

Ellen G. White 1901 Manuscripts 1-99

Ms 1, 1901

Notes of Work

January 1, 1901 [date typed]

Friday, December 21, I left St. Helena for San Francisco, where I was to spend the Week of Prayer. I was taken to the home of Dr. Mattner, where I was made very comfortable.

On Sabbath morning I went to the church intending to speak. I found two stoves in the meeting room, one on either side, midway between the door and the pulpit. Fires were burning in each of these. Sabbath school had just been held in the room, and owing to the imperfect ventilation, the atmosphere was very impure. I felt the effect of this as soon as I entered. My heart began to pain. I could not breathe freely and I knew that exhaustion was coming over me. I said to Elder Corliss, "I know that I cannot speak this morning." He was greatly disappointed, and asked me if I would venture to speak in the afternoon. I said that I thought I could, and as nothing had been said before about an afternoon meeting, he put the question to the people. They unanimously decided to have a meeting.

I would have left the church then, but I thought Sara had gone, so I sat down in a chair in the stand. I pressed close behind the organ, fearing that I might fall from my chair and create a sensation. I did not attempt to walk out by myself, for I feared that I could not do it. Presently a hand was laid on my shoulder, and Sara said, "How is it, mother?" I cannot describe the relief that came to me to know that Sara was there.

She helped me into the open air, and immediately I felt better.

I lay down as soon as I could get to my room, and while I rested, I asked the Lord to give me strength for the afternoon. He heard my prayer and helped me to stand before the people, though I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the people to pray for me, and I would do my best. The Lord was with me, and I had great freedom in speaking from Revelation 2:1-5.

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works and thy labor and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and

do the first works; or else I will come unto thee quickly, and will move thy candlestick out of his place except thou repent.”

The deep moving of the Spirit of God came upon me, and the people were deeply impressed. After I had finished speaking, Elder Corliss invited all those who desired to give themselves to the Lord to come forward. A large number responded, among them a young man who is a Catholic. Prayer was offered for these precious souls. Several who came forward were in the valley of decision. May the Lord strengthen the good impression made upon their minds, and may they give themselves wholly to the Lord, is my prayer. Oh, how I long to see souls converted, singing a new song, even praise to God’s name.

On Sunday afternoon I spoke to a large and intelligent audience. Many of those present were outsiders. My strength was renewed, and I was able to stand without help before the people. The Lord’s blessing rested upon me, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to come forward, and we were glad to see the ready response. I united with Elder Corliss in prayer, and the blessing of the Lord came to me in a special manner. I felt so greatly strengthened that after the meeting I walked to the place where I was staying, a distance of five blocks.

Notice was given that I would speak again on Monday afternoon. We found a large company assembled in the church. I presented, verse by verse, part of the second chapter of Colossians. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter prayerfully and carefully, and the Lord give you understanding. It is a treasure house of encouragement to the believer.

I urged all to receive the rich promises of God, which are so full, so abundant, and so assuring. I dwelt upon the folly of turning from Christ to humanity for help. When Jesus is appreciated, we shall see of the salvation of God; but when we treat the Saviour indifferently, closing the door against the divine Helper, and looking to man for guidance, how can we expect to have power? I tried to show my hearers what Christ is to us, and what we may be to Him as His helping hand.

“As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” [Verses 6, 7.] This work has been neglected. If the heart were filled with gratitude, its precious treasure of love and thanksgiving would flow forth to refresh others. Little grievances would not be noticed. Larger difficulties would be met in the Spirit of Christ. The hearts would go out in prayer to God for patience, perseverance, and forbearance. Then when the enemy came in like a flood, the Spirit of the Lord would lift up a standard for tried, tempted souls.

We are warned, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily." [Verses 8, 9.]

God says, "Ye shall seek me and find me when ye shall search for me with all your hearts." [Jeremiah 29:13.] There is altogether too little courtesy and reverence shown to God. Those who are serving under the blood-stained banner of Prince Emmanuel, who have on their side the heavenly host, should give to the world a bright evidence of the saving power of truth. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding; that when he cometh and knocketh, ye may open unto him immediately." [Luke 12:35, 36.]

Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility. We should have ever-increasing faith and joy in the Lord. Our joy should be proportionate to the greatness of the truth which we claim to believe.

I made an earnest appeal to the people to give to the world a correct representation of the great work before us. I urged them not to mar their faith by accepting errors. We may be complete in Him who is the head of all principalities and powers.

The Lord gave special victory. The countenances of those present expressed their desire to advance in grace and in the knowledge of the truth.

We have every reason to believe that the work carried on in San Francisco by Bro. Corliss and his brethren is the work that needs to be done. San Francisco is a center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges; all classes must be invited to the banquet provided by the Lord.

On Tuesday Brother Pierson drove us to Strawberry Hill, explaining many things of interest along the way as we wound up the ascending grade. Here there are large parks to which the people can come from the bustle of the city. This is a blessing which all classes are free to enjoy, the poor as well as the wealthy. Here they can see trees and plants and shrubs from every clime with roses and lilies and pinks and many other flowers. All are free to enjoy these things, but none are permitted to pick the flowers. Should they do this, the beauty of the scenery would soon be no more.

I could but be thankful that we had visited this place at a time when the park was not filled with men smoking pipes and cigars and cigarettes. As it was, the few men who were there marred the beauty of the place by smoking, testifying to the curse of being under a vile habit. Tobacco is a slow but sure poison which destroys the nerve-brain power, rendering the user unable to

discriminate between good and evil, righteousness and sin. I thought, O, how I wish they knew what harm they are doing to themselves by using tobacco, while at the same time they poison the Lord's free atmosphere so that others are injured.

From the park we went to our Vegetarian Restaurant in San Francisco, where we received an invitation to take dinner. Here we found in a narrow building tables set to accommodate as many as possible, but many who desired to come in were obliged to turn away. The plain, simple food placed before the guests was fully in accordance with the sign placed in the only window in the room—Vegetarian Restaurant. There was on the table not a particle of meat, poultry, or anything that has animal life, and yet everything was palatable and acceptable. Our party enjoyed the wholesome, substantial food. The neat appearance of the waitresses, with their dark dresses covered with white aprons, was very pleasant.

We were very much pleased with our visit to this restaurant. We are glad that an effort is being made to provide those who wish to change their diet with food which is wholesome, nourishing, and palatable. The only thing that I regretted on this occasion was the inability of the managers to accommodate many of those who wished to patronize the restaurant. If more of these restaurants could be carried on in San Francisco, what a blessing it would be. By the practical demonstration of how to prepare wholesome, palatable food without the use of meat, many would learn valuable lessons. They would become acquainted with health principles.

I wish that some of those who have means tied up in banks could be led to study the situation and devise means whereby this restaurant could be enlarged, so that it would accommodate more people. It would be a school to our people, who need to learn how to prepare food without using the flesh of dead animals. That which is dead should ever be regarded as unfit for food. We shun the dead bodies of animals; for they are repulsive to us, while at the same time we prepare their flesh for our tables. There is no good reason for our doing this. We should learn that fruits, grains, and vegetables can be so skillfully and tastefully prepared that they will be chosen before any preparation of meat.

After dinner we went to the church, where we found a goodly number of people assembled, notwithstanding the fact that it was Christmas day. We praised the Lord that so many were desirous of hearing the truth. I continued my remarks on the second chapter of Colossians and the Lord gave me freedom. My burden during the meetings of this Week of Prayer has been to impress the people that true service makes believers self-denying and self-sacrificing. They keep in view the need of individual holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence to the uplifting of others.

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living

water. ... Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [John 4:10, 13, 14.] Thus is represented the experience of the thankful heart. It continually overflows in blessings to others.

Paul greatly desired to see the Colossians enjoying to the full the blessings of the gospel. He longed to be with them to speak to them words of encouragement, that their hearts might be comforted, "being knit together in love and unto all riches of the full assurance of understanding of the acknowledgement of the mystery of God." [Colossians 2:2.] The Word of God is full of consolation and presents great possibilities and advantages which we should strive to appreciate. Through faith in Christ we may reach the highest standard in Christian perfection.

The gospel influences those who receive it to attain to Christian obedience. They are inspired with hope, having that faith which works by love and purifies the soul, making the receiver Christlike in character. As Redeemer and Creator, Christ is the owner of man. He is glorified by the individual service of those who on this earth act as His helping hand. To refuse to obey the requirements of Christ, to fail to devote every capability to His service, is to rob God. He, our Lord and Saviour, calls for the co-operation of every human agency. As they strive to do good and to be good, they will be successful in their work of reconciling man to God through Jesus Christ, unto all the riches of the full assurance of understanding.

Christianity is not a half-and-half work, a serving of God and mammon, but a full conversion to God. Christians have an understanding of spiritual things which unites them with Christ and with one another in love. There is no undecided work about true conversion. It is the working of the Holy Spirit upon human character.

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, for gifts and offerings, that there may be in His treasury means wherewith to advance His work. Our money is His, and it is to be returned to Him. Christ is the light and life and joy of His people. Because He lives, they shall live also, and when He appears, it will be to be glorified in His saints and to be admired in all them that believe.

The spirit of liberality came into our meetings, and the offerings in the San Francisco church amounted to between two and three hundred dollars. I feel very thankful to our heavenly Father for this evidence of the working of His Spirit upon hearts. The mission in San Francisco is self-supporting. Many calls are made upon the people for means to sustain the work in their own borders, yet they do not complain, but willingly unite in giving for other parts of the field.

Read the eighth chapter of second Corinthians in the churches, and see if they will not catch the inspiration of liberality. God will help His people to see things in a correct light, and to meet the pressing emergencies which arise in aggressive warfare. As they give liberally of the Lord's

entrusted means, they will learn that as they impart, they receive. God will give to them that they may give to others.

During these meetings in San Francisco, we had positive evidence of the presence of the Spirit of God. The Lord came very near to us, and His light shone upon us. Elder Corliss labored very earnestly, though suffering from a severe cold.

On Wednesday I left San Francisco for Oakland, where I had promised to spend the last Sabbath and Sunday of the Week of Prayer. On Sabbath I spoke to a company of six hundred people in the Oakland church. Through various circumstances I had been brought into a state of exhaustion; and as I looked over the congregation, and thought of my heart trouble, I feared that I would not be able to make the people hear. I asked them to pray for me. At first the weakness of my voice was apparent, but the Lord heard prayer, and my voice increased in strength.

Ms 2, 1901

Notes of Work

January 12, 1901 [date typed]

It would be difficult to describe my feelings as I stood before the San Francisco church a few weeks ago, and looked over the large congregation. My mind went back to the time when my husband and I were planning to build a place of worship in San Francisco. Some, when they saw the plan, said, It is too large. The house will never be filled. At the same time we were building the office and meeting house in Oakland. I thought of the anxiety felt and the earnest prayers offered to God that He would open the way.

At that time I dreamed that I saw as it were two bee hives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw that very little was being done. The hive in Oakland seemed to be by far the most promising.

After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. Much earnest work was being done.

When I related this dream, it was interpreted to mean that San Francisco was a place in which there was a great work to be done. There were among us at that time only three men to whom we could look for financial assistance. These were Brother Morrison and Brother Diggins, who <both> now sleep in Jesus, and Elder James White. Believers were few in number, and we needed all the courage we could get to brace us for the outlook.

We prayed much in regard to the dream I had had, and I resolved to venture out in accordance with the light given. I decided to sell my property in Battle Creek, and we wrote to the brethren there, "Sell everything we have in Battle Creek, and send us the money at once." This was carried through, and we built the church in San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by His Holy Spirit to carry forward the work with courage and perseverance and faith.

Before leaving Australia, while in Maitland, N.S.W., I was in the night season standing before a large congregation in San Francisco. The Lord gave me a message to bear and freedom in bearing this message. The people had ears to hear and hearts to understand.

I was much encouraged as I stood before our people in San Francisco. I thought of the dream and the instruction which had been given me so many years ago, and then looked at the people assembled; I felt that I could indeed say, The Lord has fulfilled His word. <Elder Corliss has been laboring most earnestly to educate the people in what saith the Scriptures with good results.>

After I had finished speaking, all who wished to give themselves to the Lord were invited to come forward, and in response to this invitation, two hundred people came forward. This was a time of precious refreshing. We know that angels of God were with us. The room was pervaded with the atmosphere of heaven.

Among those who came forward were some who have been attending our meetings in the past and who have become interested in the truth. May they decide to place themselves wholly on the Lord's side. May they have the courage to receive and live the truth. I felt from my heart that we could say to them, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. ... It shall be if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." [Numbers 10:29, 32.]

We were much pleased by the spirit shown by those assembled. They freely acknowledged the goodness and mercy of God, offering Him praise and thanksgiving. The Lord is glorified when His people praise Him.

When the meeting closed, many pressed forward to take my hand and welcome me back to America. <I was glad to meet them and take them by the hand.>

We earnestly hope that the steps taken in the future in the work in San Francisco will be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord's work there is to be broader and deeper. Souls are to be sought for. The Word of the Lord is to be declared, <line upon line, precept upon precept, here a little and there a little,> that His name may be glorified.

God will use consecrated ability in His service. As His servants impart to others that which they have received, He will entrust them with more to impart. And as they are enabled through His grace to accomplish good, they <are to> ascribe all the glory to Him who is the Alpha and the Omega, the first and the last. Thus divinity and humanity work together. Men become laborers together with God, working out their own salvation with fear and trembling, realizing always that it is God who works in them, to will and to do of His good pleasure.

There is a great work to be done in San Francisco and Oakland. The Lord will use humble men in these great cities. He can work with those who will labor in His fear. He will give evidence of His power to sincere workers and to sincere inquirers after the truth who desire not only to know, but to perform His will.

There are men and women whom the Lord, through peculiar circumstances, will bring to the front in His work. These will be men and women who have consecrated themselves to Him. As they walk before Him in faith and trust, He will lead them to places of usefulness and honor. He is a present help in every time of need to those who rely on Him. The Lord will qualify those who honor His name for important and perilous service, although they may not have time to obtain all the education they desire. The great Teacher understands. What He calls for is the willing devotion of heart and mind. When this is given Him, He will fit the givers for His service, in spite of apparent difficulties and obstacles. In His name and in His strength they will go forth to conquer.

God is testing the motives and principles of men and women. Strong faith and much prayer will bring heavenly angels to our side. By patient continuance in well doing, we become channels of light.

Those who are willing to be emptied of self will be fitted for the good work before all who will deny self and lift the cross. Through the help of the Holy Spirit they gain the victories God wishes them to gain. Wisdom and strength will award energy and perseverance. These are God's gifts to the diligent, humble worker.

Ms 3, 1901

Notes of Work

December 3, 1901

Here I am in San Francisco. Two weeks ago Elder Corliss came up to St. Helena and urged me to go to San Francisco and help in the meetings during the Week of Prayer.

A few weeks ago I visited this place and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungering for the Word of the Lord, and we

believe they heard to a purpose. As I spoke in plain, simple language the word of life, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live.

After the meeting Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred people came forward. Men and women, youth and children, pressed into the front seats. This is a work the Lord would have done in every church.

Many could not come forward because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard."

The most earnest efforts should be made to lead the older and younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in deed and in truth. The <young men and women> who give themselves to the work of teaching the truth and laboring for the conversion of souls should first be vitalized by the Holy Spirit; and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges.

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of the truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for <church members> who are living in carelessness. Those who, on their knees and with the Bible before them, seek for a living connection with the source of all power will gain an experience which will be of more value to them than gold.

Careful management on all points is needed so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He co-operates with God by using in His service all the <capabilities and> gifts entrusted to him. He spends much time <searching the Scriptures and> with God in prayer, and divine power comes to him, enabling him to understand the sacred art of saving souls.

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish. This philosophy is necessary in the work of God. But how little effort is put forth to educate the youth before they

go out into God's vineyard. Little genuine zeal is shown in the work of educating and training the inexperienced disciple to seek for souls as he that must give an account.

I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace <to the humble and contrite ones>. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads which will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his <own soul's> destiny, <and the souls of others by his consistent, godly life>.

The church is in great need of purification. There are sins which are unrepented of and unconfessed. The poison of sin <must be cleansed from> the church. Many have been so deceived, their principles have been so corrupted, that <they have no pleasure in> the Word of God, <and it> has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds he has done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous.

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their fruits ye shall know them." [Matthew 7:20.] God calls for works. Our future happiness depends on <our> active faith <in the Word of God, in doing His will> and good works.

Christ created human beings, and then, by a life of suffering and humiliation and a death of agony and shame, He redeemed them from sin. O sinner, the Saviour endured all this for you. He died that you might be led to see the sinfulness of sin <and come unto Him that you might have life>.

Ms 4, 1901

The Need and Importance of Voice Culture

January 15, 1901 [date typed]

In all our schools great attention should be paid to voice culture. Good readers are rare. Reading classes should be formed in which each student is given a thorough drill in pronunciation and emphasis. This is necessary if in the future the students are successful in

communicating to others that which they have learned. The student who leaves school unable to read and speak correctly is not half-prepared for a position in the service of God.

Students should be taught to read and speak in an acceptable manner, pronouncing their words clearly and distinctly, and giving proper emphasis and expression to the thoughts. They should be taught how to control and modulate the voice, letting it rise and fall at the proper times. No tame, expressionless reading should be permitted.

Vocal culture should be made one of the most important branches of education in our schools. In order for this to be done the teachers must themselves understand the art of reading and speaking. Those who help to prepare students for God's great work should be men and women who understand and appreciate the value of voice culture, who have studied this themselves and know how to instruct others. If teachers are defective in this respect, their work is of little value compared with what it would be if they knew how to read and speak aright.

Let this matter be no longer neglected by the teachers in our schools. Let them teach the students how to read in clear, full tones, and how to give the proper emphasis and expression to the thoughts. And let the students themselves strive perseveringly to become good readers. In every part of the student's life, voice culture is of the greatest consequence. The intellect is of double value when there is joined with it the power to use the voice as it should be used.

We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? All the knowledge we may gain will be of little advantage to us unless we cultivate the talent of speech, that the door of the lips may open to allow ideas to go forth to bless others. Knowledge is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention.

We are bound by all holy motives to do what is in our power to meet the necessities for this time. Let us cultivate the talent of speech so that it will be a power in winning souls to Christ.

Students who expect to become workers in the cause of God should be trained to speak in a clear, straightforward manner, else they will be shorn of half their influence for good. The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers. Those who are planning to enter these lines of work should be taught to use the voice in such a way that when they speak to people about the truth, a decided impression for good will be made. The truth must not be marred by being communicated through defective channels.

The canvasser who can speak clearly and distinctly about the merits of the book he wishes to sell will find that this is a great help to him in selling the book. He may have an opportunity to read a chapter of the book, and by the music of his voice and the emphasis placed on the words, he can make the scene presented stand out as clearly before the mind of the listener as though it could in reality be seen.

The one who gives Bible readings should be able to read with a soft, musical cadence which will charm the hearers.

Ministers of the gospel should know how to speak with power and expression, making the words of eternal life so expressive and impressive that the hearers cannot help but feel their weight. I am pained as I hear the defective voices of many of our ministers. Such ministers rob God of the glory He might have if they had trained themselves to speak the word with power.

To be able to speak correctly is the life and health of a speaker. In speaking, the strain of the work should not be put upon the throat and lungs. The abdominal muscles are to do the heaviest share of the labor, the throat being used as the channel. Many have died who might have lived had they in the schoolroom been taught that the voice is a precious talent and must be used with the greatest care.

No man should consider himself qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half his influence is lost; for he has little power to hold the attention of a congregation.

Those who are engaged in mechanical lines of work will find it greatly to their advantage to cultivate the talent of speech. Thus they can make a success of their work, when, did they neglect to speak correctly, they would make a failure.

Those who are planning to engage in business lines need to learn how to control the voice, so that when they go forth into their work, they will not, if something goes wrong, speak in tones that will stir the worst passions of the human heart. Too often the speaker and the one spoken to, speak sharply and harshly. Sharp, dictatorial words, uttered in hard, rasping tones, have separated friends and resulted in the loss of souls.

Instruction in vocal culture should be given in the home circle. Parents should teach their children to speak so plainly that those who are listening can understand every word that is said. They should teach them to read the Bible in <clear, distinct utterance> in a way that will honor God. And let not those who kneel round the family altar put their faces in their hands <and in their chair> when they address God. <Let them lift up their heads and, with holy awe and boldness, come to the throne of grace.>

Parents, train yourselves to speak in a way that will be a blessing to your children. Women need to be educated in this respect. There are many busy mothers who have never had time to go back and pick up the dropped stitches; but even these, if they will, can cultivate the talent of speech, and can teach their children to read and speak correctly. Let working men and working women remember that it is never too late for them to improve. God calls upon parents to bring all the perfection possible into the home circle.

In the social meeting there is especial need of clear, distinct utterance, that all may hear and be benefited by the testimonies borne. Difficulties are removed and help is given as God's people relate their experiences in social meeting. But too often the testimonies are borne with faulty, indistinct utterance; and it is impossible to gain a correct idea of what is said. The blessing is lost through a failure to use rightly the talent of speech.

We have given altogether too little attention to this subject. Let those who speak and those who pray pronounce their words properly and speak in plain, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate the precious treasures of truth to the people. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible. Church members should be taught to speak and pray in a way that will properly represent the great truths they possess. Let the testimonies borne and the prayers offered be clear and distinct. Then the social meeting will be a place where God will be glorified.

Let all make the most of the talent of speech, remembering that the voice has been given to them by God to be improved and used in His service. Let there be a reformation among us in regard to the way in which we use this talent. Let all take hold of this matter in earnest. God calls for a higher, more perfect ministry. He is dishonored by the imperfect service of the one who by painstaking effort could be an acceptable mouthpiece for Him. The truth is too often marred by the channel through which it passes.

The Lord calls upon all who are connected with His service to give proper attention to the cultivation of the voice, that they may utter acceptably the great and solemn truths He has entrusted to them. He calls upon them not to attempt to hold forth the word of life to others unless they can do this work in a way that will honor Him. Let them not mar the truth by defective utterance. Let not those who have neglected to cultivate the talent of speech suppose that they are qualified to minister, for they have yet to obtain the power to communicate. Let those who in the past have not felt it their duty to try to improve the voice, begin this work now, before any more time passes away.

When you speak, let every word be full and well rounded, every sentence clear and distinct, down to the very last word. Many, as they approach the end of the sentence, drop the voice, speaking so indistinctly, with such weakness of utterance, that the force of what they say is destroyed. Words that are worth speaking at all are worthy of being spoken in a clear, distinct voice, with emphasis and expression. But never search for words that will give the impression that you are learned. The greater your simplicity, the better will your words be understood.

Has God placed in your hearts, young men and young women, a desire to do service for Him? Then by all means cultivate the voice to the utmost of your ability, so that you can make plain to others the precious truth. Do not fall into the habit of praying so indistinctly and in such a low tone that your prayers need an interpreter. Pray simply, but clearly and distinctly. To let the voice sink so low that it cannot be heard is no evidence of humility.

Learn how to offer up your intercessions in an acceptable manner. First consider your great need, and do not think it necessary to tell God a long list of things about yourself, as though He did not know. Come right to the point. In a voice of urgent entreaty, make known your great need. Be as earnest as a child is when asking its parents for something it very much desires. Mingle joyous thanksgiving with your requests. Thank the Lord for His great love and mercy toward His redeemed by the great sacrifice of the only begotten Son of God. Ask Him to help you to be His instrument in saving souls. Ask for wisdom and grace to know how to approach your fellow men. And let your heart always be filled with sincere gratitude for God's great gift, even the gift of His only begotten Son. Has not God given His Son to die for you? And with this gift has He not given all heaven? Contemplate this subject, and your heart will burn within you as you think of the infinite sacrifice made in your behalf. Oh, put your heart, all broken and subdued, into your petitions. Do not, when you approach your heavenly Father, to plead for the salvation of your own soul and the salvation of those around you, offer up a petition that is as prosy as a chapter of an uninteresting book.

All that is done in the service of God should be done with wholeheartedness. Let ministers and teachers pray with hearts overflowing with love for God. The people become weary of listening to prayers that are as dry, as destitute of moisture, as the hills of Gilboa were destitute of dew and rain. It is hard to imagine anything more icy, more devoid of fervor, than many of the prayers offered by ministers whose petitions ought to be warm with the fire of God's love. Tame, spiritless prayers are a sign of a Christless heart. He whose heart is softened and subdued by the love of God will pray with fervency and zeal.

But let no one try to make eloquent prayers. Such prayers God does not acknowledge.

Prayer is an expression of the needs of the soul. Our prayers should never be set and formal, but full of tenderness and love. Yearning for a deeper, broader realization of the Saviour's

matchless love, we should cry to God for more wisdom. If there was ever need for soul-stirring prayers and discourses, it is now. The end of all things is at hand. Those who pray now should pray with sincerity and under the moving of the Holy Spirit. O that we could see as we should the necessity of seeking the Lord with all the heart. Then we should find Him. Our hearts need to be cleansed from all selfishness. So much of this great evil is cherished that the Lord cannot find room to enter. May the Lord teach His people how to pray. Let the teachers in our schools and the ministers in our churches learn daily in the school of Christ. Then they will pray with earnestness and fervor, and their prayers will be heard and answered, even as were the prayers of Daniel. Then the Word will be proclaimed with power.

