind? If we really believe in Jesus, if we really believe in His coming, if we are abiding in Christ, we shall not be complaining about every little cross. We shall be thinking of what Christ our Saviour has done in our behalf. As we look at the cross of Calvary, our petty vexations will vanish from sight. Why should we not as Christians lift Him up, the Man of Calvary? Why, Christ laid aside His robes of glory, and for our sakes He became poor. He was rich, and He became poor, that through His poverty we might become rich.

That sacrifice will be lost to us unless we lay hold upon Christ by faith. We have no righteousness of ourselves at all. All the prophecies show us that the end of all things is at hand. Let us be getting our hearts right before God.

I will tell a little incident. My son's little girl, who was seven years old three months ago, was with her mother one day. Her mother was reading to her about the Lord coming in power and great glory. She listened attentively. At last she said, "What, Jesus coming to our world?"

"Yes, my child, Jesus is coming to our world!" "Oh!" said the child, "Why didn't you tell me before? When is He coming?"

"We cannot tell just how soon He will come, but Christ is coming very soon."

"Well, how soon is He coming?"

"We cannot tell you the time, but Jesus is surely coming to our world."

"Oh!" said she, "I don't think I am ready. I don't think I have been a good girl all my life. What shall I do?"

"Why, you must give your heart to Jesus and try to overcome your own will and overcome having your own way."

“Oh, but, Mother, what can I do? You know, Mother, it is hard for me to give up my own will; I am afraid Christ will come and find I have a will of my own. What shall I do, Mother?”

“You must ask Him to give you a heart to do His will.”

“I can’t wait till night, Mother, to pray. Won’t you pray with me right here?”

What conviction upon that child’s heart! Tears streamed down her cheeks. She said, “Dear Lord, I’ve got a will that is wicked, a will that is hard for me to give up. Will you help me, Jesus, for I don’t know what to do?”

Well the Lord heard that prayer, and He did give help. She has had a precious experience. She has been a changed child from that day. When that child realized that Christ was coming, she felt that she was not ready, and she sought for help, and the Lord gave it. Here we are, [we who] can open the Scriptures and understand all about Christ’s coming, and we are just as insensible. Our hearts are so hard, that they are not impressed. We are expecting the Saviour, the Son of God, and yet we don’t make half the ado they did about the Queen.

Jesus laid aside His robes of honor and glory and assumed humanity to show humanity how to live, how to overcome. Christ could not do this with His robes of glory on. Step after step He takes until He is stretched upon the cross, dying the most cruel death. And then He burst the fetters and came forth and triumphed over death and the grave. And He tells His children that they need not fear death. You shall not always lie there, but you shall come forth in the resurrection morning. You shall come forth when the loved of God shall come forth. I will call forth the righteous dead to a glorious immortality.

They will be caught up to meet the Lord in the air. Why, they will see Jesus as He is, and be made like Him, for they shall see Him as He is. How can you as Christians go mourning and depressed if you are taking hold upon Jesus? Well, it has been forty-seven years since I gave my heart to God. Tomorrow I shall be sixty-one years old, and I can tell you, I would not change the life I have given to God for the life of a sinner, for the whole world. Do you say, “Oh, you have had an easy life; you have not had much trouble.”

Have I not buried the eldest and the youngest of my children? Have I not buried my husband? Haven’t I known what affliction is? Have not I known what suffering is? I have drunk the cup of suffering, but I have not said a murmuring word.

I remember the Saviour in Gethsemane. I remember that cup trembled in His hand. Shall He open His breast to all this guilt? Shall He be treated as the one that is guilty of all the sins of the whole world? Shall He bear it? But He did bear it. He drank the cup. And yet He prayed the Father that if it were possible it might pass from Him. And just as soon as I think I have trouble and suffering, my mind goes right to Jesus and I say, Let me be a partaker with Christ in His suffering. Let me suffer for His dear name. For those who suffer with Him shall be

partakers in His glory. They shall sit down with Him on His throne. I don't want the easy parts.

Brethren, do you preach Christ and Him crucified? Do you enter the houses of the people and teach Jesus, or do you hang these helpless souls upon yourselves? Oh, never, never let these souls be attracted merely to you. When you see that they are being attracted to you, hold up Jesus that they may be attracted to Him. Hold up Him who died upon Calvary. It was for your sins that He suffered.

If you want to be successful in working for the salvation of souls, you want divine power united with human effort. Then you can be successful. It is only one day at a time.

I remember speaking to one soul about running the race with patience. I said to her, "It is only one step at a time. God asks you to do your duty only for one day at a time."

"Well," said she, "that looks different. I think I can do that."

Yes, it is only one step at a time, and every step takes us nearer the great white throne, nearer the crystal sea. What must I do to be saved? Why, give yourself to Jesus and say, "Here I am, Jesus. You have given Yourself for me. You have paid the infinite price for my salvation. I have robbed you of my service all these years of my life, but now I repent of it. And now I give myself just as I am, a poor miserable sinner."

"But," you say, "what shall I do? The spirit of repentance must come to me."

Yes, indeed! But the very same God that will send His power to convert you will send repentance to you. Every soul of you will repent when your heart is broken. You have only a little time to get ready. Is there anyone here who has not yet given his heart to Christ? Will you not this very day do it?

Are you afraid you cannot hold out? Can you not trust God to help you through one day? And if you can live right one day, ask God for strength to live the next day. Won't Jesus help us? Doesn't He love us? Why, He who hung on Calvary's cross passed through all that agony to save men. Doesn't He love us? What greater, what more do we want? Christ says, "What more could I do for my vineyard than I have done for it?" [Isaiah 5:4.] And He wants us to love Him and be obedient.

Now, I gave my life to Him when I was eleven years old. I remember the experience of that little girl was enacted in my life. I picked up a little piece of paper in the road; that paper said that a man was going to preach that the Lord was coming. I was so afraid that He would come before I were ready. I wrestled with God, and He gave me His blessing, and He gave me peace. I went to my young companions; I told them; I pleaded with them. I got them to bow with me before God in prayer.

I was possessed by a hasty temper. I began to pray for the Lord to help me overcome this. I began to wrestle in prayer for God's grace and blessing, and He gave it to me.

When we have God's blessing with us, we can improve our powers so that we can render back glory to God. Here are souls to be gathered in. Right around in the shadow of our own homes are souls to be brought in.

Reading of poem "Ninety and Nine."

Now, brethren, I want you to consider that that is a very faint representation of what the Saviour has done for us. Brethren, what are you going to do from this day? Are you going out into the highways and hedges and compel them to come in that the Lord's house may be filled? Oh, how my soul longs after the souls that are out of Christ. I would I could take them and lay them upon the bosom of Christ. Shall we forget our nice houses and fine things; shall we go bearing reproach for Christ's sake? Shall we try to get our minds fixed upon things above? Shall we live the truth before the world? Shall we help others, not alone by our words but by our lives?

God help us that we may win souls to Jesus Christ. I want His love in my heart. I want you to have it. When trials arise, lift up your eyes and say, "There is a crown waiting for me." Live so that you can say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Timothy 4:7, 8.

Why, this little life, what does it amount to? There is a life beyond. An eternity. A life of happiness. No death can enter there. There will be no malarial taints there. No sickness, or pain or sorrow. Do you not want to be there? The streets are paved with gold, and you will see the King in His glory. I must be there. I must see the King in His majesty.

Don't lead people to believe they can go there and take their sins right along. The characters must be changed here. We must learn to sing the songs of redemption here if we ever sing the song of redemption in heaven. Sing of His goodness. Talk of His power.

Ms 21, 1888

Distressing Experiences of 1888

The love of Christ must be an abiding principle in the heart that will bear fruit in love and tenderness and respect for one another. The love of the truth, the doing of the words of Christ would soften and subdue our hearts. The purity and goodness and love of the great heart of Jesus must be reflected upon our hearts and revealed in our characters that we may be partakers of the divine nature and have tender compassion for each other.

For many years I have been bearing, by pen and voice, the same testimony of appeal and entreaties, but oh, how disappointed I have been at heart to see how little the message of Christ in His Word has been heeded, and how little the message given me of God has affected the course of action of many of my brethren! When unable to sleep nights, I have entreated the Lord in prayer to remove the burden that caused me so great pain of heart. Then it would come vividly before me that the same acts that the divine Redeemer experienced when He was in this world, a man of sorrows and acquainted with grief, are being repeated by Christ's professed followers today

"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 53:5.

Christ sojourned thirty-three years in this world, and how was He treated? The world disowned Him, scorned Him, and pronounced sentence against Him in the judgment hall, and, as agents of the prince of darkness, acted out his spirit in putting Christ to death. It was the worst that humanity could do. It was unrequited love that broke the heart of the Son of God.

Even His own twelve disciples were not proof against Satan's temptations. A Judas betrayed Him into the hands of His enemies, and in the hour of His humiliation in the judgment hall Peter denied Him. Jesus was disappointed in His disciples, and shall I lose courage with the experience and example of Christ before me? Shall I faint under the knowledge which has impressed itself so powerfully on my mind—that some of those who claim to believe present truth for this time disappoint the Saviour as verily today in their attitude and spiritual blindness as when Christ was in His human form in the world?

Jesus cannot say "Peace be unto you," unless all bickering and dissension, jealousy and evil surmisings shall cease. I was burdened greatly. I knew not what I could do. I felt remorse of soul at times because I could not do more to arouse my brethren and sisters to see and sense the great loss they were sustaining in not opening their hearts to receive the bright beams of the Sun of Righteousness. They could not let the beams of light shine upon others in love, faith, trust in God, forbearance, goodness, and purity.

I carried the burden until nature gave way, and while at Healdsburg I fainted. For about two weeks I was prostrated by sickness so severe that I had no power to exercise faith. A discouragement was upon me that it seemed I should never rise above. My courage was gone. I lost my desire to live.