Let us learn how to pray in the Spirit. Let there be no more formal prayers. Let us learn how to love God with heart, and soul, and mind, and strength; and our neighbor as ourselves. Let us read and practice the instruction contained in the fifty-eighth chapter of Isaiah. Then we shall offer prayers which will bear the evidence of God's inditing. And such prayers will be heard and answered.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

To those who are planning to enter God's work as ministers I would say, Strive with determination to be perfect in speech. Ask God to help you to accomplish this great object. When in the congregation you offer prayer, remember that you are addressing God, and that He desires you to speak so that all who are present can hear and can blend their supplications with yours. A prayer uttered so hurriedly that the words are jumbled together, does the hearers no good and is no honor to God. Let ministers and all who offer public prayer learn to pray in such a way that God will be glorified and the hearers will be blessed. Let them speak slowly and distinctly and in tones loud enough to be heard by all, so that the people may unite in saying, Amen.

Ms 5, 1901

A Very Present Help

January 15, 1901 [date typed]

God desires His people to remember the message given to the church at Ephesus: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast

labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." [Revelation 2:1-7.]

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:12-14.]

John was commanded to write this wonderful message for us. Why has it not more influence in our lives? Why are we satisfied with a low standard, when such wonderful incentives are presented to lead us to reach the standard of perfection? Is not the reward held out sufficiently attractive to lead us to heed every word of God?

If those who enter the service of God would strive earnestly to increase in fervency and genuine love, what a powerful and convincing evidence in favor of the truth would be given to the world. Hearts would be knit together. The believers would search the Scriptures daily, as did the noble Bereans. Their faith would rest upon a sure foundation, even the tried stone, which sustains the whole structure of Christianity. Founded upon truth, their convictions would not be shaken by storm or tempest. They would not depend on feeling, knowing that feelings are changeable. Their faith would lay hold of eternal unchangeable truth.

When God gave Christ to our world, He endowed human beings with imperishable riches. John writes of Christ, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. And in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to his feet, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp, twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven

stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.” [Revelation 1:12-20.]

This is the One who says to us today, “Him that cometh to me, I will in no wise cast out.” [John 6:37.] Then cling to the mighty One. Do not, I beseech you, dishonor your Redeemer by turning from Him to seek help from human beings. Help those who are weak in faith by showing firm confidence in God. Do not encourage these souls to lean on any human prop. Do not insult the Saviour by turning from His promises, from the fullness of His love and assurance, to human resources. Trace not a word of doubt in the One who loves you, whose you are by creation and by redemption. Go not for help to those who are just as dependent as you. Christ has declared, “Without me ye can do nothing.” [John 15:5.] “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] Christians, is not this promise of value? Had there been a surer way of finding rest, would not the Lord have pointed it out to His weary, fainting children? But He has told us of no way in which to find rest except by wearing His yoke. “Take my yoke upon you,” He says, “and learn of me, and ye shall find rest unto your souls.” And the dear Saviour adds, “My yoke is easy and my burden is light.” [Verses 29, 30.]

I wish to say to my friends here and in foreign countries, Do not waste time and money by writing to your friends for something with which to satisfy your soul-hunger. Christ says, “I am the bread of life.” [John 6:35.]

Read the record of how the Saviour fed the multitude with five loaves and two fishes. He took the bread, and when He had given thanks, He gave it to His disciples, bidding them distribute it among the people. The food taken from the hands of the Saviour was given to the people till all were satisfied. Then the command was given, “Gather up the fragments that remain, that nothing be lost.” [Verse 12.]

Jesus placed the provision in the hands of His disciples to give to those who had become faint with hunger. This merciful provision for temporal need helped to fasten in the minds of the people the gracious words of truth which He had spoken.

This miracle contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those who have cultivated their perceptive faculties. This miracle is an object lesson for us. Thus God would teach us how to work. We are to receive from Him, not to hoard up for self-glorification, but to impart to others. And as we give to others, let us not suppose that we are to receive the glory. All the glory is to be given to the great Master worker. The disciples were not to receive glory for the miracle. They were only instruments used by the Lord to feed the people.

By this miracle Christ would teach us the truth of the words, “Without me ye can do nothing.” [John 15:5.] He is the source of all power, the Giver of all temporal and spiritual blessings. He

employs human beings as co-workers, giving them a part to act with Him as His helping hand. By the work of the disciples He illustrated the work His disciples are to do in all ages. They are to receive from Him the precious truth that they may give it to those who are fainting by the wayside. And as they empty their hands in giving to the hungry, Christ gives them more to impart.

In this miracle Christ has shown how medical missionary work is to be bound up with the ministry of the Word. His disciples are to take the bread of life and the water of salvation, and give it to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. Thus they do double service for the Master. The beauty and utility of the work we do for God consists in its symmetry and harmony and in its all-round adaptability and efficiency.

After this miracle the people who had been fed desired to make Jesus king, but sending the multitude away, and bidding His disciples take the boat and go across the lake, He went up into the mountain to pray. During the night a storm arose, and while the disciples were trying in vain to manage the tempest-tossed boat, Jesus appeared, walking through the darkness upon the white-capped billows.

“The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto the disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone, ... they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” [John 6:22, 24-29.]

“They said therefore unto him, What sign shewest thou, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the wilderness, as it is written, He gave them bread from heaven to eat.” [Verses 30, 31.] Christ understood that the people sought Him because they wished Him to provide for them that which would sustain physical life, and He said to them, “Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [Verses 32-35.]

Some of those who had been fed by the miraculous power of God failed entirely to learn the lesson He desired to teach. Let us not fall into this error. Christ desires us to realize that the meat which perishes is of very little value when compared with that which endures to everlasting life.

All are invited to partake of the bread of life. It is for our present and eternal happiness to accept this invitation. When we are in need of help, let us go directly to the One who says, "I know thy works." [Revelation 2:2.] He knows just how to assist poor, trembling souls. Do not turn from the loving, compassionate Redeemer to human friends, who though they give you the best they have, may lead you into harm. Take all your troubles to Jesus. Cast your helpless soul upon Him who will not only take your burdens, but will receive you and strengthen and comfort you. He is the great Healer of all maladies. Then why do you not trust Him?

The Lord desires His children to act well their part, <and be> at peace with one another through Christ, the peace-giver. When Christ abides in the heart, the powers of the <whole body work in unity [and]> harmony. The <whole individual person's> reason and the affections, knowing how to act their parts, labor together unitedly. Like a king upon his throne, reason rules the working machinery.

It may be that much work needs to be done in your character building, that you are a rough stone which must be squared and polished before it is fit to fill a place in God's temple. You need not be surprised if with hammer and chisel God cuts away your defects of character, until you are prepared to fill the place He has ready for you. No human being can accomplish this work. Only by God can it be done. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your infirmities, and works to restore, not to destroy.

Why do we turn from divine wisdom to human wisdom? God sees the dishonor we do Him. He knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy, yet so unwilling to make Him our confidant, our burden-bearer. He sees human beings slighting the love and mercy provided for them, and He says sadly, "Ye will not come unto me that ye might have life." [John 5:40.]

Our distrust is an insult to the One who has done so much for us. He will never neglect those who come to Him. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

Christ desires to say of His people as He said of Israel of old, "Thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." [Ezekiel 16:14.]

Ms 6, 1901

Words to Teachers

January 16, 1901 [date typed]

The teachers in our schools should give careful attention to the subject of how to make the studies most profitable for students who can only attend for one year. There are many whose circumstances will not allow them to remain in school longer than this. And though they may not, in this time, be able to gain a complete preparation for work in literary or business lines, yet they have received a start. If they will to do it, they can continually increase their knowledge by training the mental powers.

Our schools need practical men as teachers. Much depends on the teacher as he outlines the course of study which the student shall follow. The student should be advised to take those studies which will best prepare him for the work for which he is adapted. The education which he receives at the school should prepare him to make advancement without a teacher. If he can take away with him the fear of the Lord, which is the beginning of wisdom, he will make steady progress. In the Word of God he has a lesson book which will be to him as the leaves of the tree of life. If he taxes his perceptive faculties in an effort to understand the Scriptures, if he trains the mind to take up difficult problems and wrestle with them until they are mastered, the reasoning powers will be strengthened. The mental development made is always proportionate to the purity of the food given to the mind.

Teachers should never allow the student to take too many studies, even though the student himself and his unwise parents shall urge this. The studies students shall take and the hours they shall study each day are matters to be decided by the teachers after careful consideration with reference to the physical and mental health of the students.

During his stay at the school, the student should obtain knowledge which he can carry away with him to impart to others. Under the supervision of wise teachers, he should learn to impart to others. While in the school he should be given opportunity to instruct others less advanced than himself, while at the same time he himself is receiving instruction. Thus the student will learn far more than if he had nothing of this kind to do. This is an excellent mental discipline, and has important results. By it the faculties are awakened to action.

Ms 7, 1901

Camp-Meetings

January 21, 1901

For many years light has been given that camp-meetings should be held yearly in places where the people have not a knowledge of the truth for this time. The tents should be pitched in the most healthful location, and on high ground, so that if heavy rains come, the campers will not be flooded out.

Our people should not exchange tents for rooms, because the very best impression is made upon those who visit the campground by the home life in the city of tents.

A large tent should be pitched as a tabernacle, where the people may assemble to be educated in regard to what saith the Lord.

The gospel invitation is to be given to all. The work is not to be confined to the lowest grades of society in our large cities. When the work is done in this way, it is impossible for it to advance in God's order. The light of the third angel's message is to spread from country to country and from city to city.

Thousands of people who could be reached in no other way will be drawn to a camp-meeting. And as the truth is presented in clear, straight lines, they are amazed at the wonderful things brought from the Word. At one meeting, as a lady was attempting to follow in her Bible the references given by the speaker, someone said to her, "It is of no use for you to try. The Seventh-day Adventist Bible is not like the Bible we have." Few of the listeners at our meetings had any idea before that the precious truths presented were in the Bible.

For this reason we should make every exertion to keep up our camp-meetings, and to hold them in different places. In America, in order to save expense, camp-meetings have been held year after year in the same place. Thus cities which ought to have had the light have been deprived of an opportunity to hear the last message of mercy. This is an economy which means loss in the end.

God calls upon us to give to the world the light He has given us. "Think not that I am come to destroy the law or the prophets," Christ said, "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Matthew 5:17-19.] This message is to be given to those nigh and afar off.

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." [Verse 18.] This statement, made by Him who is the Alpha and the Omega, will in the day of judgment confront every transgressor of the law of God. How shall they escape who neglect so great salvation?

We need to exalt God's memorial of creation at the very beginning of the camp-meeting. Let the message come with such startling abruptness that it will arouse those who otherwise would not be stirred. The impression made will deepen, and the meeting will assume a new significance. Be assured that the best way is to <present sacred, testing truth> with as much force as possible. Let the people see that it means something to them to receive or reject the truth. The people who attend our camp meetings expect something surprising. Give them the truth as it is in Daniel and Revelation. Let nothing take the place of the testing message for this time.

Ms 10, 1901

"We are sorry that ..."

St. Helena, California

January 4, 1901

We are sorry that [A. R. Henry] is so tempted by the enemy to do great harm to God's institution. May the Lord give him power from the snare to go.

God has given decided instruction on this point in the sixth chapter of first Corinthians. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." [Verses 1-8.]

Thus the Lord hath spoken against His people going to law before the unjust. Christians should settle their differences among themselves. They should not appeal to civil tribunals. There are lawyers who are dishonest, who for gain would deal unjustly. And when those who have had great light depart from the faith, giving heed to seducing spirits, there is nothing to hinder them from going to great lengths in unrighteousness. They will link up with men who are ready to help them oppress the people of God.

This is not a personal matter. It is not men who are being robbed. Finite human beings, influenced by Satanic agencies, are bringing confusion and distress upon those who as stewards

in trust are guarding the interests of the work and treasure of God. It is not men that [Henry] has set himself against, but the God of heaven, He who gives human beings all they have, in order to test and try them.

Those who are serving in our institutions in any country are not dealing with their own property. They are not even owners of themselves; for God's Word declares, "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." [Verses 19, 20.] This great sacrifice was made to rescue men from the bondage of sin and Satan.

To every man is given a work. God has a position for each one to occupy. All are to honor Him, showing a faithful regard for the interests of His cause. They are to jealously guard these interests, faithfully discharging the duties laid upon them. All are to abide in God, working in union with Him. They are to labor in such a way that they will win His approbation and enjoy His favor.

But there are men who have lost all love for God out of their hearts. They have barred the door of the heart against all righteous principles. They will not be reasoned with. And in order to be revenged of some wrong men have done them, they set themselves, in their hatred, at variance with God. They are determined to co-operate with Satan in robbing, not individuals, but the treasury of God, taking from it the supply with which His work is to be sustained and His kingdom built up.

These things are to be carefully considered, and God's people are to withstand Satanic agencies as far as duty seems to indicate that they should. Let men esteemed by God take these matters to Him in prayer, asking for wisdom to know just what course to pursue.

That which is to distinguish Christians from all others is their union with Christ. This union is their strength and their efficiency. It leads them to love Jesus, to pray to Him, and to honor Him by doing His commandments. The fruit of this union is seen in their love for one another.

I address words to you which are of consequence to you. Have you not, while professedly working for the advancement of the cause of God, linked up with persons whose hearts, filled with covetousness and selfishness, were estranged from God? A certain work was given them to do, but they moved from impulse and abused their trust. Their course of action weakened the influence of Seventh-day Adventists. By deception, unrighteous principles were carried out, and God's cause was losing its distinctive characteristics of self-denial and self-sacrifice. God sent warnings and appeals and entreaties, but these were disregarded.

Those who are governed by holy principles will overcome selfishness and covetousness. They will realize that they are under a most solemn obligation to fit themselves in body and mind for

the best discharge of the duties they owe to God and to their fellow men. We are God's property, and He requires us to follow the sacred principles of honesty in all that we do, so that we shall not misrepresent Him. The business transactions in God's institutions are to be such that they will glorify Christ. Those who, while professedly working for God, plan and devise for their own selfish interests, place themselves under the control of the wily foe, who in the heavenly courts apostatized from God and was expelled from heaven.

Men who are working in an underhand manner, who suppose themselves to be sharp and keen, have been connected with the work of God when they were ignorant of themselves and of the results to which their course was tending. To serve certain ends they have been employed to do certain lines of work, and they were paid for doing this work, when at the same time they were carrying on their own underhand work. These men had opportunity to be enlightened by the Spirit of God and healed of their errors. They could have united with the true, sincere believers in serving their Creator and Redeemer with full purpose of heart, regarding Him as their rightful proprietor and rendering Him the homage of their hearts. Oh that these men had remembered that their underhand work was of the same nature as the work of Satan when in the heavenly courts he plotted against God! Oh that they could have seen that the heavenly angels were watching them, making a record of every transaction! What terror would have filled their minds as they saw their guiltiness and its sure result.

In their blindness they decided that their actions were not wrong, that they would not injure themselves. But men are to look at their actions in the clear light of righteous principles. They are to study how these actions will affect others, remembering that in the great day of God they will be held accountable for a failure to inculcate pure, unselfish motives and to do unselfish deeds. They should work in such a way that each action will honor God. They should cherish the love which leads to self-denial for the sake of doing good to others.

Two men whom God loved were connected together to do a certain work for the prosperity and healthfulness and continual advancement of God's institutions. They could not fail to do unselfish work without sinning against God, who requires of a steward that he be found faithful. Satan tempted these men to carry the work so as to make a good thing for themselves. Thus God's cause was made to suffer. It was not man they were planning to outwit; it was God. And the details of every transaction in which they took part, and every word they uttered, are written in God's book of records.

Oh, how many ministers of the gospel have been wronged by these combined forces, who drew in other persons by their deceptive statements. They were working to distill suspicion and by false statements to divert means from God's treasury. Their decisions brought sadness to many hearts which should have been relieved and made glad. Those in whose favor these men were

prejudiced were dealt with more favorably, but those for whom they had any dislike were made to feel the weight of injustice.

“Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.” [1 Corinthians 9:7-14.]

The apostle presents these principles for the benefit of those who labor in spiritual things. For our sakes this is written, to show that it is the will of God that ministers of the gospel should receive support from those for whom they labor. All who preach the gospel, whether men or women, are entitled to a just reward for their services.

The Lord has been greatly dishonored by those who have been retained in positions of trust while proving themselves to be unfaithful stewards. Their consciences were not tender. By the introduction of wrong principles they sowed the seeds of evil. They did not do in righteousness the work for which they received wages. They did not do justly.

Let those who now make efforts to extort means from the treasury remember that they are robbing God. They are not dealing with men, but with God. It is God's work they have hindered and made to suffer. If they could only see this as it is, they would make every effort in their power to repent and be converted, and to build up that which they have tried to tear down. These men have an account to settle with God. Their work should now be to make restitution; for they have involved the cause of God in financial embarrassment. But they seek to deepen their sin by still further impoverishing the treasury. Those who have done this work and still continue to do it will not care to meet their record in the great day of final retribution. They professed to be friends of the cause. They were given positions of influence, but they followed their own pernicious ways, and by reason of them the truth has been evil spoken of.

Ms 11, 1901

Words of Instruction to the Church at Healdsburg

St. Helena, California

February 5, 1901

In the wonderful prayer which Christ offered for His disciples and for us just before His crucifixion, He said, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all thine are mine, and mine are thine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." [John 17:6-11.]

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [Verse 3.] These words are of the greatest importance to us. Every member of the church of God should manifest a deep, earnest anxiety to be like the Redeemer in character. Believers should dwell upon Christ and His character. Then they will be changed into His likeness. Let each examine himself critically, to see whether in the home, in the church, and in the world he is revealing the Christlikeness, so that the Saviour can say of him, "I am glorified in him."

"I pray not that thou shouldest take them out of the world," Christ continued, "but that thou shouldest keep them from the evil." [Verse 15.] Church members should exercise every ability God has given them to answer this prayer. They are to ask God earnestly and frequently to keep them from the evil that is in the world. Christ has charged His followers to pray without ceasing. Never fail to importune with God in private prayer. Never cease to intercede with Him; for when you fail to pray you are strengthless to resist Satan's temptations.

Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfilment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with the three great powers of heaven who are working in your behalf. Thus you will reveal to the world the principles of righteousness.

As we strive to represent Christ to the world we must exercise faith in Him. He says, "According to your faith be it unto you." [Matthew 9:29.] It was by faith that Enoch walked with God. Do not ask others to exercise faith in your behalf. You are yourself to obtain a daily experience in the things of God. You are yourself to realize the truth of the words, "All things are possible to him that believeth." [Mark 9:23.]

When you accept Christ, you are in one sense cut away from the world. You are dead to its ambitions, dead to its greed for advantage over your brethren and neighbors. God says, "Come out from among them, and be ye separate ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." [2 Corinthians 6:17, 18.] This is the pledge of the Father, the Son, and the Holy Spirit made to you if you will keep your baptismal vow, and touch not the unclean thing. You are to turn aside from all that would pervert the pure, sacred principles of truth. You are to enter into no intrigue. Sharp practice, with believer or unbeliever, is an offence in God's sight. It is a sin which places those who commit it in connection with the father of all sin.

It becomes every son and daughter of God to remember daily that a wrong done to a fellow being places the doer where he is a transgressor of the law. He needs to understand the words, "The law of the Lord is perfect, converting the soul," transforming the character from disobedience to obedience. [Psalm 19:7.]

Those who come out of the world in spirit and in all practice may regard themselves as sons and daughters of God. They may believe His word as a child believes every word of his parents. Every promise is sure to him that believes. Those who unite with the Father, the Son, and the Holy Spirit, who show by their lives that they are no longer following the course they followed before they united with these divine instrumentalities, will receive wisdom from above. They will not depend on human wisdom. In order to deal righteously with the world, as members of the royal family, children of the heavenly King, Christians must feel their need of a power which comes only from the heavenly agencies who have pledged themselves to work in their behalf. After we have formed a union with the great threefold power, we shall regard our duty toward the members of God's family with a much more sacred awe than we have ever done before. This is a phase of religious reform that very few appreciate. Those who seek to answer the prayer, "Thy will be done on earth, as it is in heaven" [Matthew 6:10], will seek by living pure, sanctified lives to show to the world how the will of God is done in heaven.

"Enoch walked with God; and he was not; for God took him." [Genesis 5:24.] And when God takes the members of His church to heaven, it will be because they have walked with Him here on this earth, receiving from above strength and wisdom which enables them to serve Him aright. Those who are taken to God will be men and women who now pray in humility and contrition, whose hearts are not lifted up unto vanity. In their dealing with believers and unbelievers they represent Christ. Those who dishonor God in the church, acting like those of the world, are one with the world. They will at the last great day be found among the number who knew their Lord's will and did it not. Full of evil in heart and practice, they readily discern defects in the course of others. They treat their own precious souls meanly. They have no real confidence in themselves, and are therefore very quick to see the mistakes made by others.

They make all the capital they possibly can out of the errors of their brethren. As they judge, so they will be judged.

The Father, the Son, and the Holy Spirit call upon those who have united with them, who have pledged themselves to die to the world and live unto God, to properly represent their profession of faith. If they are partakers of the divine nature, the principles of sacred brotherhood will be sacredly cherished by them. They will manifest tenderness, sympathy and compassion for the children and youth. They will treat them as the younger members of the Lord's family. With hearts filled with Christlike love they will come close to the children of believers and unbelievers. By patience, hope and persevering effort they will win them to Jesus Christ. They will treat those who have grown old in the faith with Christian politeness and courtesy. This will not be merely worldly politeness, but politeness after the divine similitude. They will reveal Christ's longing to receive the members of His family and to feed their hungry souls with the bread of life. It is as necessary that attention should be paid to the cry of the soul for spiritual food as that attention should be paid to the cry of a hungry child for temporal food.

It is God's desire that greater attention shall be paid to the spiritual necessities of the children and youth in the Healdsburg school and in all our schools. When the managers of our schools make up their minds to carry out the principles which for years God has been presenting to them, they will be far better prepared to give attention to the spiritual needs of the students. If in the past those in charge of the Healdsburg school had had spiritual foresight, they would have secured the land near the school home which is now occupied by houses. The failure to furnish the students with outdoor employment, in the cultivation of the soil, is making their advancement in spirituality very slow and imperfect. The result of this neglect should lead the teachers to be wise unto salvation. It is a mistake for so many dwelling-houses to be crowded close to the school home. This is working greatly to the disadvantage of the students. A lack of wisdom was shown by the failure to secure the land round the school home. This will make the work of preserving order and maintaining discipline harder than it otherwise would be. But order must be preserved at any cost, and the workers in the school must plan how this shall be done most successfully.

The Lord will give all needed wisdom to those who ask Him aright. The teachers in our schools are to be pure and noble in character and disposition. They are to rise above all pettish impatience. In their lives they are to reveal the Christian graces. Their only safety is in daily walking humbly with God, faithfully doing His will.

Teachers, remember that as laborers together with God you must show your true relationship to Him by doing His will. Those who accept Christ, who believe in Him as the Lord their Righteousness, who delight to do His will, will never be disappointed when they ask for wisdom. They will find that Christ is a very present help in every time of need. Let us show more pure,

living faith in Christ. It is a great astonishment to the heavenly universe that we place so little dependence upon Christ. Only those who walk with Christ will walk safely. It is only such who will not lift up their souls unto vanity. We are to live as seeing Him who is invisible. Nothing but the righteousness of Christ will entitle us to the blessings of the covenant of grace.

The Lord calls upon His people to unify. This is especially necessary in Healdsburg, because in that place there has been little understanding of this matter. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." [John 3:19.] The first chapter of second Peter contains so much precious instruction that those who do not place themselves where they can understand the difference between the principles of God's kingdom and the principles of the world, would be condemned if there were no other instruction in God's Word. The apostle says, "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 be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Verses 5-8.]

Why do not men and women place themselves under the control of Christ? Many professing Christians know so little of practical godliness that in their business transactions they are on the side of the world rather than on the side of Christ.

The greatest events in this world's history have hung upon apparently small things. The desire for a single gratification of appetite introduced sin into our world, with all its horrible consequences. Disobedience to God's express command banished Adam and Eve from Paradise. Disobedience caused the old world to be destroyed by a flood. Our salvation depends upon our full and entire obedience. We need spiritual knowledge in order to obey, and this knowledge we can obtain only by studying the living oracles of God. Teachers must study this Word if they would have spiritual understanding. And in order to impart what they receive, they must take time to talk with the students.

Teachers, study the words, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." [John 17:17-19.] Look back over the past showing, and do not repeat the mistakes that have been made. Let not wrong impressions be made upon the minds of the students. Keep in mind the words, "Neither pray I for these alone, but for them also which shall believe on me through their word." [Verse 20.] The testimony that true Christians bear will bring many to a belief of the truth.

"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [Verse 21.] These words present the

great result of unity. The believers are to be one in Christ. By their unity they bear witness to the world that Christ is the Sent of God. All true disciples will realize that this is the standard they must reach. They will strive continually to help one another.

Christ is the greatest Teacher the world has ever known. From Him teachers must learn what to teach, that by their lessons they may show that they are striving to answer His prayer. The fruits of His rich grace will appear as they receive His glory, or character. Their unity will be complete. Their lives, hid with Christ in God, will be made perfect in one. The excellence of the Father, the Son, and the Holy Spirit will appear in them as, in conformity with their baptismal vows, they give themselves to obedience to God's will. The Redeemer gives them the glory given to Him. The three great Instrumentalities of heaven co-operate for their complete and perfect unity, that the world may see in their lives the fruit of heaven and the excellence of the principles of truth.

Men may claim to believe the theory of truth, but unless they sanctify themselves, that through their example others may be sanctified, they fail as utterly as did ancient Israel of being God's light-bearers. It is by the exemplification of pure and undefiled religion that souls are won to Christ. An experimental knowledge of Him who is the Way, the Truth, and the Life is declared to be eternal life to the receiver, if he holds the beginning of his confidence firm unto the end.

Christ says, "I am the bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. ... It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [John 6:35, 50, 54-57, 63.] We have been given the opportunity of eating the flesh and drinking the blood of the Son of Man. Those who do this grow up into the full stature of men and women in Christ Jesus.

The soul needs spiritual food and drink. This is supplied in the words of Christ. Those who receive Him as a personal Saviour, and look constantly to Him, receive nourishment sufficient for all the needs of the soul. Those who are united with Christ through the daily, hourly exercise of the faith which works by love and purifies the soul, receive the forgiveness of their sins, and are sanctified unto eternal life.

These are the great truths essential for this time. Let us walk in the light which is shining upon our pathway. Christ pronounced a terrible woe upon those cities in which many of His mighty works had been done, because though they had been given every opportunity and advantage, they made no change for the better. Their assent to the wonderful truths they heard wrought

no change in them. They received Christ courteously, and listened to His words with apparent interest, but they did not hear with a living faith. It is possible for us to have the Bible and all the light God sends through the testimonies of His Spirit, and yet fail to reveal Christ in our lives. Today many are ignorant of the knowledge of God and Christ and of the manifestation of the Spirit which molds and fashions the character after the divine similitude. This is not because they are not warned, because they do not know how to gain eternal life, but because they encourage a combative spirit, and oppose all that does not harmonize with their unsanctified, unholy practices. Their eyes are blinded. The heart has lost its sensitiveness. It is not humble and contrite. They are controlled by self-indulgence and a desire to contend. They fight over the Scriptures when nothing but their own ideas is at stake. Through debating and cavilling they lose opportunities to receive precious jewels of truth, which would make them rich unto eternal life.

The way to heaven is through Jesus Christ. He is the light which lighteneth every man that cometh into the world. He has given us most precious truths. But there are many who have not a right appreciation of what it is essential for them to know and practice. Let not the people of God spend precious time on side issues which are of no importance. Let not the teachers in our schools introduce these side issues to the students. Let us instead strive to reveal to the world that love for Christ and the truth has knit our hearts together in unity and love, and that this leads us to obey God's commandments.

The only question asked in the judgment will be, "Are they obedient to My commandments?" The petty strife and contention over questions of no importance is an education which our people do not need. Let them seek instead to answer the prayer <of Christ>, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [John 17:21.]

"And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [Verses 22, 23.] Then why are not men afraid to place themselves on the enemy's side by their contentions and bickerings over questions which are of no profit? A knowledge of God and of Jesus Christ, this is what all need to obtain by practical experience.

"I pray for them; I pray not for the world, but for them which thou hast given me." [Verse 9.] They are on My side. They stand under My banner. By receiving Me as their personal Saviour they have pledged themselves to keep My holy law, to reveal Me in all their transactions in the church and in the world. I have purchased them by My manifestation in their behalf of My power and love. I have sanctified Myself in their behalf to the work Thou hast appointed Me, that they also may be sanctified to the work Thou hast appointed them, that by their union

with Me and with one another they may reveal to the world that Thou didst send Me into the world to save sinners.

It is the duty of those who have received a knowledge of the truth to seek to realize the grave responsibility resting upon them to impart the truth to those in their families, line upon line, precept upon precept, here a little and there a little. The first work of Christians is to be united in the family. Then the work is to extend to their neighbors nigh and afar off. Those who have received light are to let the light shine forth in clear rays. Their words, fragrant with the love of Christ, are to be a savor of life unto life.

Please take to heart that which God has given me to say to you. There are many things to be set in order, not only in the Healdsburg church, but in the churches throughout California.

Missionary work is to be carried forward in all its purity. It is to enter every family and be carried into every church. Christ is the greatest physician, of the body as well as the soul, that the world has ever known. He came to give health to diseased Christians. I am instructed to say that our institutions in California need this precious healing in all its fulness. The remedies that heaven has provided are sufficient. The church must rely upon the great Physician. They have not in the past taken the prescription given in the Word of God, or else they have counteracted its effect by their neglect to do the work God has given them. They have opened the windows of the soul earthward when they should have opened them heavenward.

When the church is purified from all evil speaking, there will be a growth in grace. If the soul is nourished by an intelligent belief of the truth, if it makes a personal appropriation of the principles of truth, it will reveal before the family, the church, and the world the effect of these principles on the life.

In Paul's epistle to Titus, the Holy Spirit has given important instruction to the church. The apostle writes, "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able both to exhort and to convince the gainsayers. For there are many unruly and vain talkers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." [Titus 1:7-11.]

The members of the church in Healdsburg are to strive continually for improvement, that in this place, where our school is located, spiritual healthfulness may be seen. The souls of the church members are to be sanctified through the truth. The practice of the pure truth of God's word never degrades; it always elevates and refines. God calls upon the Healdsburg church to get ready for the coming of Christ. There are many who, should they be suddenly called to meet

death, would not be ready to close their earthly history. In the great day of judgment they would be weighed in the balances and found wanting. God forbid that they should by their evil practices continue to pervert His Word.

The world needs to see a correct presentation of the principles of the gospel. As the people of God, it is our solemn duty to show by our unity that the principles of truth are uplifting and sanctifying. We have a great work to do, and oh, we need so much to close the windows of the soul earthward, and open them heavenward. God will keep the current of His grace flowing earthward to those who will become channels of light.

Will the church in Healdsburg dig deeper and make their foundation sure, riveting their souls to the eternal Rock? As they strive to love God supremely, they will learn what it means to love their neighbor as themselves. Rich blessing will flow to them from the throne of God. All will labor for the souls ready to perish. Brother Leininger will be fairly dealt with.

In regard to the case of Brother Leininger, I have been cited to the history of David. He had almost reached the close of his long reign, but he felt that he could not lie down in the grave without making an appeal in behalf of the sanctuary which was to be built for the Lord. After telling the people what was needed, he said, "Who then is willing to consecrate his service this day unto the Lord?" [1 Chronicles 29:5.]

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds with the rulers of the king's work, offered willingly." [Verse 6.] The people answered David's call as a band of devoted warriors would respond to the trumpet peal of loyalty.

That was a good day for Israel. Songs of praise and thanksgiving echoed through the congregation. David's heart was made glad as he saw the evidence of the people's willingness to give. He knew that God was impressing their hearts to return to Him His own, and to God he gave all the glory. He praised God, saying, "Now, therefore, our God, we thank thee, and praise thy glorious name." [Verse 13.]

God's people in Healdsburg would have received great blessing if they had shown less selfishness and greater love for their brethren. God is not glorified by their delinquencies. They should now redeem the past by repentance and confession. When they are sanctified through the truth, they will show a willingness to give back to Him a portion of what He has given them, saying with David, "All things come of thee, and of thine own have we given thee." [Verse 14.]

If one man gives to another, he ceases to have any claim on what he has given. But when a man gives to God's cause, and is afterward reduced to poverty, having no means of making a livelihood, his brethren should relieve his necessity, remembering that he is the Lord's child.

They should say, He is our brother, and we must divide with him the blessings our Father has left in our possession. Our brother has made many gifts to the work of God. We will now return to him a portion of the benefits we have received through his gift.

Thus the people of God did after the Spirit had descended upon them on the day of Pentecost. "Neither said any of them that ought of the things which he possessed was his own." [Acts 4:32.]

Those who give to the cause of God belong to God, and He is displeased when He looks down from heaven and sees that one who has given liberally to His work in a time of necessity has been allowed to fall into poverty, while his brethren have permitted him to descend step after step in humiliation without doing anything to help. Will our brethren make the case of Brother Leininger their own? Will they act toward him as they would wish their brethren to act toward them were they in his place?

Ms 12, 1901

The Living Water

February 7, 1901

"Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. ... Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [John 4:6, 7, 9-14.]

While the woman was extolling Jacob's well, Christ was speaking to her of the water of everlasting life. "He who drinks of the water of Jacob's well shall thirst again," He said; "but he who drinks of the water that I shall give him shall never thirst." [Verses 13, 14.]

Instead of disparaging Jacob's well, Christ presented something infinitely better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." [Verse 10.] He turned

the conversation to the treasure He had to bestow, the living water, which will satisfy the craving of mind and heart. He offered the woman something better than anything she possessed, even living water, the joy and hope of the gospel of His kingdom.

This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure-lovers, theatre-goers, horse-racers, drunkards, gamblers, and scathingly rebuke them for their sins. This will do no good. We must offer them something better than that which they have, even the peace of Christ, which passeth all understanding. We must make it as plain as possible to them that the law of God is binding upon all human beings, and that this law is a transcript of His character, an expression of what He wants men and women to become. Tell them that Christ has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:27.] Tell them of Christ's love for sinners.

These poor souls are engaged in a wild chase after worldly pleasure and earthly riches. They have no knowledge of anything more desirable. But games, theatres, horse-races, will not satisfy the soul. Human beings were not created to be satisfied in this way, to spend their money for that which is not bread. Show them how infinitely superior to the fleeting joys and pleasures of the world is the imperishable glory of heaven. Seek to convince them of the freedom and hope and rest and peace there is in the gospel. "Whosoever drinketh of the water that I shall give him shall never thirst," Christ declared. [John 4:14.]

God's people, young and old, are to lift up Jesus, crying, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] He alone can satisfy the restless craving of the human heart and give repose to the mind. Wealth cannot do this. Intoxicating drink cannot do it. Worldly pleasure cannot do it. Title, rank, learning, power, all are worthless unless the name is enrolled in the Lamb's book of life.

In the prayer which Christ offered to His Father just before His crucifixion, He said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] Only the religion that comes from God will lead to God. "He that believeth on the Son hath everlasting life." [John 3:36.] There is in his heart a well of living water, the influence of which is felt by all with whom he is associated.

To the weary and heavy laden, Christ says, "Come unto me, ... 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.] Restless, craving, exhausted heart, think of the Saviour's words, "Whosoever drinketh of this water that I shall give him shall never thirst." Drink from the wells of worldly pleasure, and you will thirst again. Drink of the water of life, and you will be satisfied and refreshed. It will be in you "a well of

water, springing up into everlasting life.” [John 4:14.] Love and light and truth and life are found in the everlasting gospel. Come, ye who labor and are heavy laden, come to the living water. “Let him that is athirst come. And whosoever will, let him take the water of life freely.” [Revelation 22:17.]

“Search the Scriptures.”

This is the Word which comes to us from Christ. If it had been essential for us to search the Fathers, Christ would have told us so. But the Fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to uncertainty. We pass by the Fathers to learn of God out of His Word. This is life eternal, to know God. Oh, how thankful we should be that the Bible is the inspired Word of God. Holy men of old wrote this Word as they were moved by the Spirit. God did not leave His Word to be preserved in the memories of men and handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by men. We would have been asked to receive that which is not inspired. Let us thank God for His written Word.

The commentaries written about the Word do not all agree. Often they come into collision with one another. God does not ask us to be guided by them. It is His Word with which we have to deal. All can search this Word for themselves. And they may know that the teaching of this precious book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting.

The Bible was not given only for ministers and learned men. Every man, woman, and child should read the Scriptures for himself or herself. Do not depend on the minister to read it for you. The Bible is God’s word to you. The poor man needs it as much as the rich man, the unlearned as much as the learned. And Christ has made this Word so plain that in reading it no one need stumble. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known; and among kings, governors, statesmen, and the world’s most highly educated men, there is none greater than He.

“Search the Scriptures; for in them ye think ye have eternal life.” [John 5:39.] To search means to look diligently for something which has been lost. Search yourself for the hidden treasure. Do not leave this work to the minister. You cannot afford to be ignorant of the Word of God. Study the difficult passages, comparing verse with verse, and you will find that Scripture is the key which unlocks Scripture. Those who prayerfully study the Scriptures go from their study wiser than when they opened the Bible. Some of their difficulties have been solved; for the Holy Spirit has done the work spoken of in the fourteenth chapter of John: “The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [Verse 26.]

Nothing worth having is obtained without earnest, persevering effort. In business life, only those men who have a will to do see successful results. Christians cannot expect to obtain a knowledge of spiritual things without earnest toil. Those who obtain the jewels of truth must dig for them as a miner digs for the precious ore hidden in the earth. Those who work indifferently and half-heartedly will never succeed. Young and old should read the Word of God; and not only should they read it, they should study it with diligent earnestness, praying, believing, and searching. Thus they will find the hidden treasure; for the Lord will quicken the understanding.

“It is expedient for you that I go away,” Christ said; “for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” [John 16:7.] Christ’s ascension to heaven was the time which, in the order of heaven, it had been arranged that His representative, the Holy Spirit, should come to this world. This was the plan of the divine government. Thus the Redeemer designed to show His union with the Father and with men.

“He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” [John 14:21, 23.] “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [John 15:10, 11.]

Lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you search the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what God has to say to you. As the humble seeker for truth sits at Christ’s feet and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Word, Christ says, You must become meek and lowly in heart if you desire to become wise unto salvation.

Do not carry your creed to the Bible and read the Word in the light of your former opinions. Do not try to make everything agree with your creed. Search the Word carefully and prayerfully, with a mind free from prejudice. If as you read, conviction comes, and you see that your most cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Make your opinions fit the Word. Do not allow what you have believed or practiced in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the law. Find out what is written, and then plant your feet on the eternal Rock.

Our salvation depends upon our knowledge of God’s will as it is contained in His Word. Never cease asking and searching for truth. You need to know what is truth. You need to know your

duty. You need to know what you shall do in order to be saved. And it is God's will that you should know what He has said to you. But you must exercise faith. As you search God's Word, you must believe that He is, and that He is a rewarder of those that diligently seek Him.

Search, search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you. Christ says to you, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye shall ask anything in my name, I will do it." [John 14:13; 15:7; 14:14.]

The Lord has given to the school in Cooranbong the labors of Brother and Sister Haskell. They have been teaching His Word, and thus great light has been received. But in this work others must co-operate with them. The Lord does not design that one man's mind and one man's ideas and one man's presentation of the Word shall always control, even if the talents of others are not so valuable in the understanding of the Scriptures. He would have different minds mingle with the students. Men of a different mold should be given an opportunity to teach the Word in the school, to give to the students the impressions the Lord has given them. There is need of a union of different minds in the school, that the students may receive the strength of the varied talents.

Daniel and Revelation should be prepared to be placed in the hands of the people. These books should be small, such as can be used after a tent effort. They should contain the precious light that has been given to the students, that afterward they may refresh their minds.

The Lord has a work for Brother Haskell to do in our large meetings. He is not to take the whole burden, but is to stand in his lot and place in connection with his ministering brethren. In the Lord's work there is a diversity of gifts. All minds are not of the same mold, neither do they present the same truths in the same way. One man's method is not to be regarded as the method which all men shall follow. Different minds compose the body of believers. All God's workers have not been given the same talents.

In the fourth chapter of Ephesians we are shown that one man is not to be looked upon as a complete whole. This chapter contains instruction which we need to understand. "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of

men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Verses 11-16.]

This is the Lord's arrangement for the work of those who have united in church capacity. He has given apostles, prophets, evangelists, pastors, and teachers. These are to work in fellowship with one another. The Lord has committed to them talents according to their several ability, that they may stand in their lot and place as laborers together with God.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God." [Romans 15:13-15.]

Ms 12a, 1901

To Those Who Are Worried Over Minor Matters

St. Helena, California

February 12, 1901

To those who are worried over minor matters—

Christ says, "I am that bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof and not die. ... Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. ... It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:48-63. We have been given the opportunity of eating the flesh and drinking the blood of the Son of man. Those who do this grow up into the full stature of men and women in Christ Jesus.

The soul needs spiritual food and drink. This is supplied in the words of Christ. Those who receive Him as a personal Saviour, and look constantly to Him, receive nourishment sufficient for all the needs of the soul. Those who are united with Christ through the daily, hourly exercise of the faith which works by love and purifies the soul, receive the forgiveness of their sins and

are sanctified unto eternal life. These are the great truths essential for this time. Let us walk in the light which is shining upon our pathway.

Christ pronounced a terrible woe upon those cities in which many of His mighty works had been done because, though they had been given every opportunity and advantage, they made no change for the better. It is possible for us to have the Bible and all the light God sends through the testimonies of His Spirit, and yet fail to reveal Christ in our lives. Today many are ignorant of the knowledge of God and of the manifestation of the Spirit which molds and fashions the character after the divine similitude. This is not because they are not warned, not because they do not know how to gain eternal life, but because they encourage a combative spirit, and oppose all that does not harmonize with their unsanctified, unholy practices. Their eyes are blinded. The heart has lost its sensitiveness. It is not humble and contrite. They are controlled by self-indulgence and a desire to contend. They fight over the Scriptures when nothing but their own ideas are at stake. Through debating and cavilling, they lose opportunities to receive precious jewels of truth, which would make them rich unto eternal life.

The way to heaven is through Jesus Christ. He is the light which lighteth every man that cometh into the world. He has given us most precious truths. But there are many who have not a right appreciation of what is essential for them to know and practice. Let not the people of God spend precious time on side issues which are of no importance. Let them instead strive to reveal that love for Christ and the truth [that] has knit their hearts together in unity and love, and that leads them to obey God's commandments.

The only question asked in the judgment will be, "Are they obedient to My commandments?" The petty strife and contention over questions of no importance is an education which our people do not need. Let them seek instead to answer the prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.

"And the glory which Thou gavest Me I have given them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hath loved them as Thou hast loved Me." John 17:21-23.

Why are not men afraid to place themselves on the enemy's side by their contentions and bickerings over questions which are of no profit? A knowledge of God and of Jesus Christ, this is what all need to obtain by practical experience.

Ms 14, 1901

Diary/"The Lord has appointed his work ..."

February 21, 1901

The Lord has appointed His work to go forward in missionary lines in such a way as to extend the knowledge of the truth for these last days. A deception has certainly been on those who ought to have been wide awake to see the great, grand work to be done by the people who bear God's sign as represented in Exodus 31:12-18.

The Lord desires faithful stewards to measure the fields to be worked, and then use wisely His means in advancing the work in these fields. God has a people, and a ministry, who are to co-operate with Him. The judgment of the Lord's ministers has been set aside as unworthy of notice. The Lord will not allow these things to go as they have been going in the past. The promised outpouring of God's life-giving Spirit has been and is still, the great hope of God's people. It is the hope and glory of Zion. In this time of spiritual declension, God's ministry is to stand in dignity, efficiency, and power. Wickedness and opposition are seen on every side. God does not direct His work in such a way that those whom He has appointed as His stewards shall link up with men who do not bear the sign of obedience, who walk and work in a way that dishonors God.

I cannot sleep. My mind is not at rest. I awake at eleven o'clock with a warning given me. I am warned, Thus saith the Lord: "Tell My people that they must be cautious. The enemy will control minds that are not subdued by the grace of God. In times of test and trial there will be those who will walk and work in strange paths. Every sentinel must now be wide awake; for many have closed their eyes, lest they should see, and be converted, and I should heal them. If in these times of declension those whom I have in the past sustained as My instruments in doing My work, do not choose to carry out My purposes or to be freed from their delusions, make no compromise with them. Warn My people. Tell them that what they are handling is not their own creation, but is My property." The skill and tact God has given for the benefit of His people in special emergencies is not to be selfishly retained by those to whom they have been entrusted, and they are not to be used as men shall please.

"He to whom I have given skill is My servant as long as he will serve Me, co-operating with Me in helping My people. When he takes the Lord's inventions as his own, when he claims as his own the skill and wisdom I have given him, he is practicing robbery toward God, and is making his fellow men amenable to a finite man who has received God's gifts to impart to others."

The question was asked, "What have My agents that they have not received at My hand? Will they take their endowments and use them for their own advantage, as though they were not a gift? This is the way of the Gentiles, but not the way of the Lord."

The Lord is continually blessing His people. He has given certain ones special qualifications for doing certain lines of work. He fits them to accomplish that which will be a blessing to His

people. He says, "I have placed no patent right upon the endowment of skill for the manufacture of certain goods; and neither are those to whom I have entrusted this line of work to do this. I designed that this work should be a blessing to those who would receive it as such."

Thus it was with the manna given to the children of Israel as they journeyed through the wilderness. Man did eat angels' food. And the strangers connected with the Israelites, who complied with the conditions, who did not profane God's Sabbath, were to share the goods of heaven.

The light God has given is for the benefit of all who will receive and act upon the light. God will not bless any institution or any human agents who deprive humanity of foods that would be a blessing to them.

The production of foods is not the work of one mind. Many minds have been wrought upon to produce healthful food, so that God's people, by discarding the flesh and fat and all that pertains to animal food, might not be exposed to the diseases which are upon the unbelieving world.

The food question has not yet reached perfection. There is still much to learn in this line. The Lord desires the minds of His people all over the world to be in such a condition that they can receive His impressions regarding the combining of certain articles in the production of foods which will be a necessity, but are not yet produced.

One man is not to suppose that by himself, by different experiments, he has originated the food question. There has been a gathering of ideas, and then experiments have been made which have placed the food question upon the basis on which it now stands. And the Lord has much more for those who will use the knowledge He shall give. The Lord will give understanding to many minds. No man, after receiving knowledge from God, is to put a price upon that knowledge, and so bind the movements of his fellow men that he himself will receive the benefit. This is the world's way.

I have been instructed that our institutions are to be left as free to experiment upon the food question as Dr. Kellogg has been, but they are to be guarded. They are not to put a price upon the knowledge which comes from God to be used for the benefit of suffering humanity. As famine and want and distress shall increase more and more in the world, the production of the health foods will be greatly simplified. Those who are engaged in this work should learn constantly of the great Teacher, who loves His people, and keeps their good ever in view.

God calls upon His servants to be clothed with His salvation, to arise and shine, to reveal to all men that their God is a good and merciful God, who hates oppression. His servants are not to allow themselves to be intimidated by threatenings or overcome by despondency. They are to

seek from God the working of the Holy Spirit. With repentance, obedience, and earnest intercession this great gift is to be sought. God will hear the prayers of His people as He heard the prayers of Daniel, and will come to their deliverance and make known to them as He did to Daniel the things which are shortly to take place.

It cannot now be said to the Lord's servants as it was to Daniel, "And the time of the fulfilment of the vision was long." [Daniel 10:1.] It is now but a short time till the witnesses of God will have done their work in preparing the way of the Lord. God calls upon them to arise and shine.

The impartation of Christ's righteousness is the sum of all blessings. Christ invites all to come to Him, to link themselves up with Him, to receive His justifying righteousness, which at a great cost to Himself He has provided to be given without money and without price to men and women. It fills every heart that will receive it with thanksgiving and praise. The Lord has the richest blessings in store for His faithful witnesses. The whole earth is to be filled with the glory of God as the waters cover the sea. The praise and thanksgiving that will go forth from human lips will be a sign that those who keep the commandments are chosen and precious in the sight of God.

The progress of the kingdom of God in our world is a continual sign of His infinite wisdom and power. "I am the Lord, and there is none else, there is no God beside me. I girded thee, when thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it." [Isaiah 45:5-8.]

We have a great work to do in our world. If ministers and doctors will work in God's lines, He will work with them. But they must change, decidedly change, in spirit and character. They must remember that they are not the only ones to whom the Lord will give wisdom. If His people will not follow in His way, the Lord will employ heathen princes to do His will.

Man's ability to reason concerning God and His works and ways comes from Him who is the source of all knowledge. The knowledge of heavenly things is not opened to the ambitious and the proud, but to the poor in spirit. God takes notice of those who have a kind and thankful heart. He is mighty, and He will not withhold anything from those who will conscientiously do righteousness, following in His ways, cutting away from their work all selfishness and all sense of superiority.

The talent of means is to be looked upon as sacred, to be used in helping God's children. Money wisely used is a golden link which binds man more closely to God and his fellow men. The Lord's

money is not to be lavishly expended by a few, to exalt their ambitious plans. All comes from God, and all is to be returned to God. Man is not to seek for the glory or to seek to lord it over God's heritage. The Lord desires His ministers to advocate right principles. One is not to be exalted, while his brother ministers are humbled in the dust in poverty and suffering, carrying heavy loads, yet unappreciated.

Those who are ambitious to be distinguished would draw upon God's money to build monuments to distinguish themselves. God reads every purpose of the heart. He knows every thought that comes into the mind of man; therefore let us be careful to deal justly. Let us not do anything that God does not require. Oh, can I by any means present this as it really exists? There are those who are called upon at a great sacrifice to help the medical missionary work. But the souls of the children of God are more precious in His sight than those who, once possessing talent and intelligence, have ruined themselves by self-indulgence, who have corrupted themselves, soul, body, and spirit. The Lord does not pass over His faithful ones, who choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

The Lord has given the counsel, Do good. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." [Galatians 6:4-10.]