Word came by letter to us from Oakland that special seasons of prayer were being held in my behalf that the Lord would heal me of my sickness and that I should be able to bear my testimony before the congregation assembled in the camp meeting at Oakland. I tried to make some effort to respond. I tried to walk out by faith as I had done in the past. A bed was made for me on the seats of the car, and I lay down until we changed for the boat. I was

strengthened to reach the mission in Oakland, and, although weak and trembling, I was strengthened to bear my testimony in the congregation several times.

During this severe attack of sickness I had vividly brought to my remembrance the experience I passed through when my husband was dying. I prayed with him in my great feebleness on that occasion. I sat by his side with his hand in mine until he fell asleep in Jesus. The solemn vows I there made to stand at my post of duty were deeply impressed upon my mind—vows to disappoint the enemy, to bear a constant, earnest appeal to my brethren of the cruelty of their jealousies and evil surmisings which were leavening the churches. I would appeal to them to love one another, to keep their hearts tender by the remembrance of the love of Jesus exercised toward them in what He did for them. And He said, “Love one another, as I have loved you.” John 15:12. I never can express with pen or voice the work that I discerned was laid out before me on that occasion when I was beside my dying husband. I have not lost the deep views of my work as I sat by the bed of my husband with his dying hand in mine.

I have tried to fulfill my pledge. I knew the peril that threatened the church in Battle Creek and all our conferences was the cherishing of a hard, unkind spirit. Some are here who were present when I stood in the desk alone after the funeral of my husband. They know the words, spoken by me on that occasion under my deep sorrow, were spoken under the influence of the Spirit of the Lord. I knew that Satan had stolen a march upon many souls who did not suspect his devices. I knew that the enemy would exercise his power to weaken the church. Satan was surely working in the children of disobedience to distract and bring dissension into the church.

In my feebleness I entreated that Satan should not have any place and should not exult over the people who have had so great light and so great opportunities and privileges. I implored our people in Battle Creek to cherish tenderness, kindness, and esteem for one another, to close the door to the enemy and to cultivate that love that Jesus has manifested toward the erring children of men. He gave His own life that they should not perish, but have everlasting life. He gave His disciples His dying testimony, “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.

If this love is of such power, why not express it in words and in our actions toward one another? Why are we so cold, so hard-hearted, so critical? If we are children of God, why not have the love of Jesus revealed in our lives and expressed in our treatment of one another? Should one drop into the grave, there would then be hung in memory’s hall the pleasant pictures of kind words spoken, of kindly acts of a spirit of brotherly love and tender forbearance exercised. The words spoken to you in Battle Creek in August 1881 were an appeal and a warning. The trial and experience that followed showed you did not heed the testimony given you.

This meeting has been the saddest experience of my life, and yet I feel the peace of Christ sustaining me. I see that which fills my heart with very disagreeable forebodings. I had presented before me in Europe chapters in the future experience of our people which are being fulfilled during this meeting. The reason given me was want of Bible piety and of the Spirit and mind of Christ. The enemy has been placing his mold on the work for years, for it certainly is not the divine mold.

Two years ago Jesus was grieved and bruised in the person of His saints. The rebuke of God is upon everything of the character of harshness, of disrespect, and the want of sympathetic love in brother toward brother. If this lack is seen in the men who are guardians of our conferences, guardians of our institutions, the sin is greater in them than in those who have not been entrusted with so large responsibilities. They are to be ensamples to the flock. They are to practice the life of Christ, repeating His lessons both by precept and example.

No man can truly be a Christian unless he cherishes love for his brethren. The spirit of criticism, of evil-feeling and evil-speaking, has been like leaven doing its un-Christlike work more decidedly since that conference. I am alarmed. I am full of sorrow. God has given you testimonies condemning everything of this character, which testimonies are to be heeded and not fall to the ground. Brethren, will you take into serious consideration the fact that we are backsliding from God, and we do not meet the standard of God's Word? We do not heed the lessons Christ has given us.

"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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matthew 7:21-25.

Brethren, why are we not more diligent, not only in hearing but in doing the words of Christ? "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Matthew 4:4. It is because there is such inattention in hearing the lessons Christ has given to us and such negligence in doing His words that there is so great want of spiritual health and vital spiritual life in our midst. The Spirit of the Lord is grieved with our disregard of the words of the heavenly Teacher, and we do not have peace, joy, and heavenly discernment. If there were less combating and more praying for the mind that was in Christ Jesus and for divine grace to win souls, there would be altogether a different atmosphere in these meetings.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand (on his own human efforts): and the

rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." Matthew 7:26-27.

There is a larger number who profess to believe the truth for this time who are represented as hearing the sayings of Christ and doing them not, than of those who diligently hear and are doers of His words. They do not endure temptation because their souls are not riveted to the eternal Rock. They are hearers and not doers of the word. Their religious faith is represented by the house built on the sand. The storms of temptation come and it falls because it is not built upon the Rock.

We all know better than to do as we have done. There is no excuse for this un-Christlike spirit. If Christ were abiding in the souls we could not but reveal Christ's forbearance, Christ's courtesy, and the love of Christ. All this hard, unkind, uncourteous spirit manifested toward brethren is registered in the books of heaven as manifested toward Jesus Christ, for He identifies His interest with that of His brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

I have pledged myself by a solemn vow to God that wherever this spirit of contempt and unkindness and want of love should exist, I would lay it out in clear lines before my brethren, show them the sinfulness of their course, and with decided testimony turn the current if possible. If I could not succeed, then I would withdraw myself from the meetings, for I am afraid to be in such gatherings lest I shall be leavened with the prevailing spirit.

Ms 22, 1888

Diary, January 1888

January 1-30, 1888

Monday, January 1, 1888

[Healdsburg, California]

Arose at four o'clock. Wrote important matter for Health Retreat. Wrote twenty pages of important matter December 31.

Monday, January 9, 1888

[St. Helena, California]

I had an interview with Brother Harper. His earnest solicitation prevailed upon me to go with him to St. Helena and have an interview with his wife. It was then late, and we did not leave Healdsburg before two o'clock p.m. We arrived at St. Helena at half past eight o'clock. Fannie Bolton accompanied me.

January 10, 1888

[St. Helena]

Visited Brother Osborn. His daughter was sick with fever. Engaged Sister Wright to take charge of her. While I had conversation with Brother Osborn and his daughter in regard to her procuring a divorce from her husband, the Lord helped me to present the matter from a Bible standpoint. We prayed together, and the blessing of the Lord came upon us. Sister Harper was blessed, softened, and subdued by the Holy Spirit, and her mind was moved more according to the will of God. We know that an important victory was gained. In afternoon rode out with Mary, who is certainly improving under the blessing of God.

January 11, 1888

[St. Helena]

I had a long talk with Sister Harper, showing her that the marriage vow is binding and could not release its claims upon any of the parties who entered into it, save from the cause of adultery, the violation of the marriage bed. We had much profitable talk upon this subject. Rode out with Mary.

January 12, 1888

[St. Helena]

Had conversation with Brother Harper, also with Hattie Maxson. Storm expected. Sister McOmber, Sister Kelsey, Fannie Bolton, and I brought a large pile of wood into the woodshed that it might not get wet. In the afternoon rode out with Mary. Spoke in the evening to the patients, in the gymnasium room. I tried to show them the necessity of cheerfulness and faith under affliction. I tried to comfort and encourage them to bring Jesus into their life experience as the mighty Healer. Thought best to telegraph for Willie [W. C. White] to come up with Elder Loughborough from Oakland and attend our board meetings without delay. W. C. White purposed to visit Healdsburg, not knowing I was in St. Helena.

January 13, 1888

[St. Helena]

Elder Loughborough came on the noon train from Oakland. I had a few minutes' conversation with him. W. C. White came in the evening.

Saturday, January 14, 1888

[St. Helena]

The church from St. Helena came up on the hill and all assembled in the gymnasium. The room was full. I spoke with much freedom upon the love and unity that should exist

between brethren. We hope the words spoken found way to the hearts of those present. There were good testimonies borne in our social meeting.

Sunday, January 15, 1888

[St. Helena]

Had some exercise on the hill in my wood lot picking up wood to be drawn down on a stone boat. Our board meeting commenced at half past nine a.m. Dr. Gibbs bore a testimony of confession which closed a door that the enemy was bound to enter. Elder Rice had gone secretly and enlisted Brother Farnsworth to go with him to obtain the testimony of Etta Klase and her husband, Edson, to condemn or incriminate Dr. Gibbs. He went to Petaluma for the same purpose to see Ruby Anthony and obtain her testimony, claiming to be their friend, willing to help them, etc. The confession of Dr. Gibbs took them by surprise. He acknowledged his imprudence and folly in his attention to girls and women.

Monday, January 16, 1888

[St. Helena]

Meeting of the board again. Matters of importance considered. Dr. Maxson and his wife sent in their resignation because they are decided they cannot harmonize with Dr. Gibbs' methods of practice. I urged him to think upon this matter seriously for we were Seventh-day Adventist reformers. We were to work and educate the people away from drugs, not to educate them in the use of drugs. The general principles of pure air, pure water, and habits of temperance in all things would place the people in the right path of holiness and heaven. The resignation was accepted. Received letter sent to Dr. Burke and Dr. Gibbs. Spoke to the helpers Monday night. The Lord gave me appropriate words that reached the hearts of many present.

Tuesday, January 17, 1888

[St. Helena]

Tuesday, was in conversation with Sister Wright and Dr. Gibbs from early morning until noon. Left at two o'clock with my horses and carriage for Healdsburg. We arrived at Healdsburg about eight o'clock p.m. The last part of the ride was cold. We found family well and cheerful.

Wednesday, January 18, 1888

[Healdsburg]

Rested well during the night. Was led out in prayer this morning. I felt my heart drawn out in faith to the Lord to rely on His promises and that He will certainly help me and give me wisdom and faith and courage.

January 30, 1888

Paid out for stamps, \$3.50. Half of these are for my own manuscripts and one-half for letters and manuscripts for articles for papers.