By an offer of gratuitous pardon God calls the members of the sinful human family to Himself, to be bound up with Him. He will not sanction the least lifting up of man above his fellow men. "I am God," He says. "I will speak and reprove and correct in judgment. But wherein is man to be accounted; for he hath received everything at My hand. Does he think that it is his privilege to lift up and cast down? Man's devises. In his ambitious mind he fashions a thing that I have not directed, and it becomes his idol. He worships the work of his own hands."

The good and evil actions of men are so under God's control that He accomplishes His purposes and wise counsels by making plain the contrast between righteousness and unrighteousness. No man is forced to be righteous. God permits men to pursue a course which will reveal the spirit which controls their actions. All are amenable to God. By Him all will be called upon to give an account of their actions.

Why cannot man see that he is only a finite being, possessing capabilities and gifts that are to be used to the glory of God's name? Oh, how inconsistent it is for men to contend against God's dealings with them, as if they could sit in judgment upon God, and say, "Why do ye so?" God possesses absolute and supreme authority over the hearts and minds of all men, and He will exercise His authority throughout eternity. Those human beings, who use the powers of the mind on the wrong side, do this to their sure destruction. God has pledged Himself to humble every human being who oppresses His people. When men think they are secure, then it is that they are in the greatest peril.

The forty-eighth chapter of Isaiah is an illustration of the experience of the publishing institutions. "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. ... I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened unto my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." [Verses 12, 15-18.]

The Lord desires His people to understand that their prosperity is hid with Him in Christ, and that it is dependent on their humility and meekness, their wholehearted obedience and devotion to Him. But nothing is so difficult for the human agent to learn as this <lesson>. When the Lord does great things for a man, that man then supposes that he is necessary to the Lord, that God must have his abilities. He forgets that he was once purged from his old sins. He is blind and cannot see afar off.

The Lord will work for His people if they will submit to be worked by the Holy Spirit, not thinking that they must work the Spirit. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. ... The Lord your God is a God of gods, the Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward; He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy

praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.” [Deuteronomy 10:12-15, 17-21.]

God’s commandments express His will and man’s duty. Those whose hearts are softened and subdued by the Holy Spirit will place themselves under God’s control. They will see that the fierce passion they have manifested in the past is a grievous sin. God is no respecter of persons. He knows of the course men pursue, whether they serve Him in truth and righteousness, or act in opposition to His will. Men are accounted holy because they are stewards in trust, not because of any outward distinction or profession. God judges according to incorruptible principles, principles that cannot be bought or sold.

In His law God has made known His will, to lead human beings to be righteous in thought, word, and deed. God’s ministers have a most solemn, sacred work to do in our world. The end is near. The message of truth must go. As faithful shepherds of the flock, God’s servants are to bear a clear, sharp testimony. There is to be no perverting of the truth. Divine grace never leads away from mercy and the love of God. It is the power of Satan that does this. When Christ preached, His message was like a sharp, two-edged sword, piercing the consciences of men, and revealing their inmost thoughts. The work that Christ did, His faithful messengers will have to do. In simplicity, purity, and the strictest integrity, they are to preach the Word. Those who labor in word and doctrine are to be faithful to their charge. They are to watch for souls as they that must give an account. Never are they to clothe a “Thus saith the Lord” with enticing words of man’s wisdom. Thus they destroy its living energy, making it weak and powerless, so that it fails to convict of sin. Every word spoken by the direction of the Holy Spirit will be full of the deepest solicitude for the salvation of souls.

The minister’s acceptance with God depends not on outward show, but on his faithful discharge of duty. Christ’s road to exaltation lay through the deepest humiliation. Those who are partakers with Christ in His sufferings, who follow cheerfully in His footsteps, will be partakers with Him in His glory.

It has been the continual endeavor of the enemy to introduce into the church persons who assent to much that is truth, but who are not converted. Professed Christians who are false to their trust are channels through whom Satan works. He can use unconverted church members to advance his own ideas and retard the work of God. Their influence is always on the side of wrong. They place criticism and doubt as stumbling blocks in the way of reform. They introduce unbelief because they have closed their eyes to the righteousness of Christ and have not the glory of the Lord as their reward.

Unity is the strength of the church. Satan knows this, and he employs his whole force to bring in dissension. He desires to see a lack of harmony among the members of the church of God.

Greater attention should be given to the subject of unity. What is the recipe for the cure of the leprosy of strife and dissension? Obedience to the commandments of God.

This morning, June, 1900, God has been teaching me that we are not to dwell upon the differences which weaken the church. He prescribes a remedy for strife. By keeping His Sabbath holy we are to show that we are His people. His word declares the Sabbath to be a sign by which to distinguish the commandment-keeping people. Thus God's people are to preserve among them a knowledge of Him as their Creator. Those who keep the law of God will be one with Him in the great controversy commenced in heaven between Satan and God. Disloyalty to God means contention and strife against the principles of God's law.

Everything connected with the cause of God is sacred and is to be thus regarded by His people. The councils that have any reference to the cause of God are sacred. Christ gave His life to bring a sinful world to repentance. Those who are imbued with the Spirit that dwelt in Christ will work as God's husbandmen in caring for His vineyard. They will not merely work in spots which they may choose. They are to be wise managers and faithful workers, making it their highest aim to fulfill the commission which Christ has given. Just before His ascension, the Saviour told His disciples that beginning at Jerusalem they must go to all nations, kindreds, tongues, and peoples. And He added, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

I am much burdened in regard to the way in which the work is being swayed in Battle Creek. The chief physician in any of our sanitariums is not to have his mind occupied with a variety of business. He should not have so many things <loaded upon him> to absorb his attention that many things are not done as they ought to be done. If he allows his mind to be taken off his work to answer calls from various places, to speak to the people and create an interest in the health question, his influence is not <always> where it should be. <This is a good work, but he needs to remember that the Lord is to say where His children shall work. There is a large field to be worked, and all our movements must be made in wisdom.>

We have this difficulty to meet in Australia. Dr. Caro supposes that he must go here and there to superintend the work of the whole field. But this is not his work. He is not fitted to establish sanitariums or to gather money for sanitariums. His work is to build up the interests of the sanitarium where he is located. He should prepare the way for the patients to have ministerial advantages. He should not think that he can supply all that the patients need in this line. <There is need of missionary work being done by men of the Lord's appointment.> There should be those who can speak to them upon temperance from a Bible standpoint, and other subjects with which Dr. Caro is not thoroughly acquainted. A much wider field will thus be opened

before the patients than if Dr. Caro were to do all the work in this line. Much good that might have been done has not been done because Dr. Caro has assumed responsibilities which he was not fitted to carry. The talks of others are needed just as much as his own talks. Here a mistake has been made. Dr. Caro has his work to do, but he must make room for the ministers to whom the Lord has been giving light, who have just as great an interest in the health of the soul as he has in the health of the body.

In spiritual lines our sanitariums are not to be under the control of the physicians. This work needs men of thought, men of tact, men who have a broad acquaintance with Bible subjects. Such men should be brought in connection with our sanitariums, which have not had the benefit they should have had from gospel ministers. The institutions have needed these men, but a way has not been made for them. Why are our sanitariums established? Over and over again the reason has been given—to relieve suffering humanity, and to bring men and women to a knowledge of the truth for this time. Dr. Caro should <use his influence to> bring into connection with the Sanitarium in Australia men with varied spiritual gifts, through whom the Lord will work to make the truth a blessing to many minds. Dr. Caro needs to remember that he has not yet proved himself capable of conducting a sanitarium as it should be conducted. Therefore in his spiritual inexperience, he should exercise the greatest caution. He should have a humble opinion of his own efficiency. He should remember that he is on trial before the heavenly universe, before the church, and before the world. Now is his opportunity to be taught by God. He needs to read the Sermon on the Mount, and practice the instruction it contains. The course he pursued after the Maitland camp-meeting shows that in a crisis he could not be depended on to conduct matters wisely. He is in danger of depending on his own wisdom. Thus he will hurt his own influence and will misrepresent the work of Seventh-day Adventists.

The light given me is that the course pursued by Dr. Caro after the Maitland camp-meeting and later at Parramatta and Sydney <was a mistake and> must not be repeated. This course of action showed the wisdom of Dr. Caro, not the wisdom of God. These erratic movements have a deleterious influence upon the cause.

The Lord has a place and work for thousands of men in connection with His cause. But when men feel that they can go on a warfare at their own charges, the Lord is left on one side, and they exhibit themselves. What is the result? A failure; for Christ says, “Without me ye can do nothing.” [John 15:5.] When a minister or a physician feels that by his smartness and tact he can represent the cause of God, he leaves the side of Christ and runs ahead of Him. He will learn to his sorrow that the divine presence and power is wanting in his work, that without the Lord Jesus his labors are worthless.

Dr. Caro should indeed feel that he has lessons to learn, lessons which he has supposed were not essential. Precious truth will bear away the victory. When a man accepts the truth only as a makeshift, and then takes himself into his own hands and yokes up with men who have no interest in the truth, seeking for human influence, he exchanges the presence and companionship of Christ for an influence that will retard, that will never help him as he needs to be helped. But when the truth is stamped upon the soul, it makes its impress upon the whole being.

These things must be spoken, to my great sorrow. Things have occurred which have hurt us as a people. Wounds have been made which will never be healed. From the light given me, there is too much at stake to thus endanger the principles of truth.

I have been given instruction that in our sanitariums our ministers, who labor in word and doctrine, should give short talks upon the principles of temperance, showing that the body is the temple of the Holy Spirit, and bringing to the minds of the people the responsibility resting upon them as God's purchased possession to make the body a holy temple, fit for the indwelling of the Holy Spirit. As this instruction is given, the people will become interested in Bible doctrine. There must also be presented the moral pestilence that is making the inhabitants of the world today like the inhabitants of the world before the flood, bold, blasphemous, intemperate, corrupted. The sins that are practiced are making this earth a lazar house of corruption. These sins must be sternly rebuked. Those who preach must uplift the standard of temperance from a Christian standpoint. As temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquor. Total abstinence is the only platform on which God's people can conscientiously stand.

May the Lord help His physicians, who are exposed to temptations, to abstain from the very appearance of evil. May he help the ministers also, who preach the gospel, to be careful of their words, their deportment, their actions. The ministers of the gospel and the physicians in our institutions are to practice the truth <of health reform> on every point. Let them remember their human weakness, and that there are two kinds of human agencies who will be tested and tried, whose true value will be proved in the furnace of trial, in the battle of Christian life—those who serve God with all the heart because they know Him whom to know aright is life eternal, and they who are seeking with all the heart for a knowledge of God, realizing that they do not know Him. Those who are saved must have a revelation of Christ, a daily experience which harmonizes with His teaching. Truth must be planted in the heart if it controls the life and forms a character that shall speak to the world of Christ.

All who are partakers of the divine nature will realize that the Holy Spirit works with them, taking the truth from the sacred Word, where Christ has placed it, and stamping it upon the soul. But we are in great peril of keeping the truth in the outer court, neglecting to bring it into

the sanctuary of the soul. Earnestly and solemnly we should prepare ourselves for the cleansing of the soul-temple, remembering that we are a spectacle to the world, to angels, and to men. This work, when thoroughly done, will cleanse the heart from all disunion, all strife, all desire for the supremacy. Contention, strife, evil thinking and evil speaking are the enemy's tares, which he plants in the human heart to spring up and bear a baleful crop. An evil work always follows selfish superiority.

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." [Daniel 12:8-10.] This is the work that is to be done for this time. Let ministers and physicians remember that their only safety is in being bound up together with Christ in God. They are to do their work by the Lord's appointment, and both occupy the same field.

Christ was the foundation of the whole Jewish economy. In the service of the Jewish priesthood we are continually reminded of the sacrifice and intercession of Christ. All who come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon and mercy and grace. Our need of Christ's intercession is constant. Day by day, morning and evening, the humble heart needs to offer up prayers to which will be returned answers of grace and peace and joy. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifice God is well pleased." [Hebrews 13:15, 16.]

Ms 15, 1901

Diary/"Last night in a meeting ..."

May, 1900

Last night in a meeting matters were presented to me which have taxed my strength and taken my courage. I am weak and astonished.

The Spirit of the Lord is grieved, and I am given a message to bear to you. The Lord is looking upon every movement you make. You stand in a position where, unless you are guarded, you can and will be worked in a way that will bring harm instead of blessing to the cause of God.

One year ago you caught a glimpse of yourself. This was in accordance with God's purpose. He desired you to make an entire change in your course of action. But you have set aside the testimony as untrue.

Christ said to Nicodemus, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." [John 3:3.] This is the experience you need to gain. You have had warnings; you have had the counsel of God; but you have put your own construction upon these testimonies, and of late you have made the testimonies of the Spirit of God of none effect by your traditions. Notwithstanding the view given you by the Lord concerning yourself, you have refused to be instructed by His word. To you the counsel of God has been as an idle tale.

It is not the message of Sister White which you have warped and misconstrued, mingling common and sacred fire, but the messages of God. These messages have been coming to you for years, and have saved you from making great mistakes, but now, because they do not endorse the way in which you have carried the work, you refuse their instruction.

The Lord does not endorse any such transactions as have been carried out in this meeting. He hates robbery and unjust dealing. As surely as this work has been done by those who know not God or Jesus Christ, so surely will the Lord punish because of it. Take back that work; take it back. Other work similar to this has been done. Take it all back; for your soul's sake, take it back. God will not permit such transactions to be woven into the work as a representation of <cooperation with> Him. These transactions will be brought to naught. God's hand will be stretched out to bring low all the pride and self-exaltation of man. He is prepared to come out of His place to punish the inhabitants of the world for their iniquity. Then the earth shall disclose her blood, and shall no more cover her slain.

It is by drawing threads of selfishness into the web that the figure is spoiled. Such a web the Lord will not accept. He discards everything which bears the devices and conceptions of those who work contrary to His commandments.

Every school organized among us should labor to bring in principles untainted by selfishness and to reveal pure, noble, sanctified work, which will bear the test of trial.

The Old Testament Scriptures are not acted upon because they are not carefully and prayerfully studied. From the pillar of cloud our Redeemer gave directions to Moses to be given to the people, and these principles should be followed now as strictly as in the day when the divine, invisible Leader gave them to Israel. It is because those in our institutions have not heeded these principles that prosperity has not attended the work. God's people have not given to the world the representation He designed them to give. Heavenly angels have not been able to work in union with those who have stood in responsible places, <for the Lord sees beneath the surface; He will not endorse any wrong actions>.

No one will enter the mansion above who does not bring into his business dealing the principles God has given, principles which are light and life and holiness.

God is deferring the bringing of His judgment upon the earth in order that those who are supposed to be His people, but who have been bringing in the very things He has condemned <in ancient Israel>, working according to methods He will not accept, may get ready to meet Him in peace. Those who have been <devising and bringing in> selfish, covetous principles, and taking credit to themselves for their sharpness, will never see the kingdom of God, unless they are decidedly changed in character; for selfishness is an abomination in the sight of the Lord, and is a dishonor to Christ, their Creator and Redeemer, whose name they claim. God says, "I will thoroughly purge my floor of all chaff. I will sift my people as in a sieve. Those who name my name must be thoroughly cleansed from all false and corrupting principles. Those whom I claim as my heritage will even now be wondered at as a peculiar people, cleansed from all fraud, all injustice. Those who enter the city of God will here have worked righteousness, revealing to the world the principles of heaven."

The spirit of levity, of mockery, of sarcasm, brought into this meeting, has hurt Christ, and made Him ashamed to call those manifesting it His brethren. <Those who lost self-control and spoke accusing words, showing a harsh spirit, dishonored God.> Those who here continue to reveal such a spirit can never enter heaven. <Anything savoring of such a spirit is not of God. Wrong has been shown on both sides by those who have borne down and condemned.>

One turned to J. H. Kellogg, saying, "I gave you talents of ability. I gave you honor, not for your sake, but for the glory of My name. But you have lifted up your soul unto vanity, and have put forth the finger to oppress. Will I not judge for these things?"

God has permitted this action to be revealed as one of many similar actions which have been done, but not in such a distinct, pronounced manner.

God has not given to His people the work of showing the greatest sympathy for the wicked, closing their hearts and minds to mercy, justice, and the love of God <toward His own agents>.

I have many <more> things to say, things which have been presented to me, but I cannot say them now; for my strength is small, and such things as this wrench my soul as though it were in the agonies of death. <I cannot endure the scenes presented before me—the result of the devisings of men.>

I have light that I must give, <but not now>, which was presented to me on another occasion. Because the ministers did not take up the line of work in which Dr. Kellogg was engaged, he has spoken of them in a criticizing, condemnatory manner. But God did not give Dr. Kellogg this line of work <to do in all its phases>, neither has His Spirit led him to conduct it as it has been conducted. Words have been spoken on public occasions against the Lord's delegated ministers. The influence of these ministers has not always been perfect <or wise>. Because of the difficulties created through the various phases of the so-called medical missionary work,

they have not known how to manage matters. This work has brought upon the cause of God burdens which never should have existed. <Medical missionary work is a sacred work, which is to be carried forward in Christ's lines. God will not justify the least act of oppression toward His workers.> God pities His people who are trying to carry on the work in its different lines, while the medical missionary work is conducted in the way in which it is, <which is not, in all respects, God's way>. They cannot bind up with it, for God does not intend that they should.

A work has been carried forward which has consumed much means. There are fields which have long waited to be worked. And in some places God's servants have lost their lives by over-exertion in endeavoring to start the work with insufficient facilities. Their prayers, their tears, their perplexity, their physical and mental suffering, have come up before God. Is He glorified by the way in which His money has been appropriated? No; no! Could the curtain be rolled back and <all> the results be seen which have come as a consequence of the money expended contrary to God's order, while fields all ready for the harvest were ignored, changes of such a decided character would be made that God would accept the reformation. Such a reformation will have to come before some are brought to their senses. They act like blind men, who cannot study from cause to effect.

The Lord has given instruction that medical missionary organizations are never to become an oppressive power, but a helping hand to the gospel. The Lord makes not man His teacher. As God, He is to educate and direct man. Christ is the true Teacher, the true Leader. We must follow in His footsteps and listen to His words. He who has the fullest knowledge of Jesus Christ will have the most complete acquaintance with human and divine character. Christ can give men knowledge of how to treat their fellow men under all circumstances. Under His discipline, and through the impartation of His grace, we can become complete in Him. He will reward every man according to his works. We are not called upon to render obedience to man, but to God's Word, which is to be received into the soul, as verily as the food we eat is received into the physical system. Then we shall be doers of the Word, not hearers only.

Those who have influence over their fellow men are never to feel that they are to rule, to exercise authority. "All ye are brethren." [Matthew 23:8.] Our churches and our institutions are not to be conducted according to the ideas and plans of men, but according to the directions and principles God has given in His Word.

The characters of God's people are to be formed after the divine similitude, in accordance with the example left us in the life of Christ. The direction given Moses to give to the children of Israel was that all things were to be made according to the pattern shown them in the mount. Study closely the directions given by Christ to Moses to give to the people. Compare the teachings of Christ in the New Testament with the instructions given by Him in the Old

Testament in regard to the two great principles of the law—supreme love to God and unselfish love for our neighbor. Upon these two great arms hang all the law and the prophets.

“The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I am holy. ... When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. ... Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am the Lord. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.” [Leviticus 19:1, 2, 9, 10, 15-18.]

Remember that Christ our Saviour, the One who at the fall took the position of Redeemer of the fallen race, is the speaker of these words.

Those who love God supremely will love their fellow men as themselves, because “God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” [John 3:16.] And Christ says to us, “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.]

Christ’s love for His people is as unchanging as His character. The new commandment which He gave His disciples was in every sense new in its application to their practice as Christians. As yet they did not seem to understand the wonderful love shown for them. But after the resurrection they were better able to measure the love which led Christ to suffer and die for them and for all the world. As the Holy Spirit came to them, bringing to their remembrance all things which He had spoken unto them, they were better able to understand the instruction He had given them.

Unless men are purified from selfishness and love of the world, they will, like Judas, prove false to their Master. We prove the sincerity of our discipleship by following in word and deed the example of Christ, by practicing His lessons, by revealing His humility, His condescension, His love for human beings. The manifestation of Christlike love will bind our hearts up with the Saviour. Those who love one another as He has loved them, have His mind. They believe His words and show their faith by their works. Self is dethroned. Christ is made first and last and best in everything. They reveal their trust in Him by bearing witness to all with whom they

come in contact that they have taken His yoke upon them and have brought the will into subjection to His will. They represent Him by obeying His commandments. They refuse to be led by Satan into the broad path of disobedience. The life they now live they live by faith in the Son of God. Keeping the commandments, they experience the blessedness of learning daily the meekness and lowliness of Christ. They are partakers with Him of the love which He expressed for the human race. No selfish pride or ambitious projects, well clothed with Satan's specious artifice, draw them into the path of transgression. Christ died to save the world, and as they take His yoke upon them, they love one another as Christ has loved them. By their actions they show that their love is genuine.

The love that brethren in the faith are to show for one another has been revealed by Christ. Those who have this love will work in union with Christ and with one another. The Saviour is deeply grieved when His followers fail of being a help to one another, when they are suspicious, jealous, fault-finding, and unsympathetic. They make themselves channels through which Satan pours his spirit. By their perversity, their wrong influence, they hurt the souls for whom Christ has died. In the place of being a help, a strength, a comfort, examples of true godliness, they are stumbling blocks. They bring reproach upon the truth, and crucify afresh Him who is the light and life of the world. They fail of revealing the Christlikeness by unselfish dealing, truthfulness, and courtesy.

The greatest evidence a man can give of true conversion is love for his brethren. He who is truly converted will not draw apart from his brethren in the faith, but will love them, and will show his love for them by unselfish, benevolent actions. If he happens to be placed where he has the advantage, he will not oppress or intimidate in word or deed.

"As I have loved you, that ye also love one another." [Verse 34.] Wonderful statement; but oh, how poorly practiced!

Ms 16, 1901

Testimony to the Battle Creek Church

February 25, 1901

The church in Battle Creek has become very large. The Lord is not pleased to have it thus. When the spirit of self-denial and self-sacrifice shall come into the church, when the Holy Spirit is received, there will be seen decided reforms.

A spirit of criticism regarding health reform has entered the Battle Creek church. The members, though living right at the heart of the work, have not received the light on this subject. They have made the work of those conducting the medical missionary work exceedingly hard,

notwithstanding they have professed to believe the testimonies in regard to the reformatory work which must be carried forward in all lines of the work. The Spirit of the Lord has been grieved by the position many have maintained.

Had the school been moved away from Battle Creek years ago, the temptation to move into Battle Creek would not have been ever at work with families. The school could have been moved away from the rush and crowd and many other things which have been unfavorable to its spiritual advancement. But one excuse after another was urged against moving the school, and these excuses controlled matters.

Had the Battle Creek school been divided and located in different sections, where the students could have been given opportunity to cultivate the soil and to gain an education in other practical lines of work, they would have had far less temptation to meet. There would have been fewer members in the Battle Creek church to look after. And plants would have been made in several places. This would have been more in the order of the Lord than the course which has been followed.

Every student should pay a reasonable sum for his tuition. The managers of the school should not allow debts to accumulate. In the school he who gives instruction on the Scriptures should be paid from the tithe; for his labor is in every way as essential as that of the minister. The laborer is worthy of his hire.

For his own benefit and for the benefit of the students, the Bible teacher should engage in physical labor. This will help him physically and mentally, and will enable him to encourage the students and teach them how to put forth their powers to good advantage.

The great trouble in the Battle Creek school for some years was that health reform was not taken up as it should have been. The diet question was not managed in accordance with the principles of health reform. Had all the teachers been taught by God, things would have been different, but there was a lack of unity among the teachers. The difference of their views on minor matters brought in more or less division, as circumstances revealed the sentiments of different ones.

All held one Lord and one baptism, but on the different lines of study and on the diet question the teachers were not in harmony. The principles of health reform were neglected at a time when Dr. Kellogg was making every effort possible to educate students regarding these principles.

There was not a burden of soul regarding the difference of opinion on the vital points which called for decided unity and earnest missionary effort. The variety of ideas cherished brought in a spirit of opposition. This did not tend to unite teachers and students, but instead brought in a

spirit of repulsion, dividing teachers and students. Some said, I am of Paul; others, I am of Apollos; others, I am of Cephas. Had the hearts of all been submitted to Christ, these differences would have disappeared as down before wind.

At times there would be seen a drawing together and unifying. Then some little matter would again give rise to criticism and variance.

The Bible was opened to the students, but the teachers needed to wear the yoke of Christ, to do His will and His way, to learn in His school meekness and lowliness of heart. Had they done this, selfishness, jealousy, and evil-surmising would have been given up as expensive lines of goods, unprofitable to trade upon. Had they complied with the invitation, "Take my yoke upon you, and learn of me" [Matthew 11:29], they would during the school term have gained an experience of the highest value. While wearing the yoke of Christ and lifting His burdens, laboring together with Him, they would have lost themselves in Him. Seeking to strengthen and bless and uplift one another, they would have forgotten their supposed differences. Trying to exert a right influence upon one another, they would have brought to the foundation not hay, wood, and stubble—differences and selfishness—but gold, silver, and precious stones—Christlike words and deeds—which will stand the test of fire, for they are imperishable.

If in word and work the teachers had expressed the love shown by Christ, what a different showing there would now be. But God's hand is not yet withdrawn. It is stretched out still, bearing the brightest beams of His glory, the marks of the crucifixion. In the short period of time left in which to repent and be converted, He desires those who claim to be His children to take His outstretched hand, saying, "In my hands no price I bring; simply to thy cross I cling." Then a great work will be done among God's people. Those in our institutions will bow unreasonable, untamable self before the Desire of Ages. There is a deeper experience to be gained, an experience which leads to the words, "All of Christ and none of self." The Saviour desires those who claim to be His servants to carry out His will.

Christ was the great Medical Missionary to our world. He calls for volunteers who will co-operate with Him in the great work of sowing the world with truth. God's workers are to plant the standard of the truth in every place to which they can gain access. The world needs restoring. It is lying in wickedness and in the greatest peril. God's work for those out of Christ should broaden and extend. God calls upon His people to labor diligently for Him, so that Christian efficiency shall become widespread. His kingdom is to be enlarged. Memorials for Him are to be raised in America and in foreign countries.

The work of health reform, connected with the present truth for this time, is a power for good. It is the right hand of the gospel, and often opens fields for the entrance of the gospel. But let it ever be remembered that the work must move solidly and in complete harmony with God's

plan of organization. Churches are to be organized, and in no case are these churches to divorce themselves from the medical missionary work. Neither is the medical missionary work to be divorced from the gospel ministry. When this is done, both are one-sided. Neither is a complete whole.

The work for this time is to appeal to the Christian's mind as the most important work that can be done. It is the question of cultivating the Lord's vineyard. In this vineyard every man has a lot and a place which the Lord has assigned him. And the success of each depends on his individual relationship to the one divine Head.

The grace and love of our Lord Jesus Christ and His tender relationship to His church on earth are to be revealed by the growth of His work and the evangelization of people in many places. The heavenly principles of truth and righteousness are to be seen more and still more plainly in the lives of Christ's followers. More unselfishness and uncovetousness is to be seen in business transactions than has been seen in the churches since the pouring out of the Holy Spirit on the day of Pentecost. Not a vestige of the influence of selfish, worldly monopolies is to make the slightest impression on the people who are watching and working and praying for the second coming of our Lord and Saviour Jesus Christ in the clouds of heaven with power and great glory.

As a people we are not ready for the Lord's appearing. If we would close the windows of the soul earthward and open them heavenward, every institution established would be a bright and shining light in the world. Each member of the church, if he lived the great, elevated, ennobling truths for this time, would be a bright, <shining> light. God's people cannot please Him unless they are surcharged with the Holy Spirit's efficiency. So pure and true is to be their relationship to one another that by their words, their affections, their attributes, they will show that they are one with Christ. They are to be as signs and wonders in our world, carrying forward intelligently every line of the work. And the different parts of the work are to be so harmoniously related to one another that all will move like well-regulated machinery. Then will the joy of Christ's salvation be understood. There will then be none of the representation now made by those who have been given the light of truth to communicate, but who have not revealed the principles of truth in their association with one another, who have not done the Lord's work in a way that glorifies Him.

It is professed believers who need converting. God calls upon those who stand in responsible positions in our institutions to represent the principles of truth in every business transaction. In all their dealings with those connected with them they are to show in word and deed and spirit that they esteem others better than themselves. They are to come down from their self-bestowed exaltation, so that in practical life they may live out the words, "All ye are brethren." [Matthew 23:8.] When, like the apostles on the day of Pentecost, they are all of one accord, the glory of the Lord will be revealed. Of the experience of the apostles at that time we read:

“When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” [Acts 2:1-4.]

After Christ rose from the dead, He proclaimed over the sepulcher, “I am the resurrection and the life.” [John 11:25.] Christ, the risen Saviour, is our life. As Christ becomes the life of the soul, the change is felt, but language cannot describe it. All claims to knowledge, to influence, to power are worthless without the perfume of Christ’s character. Christ must be the very life of the soul, as the blood is the life of the body.

The apostle Peter writes, “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, 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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 Peter 1:2-11.]

Working on the plan of addition here outlined, we are to make constant improvement. There is no time to be lost.

The standard of character which Christ has made it possible for us to reach can be compared with nothing else. It is a perfect standard. In trying to measure [up to] it, the senses become confused. The question is asked, “Who by searching can find out God?” [Job 11:7.] Yet He has made it possible for us to become like Him in character. Oh, what will impress men and women with their need of that transformation which will enable them to reflect the divine image?

Many who claim to follow Christ present to the world an inferior representation of Christianity because they do not reach the standard which makes them the elect of God. He who fails to keep constantly before him the standard of God’s holy law creates a standard of his own. He becomes destitute of the life-giving principles of the gospel. He is an unprofitable servant, for

he lives and works on a low plane of action. Christ's presence does not sustain him, and his spiritual representations are deformed. His life is a farce. He does not draw the higher life from God, and is unfitted to become a member of the royal family, a child of the heavenly King. Spiritually he is dead, for he does not assimilate into his own life the life which Christ has provided. He does not grasp the power which heaven has provided to enable him to be an overcomer.

No one can take to heaven his natural and cultivated traits of character. He who has carried these traits with him through his period of probation has misrepresented Christ by acting upon principles which God cannot endorse. The principles of true spiritual life are not understood by those who know the truth, but fail to practice it.

The Lord calls for reforms, marked, distinct reforms. Those in whose hearts Christ dwells will reveal His presence in their dealings with their fellow men. But the principles of some have been so long perverted that they have lost their discernment, and the arrow seldom reaches its mark. How can this be cured? Only by heeding Christ's prayer, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. [And for their sakes I sanctify myself,] that they also might be sanctified through the truth." [John 17:17-19.] There is no roundabout way in which the work of sanctification can take place.

I tell you in the name of the Lord that Israel has sinned. Those handling sacred responsibilities have done strange things. The Lord has not been able to send the dew and showers of His grace; for before He can do this, there must be a change of principles and actions. The Lord longs to see reformatory repentance and good works, that He may send showers of grace to bless His work in every place. He has sent the message, "O Israel, return thou unto the Lord thy God." [Hosea 14:1.] He does not want to send His judgments. He wants to descend as the gentle showers and refreshing dew, that He may revive the spiritual life of His people.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips. ... I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. ... They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols; I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." [Verses 1, 2, 4, 5, 7-9.]

Heed this instruction, and be wise.

“Neither pray I for these alone, but for them also which shall believe on me through their word.” [John 17:20.] O precious, blessed Saviour, I thank Thee for Thy Word. I praise Thy holy name. We are all included in that prayer. “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” [Verse 21.] This is the purpose which God wishes to see fulfilled. All heaven is longing to see men turning from their unrighteousness, their crooked ways, and seeking grace from the Spirit of Jesus Christ, that each may work from pure, unselfish motives. Love for God and the Redeemer, and tender regard for one another, which leads to unselfish effort to help and bless, these are the credentials Christians are to bear to the world that God sent His Son to this earth that all might believe in Him and be saved.

Let us remember that variance and sharp dealing never serve the cause or enrich God’s institutions. By His providences God takes away the money gained by sharp devices. By sharp practice dissatisfaction and disunion are created. Lack of confidence comes in. There is a constant impression that someone is trying to get the best of someone else in trade. There are those who try to make terms that are not just and righteous, because they think they can do this <and they will do it>. Let the wrong principles which have been coming in for years now be cut out by the roots. Let brotherly love prevail. Those who think by sharp practice and worldly policy to get gain for the cause do not glorify God. He will not accept a jot or tittle of such offerings. <God hates all such demonstrations.>

Holiness to the Lord means having Christ enthroned in the soul, His life circulating through the being just as the blood circulates through the veins. When the Saviour reigns in the hearts of His professed followers, there will be no sharpers in the church. The Lord has no need of these. Let none suppose that they are co-operating with God when in any way they take the least advantage of their brethren. Remember that God will not vindicate the least selfishness toward your brethren. Remember that in all your dealing with your brethren, you are dealing with Christ in the person of His saints. Every block placed in the way of their success is a block placed in the way of Christ.

True love for God and for one another is that which distinguishes true Christianity from the false sentiments and false sympathies which are by some called good works. The lump must be holy if the evidences appear which show that gold, silver, and precious stones are being brought to the foundation.

It is a life and death question which is before us. The way in which we settle this question will decide our eternal destiny. God help us, by our unity with Christ and with one another, to

present to the world unmistakable evidence that God has wrought a miracle in our lives, removing from them all guile, all hypocrisy, all evil work.

“And the glory which thou gavest me I have given them; that they may be one, even as we are one.” This is the standard—to reveal the oneness which exists between the Father and the Son. “I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [Verses 22, 23.] Who will now seek to reform in character, to answer the prayer of Christ by being made perfect in one, that by this tender, Christlike union the world may be assured of the miracle-working power of Him whom God sent into the world?

In this work of transformation, all our institutions should act their part, now, just now, making no excuse. They should see that by their lack of unity and Christlike love they are encouraging positive unbelief. Shall not this hindrance to the advancement and upbuilding of Christ’s kingdom be removed at once? Will not men, women, and youth repent and be converted, that their sins may be blotted out, and that they may begin to live an elevated, spiritual life, in harmony with Christ’s standard?

We have no time, not a moment, to consider self. God calls for proof of a change of heart. There has been such a departure from Christlike sympathy and tenderness, and so much conformity to worldly policy and selfish principles that the high standard of righteousness has been lowered. The members of the church have so long neglected to eat the bread of heaven that many of them have lost all relish for the celestial food. By their actions they say, “Our soul loatheth this light bread.” [Numbers 21:5.] The food is provided from the Lord’s own table, but they have no desire for it; because depraved appetite clamors for the gratification of unholy practices.

Will you study your Bibles? The principles of heaven are unchangeable. Our safety lies in studying the Word of God. Eat it; digest it; for it is as the leaves of the Tree of Life. It is the life of the soul, but it is this only as its teachings are practiced. The Bible furnishes us with intellectual and spiritual feasts as we bring its sacred, elevating treasures into the soul-temple.

Faith is the clasping of the hand of Christ in every place, in every emergency. “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [Isaiah 27:5.] Every soul may take hold of the efficiency of Christ. The Saviour will never disappoint the one who trusts in Him. Those who are renewed unto righteousness will always bear good fruit, the fruit of the Spirit—good words and works. But before the fruit can be good the tree must be made good. The fruit of righteousness is shown forth by pleasant words, true courtesy, unselfish actions. Thus the character is made fragrant. The life is freed from all signs of overbearing and oppression.

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law” to bring them into bondage. “And they that are Christ’s have crucified the flesh with the affections and lusts.” This is the evidence of true conversion. “If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” [Galatians 5:22-26.]

Good works! How much we need to understand what constitutes good works! These can only proceed from a heart under the control of the Holy Spirit. They spring from a living faith in the Word of God. They are the evidence of transformation of character.

Many fail to practice the Word of God because it bars the way of their ambitious plans and projects. They refuse to work for the glory of God, and take upon themselves the responsibility of being their own judge in matters which they propose to carry forward. This may appear right in their own eyes. They may have strong faith in their own methods. But saving faith will never lead men to do evil that good may come. A pure faith, clothed with the righteousness of Christ, works by love and sanctifies the soul. Under its influence every action is performed for the advancement of the kingdom of God in accordance with the divine thoughts and plans. The faith that is sanctified by Christ never places her delicate feet upon questionable ground. Man must have a conscientious faith, proceeding from a good conscience, a faith which works for justification and sanctification, before he can perform good works with an eye single to the glory of God.

The man who makes the standard of the world his pattern may be in many respects outwardly fair, but his inward principles will not stand the test of the judgment. When his motives are scrutinized by the One who sees not as man sees, he will appear as he really is. As the heavens are higher than the earth, so is the Lord’s standard of character higher than man’s standard of character.

Those who are connected with the service of God must be purified from every thread of selfishness. All is to be done in accordance with the injunction, “Whatsoever ye do, in word or deed, do all to the glory of God.” [1 Corinthians 10:31; Colossians 3:17.] God’s laws of justice and equity must be strictly obeyed in the transactions between neighbor and neighbor, brother and brother. We are to seek for perfect order and perfect righteousness after God’s own similitude. On these grounds alone will our works bear the test of the judgment. In Christ Jesus neither circumcision nor uncircumcision avail anything, but a faith which works by love and purifies the soul from all earthliness.

There is a work to be done, for God is in earnest with us. “Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to

our God; for he will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” [Isaiah 55:6-9.]

Christianity is the revealing of the tenderest affection for one another. The Christian life is made up of Christian duties and Christian privileges. Christ in His wisdom gave to His church in its infancy a system of sacrifices and offerings, of which He Himself was the foundation, and by which His death was prefigured. Every sacrifice pointed to Him as the Lamb slain from the foundation of the world, that all might understand that the wages of sin is death. In Him was no sin, yet He died for our sins.

The symbolic system of ceremonies worked to one end—the vindication of the law of God, that all who believe in Christ might come “in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [Ephesians 4:13.] In Christian work there is ample room for the activity of all the gifts God has given. All are to be united in carrying out God’s requirements, revealing at every advance step that faith which works by love and purifies the soul.

Christ is to receive supreme love from the beings He has created. And He requires also that man shall cherish a sacred regard for His fellow beings. Every soul saved will be saved through love, which begins with God. True conversion is a change from selfishness to sanctified affection for God and for one another. Will Seventh-day Adventists now make a thorough reformation, that their sin-stained souls may be cleansed from the leprosy of selfishness?

I must speak the truth to all. Those who have accepted the light from God’s Word are never, never to leave an impression upon human minds that God will serve with their sins. His Word defines sin as the transgression of the law.

“Behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said, Thou hast answered right; this do, and thou shalt live.” [Luke 10:25-28.]

As a people, many <who claim to believe the truth> are transgressing the law of God. Many to whom God has entrusted great responsibilities have ventured to become a law unto themselves. Those who strive to keep the commandments of God in deed and in truth will find that they have lessons to learn in regard to their attitude toward their fellow men of which they never dreamed. The high and holy One, who inhabiteth eternity, recognizes as His representatives those who bow before Him in humility and contrition. But He will show

displeasure against those who in word and action have been indifferent to their fellow men, working to hurt, and destroy, and tear down. God calls for repentance and conversion.

In one of His last lessons, Christ said to His disciples, "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 for another." [John 13:34, 35.] Might we not better without delay realize that we have fallen far short of loving one another as Christ has loved us?

Ms 17, 1901

Testimony to the Battle Creek Church

February 26, 1901

Testimony to the Battle Creek Church. Neglected Duties.

The light of truth must shine forth to the world. Those who love God and keep His commandments are called to aggressive warfare, not against one another, but against the armies of the invisible foe. There is to be no such thing as laying off the armor. At no time are those who claim to be Christ's disciples to feel at ease in their church capacity, content to do nothing to rescue fallen human beings, and bring them back to their loyalty.

Heavenly angels are constantly ascending and descending between heaven and earth, engaged in unselfish service for the building up of the kingdom of Christ. Where are the men and women who will unite with these heavenly messengers? Where are those who will use their abilities in co-operation with divine power?

Think of what God has done for you. When you were perishing out of Christ, did not the warning message come to you, convincing you of sin and arousing you to repentance? Did not Christ reveal Himself to you as a sin-pardoning Saviour? And in the light and glory of your first love, were you not full of unselfish love to impart to others the grace which gave you newness of life in Christ?

Do not allow your zeal for Christ to decrease. Now that you have become the helping hand of Christ, you are to work earnestly for those who before your conversion you looked upon with indifference. Remember that they are in as favorable a condition as you were to be brought to repentance, and that their salvation may be of higher value to the church than yours was. Grudge not earnest, tender words and kindly deeds. Draw those around you to the cross of Calvary. Be so greatly in love with the truth that you will daily receive fresh grace to impart. Open the windows of the soul heavenward, that the bright beams of the Sun of Righteousness

may shine into your hearts. "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.]

Truth, precious, essential truth will open before all who will keep their souls in the love of God. Duty and sacrifice will be precious to them, because of their love for the purchase of the blood of Christ. Human beings upon whom they would once scarcely look now assume a preciousness in their eyes. Once they had no interest in them; now they are united with Christ, and they are bound up in love with His heritage. The heart once frozen by icy selfishness is now melted by the influence of the Spirit. They rejoice that these poor souls are accepted in the Beloved.

The time of the end is crowded with successive scenes in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. Every brain and every voice is to be enlisted in this work. The trumpet is to give a certain sound, summoning all to that work in which those who are connected with Christ will engage.

Let the soldiers in Christ's army remember that while they are under His banner, they can never be conquered; for angels from the heavenly courts are fighting beside them. And remember, "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." [Ephesians 6:12.] What are our orders? "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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Verses 13-18.]

This is the work to which you are called. It is not for you to sit and listen to discourse after discourse, feeling content to do nothing, making no use of the Word you hear, and often criticizing the ministers. Close the windows of the soul earthward, and open them heavenward. Go to work, helping on the right hand and on the left. Visit your neighbors in a friendly way, and become acquainted with them. Use every favorable opportunity, in co-operation with the heavenly agencies, to draw them under Christ's banner.

Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticize, and condemn their own brethren.

The Lord has a work for every one to do. Every stone in His building is to be instinct with life. As God's people act their part with faithfulness, the light will shine forth, extending farther and farther, from neighborhood to neighborhood. In places nigh and afar off there will be revivals and conversions. The light and power of the message will be seen and felt.

The Lord designs that the churches and sanitariums established among us shall unite in His work, strengthening one another. All heaven is waiting for this. The Lord calls for men and women, with hearts softened by the Holy Spirit, to do a work similar to the work done when the medical missionary work was first entered upon. This work was proffered to the church, but they were in the position represented by those who have lost their first love. They have not kept step with the message and work for the present time. Many have lost their first love, and therefore have manifested a spirit of cold indifference. The message of the second chapter of Revelation is applicable to the church as she has stood for years. Read the warning given by Him who is the Alpha and the Omega. Notwithstanding that some have excellent qualifications, He says, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Verses 4, 5.]

Instruction was given me that every church should be wide-awake to co-operate with Dr. Kellogg upon health reform. But there has been little co-operation with Dr. Kellogg. Many have been as indifferent regarding the important question of diet as though no message had come to them. But thank the Lord, some have been true and faithful. Those who have been so unwilling to receive the light upon health reform have displeased the Lord. Their untrue, unchristian influence is the cause of so great a lack of spiritual discernment.

Cautions and warnings have been given on the right hand and on the left. Instruction was given that a work was to be done by the church in medical missionary lines in accordance with the Lord's plans. But there has been so large a number who have not been a help, but a hindrance, to the doctor, that he has had no confidence that they would take hold in earnest to do anything. Dr. Kellogg is human, and he has felt deeply and keenly his disappointment in his ministering brethren. Certainly some advancement has been made, but instead of one or two places receiving all the labor, the work should have been established in many places. Throughout all her borders the church should have done the work given her by the Lord.

Many things have been presented to me. I was shown that there is a work to be done for the most depraved class, but that this matter must be most carefully guarded, so that the labor put forth shall not be in vain. Young men and young women should not be exposed, as many have been, in meeting the abandoned classes. Decided restraints are to be made, for there are positive dangers to be met. There is need of sacredly guarding the work.

In the work for the lower class, the strongest precautions should be observed. There are many who should not go into the large cities to work for the most depraved. There is a work to be done not after the order of the work which has been done. Medical missionary work will become diseased if left to run to such lengths as it has been carried in some places.

And work for the outcasts is not the only work that is to be done. It is not the Lord's will that the greatest amount of labor shall be put forth for those who all their lives have been abusing their physical, mental, and moral powers, till they have injured themselves almost beyond recovery. They have been piling upon the foundation wood, hay, and stubble, which will all be consumed; and if they themselves are saved, it will be as by fire.

In many places, too little work is being done for a class that the work of God needs, who will stand right royally for the truth. The Lord will not approve of passing carelessly over His vineyard, leaving unharvested the most promising crops. There are fields all ripe for the harvest. Camp-meetings are to be held in different localities. In this way people are to be reached who will give influence to the work for this time.

The Lord has presented things to me which I can interpret, and which those who have the mind of Christ can understand. Education is essential—that kind of education which is not perverted. There are strong traits of character which under the control of the Spirit of God bear good fruit. But when self is considered, when appetite is indulged, when the inclination to evil is not restrained by moral and religious principles—which lead men to look beyond present, transitory gratification and momentary indulgence to the future—the battle is lost. Wood, hay, and stubble are brought to the foundation. And although at times there may be flashes of goodness, they pass away quickly like the morning dew.

The religion of Christ never degrades the receiver. It never makes him coarse or rough or uncourteous. It leads him to prepare for the heaven he is trying to win, which, if he is faithful, will be his dwelling place. In word and deed he tries to represent his Redeemer. As he receives the wisdom of God, he is enabled to advance onward and upward. The heart beats with new hopes and with heavenly warmth.

Those who receive the knowledge of God and Jesus Christ become as humble as a little child. They are softened and subdued. Heavenly love and benevolence expand heart and mind. Those who are truly converted are eager to communicate the knowledge of God. They feel the strength of the cords which connect humanity with humanity, and bind men and women to Christ in loving, faithful service.

There should now be no indifference, for we are living amid the perils of the last day. Each must act his part in extending and enlarging the knowledge of God. Every effort made by the human agent to co-operate with the Holy Spirit prepares him to accomplish the work God has been

fitting him through His grace to do. God desires His people to use all their talents in His service. He wants them with humble minds to do all-round work for Him. He wants them to seek for and labor for those in the churches. Christ wants them to improve their capabilities, that they may become wise unto salvation, and by contemplating their duty to Him and to their fellow men, learn how to help others. Workers are to be raised up who will, in their turn, help and educate others. Thus will the good work be extended, and whole communities will be blessed. Men and women will be brought into the fold at the eleventh hour, and if they are in earnest, the Lord will accept them and work through them. As they put on Christ, their minds are enlarged by the higher education. They give to others the treasures of heavenly truth, to be given to still others. And in the parable they are represented as being paid as much as those who first entered the field.

Ms 18, 1901

Canvassing for Christ's Object Lessons

February 27, 1901

I am very much pleased with the way in which Christ's Object Lessons is being handled. It gives me great satisfaction to see the earnest efforts which are being made to free our schools from debt. This is according to the Lord's plan. Much is being accomplished in this effort. Those engaged in it are learning how to push the canvassing work. I read the reports regarding this effort with great joy, because I know that in the experience the workers are gaining, they are receiving an education in canvassing. Those who will do their best as the Lord's helping hand to circulate Christ's Object Lessons will obtain an experience which will enable them to handle our larger books, which the people need so much. Many are gaining an experience which will be of great value to them.

And at the same time, the best reading matter is being placed in the hands of a large number who, if this effort had not been made, would never have seen Christ's Object Lessons. I know these will be blessed in reading the book.

In the work of canvassing for Christ's Object Lessons, as field after field is entered by those who are selling the book, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. Souls will be converted, and money will come in. The workers find waste places of the Lord's vineyard lying beside fields that have been worked. Every field shows new places to win for the Lord. All that is done shows how much more still remains to be done.

The Lord will give favor and blessing and success to those who will handle this book. He will inspire them with new thoughts, and will open their eyes to see what to do next. The Lord calls

for young men and young women to enter His service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the spirit of self-sacrifice, they will not be satisfied unless they are learning constantly of the great Teacher. The Lord will open ways before those who will engage in His service. They will give the facilities, and He will work with them, giving them power and success.

As we work in connection with the great Teacher, our experience improves. The faculties of the mind are enlarged. The conscience is under divine guidance. Christ takes the entire being under His control. We are safe only as we allow Him to do this; for there is another close by, watching for an opportunity to come in and begin his destructive, ensnaring work. Then, as we enter the service of God, let Him take possession of the whole being, body, soul, and spirit. "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.]

No one can be truly united to Christ, practicing His lessons, submitting to His yoke of restraint, without realizing that which he can never express in words. New, rich thoughts come to him. Light is given to the intellect, determination to the will, tenderness to the conscience, purity to the imagination. In the life there is seen that which no words can express—true, faithful, loving devotion of heart, mind, soul, and strength to the service of the Master.

From the success of the effort made to sell Christ's Object Lessons, we see that we might just as well obey the requirements of God today as to wait for what we think would be a more favorable opportunity. First, we are to make an unreserved surrender to God. Then we are to pray without ceasing, and we are always to live our prayers. We are to be born of faith, and thus we are to live the spiritual life. Faith will greatly increase by exercise. Faith is the substance of things hoped for, the evidence of things not seen. It reaches out to grasp the hand of Christ, knowing that He will hold more firmly than it is possible for the human hand to hold, and that He will never let go. While the human agent is willing to be led, Christ will lead him.

Will those who are canvassing for Christ's Object Lessons learn the lessons taught in the book for which they are working? Remember that you have been given a most precious opportunity to do good to souls by the faithful exercise of your God-given capabilities. Learn of Christ. Have faith in His power to help and save you. Faith is the very life-blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. The life of Christ in the soul is as a well of water, springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces and to a kindly submission in all things to the Lord. It enables us to reveal that Christ is abiding in the soul.

I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book which is now doing its errand of mercy. Exemplify in the life the

lessons given by Christ in His Sermon on the Mount. This will have a more lasting influence and will make a deeper impression upon minds than the sermons given from the pulpit. You may not be able to speak eloquently to the souls you desire to help, but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit, and Christ, with whom you are co-operating, will make an impression on human hearts.