Paid out for traveling expenses, \$6.00.

I paid my fare to St. Helena from Oakland. Rode across to Healdsburg without remaining in St. Helena one night. I had writing that I must attend to. Stopped at Calistoga and arose early and wrote six pages to Dr. Caldwell and to Dr. Gibbs. Remained in Healdsburg two days and returned to Oakland. Fare was full price. Had no commutation tickets. The same evening, left for Fresno accompanied by Sister Sawyer. Fare for one, \$5.80. Sleeper, \$1.50.

Ms 23, 1888

Diary, February 1888

February 1-14, 1888

Wednesday, February 1, 1888

[Healdsburg?]

This day R. G. Lockwood, Cecelia Dahl, Fannie Bolton, and Mrs. E. G. White rode two miles beyond Windsor, and Mrs. White delivered to Mr. _____ sixty dollars in gold for eight tons of hay in his barn to be delivered to Mrs. White at Healdsburg when she desires it. A few weeks since, Mrs. White paid Mr. _____ seventeen dollars for hay; three dollars are still due for the hay, to be paid when the hay is delivered.

We found the water of Russian River had overflowed its banks, and in some places there was a strong current. We thought we must turn back but decided it was safer to keep straight ahead. A short distance farther on was another body of water covering the road. Near Mr. Grant's was a large body of water that in some places was quite deep, submerging the wagon wheels above the hub and coming nearly to the body of the wagon. The man of whom we bought the hay has affliction in his family. His wife is blind.

February 2, 1888

I arose at three a.m. Devoted some time to earnest prayer. Wrote matter concerning Health Retreat. Brother and Sister Lockwood, Sister Wester, and I rode out to Mr. Peck's, five miles. He was not at home, but we picked apples from the bins. Paid one cent and one-half per pound.

February 6, 1888

Arose at half past five. Sister Wester leaves this morning for St. Helena. Wrote two pages to M. K. White, three pages to Sister Wester's son, Byron Dannells, Winters, Yolo Co., Calif. He

is urged to go to Michigan and engage in laboring there in a creamery, but he is questioning if it would be right to do this, connecting with unbelievers. There is no work done on Saturday, Sabbath. I can see the providence of God in this opening. He can let his light shine forth to others in good works.

I received letters of importance that demanded an immediate reply. Wrote five pages, three for Sister Dahl in Norway, to be translated, and two pages to Kristine, who is at Battle Creek; two pages to Fred L. Harmon; one page to Sister McEnterfer. Mailed letter to Edson. Sister Wilkinson and her two daughters were with us at our evening prayers. A sister engaged in missionary work was also with us. We long for the blessing of God. "Without me ye can do nothing." [John 15:5.]

February 7, 1888

Awoke at three a.m.

Sabbath, February 11, 1888

Arose early. It is a cloudy, rainy day. Wrote several pages to Elder B. L. Whitney, who [is] now in the Sanitarium at Battle Creek. He is thought to be sick unto death. Wrote a portion of the day upon Volume 4.

In the evening we had a very precious season of prayer. Elder A. T. Jones was with us. The melting mercy of God came upon us in rich measure. Our hearts were subdued and broken before Him in contemplating His amazing love for poor, fallen man. "O depths of mercy, can it be the gates are left ajar for me?" We then sang, "Rock of Ages Cleft for Me." We had a precious season, calling to mind former days, after which, when we were illuminated, we endured a great fight of affliction. We recounted the wonderful workings of the Lord in our experience in the Advent Messages and when we looked for our Lord in 1844.

Right here a stranger came to be entertained for the night. We had a precious season of reading the Bible around in the family, the stranger joining with us. We had a precious season of prayer.

I spoke to the church from Zechariah concerning Joshua and the angel and the marvelous love of God evidenced for fallen man and His great care over His people to resist the power of Satan that would afflict and destroy them. I called those forward who desired to give themselves to the Lord. Quite a number of students came forward. The Lord's tender Spirit was upon them, His love in many hearts. Many good testimonies were borne. This was a precious day to our souls—a Sabbath long to be remembered. Several came forward for the first time—one young man has started to serve the Lord who was visiting Sister Decker.

February 12, 1888

Willie was to leave today for Oakland. I wrote some. Prepared letters for him to take with him. He was too late for the cars and returned. Visited Brother and Sister Butcher's children and informed them we intended to go to Vacaville. While most of the family was absent to hear Elder Jones' discourse, I spoke freely with Charlie after our season of prayer. He opened his mind quite freely to me.

February 13, 1888

Could not sleep after three a.m. I arose at four o'clock and wrote a long letter to Brother and Sister Butcher. I tried to revive their faith and their courage and life in the Lord. Sent a long letter to Dr. Kellogg to be read and given to Elder Butler. Willie C. White left this morning for Oakland. I rode out with Mr. Lockwood four miles for the fruit trees. Wrote a number of pages on Revelation 10. Wrote to Elder Haskell eight pages in answer to a letter received, seeking to encourage him and Brother and Sister Ings while they are laboring in the great field of London. They have many discouragements.

February 14, 1888

It is raining today, therefore we will not visit St. Helena today. It has rained all night and this morning [it] rains and is dark and cloudy. We thank the Lord for a shelter over our heads, and we have the comforts of life and many favors for which we are thankful.

Ms 24, 1888

Looking Back at Minneapolis

November/December 1888

It was by faith I ventured to cross the Rocky Mountains for the purpose of attending the General Conference held in Minneapolis. We left Oakland for Minneapolis, Minnesota, October 2. A number of friends were on the same train, and it was a pleasure for me to visit with them, but it was too much for my strength. I needed entire rest. I had a spasm of the heart that night and for several hours I suffered much with exhaustion. This illness so prostrated me that I was obliged, because of severe pain in my heart, to keep my berth nearly all the time through the entire journey.

We changed cars at Kansas City. The train that would take us to Minneapolis was gone, and we must wait over for several hours. The babble of confusion in the depot was almost unendurable. I could not remain there with any safety and went out into the open air. A vacant place was found for me, and a trunk provided me a seat; but in a few minutes the heavy trucks loaded with baggage were rolled up and unloaded, and the words, "Move, if you please, we must have this space," were so often repeated, wherever I might go, that I knew not what to do next. W. C. White, accompanied by a brother, went in search of some

trace of our brethren living in that place while Elder Jones and other brethren watched the baggage.

I was becoming exhausted when my hand was grasped, and I heard these words: "Why this is Sister White! How glad I am to see you once more! You have been at my father's house. My name is Mallory. We were to take the train for our home, but I must find my father for he will be pleased to see you." I was grateful to meet with friends and for the warm clasp of a friendly hand. Soon we were surrounded with brethren and sisters who were glad to see us and we to see them.

We were informed that this was to be the last day of their meeting. The campground was about six miles away, on the outskirts of the city. Quite a number who had long distances to go had left to return to their homes, but a large number were still on the encampment. We were urged to go out on the streetcar and speak to them that night and in the morning. My son returned, accompanied by Brother Shireman, and after consulting together we decided to tarry overnight upon the encampment.

Elder Dan Jones and his wife kindly gave us their tent, and we were made comfortable. We here met many friends whom we had not seen since the death of my husband. Elder Haskell spoke in the evening. That night messengers were sent miles through the city and into the country, riding the entire night to inform those who had left of the arrival of friends from the Pacific coast and that they would speak upon the campground. Believers and unbelievers responded to the call. I was surprised to see so large a number assembled.

I stood before the people in great weakness, but the Lord, who has been my support and strength in all my labors, was my Helper on this occasion. I felt the blessing of the Lord resting upon me as I presented the message the Lord gave me for them—the necessity of practical Bible religion, religion brought into their homes, the truth sanctifying the soul temple. I felt urged to reprove and rebuke and encourage souls.

There has come a double-mindedness and indecision, a halting, wavering instability among those who have had great light, many advantages, and rich opportunities. If they only would improve these advantages and opportunities by showing zeal, steadfastness, and devotion to God corresponding with the greatness of light that shines upon our pathway! God calls for men of decided purpose, of determined character, to do His work in these last days.

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal. Then, as His people by faith follow in the path where Christ leads the way, there will be no backsliding, but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God

be the object of our supreme love. Then a decided influence will go forth from those who believe the truth upon the household and upon the neighborhood, and it will be as far-reaching as eternity.

Brother A. T. Jones spoke to the people, also Brother E. J. Waggoner, and the people heard many precious things that would be to them a comfort and a strength to their faith. They appreciated this, to them, all-important privilege.

The meeting closed, and we were obliged to make a hasty farewell. We were unable to speak at all to a large number of our brethren and sisters, for our time was short, and we were compelled to take the cars for [the] Kansas City depot. We regretted that we could not have been with our people at the earlier stage of the meeting. We had many things of great importance we would have been glad to present to them.

At Minneapolis we met a large delegation of ministers. I discerned at the very commencement of the meeting a spirit which burdened me. Discourses were preached that did not give the people the food which they so much needed. The dark and gloomy side of the picture was presented before them to hang in memory's hall. This would bring no light and spiritual freedom, but discouragement.

I felt deeply moved by the Spirit of the Lord Sabbath afternoon to call the minds of those present to the love God manifests to His people. The mind must not be permitted to dwell on the most objectionable features of our faith. In God's Word, which may be represented as a garden filled with roses and lilies and pinks, we may pluck by faith the precious promises of God, appropriate them to our own hearts, and be of good courage—yes, joyful in God—or we may keep our attention fastened on the briars and thistles and wound ourselves severely and bemoan our hard lot.

God is not pleased to have His people hanging dark and painful pictures in memory's hall. He would have every soul plucking the roses and the lilies and the pinks, hanging memory's hall with the precious promises of God blooming all over the garden of God. He would have us dwelling upon them, our senses sharp and clear, taking them in their full richness, talking of the joy that is set before us. He would have us living in the world, yet not of it, our affections taking hold of eternal things. He would have us talking of the things which He has prepared for those that love Him. This will attract our minds, awaken our hopes and expectations, and strengthen our souls to endure the conflicts and trials of this life. As we dwell on these scenes the Lord will encourage our faith and confidence. He will draw aside the veil and give us glimpses of the saints' inheritance.