Exercise that faith which works by love and sanctifies the soul. Then you will certainly advance in the knowledge of God and in the knowledge of the best way in which to reach the people. Let all who possibly can join the workers who are already selling Christ's Object Lessons. You will have many opportunities to contend for the faith once delivered to the saints. As you help and comfort those who are suffering from sickness, you will learn better than you have ever done before how to approach God in and through the faith of Christ.

The handling of the book placed in your hands by the Lord is to be your educator. The lamp is in your hand. Let its light shine forth brightly. Never let your interest flag. Let it rather increase, until every institution is free from the curse of debt. And even then do not give up the work. Keep at it; for a fund should be raised to send to school those who are desirous to fit themselves for service in the Lord's work, but are unable to pay their own way. Let there be money in hand to be used for this purpose.

It is the Lord's design that Christ's Object Lessons, with its precious instruction, shall unify the believers. There is a great work before us, and we hope and pray that it will be taken up in all countries. We greatly desire that the publishing house in Australia shall make liberal terms in the publication of Christ's Object Lessons, and that there will be no tardiness in the work of circulating this book. Let our people ever bear in mind that the Lord has designated Christ's Object Lessons as a book which is to prove a great blessing to our institutions. The Echo Office, if it co-operates with God, will be as greatly blessed as our institutions in America. But if our people in Australia hold back from acting their part in this matter, they will deprive themselves of the rich blessings which the Lord will give them if they will yoke up with Him.

I am waiting and longing to hear what our people in Australia will do in the work of freeing the school from debt by the sale of the book which the Lord has provided for this purpose. The Echo Office, of course, will take up the work nobly, and act its part. The Lord has greatly blessed this institution, and it should present to Him a thank offering by making no stinted donation to help in the work of freeing the school from debt.

Move out in this work, my brethren in Australia. Faith is the substance of things hoped for, the evidence of things not seen. Have we not proved this in the past as we have moved out in faith to produce the things now seen. God has said that the school in New South Wales should be an object lesson to our people in all other parts of the world. Discouraging, faithless words

regarding the poverty of the location which we had chosen for our school and the barrenness of the land, echoed from some in Australia to our brethren in America and Africa; yet we went straight ahead. The Lord said, "They have borne false witness against the land. But be not intimidated. Have faith in Me. Go forward in faith. I can set a table in the wilderness."

As this word, spoken to us in the darkest hour and under the most discouraging circumstances, has been obeyed in faith, have we not seen results? Things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has indeed fulfilled every word He has spoken. The evidence we have of the fulfilment of His word should check every word of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australia will be guilty of such wickedness.

Do not, by a lack of faith, let the enemy obtain the victory. The Lord has done much for you all through your borders. Come up to His help. Lift up your heads and look on the fields which are white for the harvest. Remember that the Lord has honored the faith of every one who has worked with unquestioning belief in the words, "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] Shall not our people in Australia have faith in God? Did not faith bring victory to us who labored so hard under difficulties, our work made harder by the false reports sent from Australia to Europe, Africa, and America, reports which weakened those who as God's helping hand should have sustained us? Those who have been connected with us in the work in Australia should praise God that His word has been verified beyond all their conception of the unseen. The reality is before them. But the vision, in its height and depth and breadth, is not yet in substance standing out before us. The knowledge, wisdom, grace, and joy of the Lord are to be greatly enlarged. Great events may be expected, and how these events will affect the commandment-keeping people of God will depend upon their sincere, implicit faith in God.

Faith is not only to look forward to things unseen; it is to be confirmed by looking at past experience, at tangible results, the verification of God's word. I would say to our people in Australia, Thank God that you can see the fulfilment of His word. Would it not be a great sin for any one now to begin to talk unbelief? Let the printing press groan under its burden of producing the book which the Lord has designated as His means of freeing our schools and institutions from debt. Let our people all through Australia have faith in God and move forward. Your faith needs to be strengthened. Brethren and sisters, pray, Lord, increase my faith. Faith quickens the senses to work diligently to produce results. Faith elevates and ennobles the powers of the soul, enabling it to lay hold upon the unseen.

I call upon our people to enter earnestly and interestedly upon the work of freeing the school from debt. Do all you possibly can to make the sale of Christ's Object Lessons a success. God will bless you in this work. If you will restrain words of unbelief, and by hopeful words and

prompt movements strengthen your own faith and the faith of others, your vision will grow clearer. The pure atmosphere of heaven will surround your souls.

Notwithstanding the unbelief of some, God has given the work in Australia prosperity far beyond the expectation. Let none now make the Lord ashamed of them because of their unbelief. Sloth and despondency will accomplish nothing. Entanglements in secular business are sometimes permitted by God to stir the sluggish faculties to more than common action, that he may honor faith by the bestowal of rich blessings. This is a means of advancing His work. But those who are without faith will never learn. By unbelief they dishonor their Lord. Unless they are converted, they will make shipwreck of their faith. They stand in the way of advancement, and this the Lord will not tolerate. He desires His people, even in the darkest shadow, to trust in Him. Satan is permitted to throw his shadow across their pathway, that their dormant faith may be aroused to pierce the cloud and find light and courage and life beyond. Those who do not do this choose darkness instead of light. Constantly they weave unbelief into the web. They do nothing to recommend the religion of Christ, for they have no light or peace or joy in the Lord. Their spiritual light is dim, and life grows darker and darker. They talk darkness. They pour out the flood of their unbelief, and chill themselves to death. They give up the faith, and then blame others for their ruin. But in the books of heaven it is written, "Thou hast destroyed thyself." [Hosea 13:9.]

Can we wonder that they are swept away by temptation, that like some of the Saviour's followers, they become offended at the plain words of truth, and turn away from Christ, to walk no more with Him?

Let it not be thus with any of us. Looking unto Jesus, not only as our Example, but as the Author and Finisher of our faith, let us go forward, having confidence that He will supply us with all the strength that is needed for every duty.

Eternal life is presented to us. Let us do all in our power to gain it. To us has been given the privilege of co-operating with Jesus in His work of saving lost souls. Those who do this work with self-denial and self-sacrifice are the elect of God. From Him they will one day receive the benediction, "Enter thou into the joy of thy Lord." [Matthew 25:21.]

Ms 18a, 1901

"I have been instructed that all ..."

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I have been instructed that all should appreciate Christ's Object Lessons, for it is the very book needed by the people everywhere. When the debts are lifted from our institutions, do not fold

your hands and think that there is no call for further effort. Press forward in the work. Do not fail nor be discouraged. Continue the work, remembering that facilities will be needed. Many enterprises will call for money. Work, yes, work; and the Lord will work with you.

To those who are handling Christ's Object Lessons—ministers, teachers, students, fathers, mothers, young men and young women—I would say, Lose not your interest. Parents and children, give heed to the lessons contained in this book; for they are as the leaves of the tree of life. Young men, you who have thoughts of entering the ministry, take up the work before you. Help in the circulation of Christ's Object Lessons. Thus you will obtain a valuable discipline. You can be a great blessing to the families with whom you come in contact. Remember that you are doing service for the Lord. And there is no objection to your canvassing at the same time for our larger works, Daniel and the Revelation, Great Controversy, Patriarchs and Prophets, and Desire of Ages.

God is calling you to enter His service. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict all must enter, a conflict which will grow more and more severe as we approach the closing struggle.

Young men need wisdom. Wisdom is indeed an ornament for hoary heads, but for young men and young women it is a crown of glory. Paul addressed Timothy, saying: "Thou therefore, my son, be strong in the grace that is in the Lord Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Timothy 2:1, 2. Here is a thought that we would do well to ponder. Timothy was to make the very best use of his powers in hearing the words of Paul, which he was to faithfully preserve to be entrusted to men who would be able to give these principles of truth to others.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. 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 2:22-26.

"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." Titus 2:6-8.

These words have been recorded for the benefit of every youth. Young men, be sober minded. Remember that you have been bought with a price, and that you are therefore to glorify God in

your body and in your spirit, which are His. You are to be co-workers with Christ. Faith triumphs when it recognizes a new and respected authority. God calls upon every youth to yield obedience to Him.

Canvassers should be sent out two and two. Then they can converse together and study the Word of life together, praying with and for one another. Inexperienced canvassers should be sent out with those of more experience who can help them. They can pray together, and both the elder and the younger Christian can receive the blessing of God.

You have no time to lose. You need to strive continually for perfection of character. And when you obtain a victory, when the blessing of God rests upon you, when you have an interesting experience, write a report of it for our papers, that others may be encouraged.

May God strengthen every worker, and crown their efforts with success. All the resources of heaven are open to the humble, believing youth. Having chosen God as your portion, His Word abides in you. This Word is quick and powerful, and will give you strength and knowledge and understanding. Then move forward. Sow the seeds of truth. And at the same time as you sow, you may lift up your eyes and see fields all ripe for the harvest.

In every place that you visit, you will find the sick and suffering. Relieve them if possible, even if by so doing, you are detained some little time. If you have been instructed as all our canvassers should be instructed, you can give relief to those who would have been sick for a much longer time if you had not known what to do for them. The use of simple means in the treatment of the sick would be an object lesson. If at all consistent, pray for the sick one. God may raise him up, and this will be a witness for the truth. Tell the families you visit what they must do to keep well. Take with you some pamphlets bearing on health reform, and leave them with the people. Thus you can sow the seeds of truth.

In your diet, stand firmly by the principles of health reform. Touch not flesh meat of any kind. Tell those with whom you stay that you are a health reformer. You can do this modestly and yet firmly.

Ms 19, 1901

Help for Our Scandinavian Institutions

February 27, 1901

Help for Our Scandinavian Institutions.

I appeal to our people in the name of the Lord. Let there be a consecrated, united effort made to lift our institutions in Scandinavia out of the difficulty into which they have fallen. Let all rally

to this work. Let all that is done be done in faith. Do not allow the name of Christ to be reproached. Do not begin to censure and condemn. God's institutions are in peril, and all who can should act their part without delay in delivering them. Those who do this work with faithfulness will be among the number to whom the words apply, "Every one that is of the truth heareth my words." [John 18:37.] Christ's life was a life of pure, disinterested benevolence. He assumed our human nature for no other purpose than to display the glory of God in the happiness of man. To accomplish this, He gave His life.

The Lord will certainly be dishonored if our institutions are allowed to fall into decay for want of the money which He has entrusted to His stewards. All Christ is, He is to the true believers. All Christ has, He has for us. We are heirs of God and joint-heirs with Christ. Therefore those who have means should at once return to the Lord His own to help the institutions out of their embarrassment. God calls upon His people to use for His glory the goods He has lent them.

Let all try to do something. Delay not for a day or an hour. Look over your affairs and see what you can do to co-operate with the Lord in helping His suffering institutions. These institutions call for your help. Will you give it to them? There are those who have little faith, who with some flimsy excuse, will try to discourage others from doing anything. It only needs a discouraging word to raise and strengthen selfishness in the soul. Do not listen to those who would tempt you. Do what you can now to help those who need help. Waive the questions that will arise as to how the difficulty has come about. It is sufficient for us to know that distress has come upon our brethren, in whom we have confidence as the Lord's servants. Act toward them as you would act toward Christ. Large sums are needed for the relief of the institutions. But if you can only give a small sum, remember that the Lord will accept your gift. Remember that you are placing this money in the hands of Christ in the person of His afflicted brethren. Thus God regards it.

My brethren, the Lord is soon to come, and every talent He has entrusted to us is to be returned to Him with usury. There is a great work to be done for Him in Europe. The cause of God there is not to become a stone of stumbling or a rock of offence to unbelievers. The institutions there are not to be closed up or given into the hands of those not of our faith. The Lord's servants in Europe are to rally to recover what has been lost, and the Lord will work with them. And I call upon our people in America to co-operate with their brethren in Europe in this effort. We can and should work with heart and mind and soul to preserve our institutions in Scandinavia.

Promptness of decision and action is necessary in this work. At the Week of Prayer there should have been a clear understanding of this matter in every church, and with the appeal before them the people should have given their offerings to the place where holy interests are imperilled. Why are not our ministers and church members prompt in their decisions in regard

to the subject of the greatest need? When the Lord places before us an appeal to be responded to, just at the time when offerings are made by our people, let the ministers and church officers take up the matter earnestly and vigorously. Let them as stewards of God decide what is to be done, and then do it. This is absolutely necessary when our institutions are in absolute peril.

Let all who love the Lord now act their part. Let those in responsible positions set a right example. Let the people of God think of the eternal consequence of rightly employing their property. Let them bring their means to the Lord, saying, Lord, we who have been entrusted with Thy goods freely give Thee of Thine own. Thus we show that we realize that our brethren in Europe will be sorely tried if their facilities are cut off.

The embarrassment of the Scandinavian institutions should have been thoroughly understood. Prompt measures should have been taken to relieve these institutions, which are just as sacred in the sight of the Lord as our institutions in America. The hands of those connected with these institutions should not be weakened because of their embarrassment. Let all take hold and do what they can, and the difficulty will soon be in the past, no more to harass the cause of God. I hope and pray that everything that can be done will be done. Every noble, Christian instinct in the men in responsible positions should lead them to devise and plan with greater earnestness for the relief of our institutions in Europe than if their own property were at stake.

Those who love and serve the Lord should feel the deepest interest in all that concerns the glory of His name. Who could bear to see the institutions where the truth has been magnified, where the Lord has often revealed His presence, where instruction has been given by the messengers of God, where the truth has been sent forth in publications which have accomplished great good, passing into the hands of worldlings to be used as common? Should this happen, men would say that it was because the Lord was not able to prevent it.

These things mean much to our brethren and sisters in Scandinavia. Let us make an effort to prevent them from falling into discouragement and depression. The Lord will not give His glory to another, or His praise to graven images.

We often fail of doing things in the way that the Lord has planned because we insist on carrying out some whim of our own. I pray that the Lord will fill our hearts with an intense desire to know His will and to carry out His will. From unfeigned lips let the prayer go forth, "Let it be known this day that thou art God in Israel." [1 Kings 18:36.] God's purpose will be accomplished if men and women will act their part in His great plan. Let us now be God's helping hand, and as such, relieve our institutions in Scandinavia.

Ms 21, 1901

Diary/"I am awakened this morning ..."

March 3, 1901

I am awakened this morning at one o'clock with a message to bear to my brethren in America. I seemed to be in a meeting where there were a large number of ministers. The Spirit of the Lord came upon me, and I said, I have a message from the Lord to you. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:1-5.]

Men who are not established and settled in the present truth, who, having a superficial understanding of God's Word, are ready to feed on fables, will work among the churches. They will present to the people a mass of rubbish, which would never proceed from the minds of those possessing a knowledge of Jesus Christ. I have received letters expressing great anxiety. Someone has been teaching those in our churches that men and women with grey hair cannot be saved—[along] with other foolish theories. It seems singular that those who have their Bibles do not have a decided message for those who teach these fables.

Such teachers are described in Paul's words, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The apostle says, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; ... All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:13, 14, 16, 17.] If our minds are open to receive the truth, we shall not be misled by the false messages which come to us.

One man, Nelson by name, came all the way from Michigan with a special message for Sister White. He said that Sister White had been appointed by God to occupy the position occupied by Moses, and that he, Nelson, was to occupy the position of Joshua. Thus the work was to be carried forward. Sister White's work was to be united with his work, and we were to proclaim the truth with power.

This man took the liberty, as many others have done, to mingle a great deal of Scripture with his message, quoting passages which he applied to Seventh-day Adventists. During my connection with the work, many such men have arisen. They have selected and arranged Scriptures which they made applicable to the people of God. Mr. Nelson read with a loud,

strong voice the passages he had selected, declaring them to be applicable to us as a people. He said that I must see that he was right, for was it not the Bible he was reading?

“Yes,” I said, “you have selected and put these Scriptures together, but like many who have arisen as you have, you are wresting the Scriptures, interpreting them to mean thus and so, when I know they do not apply as you have applied them. You, or any other deluded person, could <and have> arranged certain Scriptures of great force, and apply them according to your own ideas. Any man could misinterpret and misapply God’s Word, denouncing people and things, and then take the position that those who refused to receive his message had rejected the message of God and decided their destiny for eternity.”

Again, this man <stated that he had a special message> to give Sister White a message from _____ that she was hard upon her workers. God had sent him, he said, in behalf of this poor soul, to tell me that I had done wrong to my workers.

Had I been in the least inclined to receive the man’s message, this charge would have decided against it. I told him that if I had been in any doubt before as to the character of his message, the charge that I was hard upon my workers would have been sufficient to convince me that his message was not true. I would leave my workers to testify at a proper time against his charge. When a man claims to have a message to set Sister White in order, and then speaks words which he has received from one whom I sincerely pity, but whose representations are entirely false, all his burden is of human invention. God has not sent him.

I would not make reference to this man and his message did I not know that it is now time to do so, that the minds which he has deceived may be disabused. I know that God has not sent Brother Nelson with the message he claims to have received. Any man can take words of Scripture, and say, This belongs to a certain class. But it is only human judgment that makes this application. God has not given any such message. We know that the time has now come to say, Wherever Brother Nelson may attempt to bring in his message, receive him not; for God has not sent him. I feel very sorry for this poor brother, for he is certainly not in his right mind. God has not given him a message for the churches. He is deceived. We know that there is much chaff among the wheat, and that there are those claiming to believe the truth who do not practice the truth. These do injury to the cause of God.

I hope the Lord will give understanding to His people in every place where this man may go, so that they may understand that he misinterprets the Scriptures, applying them where they do not apply at all. He denounces persons and things, thinking in his deluded mind that he has been sent by the Lord to bring about a great reformation. I have received letters from those who sustain him in his delusion. To all honest, deceived souls I would say, Believe not that God

has given Brother Nelson his message, for I know that he is not in his right mind. His message is not from God. Believe him not.

From the various letters which have come to me, I see that when such men as Nelson, claiming to be sent by God, go to those who are more or less isolated from our people, these souls are ready to grasp anything that purports to be of heavenly origin. Letters come to me entreating an answer; for <I know that many> men take the testimonies the Lord has given, and apply them as they suppose they should be applied, picking out a sentence here and there, taking it from its proper connection, and applying it according to their idea. Thus poor souls become bewildered when, could they read in order all that has been given, they would see the true application and would not become confused. Much that purports to be a message from Sister White serves the purpose of misrepresenting Sister White, making her testify in favor of things that are not in accordance with her mind or judgment. This makes her work very trying. Reports fly from one to another regarding what Sister White has said. Each time the report is repeated, it grows larger. If Sister White has anything to say, leave her to say it. No one is called upon to be a mouthpiece for Sister White.

I scarcely dare hold a conversation with my ministerial friends; for my words are reported in a way that does harm, leaving a false impression on minds. Then letters come to me, asking me if I have said so and so, and I have to take the burden of stating the matter correctly. Will my brethren be more zealous to keep their tongues as with a bridle? Will they think of the great mischief that is done by unadvised words?

My friends must not be surprised if I refuse to engage in private conversation with them, for I know not what interpretation will be put upon my words. It is not safe for me or for the cause which I am striving with all my powers to advance. The cause of God is sacred to me. When my ministering brethren or the lay members of the church, in order to carry a point, select a few sentences from words I have spoken or from a letter I have written, and use these sentences out of their connection, they are doing me injustice. Please let Sister White bear her own message. It will come with a better grace from her than from the one who reports her.

I am obliged to say that I do not think I am safe even in writing to my brethren and must cut off this source of danger, so that my words shall not be misapplied. I do not wish one jot of my influence to be used to the injury of souls. For my brethren to catch a word or expression that I may make, and translate it to mean something I never meant, hurts my soul most cruelly. How do they suppose I can fulfil the mission given me by God when they interpose between the work God has given me and the souls I desire to help. Silence is eloquence.

I now wish to say to my brethren, I shall not feel at liberty to express either in council meetings or in private conversations that which I would be glad to say. I must not give the least chance

for my words to be misinterpreted and used as a whip to hurt some of my brethren. I think, my brethren, that a live coal from off the altar should touch your lips. Then pure, sanctified, unselfish words would be spoken, words bearing the approval of God. Let us all seek the Lord, and He will help us and strengthen in us right principles and purposes. Let us pray more and talk less.

“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.]

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

Ms 22, 1901

Diary/“I thank my heavenly Father that ...”

March 3, 1901 [typed]

I thank my heavenly Father that I was greatly blessed and refreshed by being enabled to sleep till half past three this morning. After offering up my thanksgiving to God and my request that His grace and love may abide in my heart today, I commence writing at four o'clock.

I am burdened as a cart beneath sheaves. I read: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.” [Isaiah 60:1, 2.]

There is a work to be done in our world, but there is danger of this work being one-sided. It has already become this. The Lord only can work in behalf of His people in America. Many duties are left undone in the Southern field, and a great deal is being done for the outcasts in the large cities. The work must move forward more solidly, occupying higher ground. The Lord will work with and through every one who will give up his own will and way, submitting to the Holy Spirit.

Restitution must be made to the Southern field, not only of the money which was withheld, but of the sympathy which was due to every worker in that most unpromising portion of the Lord's vineyard. Because of unreasonable, unwarrantable prejudice, the Southern field seems at the present time to be closed, but there is work enough to be done by those who will take hold of

the work. It is with deep regret that I think of the way in which this field has been neglected, and of the failure of our brethren to give sympathy and encouragement to the workers whom God accepted by giving them success beyond their expectation. They needed your sympathy, they needed your prayers, they needed the help of your means.

Friday, June 16, 1899

During the past night I have been blessed with sleep. I will bring to the Lord my gratitude offering of praise and thanksgiving for the goodness and love He has shown me. I have much writing to do today.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”
[Revelation 14:6-10.]

This is the message of present truth. The first, second, and third angels’ messages are to be proclaimed at this time. These messages are not to be eclipsed by any other fancied specialties. Their force and efficiency are to continue as long as time is given for repentance.

Our Lord is soon to come, and I see so little missionary work being done as unworked fields are laid out before me. All whose eyes are open must see that a work should be done which is not being done. Ministers are devoting time to church members who ought to have root and life in themselves. God’s servants should go into new places to proclaim the message. What answer will the church give to the Lord in that great day when her neglected work stands forth to reproach her for her slothfulness and her silence, when she knew how much was at stake?

The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message and sealed with the seal of God.

The Lord speaks to those who turn away their feet from the Sabbath. This is the Sabbath spoken of in the thirty-first chapter of Exodus, which God declares is a sign between Him and His people. By keeping this day holy, we show to the world that we recognize God as the One who created the world in six days, and rested on the seventh. Earnestly and untiringly we are to bear the message given us, lest time shall pass and people be left unwarned.

My heart aches almost to breaking as I see so much left undone that ought to be done. God's ambassadors are to maintain a living connection with Him. They are to enlarge their borders and extend their labors. Their lives are to be made pure, holy, ready for the great day soon to come upon the world. When they are imbued with the Spirit of the Master, they will see all around them souls, for whom Christ gave His life, perishing in sin; and they will make every effort to save those nigh—even in their own households—and those afar off. Earnest, consecrated effort for those who are out of the fold leaves no time for criticism or questioning.

There must be no compromise with selfishness, for selfishness leads to idolatry. Minds that are in the darkness of ignorance in regard to the truth of the Word of God must be enlightened. A breach has been made in the law of God by the transgression of the fourth commandment. The Sabbath command is to be given its rightful position in the law of God, and by those who see and realize its importance, it is to be presented to the world. Those who work unitedly, who act faithfully their part in raising the foundation of many generations with patient, persevering effort will be called Repairers of the breach, Restorers of paths to dwell in.

There is no excuse for those who have the light of present truth, and yet fail to impart this light to others. God calls for workers. We have a great work to do in co-operating with Him as His helping hand and helping voice. Satan is casting his hellish shadow across the pathway of every soul, seeking to eclipse the testing truths for these last days. We are to sound the message of warning to a guilty race. We are to present to men the binding claims of God's law, so that when Christ comes they will not be found in disloyalty, on the side of the Apostate. We must now prepare the way of the Lord. We must make plain in the desert a highway for our God.

God calls not only for the voice, but for helping human hands. He calls upon His people to bring zeal into His work, using the faculties He has given them in an effort to place the standard of truth in every place. Much more honor must be given to the Sabbath than is now revealed, if God's people wish the experience spoken of in Isaiah brought into their lives as a reality.

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days

may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Verses 12-17.]

Ms 24, 1901

"This afternoon I had a conversation ..."

March 4, 1901

This afternoon I had a conversation with Brother Taylor in regard to the work that has been done in Healdsburg. I thank the Lord that in His great mercy and love He has visited the Healdsburg church. We sincerely hope that the members will not now settle down and make no advance movements, supposing that all has been done that can be done. The work has but just begun. It is to be carried on from victory to victory. Remember that Christ is the author and the finisher of our faith.

I feel very sorry that Brother McElhaney has not done thorough work. He will not stand justified before God until he sees his error, confesses his wrong, and does all in his power to make restitution. In connection with Brother Bond, in his work as real estate agent, he has done that which he will not wish to meet in the judgment. Brother Leininger has stood before his brethren, those who have done him a great wrong, striving by the hardest kind of work to support his family. He has stood before them as a Christian man whom God loves, who, through the untruthful course of his brethren, lost his all. Of these men the words are written clearly and distinctly in the books of heaven, Unfaithful stewards. Will they allow time to pass until it is too late for wrongs to be righted? God help them, while mercy's sweet voice is still heard, to see their error and do thorough work in restitution.