As I presented the goodness, the love, the tender compassion of our heavenly Father, I felt that the Spirit of the Lord was resting not only upon me but upon the people. Light and freedom and blessing came to the hearers and there was hearty response to the words spoken. The social meeting that followed evidenced that the Word had found lodgment in

the hearts of the hearers. Many bore testimony that this day was the happiest of their lives, and it was indeed a precious season for we knew the presence of the Lord Jesus was in the assembly and that to bless. I knew that the special revealing of the Spirit of God was for a purpose, to quell the doubts, to roll back the tide of unbelief which had been admitted into hearts and minds concerning Sister White and the work the Lord had given her to do.

This was a season of refreshing to many souls, but it did not abide upon some. Just as soon as they saw that Sister White did not agree with all their ideas and harmonize with the propositions and resolutions to be voted upon in that conference, the evidence they had received had as little weight with some as did the words spoken by Christ in the synagogue to the Nazarenes. Their hearts were touched by the Spirit of God. They heard, as it were, God speaking to them through His Son. They saw, they felt the divine influence of the Spirit of God, and all witnessed to the gracious words that proceeded from His mouth. But Satan was at their side with his unbelief, and they admitted the questioning and the doubts, and unbelief followed. The Spirit of God was quenched. In their madness they would have hurled Jesus from the precipice had not God protected Him that their rage did not harm Him. When Satan once has control of the mind, he makes fools and demons of those who have been esteemed as excellent men. Prejudice, pride, and stubbornness are terrible elements to take possession of the human mind.

I had received a long epistle from Elder [G. I.] Butler which I read carefully. I was surprised at its contents. I did not know what to do with this letter, but as the same sentiments expressed in it seemed to be working and controlling my brother ministers, I called a few of them together in an upper room and read this letter to them. They did not, any of them, seem to be surprised at its contents, several saying they knew this was the mind of Elder Butler for they had heard him state the same things.

I then explained many things. I stated that which I knew was a right and righteous course to be pursued, brother toward brother, in the exercise of investigating the Scriptures. I knew the company before me was not viewing all the things in a correct light, therefore I stated many things. All my statements set forth correct principles to be acted upon, but I feared that my words made no impression upon them. They understood things in their way, and the light which I told them had been given me was to them as idle tales.

I felt very much pained at heart over the condition of things. I made most earnest appeals to my brethren and sisters when assembled in the morning meetings and entreated that we should make this occasion a season of profit, searching the Scriptures together with humility of heart. I entreated that there should not be such freedom in talking in regard to things of which they knew but little. All needed to learn lessons in the school of Christ. Jesus has invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30. If we daily

learn the lessons of humility and lowliness of heart, there will not be the feelings which exist at this meeting.

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred and jealousies become enthroned in the heart? All these things are evil and only evil. Our help is in God alone. Let us spend much time in prayer and in searching the Scriptures with a right spirit— anxious to learn and willing to be corrected or undeceived on any point where we may be in error. If Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended.

There was much business to be done. The work had enlarged. New missions had been opened and new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field, all working interestedly in the different branches of the work and unselfishly considering how the Lord's work could be done to the best advantage. If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the Constitution and laws of our nation which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day.

The time has come when every man should be found doing his duty to the utmost of his ability to hold up and vindicate the law of God before our own people and the world, working to the limit of his capacity and entrusted talents. Many are blinded, deceived by men who claim to be ministers of the gospel, and they influence very many to consider they are doing a good work for God when it is the work of Satan.

Now, Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them, his prospect would be fair. Satan has done his work with some success. There has been variance of feelings, and division. There has been much jealousy and evil surmising. There have been many unsanctified speeches, hints, and remarks. The minds of the men who should be heart and soul at work prepared to do mighty strokes for God at this very time are absorbed in matters of little consequence. Because the ideas of some are not exactly in accordance with their own on every point of doctrine involving minor ideas and theories which are not vital questions, the great question of the nation's religious liberty, now involving so much, is to many a matter of little consequence.

Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people to wake up the mighty men to prepare for battle for the day of God's preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan, there was a drawing apart; there were differences of opinion. This was not

at all the way of the Lord. At this meeting the subject of the law in Galatians was brought before the ministers. This subject had been brought into the conference three years before. We have a letter, extracts from which we will here present, which letter was written while in Basel, Switzerland, and sent to Brethren A. T. Jones and E. J. Waggoner.

We know that if all would come to the Scriptures with hearts subdued and controlled by the influence of the Spirit of God, there would be brought to the examination of the Scriptures a calm mind, free from prejudice and pride of opinion. The light from the Lord would shine upon His Word and the truth would be revealed. But there should be prayerful, painstaking effort and much patience to answer the prayer of Christ that His disciples may be one as He is one with the Father. The earnest, sincere prayer will be heard and the Lord will answer. The Holy Spirit will quicken the mental faculties and there will be a seeing eye to eye. "The entrance of thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. This people John beholds just before he sees the Son of man "having on his head a golden crown, and in his hand a sharp sickle." Verse 14.

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given, but of the religious experience of very many who claim to believe the third angel's message.

At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation. This was not new light to me for it had come to me from higher authority for the last forty-four years, and I had presented it to our people by pen and voice in the testimonies of His Spirit. But very few had responded except by assent to the testimonies borne upon this subject. There was altogether too little spoken and written upon this great question. The discourses of some might be correctly represented as like the offering of Cain—Christless.

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that He humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into the wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the

image of the Son of the infinite God; that man shall be like Him; that, because of the righteousness of Christ given to man, God will love man—fallen but redeemed—even as He loved His Son. Read it right out of the living oracles.

This is the mystery of godliness. This picture is of the highest value, to be placed in every discourse, to be hung in memory's hall, to be uttered by human lips, to be traced by human beings who have tasted and known that the Lord is good, to be meditated upon, to be the groundwork of every discourse. It is to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless.

The divine picture of Christ must be kept before the people. He is that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear. By beholding, man can but admire and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates to His image and has the mind of Christ. Like Enoch he walks with God. His mind is full of thoughts of Jesus. He is his best Friend.

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manners, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If only every minister who claims to love Jesus will be filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” Hebrews 3:1. Study Christ. Study His character, feature by feature. He is our Pattern that we are required to copy in our lives and our characters, else we fail to represent Jesus, but present to the world a spurious copy. Do not imitate any man, for men are defective in habits, in speech, in manners, in character. I present before you the Man Christ Jesus. You must individually know Him as your Saviour before you can study Him as your pattern and your Example.

Said Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. ... Because that which may be known of God is manifest in them; for God hath shewed it unto them." Romans 1:16-19.

We felt deeply and solemnly grateful to God that minds were being stirred by the Spirit of God to see Christ in the living oracles and to represent Him to the world, but not in words merely. They see the Scripture requirements that all who claim to be followers of Christ are under obligation to walk in His footsteps, to be imbued with His Spirit, and thus to present to the world Jesus Christ who came to our world to represent the Father. In representing Christ we represent God to our world. "If any man have not the Spirit of Christ, he is none of His." Romans 8:9. Let us inquire, Are we reflecting in the church and before the world the character of Jesus Christ? A great deal deeper study is required of us in searching the Scriptures. Placing the righteousness of Christ in the law distinctly reveals God in His true character and reveals the law as holy, just, and good, glorious indeed when seen in its true character.

If all our ministering brethren could have come to their Bibles together with the spirit of Christ, respecting each other and with true Christian courtesy, the Lord would have been their Instructor. But the Lord has no chance to impress minds over which Satan has so great power. Everything that does not harmonize with their mind and their human judgment will appear in shadows and dark outlines.

Self has far more to do with our religious experience than we imagine. When self is crucified, when the stubborn will is subdued, then the language of the heart will be, "Not my will, but Thine, be done, O God, whose I am and whom I serve." "Speak, Lord, for thy servant heareth." [Luke 22:42; Acts 27:23; 1 Samuel 3:9.] None will be as fixed stars, cold and immovable. This selfish, worldly dignity will no longer be maintained. There will be a beautiful blending of purity, elevation, and nobility which is wisdom from above and the meekness and lowliness of Jesus Christ. An innocent lamb was chosen as a representation of Christ.

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was, without an exception, an embodiment of that charity that suffereth long, and is kind: that envieth not; that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians 13:4-7. Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If these manifestations are wanting, there must be most earnest seeking of God. By repentance and faith in Jesus Christ we may

receive the Spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ.

My burden during the meeting was to present Jesus and His love before my brethren, for I saw marked evidences that many had not the Spirit of Christ. My mind was kept in peace, stayed upon God, and I felt sad to see that a different spirit had come into the experience of our brother ministers, and that it was leavening the camp.

There was, I knew, a remarkable blindness upon the minds of many, that they did not discern where the Spirit of God was and what constituted true Christian experience. To consider that these were the ones who had the guardianship of the flock of God was painful. The destitution of true faith, the hands hung down, because not lifted up in sincere prayer! Some felt no need of prayer. Their own judgment, they felt, was sufficient, and they had no sense that the enemy of all good was guiding their judgment. They were as soldiers going unarmed and unarmored to the battle. Can we marvel that the discourses were spiritless, that the living water of life refused to flow through obstructed channels, and that the light of heaven could not penetrate the dense fog of lukewarmness and sinfulness?

I was able to sleep but a few hours. I was writing all hours of the morning, frequently rising at two and at three a.m. and relieving my mind by writing upon the subjects that were presented before me. My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done.

When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some did not believe me. I stated that I had heard precious truths uttered that I could respond to with all my heart, for had not these great and glorious truths, the righteousness of Christ and the entire sacrifice made in behalf of man, been imprinted indelibly on my mind by the Spirit of God? Has not this subject been presented in the testimonies again and again? When the Lord had given to my brethren the burden to proclaim this message, I felt inexpressibly grateful to God, for I knew it was the message for this time.

The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.

"The faith of Jesus." [Revelation 14:12.] It is talked of, but not understood. What constitutes the faith of Jesus that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.

The only safety for the Israelites was blood upon the doorposts. God said, "When I see the blood, I will pass over you." Exodus 12:13. All other devices for safety would be without avail. Nothing but the blood on the doorposts would bar the way that the angel of death should not enter. There is salvation for the sinner in the blood of Jesus Christ alone, which cleanseth us from all sin. The man with a cultivated intellect may have vast stores of knowledge, he may engage in theological speculations, he may be great and honored of men and be considered the repository of knowledge, but unless he has a saving knowledge of Christ crucified for him, and by faith lays hold of the righteousness of Christ, he is lost. Christ "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 53:5. "Saved by the blood of Jesus Christ" will be our only hope for time and our song throughout eternity.

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son, W. C. White, and by Elder A. T. Jones. Of course such a statement coming from the lips of those who had known me for years, who had grown up with the third angel's message and had been honored by the confidence and faith of our people, must have influence. I became the subject of remarks and criticism, but no one of our brethren came to me and made inquiries or sought any explanation from me. We tried most earnestly to have all our ministering brethren [who were] rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity to break down the prejudice that was so firm and determined, no chance to remove the misunderstanding in regard to myself, my son, and E. J. Waggoner and A. T. Jones.

I tried to make another effort. I had that morning at an early hour written matter that should come before our brethren, for then my words would not be misstated. Quite a number of our leading responsible men were present, and I deeply regretted that a much larger number were not taken into this council, for some of those present, I knew, began to see things in a different light, and many more would have been benefitted had they had the opportunity to hear what I had to say. But they did not know and were not benefitted with my explanations and with the plain "Thus saith the Lord" which I gave them.

Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, I but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation."

Then the question was asked whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at

the meeting was unreasonable. I insisted that there be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views; and that this matter should not be handled in a debating style. The reason I should urge that this matter should be handled in a Christlike spirit was that there should be no thrust made against their brethren differing with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman, they should do the same, giving the arguments on their side of the question in a straightforward manner.

I told them I had been shown that some of our brethren had educated themselves as debaters. The process of this education and the mold received by such an education were not after God's order, neither did they meet the approval of God. In many respects men trained in this kind of school unfitted themselves to become pastors of the sheep and lambs; and in combating an opponent, as in the way of discussions, usually harm is done with but little good results. The combative spirit is raised in both parties, and a defiant, hard spirit becomes habitual when their track is crossed. They become criticizers and do not always handle the Scriptures fairly, but wrest the Scriptures to make their point.

The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith." I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question, I shall feel it my duty to set this matter before all that are assembled and, whether they hear or forbear, tell them the statement is incorrect. The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason—through misconception and perverted ideas—we see the spirit that prevails at this meeting, which is un-Christlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed."

Again, a brother said, "Perhaps you think nothing should be said on the other side of the question." My son Willie and I spoke decidedly that we would not have the matter end here by any means, but we desired that they should bring out all the evidence on both sides of the question, for all we wanted was the truth, Bible truth, to be brought before the people.

What was my astonishment to learn the next morning that a meeting was called where the statement was made that they felt bad, for Sister White was opposed to the other side of the question being discussed! One in the meeting went for my son, W. C. White, who was entirely ignorant of the meeting, and advised him to come in. Apparently there was a very mournful presentation of the case, which created great sympathy for the brethren who were crippled and not allowed a chance to set forth their ideas. My son said he would speak in behalf of his mother, who was just as desirous—and more so now [that] Elder Waggoner had spoken—to hear all that was to be said on the other side of the question; and she had

spoken thus decidedly in the council of the ministers the night before. Thus the matter was set before them in the correct light.

When they came into the meeting in the morning, I was surprised to hear Elder _____ make the kind of speech he did before a large audience of believers and unbelievers—a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder _____, who made remarks of the same order before Brother Morrison began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such a spirit to sustain it.

Brother _____, who first spoke in decided, unqualified language, deplored the introduction of the subject of the law in Galatians. He stated over and over again that he greatly deplored the introduction of this question and that he was so sorry it should be introduced at a time when Elder Butler was sick and could not be present to manage this matter. With emphasis he stated that it was a cowardly thing to broach this matter when Elder Butler could not be present, as he was best prepared to handle this question. There were many things said which astonished me, both by Elder [R. M.] Kilgore and Elder [Uriah] Smith. These men were speaking these things before a mixed congregation. The house was full. And these were the ones who felt that it was not the thing to do to bring this subject for investigation before any but the ministering brethren!

Elder Waggoner had taken a straightforward course, not involving personalities to thrust anyone or to ridicule anyone. He conducted the subject as a Christian gentleman should, in a kind and courteous manner. This was acknowledged to be the case by those who were holding opposite views. If only Elder Morrison had done the same and had entered upon the work without these preliminaries before a large congregation, many not of our faith being present! Their course of action and their expressed ideas and objections against presenting these subjects before even our own people did not harmonize.

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren.

Language cannot express the burden and distress of my soul. I had been passing through deep and painful exercise of soul in Switzerland as the conference held in Battle Creek three years before was presented before me. The same distress and anguish of mind were upon me. I had not one doubt or question in regard to the matter. I knew the light which had been presented to us in clear and distinct lines.

The brethren had all the evidence they would ever have that words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other.

Had my efforts that I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be in vain. There was a spirit upon our brethren that I never met in them before.

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and amen. But the spirit that was controlling our brethren was so unlike the Spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish.

In the next morning's meeting for the ministers I had some plain things to say to my brethren which I dared not withhold. The salt had lost its savor, the fine gold become dim. Spiritual darkness was upon the people, and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God. What pages of history were being made by the recording angel! The leaven had indeed done its sharp work and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren caused me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. [See Ms 9, 1888.]

I thought I had done all that I could do to present the light which the Lord had given me and that I would quietly withdraw from the meeting and answer the earnest solicitation of my brethren and sisters to speak to them in Kansas City. There was firm and decided resistance to anything that I might say that did not harmonize with the ideas of those present in regard to their treatment of Brethren A. T. Jones and E. J. Waggoner and those who did not fully harmonize with their own views. Conjectures, much talk, and hard speeches gave evidence of what kind of a spirit was in those who made them. False statements and surmisings were current, but no one came to me to ask if there was any truth in these things. I was in their midst. I would have talked freely with any of them and would have enlightened their minds if they had any desire to be enlightened.

It was evident that a spirit had been at work for years to bring about this state of things. It was no sudden work. Our brethren never did have and never will have any greater evidence

that God was with me, working with me and by me for the benefit of His people, than they had at that conference.

It was evident that a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them. Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can the more readily deceive, and not be detected.

If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have borne false witness against me. They would not have made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner.

The charge of my being influenced has been brought against me by First-day Adventists and by those to whom the Lord has sent warnings, cautions, and reproof. "Someone has influenced Sister White," they have said. "Someone has told her these things." This I have had to meet from the very first day of my labors. Everyone who has been reproofed and has apostatized has had these things to say.

One thing many did know, [was] that they were guilty of the very things for which they were reproofed, [but] rather than humble their proud hearts and confess their sins, they threw themselves fully on Satan's ground to work wickedness. They are of that class of whom Christ said, "Ye will not come to me, that ye might have life." John 5:40. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed." John 3:20.

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in words and actions against light and truth.

Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light. They had the example of those before them who had claimed to believe the truth but who, when mercifully reproofed for sin and errors, gave loose rein to their own natural temperament and opposed the work of the Spirit of the Lord. They had seen these go farther and farther in darkness until they became apostates to the truth, and they do not discern that they are in the greatest peril, if, notwithstanding the course and marked example of others, they blindly stumble into the same path of doubt, unbelief, and

rejection of light sent of God, because it does not coincide with their ideas. They do not seem to understand that if the Lord sent them reproof it was because He loved them.

A Christian is the highest type of a man because he is Christlike, and when he departs from the principles that are after Christ's order, he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs, but gives him a chance to manifest that he is a true child of God by his repentance and confession, not only of the sins specified, but of those which conscience sets in order before him.

In doing this work becoming Christlike he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit.

More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern.

But when men in high positions of trust will say, when under pressure, that Sister White is influenced by any human being, they certainly have no more use for messages that come from such a source. This was freely spoken at the Minneapolis meeting, and it came from the lips of men who were acquainted with me, with my manner of life and the character of my labor; men who had made the most of the testimonies in times past in correcting existing evils in the churches; [men] who had felt no hesitancy in declaring their authenticity, that they bore the Divine credentials. Was it all contrary to the Lord's manner of working to send messages to ministers and churches? Has it not been His way of dealing with His people in the past?

Why were not these men, who knew of these things, afraid to lift their hand against me and my work for no reason except their imagining that I was not in harmony with their spirit and their course of action toward men whom they and I had reason to respect? These men were just as sincere as those who criticized, men of correct principles, but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action, and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given these men a work to do and a message to bear which is present truth for this time. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive, and their hearts to receive the great treasure of truth.

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God. Were my brethren in the light, the words that the Lord gave me for them would find a response in the hearts of those for whom I labored.

As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, "No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people."

I wished to meditate, to pray, that I might know in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! A life-giving message was needed to give life to the dry bones.

Ms 25, 1888

Diary, December 1888

Battle Creek, Michigan

December 16-31, 1888

Sunday, December 16, 1888

[Battle Creek, Mich.]

Talked in morning meeting to a large roomful of physicians and nurses and helpers. My words were well received. Had talk with McPherson today. Advised him to go to California.