As Brother McElhaney now stands, he is not accepted of God, neither can he be while he utterly ignores his past course of action. God says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:40.] If Brother McElhaney had cleansed the soul-temple, his course would not now be as it is represented to be, disapproved by God. If he continues in the business in which he is now engaged, he will be drawn into temptation, and his understanding of the truth will be perverted. In principle he is not a Bible Christian. Measured by worldly policy he will pass, but let him look into the mirror of God's law, the transcript of God's character, and he will see how far short he falls of meeting the requirements of God. Unless he repents, he will be weighed in the balances and found wanting.

From the light given me, I know that Brother McElhaney has looked into the mirror and has read there the words, "Weighed in the balances of the sanctuary and found wanting." [Daniel 5:27.] He has been deeply convicted. He has seen that the laws of worldly policy are not to be the criterion of the people of God, unless these laws are in strict conformity with the law of God. But he has gone on in his own way, forgetting what manner of man he was.

Will our brother, holding a position in the church and in the Sabbath school, continue to set such an example before the church and the world?

"What shall I do to inherit eternal life?" a lawyer asked Christ. There were a large number of Pharisees present waiting to hear how Christ would answer this important question. They hoped to hear Him say something which they might construe to hurt His influence or destroy His life. Christ understood the situation, and He put the burden of the answer upon the one who asked the question. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said. "This do, and thou shalt live." [Luke 10:25-28.]

This question has been answered for all time and will decide the case of everyone who in the last great day will stand before the bar of God. The law of Jehovah, not human policy and human inventions, will decide the destiny of men and women.

John writes, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." [Revelation 20:11, 12.]

"Behold, I come quickly," unexpectedly, Christ says, "and my reward is with me, to give every man according as his works shall be." [Revelation 22:12.] The books of heaven bear the record of every life. Men will be judged by the way in which they have treated their fellow men and the way in which they have treated God, whose they are by creation and by redemption. Unless man keeps his heart with all diligence, he will rob God of His rightful claims. He will keep the Lord's portion, the tithe, upon which the Lord has laid His hand, saying, It is mine. The tithe is the Lord's money, by which He designs to sustain His work in the world. Those who keep back the tithe are robbing God of that which He has declared to be His, to be used in advancing His work.

All the world is under tribute to God. He supplies man with all that he enjoys. By returning to Him the portion which He has specified as His own, we are to acknowledge His claims upon us.

Those who are dishonest in their dealing with God will one day be called upon to give an account for their unfaithful stewardship.

We are familiar with the prayer, “Thy will be done in earth, as it is done in heaven.” [Matthew 6:10.] Do we individually try to act so that the Lord’s will may be done in earth as it is done in heaven? How does the third chapter of Malachi present itself to the minds of the members of the Healdsburg church? Do you all pay a faithful tithe, that the work of proclaiming the gospel message may go forward with power? Thus you may do the will of God on earth as it is done in heaven.

Let the whole of this chapter be read slowly, solemnly, and with proper emphasis, in the Healdsburg church. The terms which God makes with His people are positive and clearly defined. All who disobey will be without excuse. God’s claims are clearly stated. The result of dealing falsely with God and with one another is plainly pointed out. God says, I who know your selfishness and your covetousness, which is idolatry, “will come near you to judgment; and I will be a swift witness against the sorcerers and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me. ... For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” [Verses 5, 6.]

What does this mean? “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] It was God’s decision that a probation should be granted to men, in which they would be tested and tried. Thus He would prove whether they would choose to live the life of Christ.

Will fallen man avail himself of the opportunities and privileges granted him? By complete obedience to God’s requirements, man shows that he has accepted the life of Christ. Through faith in His power and grace, he may resist the temptations of the enemy and overcome his hereditary and cultivated tendencies to evil. Looking to Jesus, beholding His character, seeking by faith to work the works of Christ, he becomes a partaker of the divine nature, having overcome the corruption that is in the world through lust. “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.” [Hebrews 12:1, 2.] A lack of faith in Christ as our sufficiency is the sin which so often and so easily besets us, causing the fall of many.

The longsuffering of God, expressed in the words, “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed,” means a great deal to us. [Malachi 3:6.] The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The longsuffering of God is wonderful, because it means that God puts a constraint upon His own attributes. It is

Omnipotence exerted over Omnipotence. Do we realize that it is owing to God's divine forbearance that our lives are prolonged? Had the Lord acted toward us as we have acted toward one another, what would have become of us? God is to be honored and glorified, in that He has not cut us asunder and appointed us our portion with the hypocrites and unbelievers.

But there is in human nature a tendency to be unappreciative of the longsuffering of God. Men show this lack of appreciation by continuing in sin, by not hating the awful thing that made it necessary for Christ to offer Himself as a sacrifice. He died to save the sinner, not in transgression, but from transgression. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11.] "The wicked will do wickedly, and none of the wicked shall understand." [Daniel 12:10.]

There are limits even to the forbearance of God. It is possible to so far presume upon His mercy as to exhaust it, and then His protecting care is removed.

If sin were immediately punished, there would be a change in the moral government of God. Instantaneous retribution would produce a fear of the sure consequences; but God delays the punishment of sin, because He would give the sinner ample time to turn from sin and seek righteousness. In His great mercy God does not at once consume the transgressor, yet punishment is no less certain to fall upon the impenitent.

David said, "It is time, O Lord, for thee to work; for they have made void thy law." [Psalm 119:126.] The world refuses to receive the law of God as a rule of life, and the same spirit has entered the church. There are in the churches wheat and tares.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you." He does not leave them hopeless and discouraged. "Return unto me, and I will return unto you, saith the Lord of hosts." [Malachi 3:7.]

"But ye said, Wherein shall we return?" [Verse 8.] Blind in regard to spiritual things, they vindicate their course as though there were no need of such language being addressed to them. They are righteous in their own estimation.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" Had they read the Scriptures, they would have known where they were robbing God. When they asked, "Wherein have we robbed thee?" God answered, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord

of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts.” [Verses 8-12.]

O what beautiful words, and how encouraging!

“Your words have been stout against me, saith the Lord, yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? Yea, now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” [Verses 13-15.]

Those who are robbing God do not receive His favor, because they are not walking honestly before Him. They fail to return to the Lord His specified portion, and then murmur and complain because He does not recognize them as they think He should. But the Lord sees in them nothing of good works, of self-denial, of love. They do not work as His helping hand in ministering to the needy. They are not rich in good works. Constantly they draw into the pattern they are weaving the threads of their own selfish thoughts and plans. They close their hearts and minds against those they should help and bless.

The Lord looks beneath the surface. He reads every purpose of the mind, and He says to these delinquents, who are robbing Him and neglecting the work of mercy He has given them, “Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied Him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them, or, Where is the God of judgment?” “I will come near to you in judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.” [Malachi 2:17; 3:5.]

At this very time, in contrast to the picture of those whose hearts and minds are blinded by selfishness, a more pleasant picture is presented. “Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” [Verses 16, 17.]

When this takes place, the difference between the two parties in our world is made manifest. That which many cannot now see or understand is made plain. “Then shall ye return and

discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [Verse 18.]

We need to pray earnestly for the purifying, refining influence of the Spirit of God. The Jews had long been waiting for the Messiah, but when He came, they rejected Him, as prophecy had foretold. They had become unfaithful, and they would not be brought to true repentance. They would not confess their wrongs. They could not endure the searching purity of the Saviour's doctrines, and they crucified Him.

Many today claim to be standing in a position of exalted righteousness. They pray for the revealing of Christ's presence, but when He sends messages to them, they are unwilling to have their sins pointed out, and they continue to work in accordance with the principles condemned by the Word of God. If they will not repent and confess their sins, and be converted, they will be a hindrance to the outpouring of the Spirit of God. O, it would be for the good of the church in Healdsburg if those who have long believed the Word would cut away all selfishness from their hearts, no longer retaining their objectionable traits of character. If they would receive the Holy Spirit and make a radical change in the life-practice, I know that many souls would be converted.

It is God's plan to have a spiritual priesthood, who can bring to the Lord an offering in righteousness. A solemn responsibility rests upon those who have been long in the truth. By their piety, their unselfishness, their good works, they are to be object lessons to others. It makes every difference to the church whether they do good or evil. If they are unfaithful in regard to the tithe, they give those newly come to the truth an excuse for being unfaithful.

If those who profess to believe the truth enter into the real estate business, buying and selling for worldly gain, they place themselves in positions where they are tempted to mislead and prevaricate. They are not true to God or to their fellow men. They call evil good and good evil. They are on the losing side for time and for eternity.

Those of our brethren who are engaged in this business should give it up, and thus close the door firmly against temptation. Then the truth will triumph. They are doing their part in the work of saving their own souls.

God says, "Work out your own salvation with fear and trembling." [Philippians 2:12.] This work needs to be done by the members of the Healdsburg church. When their spiritual discernment is revived, they will fear and tremble as they see that they were standing on the brink of perdition, ready to perish. For years I have seen their danger, and I pray that the Lord will open their eyes before it is everlastingly too late. Do thorough work in purifying the soul; "for it is God which worketh in you, both to will and to do of his good pleasure." [Verse 13.] "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.]

Every room in the soul temple has become more or less defiled and needs cleansing. The cobwebbed closet of conscience is to be entered. The windows of the soul are to be closed earthward, and thrown wide open heavenward, that the bright beams of the Sun of Righteousness may have free access. The memory is to be refreshed by Bible principles. The mind is to be kept clear and pure, that it may distinguish between good and evil. As you repeat the prayer Christ taught His disciples, and then strive to answer it in the daily life, the Holy Spirit will renew the mind and heart, and will give you strength to carry out high and holy purposes.

The rubbish of questionable principles and practices is to be swept away. The Lord desires the mind to be renovated, and the heart filled with the treasures of truth. He can and will give His people sanctified memories, that they may work to His honor and glory. But how can He work with those whose spiritual perceptions are so beclouded that they cannot see the duties so plainly stated in the third chapter of Malachi?

The Lord is in earnest with us. We must carefully study His Word, lest we turn aside from His express commands. The mind must be well stored with sacred counsel, that the instruction given may combine to make a complete whole.

God's people must follow holy, uplifting principles. The education of the intellect and of the heart must be combined to make a perfect character.

Much has been said about the college and the church standing distinct and separate. This cannot be. The same education is necessary in the church as in the school. The gospel preached in the sanctuary is to be the gospel taught in the school. Those who attend the school are to be fitted for service in the church.

The church is not to stand aloof from the school as a separate affair. When God sees fit to establish a church and a school in the same part of His vineyard, it means that great light is to shine forth from that place. The school and the church are to uplift each other. They are not to militate against one another; for they both worship in the same temple, where God meets with His people. In the church and in the school there are young men and young women who are to be educated to act as missionaries at home and abroad.

With the school should be connected different lines of mechanical work, such as blacksmithing and carpentering. And the medical education is to be given a place of honor in the school.

In many schools the playground is a place where children learn lessons which have results which are far from good. There wicked things are done. Crooked principles are practiced. The children learn to cheat and deceive, and their hearts become fixed in deception. Wrong traits of character are developed. The twig of evil develop firm fibers of great strength, till it is almost

impossible to bend it. Habits formed during school life remain through manhood and womanhood.

Let teachers remember that a sacred responsibility rests upon them. They are to so mold the habits of the students that they will form characters that will influence others for good. This world is God's school for His people, and it is His design that families shall locate where their children shall be under saving, reformatory influences. The work of the teacher is made very difficult when parents do not co-operate with them in their work. Let parents remember that they are educating their children for eternal bliss or for eternal death. The parents residing in Healdsburg can, by their indifference and want of spirituality, work on Satan's side of the question. By injudicious words, by criticizing and questioning, they can destroy the confidence of their children in their teachers. They can do much harm by taking sides with certain talkative ones, of whom—were the apostle in Healdsburg—he would say, "Whose mouths must be stopped." [Titus 1:11.]

The church and the school in Healdsburg are to be bound together, working earnestly to glorify God. They are to reach the high standard of perfection in Christ. Let the history of the past never be repeated. By devotion and spirituality the church should help the school and the school should help the church. The members of the school faculty should show by their lives what it means to follow Jesus.

The members of the church must reach a higher grade in strength of mind, soul, and body. Those in the school should constantly improve. They are to be bound together. Their hearts are to be knit together in the bonds of love for Christ and for perishing souls. Children and teachers are to be bound together, bringing love and fellowship into every line of their work.

In all humility of mind the stronger must support the weaker. Each must work in holy Christian love for the good of the other. Then the fruit of good words, fitly spoken, will be seen.

If parents felt more travail of soul for the salvation of their children, they would have more of the Lord's blessing. My brethren and sisters, This is the best opportunity you could have to seek for the straying lambs. Rest not until every child is brought into the fold. Begin with your own little flock. Take special pains to make the home pleasant and cheerful. May the Lord help fathers and mothers to understand that they are dealing with their children for time and for eternity.

The world is the Lord's photograph office. Every day your likeness is taken in the books of heaven. If you have been walking apart from God, this is plainly shown in His books. If during the entire lifetime the character has been deformed by crooked works, the crooked lines can never be made straight. Some repent, but the crooked lines of a God-dishonoring lifetime can never be straightened. Every man will be judged according to his works. Christ is ready to

pardon the sincere, repentant sinner, even though he has but a few more hours to live, but who is willing to run the risk? He who knew his Lord's will, and did it not, will be beaten with many stripes.

Remember that by your course of action many souls will be blessed or injured. In the judgment those who are now fretful and accusing, who strive for preference and supremacy, will appear just as they are. Let all remember that they are working for eternity. Let the prayer daily ascend, "Create in me a clean heart, O God, and renew a right spirit within me." [Psalm 51:10.] Seek earnestly for that repentance that needeth not to be repented of. The only safe way is to keep all crookedness out of every business transaction. Let not Satan make his marks upon your character. Learn the lesson, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." [Matthew 7:12.] Christ's disciples must be honest men, men who are determined to make the most of themselves for Christ's sake. Their business transactions must show that they are in harmony with the principles of that law which is a transcript of the law of Jehovah.

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be free or bond. And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him. Finally, my brethren, be strong in the Lord, and in the power of his might." [Ephesians 6:4-10.]

Ms 26, 1901

The Canvassing Work and the Scandinavian

March 5, 1901

The Canvassing Work and the Scandinavian Institutions.

I have had special light in regard to the canvassing work, and the impression and burden does not leave me. This work is a means of education. It is an excellent school for those who are qualifying themselves to enter the ministry. Those who take up this work as they should, place themselves where they learn of Christ and follow His example. Angels are commissioned to go forth with those who take up this work in true humility.

Those who engage in the canvassing work should first give themselves wholly and unreservedly to God. Christ has invited them, "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.]

It is a mistake to send young and inexperienced men to labor among the churches. Thus they are placed in a hard position, as though standing on exhibition to be criticized. This will spoil young men who are filled with conceit and spiritual pride.

Conscientious young men, who are truly converted, will feel a burden of soul to impart that which they have received. They will be given ability to speak upon Bible subjects, because they feel a desire to help those who have not a knowledge of the truth. Drink deeply of the precious water of life. Study the Word of God, that it may be in you a well of water, springing up unto everlasting life. Act your part as a humble servant of the Master. Seek to do good to those around you. Place yourselves where there are hearts to be won. Then you will see good accomplished by your efforts. The Lord has instructed me that the time will come when men, women, and youth will be imbued with the spirit of the last message of mercy to be given to our world.

Many of those who have had the advantage of an education in our schools have not increased in spirituality and soul-culture because they have been indolent. Many missionary enterprises have been crippled by the work of slothful servants. This is the judgment recorded in the books of heaven. Oh, there are many men and women whom the Lord would use if they would enter His vineyard with a sincere desire to do Him service. But they are do-nothings. They ignore all personal responsibility, because of the inconvenience of carrying it. Their record, as far as regards their work for God, is a mournful blank. They are fruitless trees, darkening by their unproductive branches, ground which should be occupied by fruit-bearing trees. They know the truth, but practice it not. The Lord passes them by because they do not draw from Him the nourishment which would enable them to bear good fruit. Let all beware of the evil heart <of unbelief>.

God has given to every man his work. He passes by those who have had His choice gifts, but have failed to improve them, and accepts those who have not had so many advantages, but who have been willing to do what they could in co-operating with Christ as His helping hand. They may feel that they are doing very little, but as they earnestly and honestly do what they can, God will help them. No one can co-operate with Christ without receiving wisdom and understanding.

I write these particulars for the Scandinavian field especially. My brethren, will you take hold of the work God has given you? Will you labor to the utmost of your ability to relieve the

embarrassed institutions in your field? Do not look on in despair, saying, "We can do nothing." Take hold, where you are. Do you remember when Sister White was with you at _____, in the meeting held at that place, how often it was repeated, "We cannot sell books. We cannot canvass as they do in America"? My interpreter sat by my side and repeated to me every word that was spoken. As soon as all others had spoken, I rose and said, "But you can sell books. It is not right for you to talk unbelief, and thus close the door of faith. Close the windows of the soul earthward, and open them heavenward, that the light of heaven may shine in." Thus through my interpreter I spoke to you.

Have you not entered into covenant relation with God? Did you not, at your baptism, make an entire surrender to Him? Were you not baptized in the name of the Father, the Son, and the Holy Spirit? Did not all heaven hear your vows as you died to the world and were buried with Christ? Were you not raised to walk in newness of life? Is not your life hid with Christ in God? Then show to the world that you are living men, that you have a duty to perform, a work to do that will redound to the glory of God and minister to the enlightenment of your fellow men.

Elder Matteson, who now sleeps in Jesus, united with the Saviour as His helping hand, and organized a school. And under his direction the students worked nobly. What a work has been done! What a <multitude> of books were sold! And how many there were who united with the church!

Cease now to talk discouragement. Take hold of the arm of infinite Power. Remember that we at this end of the line are taking hold with you. We assure you that we will lift with you. Do not fail or be discouraged. The Lord is your helper. He will uphold the workers in Scandinavia if they will act their part in faith, in prayer, in hopefulness, doing all they can to advance His cause and hasten His coming.

Remember that the nearer we approach Christ's coming, the more earnestly and firmly we are to work; for the whole synagogue of Satan is opposed to us. We do not need feverish excitement, but that faith and courage which is born of genuine faith.

The opportunity for helping the work in Scandinavia at the last Week of Prayer in America should have been improved, and it would have been, had the men in positions of responsibility been wide awake to place the situation clearly before the people and call for donations to relieve the institutions in Denmark and Norway.

We hope that a most earnest effort will be made by our people in England to inspire their brethren in Scandinavia with courage and faith. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Do not, by words of unbelief, call down the denunciation <of God>. Do not act like the priest and Levite, who looked at the wounded man

lying in his grievous condition, and passed by on the other side. Wake up, brethren. Let the work move forward with power. May the Lord help His people to do their best.

I call upon all to take a more decided interest in the work of circulating Christ's Object Lessons. Let not this work drop. Carry it forward. Let our canvassers in all parts of Europe be encouraged to take hold of this book and help in its sale. The sale of this book will do much more than to procure funds to help in freeing our institutions from debt. It will open the way for our larger books to find a ready market.

The Lord moved upon my heart to give this book as a means of freeing our institutions from debt. And it is the Lord who moves upon His people to make the sale of this book a success. Canvassers will gain an experience that will be of the greatest advantage to them as they carry this book to those who need the instruction it contains. The lessons drawn in this book from the parables of our Saviour will be to many souls as the leaves of the tree of life.

The prospect of Christ's near coming is not to hinder God's people from being industrious. None are to be idle. All are to be industrious for God. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Matthew 6:33.] We are to be perfect in our work even as God is perfect in His work.

Christ declared that when He comes, some of His waiting people will be engaged in business transactions. Some will be sowing in the field, others reaping and gathering in the harvest, and others grinding at the mill. It is not God's will that His elect shall abandon life's duties and responsibilities and give themselves up to idle contemplation, living in a religious dream. They are to be "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.]

Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. <Tell them this question Christ would have told us if it were essential for our soul's salvation to know.> This those who are the elect of God will in a short time know without question.

My brethren and sisters, appreciate and study the truths God has given for you and your children. Spend not your time in seeking to know that which will be no spiritual help. "What shall I do to inherit eternal life?" This is the all-important question, and it has been clearly answered. "What is written in the law? how readest thou?" [Luke 10:25, 26.]

Christ's coming is nearer than when we first believed. The signs of the times show us that the end of all things is at hand. All are now to work for Christ. The heaviest responsibility rests on that worker whose opportunities and privileges have been greatest.

I desire to refer once more to the canvassing work. The workers in England should take hold of Christ's Object Lessons and should do all they possibly can with this book, that a school may be established in England. My brethren in England, France, Switzerland, and all places where the light of truth is shining, take hold of this work. Let this book be translated into the different languages and circulated in the different countries of Europe. What will the result be? The truth will reach many who otherwise would not receive it.

God help you to make the most of His donation to you of this book. There are souls in desolate places who should be reached by this effort. The angels of God will make an impression on minds as the workers go forth in faith. All who enter this work will gain an experience that will enable them to be successful laborers for God. As they seek the Lord for help, He will communicate with them. They will receive plans devised by the Lord Himself. When the religious denominations unite with the papacy to oppress, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the oppression becomes severe, do as Christ has told you to do. When they persecute you in one place, go to another place, and if persecution comes there, go to still another. God will lead His people, making them a blessing in many places. Were it not for persecution, God's people would not be scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the Son of man be come." [Matthew 10:23.] Then take hold of the work of evangelistic canvassing.

Ms 27, 1901

Talk/"I will present to you ..."

Vicksburg, Mississippi

March 16, 1901

Talk given by Mrs. E. G. White to the church in Vicksburg.

I will present to you this morning the instruction contained in the fourteenth chapter of John. Christ was about to leave His disciples to enter upon His great trial, which to them would be a terrible test. He knew the temptations they would meet, the grief and discouragement that would come to their hearts as they saw Him, their Teacher, the Son of God, as they believed, treated with contempt and abuse. He saw that they were in trouble, and He said to them, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are

many mansions.” [Verse 1.] Think of this. Here we have no home, or very poor ones. Christ says to us, “In my Father’s house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” [Verses 2, 3.] We believe these words. We are looking forward to the coming of our Lord and Saviour Jesus Christ.

Christ was to suffer in our behalf, standing at the head of humanity as representative of the race. He was to work out the character which every follower of His is to work out through the provision He has made, His infinite sacrifice, His life and death on earth.

Christ sought to guard His disciples against becoming discouraged after He should leave them, when the powers of darkness, evil agencies, the synagogue of Satan, should array themselves against them. He spoke to them words of comfort, assuring them that He would come again and take them to Himself. He knew that they would remember these words after His trial and after His resurrection and ascension. These events were to impress them with the power of truth, leading them to realize that Christ is the foundation of faith, the cornerstone of the building of truth.

“And whither I go ye know, and the way ye know.” Thomas, always inclined to unbelief, said doubtingly, “Lord, we know not whither thou goest, and how can we know the way?” Jesus answered, “I am the Way, the Truth, and the Life.” [Verses 4-6.] These words are for you. When you are in perplexity, go right to the Word of God. Read about Christ, His character, His work; and do as He would were He in your place. Christ could not, in word or practice, testify to wrong; for He is truth itself.

“I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him.” Then Philip asked, “Lord, show us the Father, and it sufficeth us.” [Verses 6-8.] Grieved at His disciple’s lack of faith, Christ answered, “Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works’ sake.

“Verily, verily, I say unto you, He that believeth on me, the work that I do shall he do also, and greater works than these shall he do; because I go unto my Father.” [Verses 9-12.] Christ desired the disciples to understand that they were not to be bereft of power because He was going to His Father. The promise He made to them is for us. If we will take it just as it reads, we shall feel such confidence and such trust in God and the truth that He will be able to reveal His

power through us. By our good works we shall show our faith. We can receive power and grace from Christ to enable us to work the works of God. And let us ever remember that we are never to take any credit to ourselves for the work we do. There is nothing good in us; therefore we should not seek to glorify ourselves. God is to receive all the glory.

We are to work out our own salvation with fear and trembling; for it is God which worketh in us. Constantly we are to strive to elevate ourselves and others in accordance with the directions of the Word of God. With all the power we have we are to seek to reach the standard of character Christ has set before us. This is what God wants us to do. When in humble faith we rely on Christ as our sufficiency, our strength, our all and in all, then it is that the power of God rests upon our work.

Christ's words show that there is a close connection between heaven and earth; that to those who believe in the power of truth, God manifests Himself as He does not to the world. There are those who seem to think that if the minister leaves them, they will be stranded. Why do they not hang their helpless souls on Christ? Why do they not believe that although they have no minister, Jesus is with them? Let them follow the ministers into the field with their prayers. Christ has told them that the works He has done they may do also. He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in his Son." [Verse 13.] But He does not say this to those who do not abide in Him.

Do not depend upon human beings for spiritual help. Resist the temptation to make flesh your arm. Look to God as children look to an earthly Father. Believe that He loves you and that He will help you, even as He has promised. If you will believe, you will have confidence, trust, reliance, because you will realize that Christ is the foundation of your faith.