Monday, December 17, 1888

[Battle Creek]

Spoke to the physicians and patients. Some good testimonies were borne. There was an excellent spirit in the meeting. We tried most earnestly to impress upon the workers in every department that they were missionaries; that this sanitarium was a good missionary field; that the influence of all connected with the sanitarium should be to correctly represent Bible religion. They could best do this by a life of piety, of earnest devotion, and the strictest fidelity in their work.

I spoke again in the new building to the nursing school and to all the helpers and physicians that could be released from the charge of sick patients. I spoke from Revelation 3:4-9. "Thou hast a few names even in Sardis which have not defiled their garments."

December 18, 1888

[Battle Creek]

Tuesday morning spoke at the sanitarium from Ephesians.

December 19, 1888

[Battle Creek]

Wednesday evening spoke to full house from Luke 17:11-20.

Thursday, December 20, 1888

[Battle Creek]

Thursday morning spoke to sanitarium physicians and helpers in regard to faithfulness. Our religion must be a life-directing principle. We are not only learners, but in mastering our lessons well we are teachers in many ways. We shall err often, but Jesus is willing to help us in the most common duties of life. Thank God, women are not excluded from the missionary field. Those who are engaged in the work in the sanitarium are doing a missionary work. The religion of Jesus Christ is to elevate the world.

Many excellent testimonies were borne at this meeting.

Thursday at five p.m. I spoke to the college students. The Lord gave me the word which seemed to reach hearts. Professor [W. W.] Prescott arose and attempted to speak, but his heart was too full. There he stood five minutes in complete silence, weeping. When he did speak he said, "I am glad I am a Christian." He made very pointed remarks. His heart seemed to be broken by the Spirit of the Lord. I invited those who had not accepted the truth and those who had not the evidence of their acceptance with God to come forward. It seemed that the whole company was on the move. After speaking some time with them, we had a season of prayer and then divided into little companies, and all through the assembly

personal efforts were being made for special ones. Oh, that was a blessed meeting! Deep conviction was upon souls, and there were some who gave themselves to Jesus for the first time.

Thursday night I spoke at the tabernacle, and many bore precious testimonies that the Lord had forgiven their sins and given them a new heart. The words of truth spoken by Elder Jones had been blessed to their souls.

Friday, December 21, 1888

[Battle Creek]

Friday morning at five a.m. I spoke to the sanitarium group again in regard to the necessity of faithfulness and thoroughness in all their efforts and the necessity of their abiding in Christ and claiming His rich promises by faith. We had an excellent social meeting.

Professor Prescott called, and we had [a] precious talk. He said that one of those who came forward was now happy in the love of God; her desires had all changed. None of her father's family are Sabbathkeepers, and if she could only be a blessing to them, that they would see the beauty of truth as she was seeing it, what joy it would be to her heart!

Sabbath, December 22, 1888

[Battle Creek]

Elder Jones spoke in the forenoon with great freedom. The message the Lord has given him to bear has taken hold upon his soul and the souls of those who have heard and received the light which the Lord has given them.

In the afternoon I spoke to the people and then there was a social meeting. Many confessed that they were much blessed during the Week of Prayer and that listening to the truth as they had done was a feast to their souls.

Elder Jones attended the meetings at the college. The Lord is at work among the teachers and the students. No less than six have decided to be Christians. Professor Prescott and his wife are glad in the Lord.

Sunday, December 23, 1888

[Battle Creek]

Early Sunday morning I met with the sanitarium helpers and physicians. Spoke to them a short time and then had a social meeting, which was good.

At twelve o'clock noon I received a telephone invitation to come to the Review and Herald Publishing House to speak to the workers in the office. I had time only to drop my pen, put on my outer wraps, step on the streetcar, and in about five minutes was at the place and

addressed those assembled. My soul was drawn out in earnest longing of soul that those connected with the work should realize their responsibilities, the great help they need, and the willingness of God to do for them more than they could even think and ask. This was a good season to my soul. In the afternoon I listened to a discourse from Brother Jones. Had conversation with Brother Prescott in regard to the best means of managing the interests in the college.

In the evening, listened to another discourse from Brother Jones upon the love of God. Soul-stirring truths were uttered, and many in that large congregation were fed with the Bread of Life, and their hearts were awakened to more earnest activity and zeal.

Monday, December 24, 1888

[Battle Creek]

Attended meeting with the sanitarium helpers and physicians. I felt like urging home upon them the necessity of a deep, thorough, and living experience daily, and the necessity of gathering up the precious rays of light sent from heaven to us, and praising God for these rich blessings. Many bore testimonies and expressed their gratitude to God. Elder McCoy spoke with greater tenderness and feeling than I have ever heard him speak before. The tears dropped from his cheeks as he talked of the goodness and love of God. Had a little council meeting in reference to what we should do in the future interest of this meeting.

Rode down to the city in [the] streetcar. After dinner, had conversation with Dr. Kellogg who has just returned from Monterey where we hear the Lord is at work in a special manner. Elder Burrill and Elder Root had meetings there for the benefit of the church. Elder Corliss united with them, and the Lord blessed greatly. The spirit of confession came in. The Lord by His Spirit is taking hold of souls. Jeremy Rumery has made thorough work in regard to his cider-making. He has confessed humbly.

December 24

Attended evening meeting at seven o'clock. There was much arrangement [for a special program (?)] made in the sanitarium, and a large number were not present because of this. It was especially for the benefit of the patients and helpers.

There was a good representation of our people in the tabernacle. Elder A. T. Jones read Elder Conradi's article in regard to foreign missions, then Elder Corliss spoke, then W. C. White, and Mrs. White gave them a little talk on the mission field. This was the burden of the labors this evening.

December 25, 1888

[Battle Creek]

Arose at five this morning. Attended the morning meeting. Gave a little talk in regard to the advent of Christ to our world, His ascension to heaven, and His second coming in the clouds of heaven with power and great glory. Many good testimonies were borne to the point.

Found a precious basket of fruit which I most gladly transferred to Brother Rupert's family.

We were kept in ignorance of the arrangements for the evening.

December 26, 1888

[Battle Creek]

Arose at three o'clock. After a season of prayer, engaged in writing. Wrote twelve pages before breakfast.

Attended morning meeting at half past five o'clock. Spoke to doctors, nurses, and helpers in regard to the necessity of the Lord being with us in all our labors. The Lord declared His character to Moses: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, 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, and that will by no means clear the guilty." Exodus 34:6, 7.

We had a profitable season. Dr. Kellogg spoke well and many good testimonies were borne.

Attended meeting at the Review and Herald office. Had a good meeting with them.

December 28, 1888

[Battle Creek]

Arose early. Wrote several pages. Had a precious season of prayer. Attended noon meeting with workers in the office. Spoke with earnestness to them. Many excellent testimonies were borne. Attended noon meeting at tabernacle vestry. Had a precious meeting. Spoke in sanitarium to a large number assembled at the commencement of the Sabbath. Had a social meeting which passed off well. Many of the patients were present. At the close of meeting several rose for prayers.

December 29, 1888

[Battle Creek]

Arose early. After a season of prayer, engaged in reading and writing a discourse for the people. Elder Jones spoke to the people in forenoon. His labors were quite successful.

I spoke in [the] afternoon from (Isaiah 58) on the Sabbath and the many ways the Lord could be robbed. Read in regard to robbing God in tithes and in offerings. Called the people

forward for prayers. After a season of prayer we repaired to the vestry, and the work went on. There were many confessions made, and it was a profitable meeting lasting until seven o'clock.

Sunday, December 30, 1888

[Battle Creek]

Sunday night. I arose early and after a season of prayer wrote a number of pages.

Attended evening meeting. Spoke to a well-filled house. Dwelt particularly on evil speaking and its sure results. All these sins of which we have been guilty must be removed, and all this robbery of God must be repented of and the rubbish removed from the door of the heart, that we may open the door and welcome Jesus as an honored guest. Called them forward for prayers. Many responded and many testimonies were borne, many confessions made. Brother Winslow was coming to the light. Said he had been to some whom he had wronged and made confession, and the Lord blessed him. Brother Lucas and his wife came forward and made confessions. Brother Lucas said he had not paid his tithes; he had robbed God of five hundred dollars which he would pay into the treasury in a short time. Our meeting continued until past ten o'clock. The Spirit of the Lord was working upon the hearts.

Monday, December 31, 1888

[Battle Creek]

Arose at three o'clock. After praying to my heavenly Father I engaged in writing. Called on Brother Frisbie and wife, also on the family of Brother Lucas. We had a profitable season of prayer. The Lord is certainly at work, subduing and purifying the hearts of all who choose to be fully on the Lord's side and make restitution for their withholding of the Lord's own means from His treasury.

Ms 26, 1888

Remarks After Reading An Article Written Before Coming to the Conference

Minneapolis, Minnesota

October 1888

Now, brethren, I have felt one of the most solemn burdens ever since I have returned from Europe. I have felt one of the most solemn burdens resting upon me. And I have been unable to rest nights and have been trying to labor for this one and that one and the other [one] and do what I could for the souls of others; and I tell you, as I told my friends in Oakland, I feel horribly afraid to come into our conference.

The Lord has revealed to me the position our people should take in regard to speculations in lands and so forth, but they do not heed it. It was the same with our institutions; the temptations have been hard, for our brethren have drawn their money from these places of usefulness and invested them in lands and in mines; and there have been individuals who have drifted out there to engage in these worldly prospects. The devil has a snare laid for their feet.

Well, I have labored there this summer some. I tried to labor in Fresno but could not stay there on account of malaria, so we went to Burrough Valley and tried from there to help the Fresno brethren. Time after time we would go to Fresno but could not ride in the daytime on account of heat and dust, so we had to ride by moonlight. Night after night we traveled over those sandy deserts by the light of the moon and would get there in the early morning and no place to stay. [The city] was all full of men to get property. Even the hotels were full. Now, God is not in that at all, but it is one of Satan's snares.

Another way is to break up the union that is existing among our people. There are those who profess to stand by our side; we work right together and all seems to be in harmony. Now, said I, if you profess to stand by my side and then get into the snare of the enemy in your investment and I bear my testimony, you go right on as though it had no application. You believe the testimony. You believe, but when it comes to you, then you go to someone who has not been affected and open your soul to them and say, "You better look out for such a person; he is going just like Canright did." Now there is no comfort in it, no consolation in it.

There are those here who will do the very same thing. If anything comes that does not strike their ideas, they go to someone who knows nothing of the affair and pour out their soul to them and say, "Now such and such a thing was said." Those things will not bear repeating, and it is strange why they tell them. They try to swell the differences and cover [conceal, and minimize] points of agreement as much as possible. I don't care if you have been ministers for years; I don't care who it is; 'tis the work of the devil. When you find men covering these truths up, it is your duty to go to that person and try to fasten his mind on God.

Now, cannot you be sensible? Can you not be men of God? We want knowledge and we want every soul to be in union, and we want every power of our being to be brought to the altar of God. Don't tell any hearsay. If I should [have] taken for granted what I heard, I should have taken it that Brother Lane had given up the truth. But I knew better; but I did wish that [about 8 words are missing] and let us know how he was getting along.

Another letter comes from Battle Creek saying that such and such a thing has taken place and so and so has not done right. I have not seen the parties to talk with them. No, they had not seen the parties, but they could converse with me clear across the Rocky Mountains, which took some eight days. Now, I would like to know why we cannot be Christians when

we have the Bible and the testimony which God has given us; why we cannot act upon it. It is discouraging to the very life and soul; and the very time when I should have been writing letters to Europe and persons in different places, I have been so oppressed and burdened that I could not write a word even to my own friends. I would use all my strength so that I could not write: I could only think of them and pray for them, and they have not had a line.

Brother Geymet, the brother from Italy, and Brother [L. R.] Conradi should both have received letters from me, but I have not written to them. I thought surely I would write, but I did not have the time, and my whole time was taken up [by problems] this side of the Atlantic. No time for missionary work. Is this doing as God would have us do? Should we not guard the interests of one another and live out the truth? When you see someone doing wrong, in the place of going to others and thus strengthening him in the wrong way, why not go right to him in the meekness of Christ and tell him what it is to be a Christian? Now we are to labor as those who have to give an account.

I do not measure a man by his work in the desk but by his work in his home, among his brethren, in his daily life, that he may present every man perfect in Christ Jesus. May God help us, brethren and sisters, to seek Him at this meeting. Is heaven closed that we cannot have access to God, that the power of His grace cannot be bestowed upon us? Why, He wants us to be filled with all the fullness of His love. Why, every face here should shine with the glory of God. It ought to reflect the divine rays of light on the countenance of everyone here. It is to be talking of heaven and heavenly things and of the redemption through Christ.

Why, is it possible that we believe that we are to leave these earthly scenes of sin and sorrow? Then why not reveal it to the world? Why not show to the world that the power of the truth is with you, and then be as a shining light to the world. I want to know if there are not those who will rise up in the judgment to condemn you who profess the truth because you have not represented the truth as it is in Jesus, and thus helped to pave the way to heaven.

I have been awake night after night with a sense of agony for the people of God, that the sweat would roll off from me. Some things fearfully impressive were presented to me. I was in an assembly when a man of noble, majestic stature came in and took his position on the platform and unrolled [something] which looked like several long leaves fastened together. And as he turned the pages, his hand ran down the page and his eyes swept over the congregation. As he turned them from right to left, I could see what was on them. I saw there different names and characters and sins that were written down. There were sins of every description—selfishness, envy, pride, jealousy, evil-surmising, hypocrisy, and licentiousness, hatred and murder in the heart because of this envy and jealousy. These sins were right among the ministers and people. Page after page was turned.

Well, how was this? And a voice said [that] the time had come when the work in heaven is all activity for the inhabitants of this world. The time had come when the temple and its

worshippers had to be measured. These were worshipers that were consecrated. Then there were other names that were to be blotted out of the book of life. They had had light and knowledge, and precept upon precept, and appeal upon appeal, but they had never had the transforming grace of Christ in their hearts. They had never had a living connection with Jesus Christ; therefore, the light that would come to them through His Word they did not bring into their lives and character.

This is what I saw, and I woke up and found myself sitting up in bed with great drops of perspiration on my brow. I felt paralyzed. After this, some things happened which caused me great sadness, and it was there I sunk under the burden. I do not care for myself; I would as lay down my life now as at any future time, but I believe that God will spare me just as long as He has a work for me to do. The worst thing—the most grievous—is the want of love and the want of compassion one for another. That is what God presented in such a light before me, and I wanted to say to you that if ever there was time when we should humble ourselves before God, it is now.

I have not as much strength now as I have had in the past. God helps, lives, and reigns, and you can seek Him individually. What souls are there here who will have their sins unforgiven and their names blotted out of the book of life? We do not know what we are doing. If we have unclean hands we cannot enter heaven. Is it so that we are being fitted for the society of angels? Is it so that we are to come in the presence of a holy God? Do we sense it? Do we sense that we are to make characters every day; that God is watching the development of character and weighing moral worth; and that our lives are daguerretyped on the books of heaven as your face is stamped on the polished plate of the artist? I cannot see how you can be so lazy and so indolent and so easy and contented.

I went to a meeting in Oakland and told them I could stay only a little while, and I must say what I had to and then go home. There was a brother there who wanted to confess to his brethren that he had become mixed up in worldly affairs, and now he could see his wrong. But the burden rolled on me, and I stayed till three o'clock in the morning; but we agonized with God in prayer till we got the victory.

We do not half know [how] to pray. We do not know how to get the victory. If only we [would] come to Him and knew how to pray, our hearts would be melted, and we would see the blessing of God, and our hearts would become softened by the love of Christ; and when the love of Christ is there, why, then you can do anything. But it has been Satan's studied work to keep the love of Christ out of our hearts. But the trouble is, there is a great lot of ceremony and form. What we want is the love of Christ, to love God supremely and our neighbor as ourselves. When we have this, there will be a breaking down as with the walls of Jericho before the children of Israel. But there is such an amount of selfishness and desire of supremacy in our ranks. Why, it is most painful. We see it everywhere.

I want to say to my brethren, Shall we humble our hearts before God and be converted? Shall we put off all of the self-sufficiency and the lifting up of ourselves and come down at the foot of the cross? The lower we lie at the foot of the cross the more clear will be our view of Christ. For just as soon as we begin to lift ourselves up and to think that we are something, the view of Christ grows dimmer and dimmer and Satan steps in so that we cannot see Him at all. But what we want is to come and dwell in view of the cross.

Is there no power that can take hold of our sensibilities and show us that we are near the verge of the eternal world? Can we not get our minds on the other side? What can be done to arouse our people? Why, these light afflictions, how we talk about them! Hear what Paul says about them: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen," etc., [2 Corinthians 4:17, 18]. Would you consider that to be beaten with rods, to be a night and a day in the deep, suffer with hunger, cold, nakedness, and all these things—and worst of all from false brethren—were light afflictions? But he says, "These light afflictions."

Now, brethren, I am thoroughly disgusted and indignant for my Saviour, that those who profess to be Christians are babies. They are indignant if anyone does anything that does not suit them; and if anyone crosses their path, they are discouraged and want to give up. Well, let them give up if they cannot do what is right.

They must be hewed and fitted for the heavenly building. Now there is too much self. We want self to die and be hid in Christ Jesus, then we will not talk of discouragement and difficulties and all these small things, but we will talk of the great plan of redemption and the matchless power of Jesus Christ to come to our world and take upon Him human nature that we through Him might be elevated and have a seat at His right hand. What could be more pleasant than that?

If this is not enough, what more could heaven do for the fallen race than has been done? "What more," says Christ, "could I do for My sheep than that I have done?" [Isaiah 5:4.] What more? Will He have to let us go? He will, unless you change your attitude before God, for He has done all He could to save us. According to the light that we have received, so is our accountability before God. Walk in the light as He is in the light. There is no darkness in Him at all.

Well, suppose you are walking in the light, what then? Why, your testimonies will be light. You will talk light, and all this evil surmising and evil speaking will be put away. You will talk [light], and we will not be thinking of ourselves and what others are doing, but what God and Jesus are doing. Well, what are they doing? They are cleansing the sanctuary. Well, we should be with Him in this work and be cleansing the sanctuary of our souls of all unrighteousness, that our names may be written in the Lamb's book of life, that our sins

may be blotted out when the times of refreshing shall come from the presence of the Lord. It is the most solemn work that was ever given to mortals.

You have no time to be exalting self, but [only to] lift Jesus up. Oh, lift Him up! How can we do this? How can we [be] seeking all the time to be saving ourselves and exalting ourselves? May the God of heaven let His power come upon our hearts that we may have right characters and pure hearts and know how to labor for the sick [and] suffering. Says the Shepherd of the flock, [quotation missing]. Who does He mean—ministers? No. Everyone who has named the name of Christ, who has tasted and knows that the Lord is good.

Go to work for those who are around you with brokenness of spirit, with hearts all melted by the love of Christ. Christ can work with you, but He will never work without the cooperation of man. Get in the right place and God will put His power on you and combine His divine with our human efforts, and we can work out our salvation with fear and trembling. That is a power that Satan cannot resist or overthrow. It is when you have a right hold from above that Satan cannot tempt you. We want you to be reconverted, and [have] the grace of Christ in the heart.

It is high time that we were awake out of sleep, that we seek the Lord with all the heart, and I know He will be found of us. I know that all heaven is at our command. Just as soon as we love God with all our hearts and our neighbor as ourselves, God will work through us. How shall we stand in the time of the latter rain? Who expects to have a part in the first resurrection? You who have been cherishing sin and iniquity in the heart? You will fail in that day.

Well, now, there is a class who will come off conquerors. Is it those who cherish sin and iniquity in the heart? No; these cannot stand in that day. There are many temptations coming from Satan, and if we are not deceived, it will be because we have a knowledge of the truth. If they do not fall under the miracles of Satan, if they are not led astray by Satan's miracles, they will fall by the wrath of God. Do not be discouraged and think that He will never pardon, because He says that though your sins are as scarlet He will make them as snow. [Isaiah 1:18.] The God of heaven offers every inducement for you to come and submit to the refining process. Shall we not come?

The love of Christ in the heart will do more to convert sinners than all the sermons you can preach. What we need is to get the love of Christ, that we may study the Bible and know what saith the Scriptures. The Word will be unfolded through the ceaseless ages of eternity. Now, brethren, we might as well tear away the rubbish from the doors of our hearts now, just now, and let us be getting ready for the judgment, for we have no time to waste.

Ms 27, 1888

Living the Truth

[First 9 pages missing.] Some in discussion think if they create a laugh against their opponent and place his views in a comical light they have done a nice thing. They divert the minds in a wrong channel; they befog the truth of God; they do not show reverence for the Word of God; they do not evidence that their own human spirit is under the controlling influence of the Spirit of God. They place the truth on a level with common things. A sharp, cutting application is frequently made by the men who claim to be teaching the truth. It is not the truth that does the cutting, but it is the words of the speaker.

All this is unsanctified and unholy. If every speaker of the truth would bring his soul under the discipline of the Spirit of God in living connection with the Author of truth, then he will not only teach the truth acceptably but, living the truth, he will become a channel of light. Heaven's mysteries will be revealed to him that he can reveal them to others.

There are those who treat the truth in a humorous style but do not seek to give those things that are profitable for doctrine, for reproof, for correction, and instruction in righteousness that the man of God may be thoroughly furnished to all good works. God expects His delegated representatives to preach the Word; to cultivate tact in rightly dividing the Word of God in giving every man on every occasion his portion of meat in due season. He is not to shun to declare the whole truth of God because it will not be pleasing to his hearers.

Oh that every minister who is claiming to believe advanced truth would give the right kind of preaching to his hearers! They may all possess a vital power if they love God supremely and obey His commandments. Then they can preach with sincerity, for the truth to them is a solemn reality.

Why there is so much uncertainty, so little earnestness and zeal with those who preach the last message of mercy to the world is because the truth is kept in the outer court; it is not brought into the sanctuary of the soul. The power of the truth is not revealed in their character. They talk about the law of God but practice neither doctrines nor the truth in their life. Sin is bound up with their heart and interwoven into their character, and they have no courage or confidence to put forth earnest labor, for they know that Christ is not brought into living connection with their life practices. They have separated their souls from God by their own wicked works; they do not love God supremely, neither do they love their neighbor as themselves, and their labor is void of real results.

“Without me,” says Christ, “ye can do nothing.” [John 15:5.] Ambassadors of Jesus Christ must be in living, constant communion with God. Then God will work through human agents. All who have Christ abiding in their hearts by faith will come close to their fellow men and will work to the same end that Christ worked—the saving of the soul.

There is great need that there should be a personal loyalty to Jesus Christ. When workers together with God enter into, and do their work with soul, body, and spirit enlisted fully in the service of Christ, their interest is identified with the Spirit and the works of Jesus, and

success will attend all such ministry. Why the Bible is not having more power on the lives of professed Christians is because they do not practice its teachings.

Ms 28, 1888

Diary, May to June 1888

Nevada and California

May 24 - June 10, 1888

May 24, 1888

[Reno, Nevada]

Reno camp meeting commenced May 24. I spoke to the people assembled in tent meeting eleven times. This was a meeting requiring hard labor with some excellent, good results. My tent was pitched close by an irrigating ditch. It was a beautiful location for me. The tent was made very comfortable with stove, carpet on floor, and furniture. But there were leaders [drain pipes] from the ditch which kept it damp and wet under and in front of my tent. The result on me was loss of appetite and general debility and high fever. The cause of this I could not at first understand, but some of my brethren moved my tent up on dry ground and the disagreeable illness was in a great measure removed.

June 3, 4, 1888

[Enroute to St. Helena, California]

We left the campground Sunday night, June 3. We had [a] snowstorm coming through [the] Sierra Nevadas. We tarried in Oakland one night and then went to St. Helena [on the] 4th. Fare was two dollars and five cents. We found Brother and Sister Lockwood doing well. Charlie and Byron Jones were working under the direction of Brother Lookwood. We were pleased to see Mary White's baby real well. Rheba Kelsey has charge of her and manifests much wisdom in caring for and managing her.

About six o'clock the same evening Brother Lockwood, Brother and Sister Donaldson, and myself journeyed to Calistoga. We tarried overnight with Brother Church and early next morning I felt urged by the Spirit of the Lord to write several pages of letter to Doctors Caldwell and Gibbs, speaking to them some very plain things in reference to the institution, trying to impress upon them the importance of keeping up their dignity as Christian gentlemen and physicians of that institution. They must never become common in their conversation or their manners and attitude and never approach to anything of the kind of breaking down the reserve and modesty which should ever be encouraged to exist between men and women. God is not well pleased with any low, cheap ideas of commonness expressed either in words or in attitude toward females, men with women. There is a commonness in conversation that should be decidedly changed.

Ministers and physicians, above all men, should be reserved and delicate upon the secret diseases of women. Nine-tenths of these afflictions are caused by the abuse of the husbands of women in the bedrooms—the coarse, animal treatment. It is a shame to speak of the things done in secret to gratify the animal nature of the man. It is simply a dreadful thing. And to have ladies treated by men physicians is not right when the secret parts are to be opened to the sight of men. [It] is a science that never should be encouraged. Let men treat men, and women treat women in this line. God is displeased with all such familiar work, as it is terrible what women endure by men of base minds. The whole human structure is ruined, and the result [is] suffering and terrible disorders.

June 5-7, 1888

[To Healdsburg, Oakland, and Fresno, California]

June 5. We made an early start for Healdsburg, which we reached about half past eleven o'clock. We employed the time to good advantage, rested one night in our home, then, early in the morning, June 6, took the train to Oakland. A lady kindly took my basket from my hand as we were changing from boat to cars. Said she had heard Mrs. White speak and was pleased to have an opportunity to become better acquainted with her. I was pleased with the company of this lady. Her son-in-law had been employed in the work of building the meetinghouse in Oakland.

Brother Saunders met me at Oakland depot and carried my hand baggage to the boat. I found no one prepared to meet me at Market Street station. Left my hand baggage and walked up to the boardinghouse. I was quite sick; had a fever. Sara McEnterfer gave me [a] treatment. Felt some better. Sister Sawyer and I left the same night, June 6. We paid for one ticket each, \$5.80; for sleeping cars, \$1.50. We rested comfortably in the night and early next morning at five o'clock a.m. were at Fresno. We paid \$1.00 hack fare to be taken to Brother Bell's where we were made at home.

June 9

[Fresno, California]

Sabbath, June 9, I spoke to the people in the church hall to a house crowded with people. I felt very solemn for I was burdened with the dangers that I knew our brethren and sisters were in of becoming cold, spiritless, and worldly through engaging in horse and land speculation. I could not forbear weeping as I spoke to them the warnings the Lord had given me for them, for it would prove the ruin of the souls of teachers of the gospel to mix up in this fraudulent speculation. Let it alone. There were a number of confessions borne. With some there was deep feeling manifested.

This was to me a very solemn meeting. I had great fears that the truth would leak out of hearts that were so mixed up with the world, as water out of a leaky vessel. Oh, how my

heart longed to see their consciences aroused and their turning to the Lord as the Way, the Truth, and the Life! How earnestly I prayed that none of these should loose their crowns and because of their unfaithfulness others should come in to take their places and receive the reward which they might have had if they would only preserve their purity and integrity before God in holiness! This is a very special, solemn work that is entrusted all to do. Will we take hold of this work and do it to the glory of God? Will the Lord's professed people be a representation of Jesus Christ to the world? What can I say that will make an impression on human minds?

June 10, 1888

[Fresno, California]

Sunday morning, June 10. Sister Loveland was kind and to accommodate us took Sister Sawyer and myself in a good easy carriage to [the] academy, halfway to Burr Valley, eighteen miles. We here stopped to eat a lunch, our breakfast. We tried to get a little milk, but I suppose the family knew we were Sabbathkeepers and utterly refused to sell us any milk, for it was Sunday. The sisters told her that I was not well, and they gave me about half a pint of milk, which was very acceptable.

We had waited only one half hour when Charlie from Burr Valley came on his way expecting to meet us in Fresno. Now we exchanged carriages. Paul Daniels stepped into the carriage with Sister Loveland, and Sister Sawyer and I into the carriage Charlie was driving. We reached Burrough Valley about noon. We found Mary White much improved and of good courage. We were sorry to find that Sister Hutchens had taken into her home a sick man who proved to have settled typhoid fever. They are [following] the very work of instruction given them in the treatment of the sick. This is true medical missionary work, and the water treatment is fully carried out. I thank the Lord for this part of subject, but the family will be exposed.

I had many communications to send to different ones of counsel, of reproof, and warnings. Sabbath I spoke to the church in Burr Valley. There was indeed a little flock that was assembled, but they needed the Bread of life just as if there were one thousand present.

[Material apparently added at a later time, circa 1910:]

The Lord would have us all wide-awake to receive and sense the importance of the time in which we live and become the Lord's faithful witnesses. We are to never become cheap in our talk in conversations men with women, and women with men. I am charged to rebuke every such commonness—men who invite unmarried women and girls to where there are privacies to be strictly preserved. I have seen and heard the familiarity [of] men with young girls. I have rebuked them and told them that the Lord condemned all such familiarity and commonness, and I have little confidence in men who do not seem to know any better.

Fresno

The church, if it has life, will grow and have active, working Christian members. The great lesson Christ would teach by the [parable of the] ten virgins, which precedes the parable of the talents, is [that] there is to be no relaxation of effort to secure the object—eternal life. The lesson all must learn is vigilant watching and sanctified waiting.