"If ye love me, keep my commandments." Obedience is the test of true love. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Although I am going away, My Representative will still be with you. He will never leave you. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." [Verses 15-17.] This promise God has made to you. When you get discouraged, do not depend on human beings for aid. Christ declares, The Comforter shall be with you. Go right to God in prayer. Bow before Him, saying, "Lord, help me; for I am in difficulty, and I do not know what to do. You have promised to give your children what they ask in Your name. We ask for strength to resist the temptations of the enemy."

Thus you will obtain a most valuable experience. As you follow on to know the Lord, you will know that His goings forth are prepared as the morning. And when you receive help and comfort, sing to the praise of God. Talk with God. Thus you will become a friend of God. You

will rely on Him. You will obtain a faith that will trust whether you feel like trusting or not. Remember that feeling is not an evidence that you are a Christian. Implicit faith in God shows that you are His child. Trust in God. He will never disappoint you. He says, "I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." [Verses 18, 19.] We do not see Christ in person. It is by faith that we behold Him. Our faith grasps His promises. Thus it was that Enoch walked with God.

"Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." [Verse 19.] Over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." [John 11:25.] Because He lives, His children shall live. "At that day," He says, "Ye shall know that I am in my Father, and he in me, and I in you." [John 14:20.]

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Verse 21.] Many set aside their Saviour, and write to me to know whether they have any evidence that they are Christians. They do not put confidence in God. They ought to sing and rejoice in the love of their Saviour; but they say, "I do not feel like it." Has not Christ said, "He that loveth me shall be loved of my Father; and I will love him and will manifest myself to him"?

Why tell human beings about your soul-trouble? They cannot take the place of God. Why put Christ in the background? He wants us to believe in Him as children believe in an earthly father. He can give us peace that the world can neither give nor take away. This is the hope of the Christian. Trust not in feeling. If your faith is wavering, remember that Christ is not lying in the tomb, but is making intercession for you in the heavenly courts.

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself to us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." [Verses 22, 23.] He in whose heart Christ abides is not one day on the mountaintop, and the next day in the shadow. He has a calm, trusting faith in the Redeemer's love.

"He that loveth me not keepeth not my sayings, and the word which ye hear is not mine, but the Father's which sent me." [Verse 24.] Look into the mirror of God's law, and see whether you are conforming to the divine requirements. If you see that your character is defective, do not go away and forget what manner of person you are. Strive earnestly to overcome your faults. As you do this, the joy of heaven will fill your heart. There is strength in the Saviour. He wants His children to banish all selfishness from the heart, that He may enter as an abiding guest, that His righteousness may go before them, and the glory of God be their rearward.

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance.” [Verse 26.] You are the children of God. He has adopted you, and He desires you to form characters here that will give you entrance into the heavenly family. Remembering this, you will be able to bear the trials which you meet here. In heaven there will be no color line; for all will be as white as Christ Himself. Let us thank God that we can be members of the royal family.

“Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. You have heard that I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.” [Verses 27-29.]

I want you to realize that Christ is a personal Saviour. Show to the world what He can do even through the weakest of human beings. Work out before the world the principles of righteousness. Obey the commandments. Demonstrate the power of truth. This is the most powerful witness you can bear in favor of the truth. But you are not to do this in your own strength. You are to work in the strength and grace that God gives. Thus you can walk in His footsteps. Cling to the mighty Redeemer, who is also your Elder Brother. God desires us to seek earnestly for a place among the number who will stand around His throne. To every sincere follower, white or black, He will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” [Matthew 25:34.] Whatever you may be called upon to suffer, remember that Christ has said, “I will come again, and receive you unto myself, that where I am, there ye may be also.” [John 14:3.] Have faith in God, and day by day He will give you the victory.

Ms 28, 1901

Talk/“I am thankful to the Lord ...”

“Sanitarium,” Battle Creek, Michigan

March 27, 1901

Talk given by Mrs. E. G. White at the Sanitarium, March 27, 1901.

I am thankful to the Lord for the privilege of meeting my friends here once more, some of whom I have met before, many of whom I have never seen. We are pleased to become acquainted with one another, and the better we are acquainted with the Lord, the more we shall appreciate those for whom He has given His life.

We should constantly appreciate and honor Him who has so honored us as to encircle us with His long human arm, while with His divine arm He grasps the throne of the Infinite. Thus He has connected finite man with the infinite God. This world by sin was separated from heaven. Christ died that the gulf might be bridged. The only way in which men and women could come into possession of eternal life was for Christ to live and die on this earth.

I love my Saviour. I have given my life to His service, and never have I seen the moment when I could be ashamed of Him. I loved Him because I have proved Him, and I know that He will do all that He has promised to do. He gave His life for me, and I have given all that I have to Him. I know that He accepts it. I feel so grateful that though I am seventy three years old, I still have strength to serve God by speaking of His love to those who know Him and those who know Him not.

Just before Christ left His disciples, anticipating the trial and disappointment they would meet because of their belief that He was going to reign on the throne of David as Israel's king, He told them of what He was to endure, and entreated them not to be troubled. He knew how sore their disappointment would be as they saw Him suffering insult and mockery as He stepped lower and lower in the path of humiliation. He thought of His disciples, not of Himself. Would the trial be too great for them? He sought to comfort them by speaking words of hope and courage. "Let not your heart be troubled," He said; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." [John 14:1, 2.] What a comfort these words should be to us. Think of the work Christ is now doing in heaven—preparing mansions for His children. He wants us to prepare to dwell in these mansions. This we can do by co-operating with Him. If we form characters after the divine similitude, we shall inherit the mansions Christ is preparing.

"And if I go and prepare a place for you," He continues, "I will come again, and receive you unto myself, that where I am, there ye may be also." [Verse 3.]

In the last chapter of Revelation we are told something about the home Christ is preparing for His faithful ones. John writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." [Revelation 22:1, 2.]

Christ says, "I am the bread of life. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." It is our privilege to eat the bread of life. Christ says, "The flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [John 6:35, 54, 63.] As we believe and practice the words of Christ, bringing them

into the every-day experience, we become “partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:4.]

Speaking of the city of God, John continues, “And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.” And then come words which comfort me continually. “And they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.” [Revelation 22:3-5.]

All through the Word of God are the most precious promises, but we must dig for them as the miner digs for the precious ore. We need to understand and practice the truth. As we are purified through the truth, we stand on vantage ground with God, because Christ has taken away our sins. As John saw the Saviour, he exclaimed, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] Christ had no sin, and therefore He was able to bear our sins. That He might make an offering for the human race, that they might be members of the royal family, heirs of God and joint-heirs with Jesus Christ, He laid aside His kingly crown and royal robe, and stepped down from His high command, clothing His divinity with humanity.

How anxious we should be not to disappoint the Saviour. For our sakes He became poor, that we through His poverty might be made rich. It is possible for us to be overcomers. Through the blood of the Lamb and the word of our testimony, we may obtain a glorious victory. But the enemy will try to cast His dark shadow between our souls and God. He presents every possible inducement to lead us to be false to our Maker. He tries to gain control of the appetite, so that men and women shall make a god of the stomach. He knows that if they do this, their senses will become beclouded by overeating. He offers them stimulants and narcotics, hoping to lead them in the use of these things to forget God. Let us remember that these are the devices of the enemy to lead us to forget the advantages we may gain by every day eating the bread of life. Physically we are built up from what we eat. And so it is with the mind. If we make the Bible our guide and counsellor, we shall be strengthened and built up. Our faith must cleave <through> the shadow <and grasp> the glory beyond. God says, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [Isaiah 27:5.]

This present life is full of disappointment and trial, affliction and suffering. But let us ever remember that our Saviour is the greatest of all medical missionaries. He sympathizes with the members of the human family in their affliction. He wants us to trust in Him, so fully believing His words that we shall bring heaven into our lives here below. We can make heaven <in heart and home> as we pass along if our lives are hid with Christ in God. Thus we can bring joy and comfort into the lives of others. Christ’s joy will remain in us, and our joy will be full.

I see wonderful glory in the prospect before us, when Christ shall come in all His glory, to be admired in all them that believe. I want to be among the number who welcome the Redeemer with joy, among the number who will see His face. Moses asked to see God's face, but the Lord told him that he could not see His face and live. He told him that He would hide him in the cleft of the rock, and cover him with His hand, and would then pass by before him and proclaim His name. And He passed by and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." [Exodus 34:6.] This is God's character. And those who see His face must be like Him in character.

Christ continues, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Thomas, always inclined to unbelief, though loving his Saviour, said doubtfully, "Lord, we know not whither thou goest; and how can we know the way?" [John 14:3-5.]

Are there any here who like Thomas do not know the way? Listen to the Saviour's words. "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also." Thus we become laborers together with God. "And greater works than these shall he do, because I go to my Father." [Verses 6-12.] What is Christ doing in heaven? He is interceding for us. By His work the threshold of heaven is flushed with the glory of God which will shine upon every soul who will open the windows of the soul heavenward. As the prayers of the sincere and contrite ones ascend to heaven, Christ says to the Father, "I will take their sins. Let them stand before You innocent." As He takes their sins from them, He fills their hearts with the glorious light of truth and love.

Christ loves us with a love that no language can express, no balances measure. His love is beyond comparison. He desires us to love perishing human beings as He has loved us. He wants us to be missionaries for Him. We are to do all in our power to relieve suffering and misery. If we can do no more than speak a word of cheer, let us do that. Christ will co-operate with us. He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." [Verse 13.]

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." [Verses 15, 16.] That Comforter is with us today. Letters come to me in which the writers ask me to pray for them. But Christ is praying for them. All they need is to carry their soul-distress to Jesus. He says, "I am at thy right hand to help thee." [See Isaiah 41:13.] This is what I try to write to them. I tell them not to go to any human being for the help that Christ alone can give. 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.] These words are spoken to you. When you fall into perplexity, read this promise, and talk with God. Tell Him about your troubles and difficulties. He will never tell you that you are foolish for not understanding better. The Word declares, "If any one of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [James 1:5.]

Why do we not remember that Christ is our light, our salvation? He gave His own precious life that we might be guided, strengthened, and sustained. Why do we not go to Him as a child goes to its father. He is our Helper, our Sufficiency, our all and in all. If we go to Him in faith, we shall never fail to receive comfort. He will deal gently with us in our infirmities; for He has been tempted in all points like as we are.

I have been sick since the beginning of my journey from California, and as I lay in my compartment on the train, with no one with me, how precious it was to commune with God. I was alone with Him, and if I ever realized His presence in suffering and distress, I did then. I felt that the everlasting arms were underneath me. I realized the comfort of the Saviour's love.

Do you not want to be among the number of whom Christ says, "I have a few names even in Sardis that have not defiled their garments; and they shall walk with me in white, for they are worthy." [Revelation 3:4.]

Christ is the greatest medical missionary that ever lived. He never lost a case. He understands how to give strength and guidance to the physicians in this institution. He stands beside them as they perform their difficult surgical operations. We know that this is so. He has saved lives that might have been lost had the knife swerved a hair's breadth. Angels of God are constantly ministering to those for whom Christ has given His life.

God gives the physicians of this institution skills and efficiency because they are serving Him. They know that their skill is not their own, that it comes from above. They realize that there is beside them a divine Watcher, who gives wisdom to His physicians, enabling them to move intelligently in their work. It was by His order that this Sanitarium was established here. We are

so thankful that there is a place where medical missionary work may be carried on under the supervision of the great Medical Missionary.

God is above all, and He loves us all. He has a care for the work of His hands. We are to do our part by carrying out the instruction contained in His Word. We are to take proper care of the machinery of the human frame, which is so wonderful that David was led to exclaim, "I am fearfully and wonderfully made." [Psalm 139:14.]

Do not, I beg of you, mar the precious workmanship of God by improper eating, drinking, or dressing. Do not put any impediment in God's way. Act in accordance with the intelligence God has given you. He will keep you in health if you will do His will. He is the Restorer. These words have been spoken to me when the physicians have despaired of my life. On one occasion my physician said, "Unless there is some change, you have only three days to live." In the night season, One stood by my bedside and said to me, "Christ is the Restorer; Satan is the destroyer. I am your Redeemer, and I will heal you." From that moment I began to recover, and when the physician came, he said, "Mrs. White, you are better. There is a sparkle in your eye which must be there in order for you to have health."

I love Jesus, and I want you to love Him. If you depend upon the power that is above every human power, you will gain the victory. Have faith in God. Human expectations may fail, but there is no failure in the promises of God. They are Yea and Amen in Christ. I claim God's promises, and I know that He will respond to my faith. He will do just as He has said He will do. I want you to have the comfort of the grace of God. I want you to feel that you are not alone, that you have a Comforter.

May God bless the suffering ones, and may they have hope and courage. This they will have if they will cast their helpless souls upon Jesus. His help will enable you to work out your own salvation and to help others. May God bless you all, is my most earnest desire and prayer.

Ms 29, 1901

Talk/"I feel an intense desire ..."

Battle Creek, Michigan

March 28, 1901

Talk by Mrs. White at the Publisher's Convention

I feel an intense desire that at this meeting we shall come into right relation with God. We may have great ambition, all the ambition it is possible for us to have; we may have all the activity it is essential for us to have; but unless we are close to our Saviour, unless His power and grace

are with us individually, we may be sure that we shall go from this place thinking that we have not had a very wonderful meeting. It rests with us individually to decide what this meeting shall be to us. Since the last time we assembled in General Conference, we have all been making our record, and at this meeting we shall continue to make our record. Every time we assemble together, angels of God are here. Evil angels are also here.

If we have neglected our duties, if we have come up to this meeting unprepared to meet with God, unprepared to worship Him in the spirit of truth and in the beauty of holiness, let us, at the very beginning of the meeting, humble our hearts before God and put away everything that interposes between our souls and Him.

As I was coming over from Australia, during the long weeks that I spent on the ocean, I had some precious experiences. Some things were opened before me, of which I will speak to you later. The words were spoken to me, "Enter into no controversy. Take no part in any strife or in anything that would divert the mind from God. I have a message for you to bear, and as this message is given to the people, it is not for you to try to make them believe it. That is not your work. You are to go straight forward in the work I have given you. I will strengthen you to do this work."

On the way over I was in great perplexity as to how my health would stand the voyage. The passengers smoked and drank continually. And night after night they danced till twelve o'clock on the deck over my head. All the response they made to my appeals for quietude was, "Let Mrs. White go somewhere else." I tried to go "somewhere else." I went to the deck of the second cabin, but there I found smoking and drinking and noise. There was no "somewhere else" for me. A few days before we were to enter port, Willie came to me, and said, "We are nearing the last night of the trip, when we shall have more noise than ever before; but I am praying for a storm." "So am I," I said.

The night before the passengers were to have their carousal, I went into a little anteroom, and lay down. I fell asleep, and presently I was awakened by a voice speaking to me. I knew as soon as I awoke what this meant; for the room was filled with a sweet fragrance, as of beautiful flowers. I fell asleep once more, and was wakened again the same way. Then words were spoken to me, assuring me that the Lord would protect me—that He had a work for me to do. Comfort, encouragement, and direction were given to me, and I was greatly blessed. I felt then that I would make no more complaints in regard to the noise and the smoking.

And lo, the next morning a storm arose, and continued till just before we entered the harbor. The passengers, instead of dancing and singing, were lying in their berths. The boat rocked and tossed, and I lay in my berth all day, not even daring to turn over lest I should be sick.

I felt very grateful for that storm. It lasted long enough to prevent any carousal. And just before we entered the harbor, it cleared away, and the sea became as smooth as it had been all the way over.

I feel an intense desire that this shall be a meeting where God can preside. This is an important time, a very important time. There is a great work to do. But whether the meeting shall be a success depends on us individually. We can make a heaven here during this meeting. We may make a heaven or a hell for ourselves, just as we choose.

Light has been given me that this is the wrong time of the year to hold the General Conference. Everything in nature is sere and brown. It is God's desire that when His people assemble for spiritual exercises, they should have the best and highest thoughts. He wants them to be in the very best condition of mind and body. They should choose the very best season of the year for a meeting of this kind.

Plans are now to be laid for the advancement of God's work, and if ever there was a time when God's people should be strictly guarded in their diet, it is now. I am going to say this almost every time I speak to you, so I shall begin now. When you sit down to your meals, do not eat half a dozen different kinds of food. Eat only two or three kinds. If you have not yet learned to be health reformers—and there are some who have stood right in the way of health reform—it is time that you did learn. It is time for you to understand what health reform means.

Many have lost their spiritual discernment by making an idol of the stomach. The poor stomach does not care to be idolized in this way. It wants a chance to carry forward its work in the beautiful order which God has established. It will do this work if man will act like a rational being. The food which is taken into the stomach should be of a character to promote health, intelligence, and spirituality. Dyspeptics have a dyspeptic religion. Those who overload the stomach, and then, without taking any special exercise, come to meeting, will find that they are unable to keep awake. Because of the condition of the stomach, many place themselves on the negative side when they should be on the affirmative. Meetings are often hindered by resolutions which, occasioned by dyspepsia, should never have seen the light of day.

God desires us to worship Him in holiness, glorifying His name. He wants you to remember, when you eat, to partake of food that will help you to serve Him. Because there is a variety of food placed before you, do not eat some of all the different kinds, and then go to meeting with an overloaded stomach, unprepared to make correct decisions, unprepared to have your mental machinery worked by the Spirit of God.

If you are not learning by self-denial and self-sacrifice to take care of the human machinery, you are not following Christ, but another leader.

There are solemn and important decisions to be made at this meeting, and God wants every one of us to stand in right relation to Him. He wants us to do a great deal more praying and <a great deal> less talking. He wants us to keep the windows of the soul opened heavenward. The threshold of heaven is flooded with the light of God's glory, and God will let this light shine into the heart of everyone who at this meeting will stand in right relation to Him.

Some have said that they thought that at this meeting several days ought to be spent in prayer to God for the Holy Spirit, as at the day of Pentecost. I wish to say to you that the business which may be carried on at this meeting is just as much a part of the service of God as prayer. The business meeting is to be just as much under the dictation of the Spirit as the prayer meeting. There is danger of our getting a sentimental, impulsive religion. Let the business transacted at this meeting stand forth in such sacredness that the heavenly host can approve it. We are to guard most sacredly the business lines of our work. Every line of business carried on here is to be in accordance with the principles of heaven.

God wants you to stand in position where He can breathe upon you the Holy Spirit, where Christ can abide in the heart. He wants you at the beginning of this meeting to lay off whatever of controversy, of strife, of dissension, of murmuring, you have been carrying. What we need is a great deal more of Christ and none of self. The Saviour says, "Without me ye can do nothing." [John 15:5.]

I did not mean to say these words today, but I feel that it is time for us to seek the Lord more earnestly. My most precious time for communing with God is in the morning. I plead with Him for help, and I feel—no, I do not trust to feeling—I know that He will answer me. I trust in the word of the living God. I make this word my constant dependence.

We have come to a point where God is going to work for His people. He wishes them to be a representative people, distinct from all other peoples in our world. He wants them to stand on vantage ground, because He gave His life that they might stand there. Do not disappoint the Lord.

Remember that you will make this meeting what it is. You can have heaven as you come and as you go. But in order for this to be, self must be lost in Christ. We must eat the bread of heaven. This is like taking each day the leaves of the tree of life. These will restore in us the moral image of God. This image has been obliterated, but it can be restored by the eating of the bread of life.

I pray that this may indeed be a crisis in our work, when we shall step over the gulf and lay hold of God's strength. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

In the place of going to your rooms, as was done when I was here ten years ago, and talking of difficulties, talking the Holy Spirit away, talk with God, and He will be with you. Hear what the Spirit saith unto the churches. I know that God wants you to have something to say to the churches, and what you say is to be like apples of gold in pictures of silver. No cheap words are to be uttered.

We have a heaven of treasure, for when God gave Christ to our world, He gave us all heaven. And if you do not draw from heaven power and grace and treasures of truth to give to the people, then, for Christ's sake, stop your work till you realize the importance of a close union with God. What we need is to be elevated and sanctified and purified. Then the righteousness of Christ will go before us, and the glory of God will be our rereward. Let us come into close touch with God, that we may see more clearly His purity and holiness, and rise higher and higher at each meeting.

If some of you, though having reached the physical stature of men, have brought with you your childish ideas and childish dispositions, <will you> now put away all childishness, and get the grace of God. Let us grasp the great and rich treasures God has for us. God is willing to do great things for us. But we carry with us such a load of deformity that we have no room for the Saviour. He cannot sit on the throne of the heart, because there is no place for Him. Give Him a place.

He is knocking, knocking at your heart. Open the door and let Him in. Empty the heart of all selfishness by living right, eating right, thinking right. Enthroned the Saviour in the heart. With His long human arm, He encircles the race, while with His divine arm He grasps the throne of the Infinite. I am hungry for the Spirit of God. Are you, brethren? My soul longs for it. May the Lord help us to take steps heavenward.

Ms 30, 1901

Reply to H. T. Nelson

March, 1901

Mrs. E. G. White's reply to H. T. Nelson.

When Brother Nelson came to my home in California with his message, I gave him all the time I could. I think he spoke for an hour face to face with me. I listened to what he had to say, but I told him that God had not given him his message. He brought the message that God had appointed me to act as Moses, and that he was to connect with me in the work as Joshua. But if God had made this appointment, I should have known something about it. God Himself would have given me instruction.

God has not given Brother Nelson the work of acting as Joshua in connection with His people. From the light that I have had, this could not be. It is an impossibility.

Brother Nelson bore me the message also that I had not treated my workers well, that I had been hard with them. But this is the last thing any one who knows me would say against me. This message is false, every word of it. The position I occupy in regard to my workers is a position of tenderness and care. My family know that Brother Nelson's testimony regarding my treatment of them is entirely false. I am willing that they should bear their testimony concerning this. Sometimes I have to call them up at five o'clock in the morning to prepare matter to be sent out in the mail. They take hold cheerfully and willingly, and then when the mail has gone, I say to them, "You have been hurried with this work. You may spend the rest of the day as you please." I believe in guarding the health of my workers. Those in my household will bear witness that I watch them as a careful guardian.

That I have been hard upon my workers I utterly deny. It is true that at times the work has been hard upon them as they have helped me in getting the light before the people.

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask His people to believe every one who comes to them with a message.

The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to any one, "You have committed the unpardonable sin." God never told any one to say to a fellow being, "You have committed the unpardonable sin." He has not given Brother Nelson this message to bear to Elder Breed, Elder Irwin, or Elder A. T. Jones.

I know that God never gave mortal man such a message as that which Brother Nelson has borne concerning his brethren. It is not like our God. After the disappointment of 1844 there were those who would say to others, "You are lost; you have gone too far to be saved." Then I was brought to my feet to bid them in the name of the Lord to cease their condemnation. God has never empowered one mortal to say to another mortal, "You are lost." We are all human beings. We are on this earth to form characters which will fit us to inherit eternal life. If we heed the word of the Lord, He will correct us and guide us.

Since I have been here I have had messages to bear to different persons, but words like those uttered by Mr. Nelson have never escaped my lips. Brethren, we are to hold together. The Satanic agencies are working to destroy, and God calls upon His servants to stand together, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another.

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man Nelson to force himself before a congregation. He does not want this element to come into our meetings to create disturbance. God has not given Brother Nelson this work to do. It is the means whereby the enemy is trying to divert the minds of the people from the work which God has said must be done.

Mistakes have been made. There must be reorganization. God desires to carry forward the work of perfecting a people who will shine in the kingdom of glory. He is opening doors which His people can enter to work for the salvation of souls. It is that we may co-operate with Him in His work that we are here. We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks and begin to work on our own account.

We have a very solemn, important work to do in this Conference, and we need to pray and search our hearts. We are to work in perfect harmony and order. As we obey the commands of Christ, moving forward in unity, we shall see the salvation of God.

We have come here at great expense to set things in order. There are those who have been working in one place for too long a time. They should have a change. They must go where they can see what God is doing outside of Battle Creek. We do not say to them, because they have made mistakes, "You have committed the unpardonable sin." We say, "Brethren, let us take hold together. Let us counsel together. Let us stand in our lot and in our place, and work for the whole field."

We love our brother. We want him to be saved, but we cannot allow him to take the time of this Conference. It is not his time. God has given us a work to do, and we intend to do it under His supervision, that souls may be brought to a knowledge of present truth.

Ms 31, 1901

Sermon/The Christian Life

"Tabernacle," Battle Creek, Michigan

April 14, 1901

Sermon by Mrs. E. G. White in the Tabernacle, April 14, 1901.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.” [Matthew 6:19-21.]

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.” [Verse 22.]

Christ is the light of the world. In all that we do, let us walk in this light. In the Word of God our work is laid out before us. Let us not think that the Lord has given us talents to use in whatever way we please. Our talents are given us to hold in trust for Him. Our money is His. In its use we are to remember that Christ gave His precious life that we might have a probation in which to make a suitable preparation for the future life. “Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are his.” [1 Corinthians 6:19, 20.]

This present life is our time of test and trial. God placed Adam and Eve in the beautiful garden of Eden, saying to them, “Of every tree in the garden thou mayest freely eat.” But there was one prohibition. “Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” [Genesis 2:16, 17.] God wished to test and try the beings He had made, to see if they would be loyal and true to Him.

In this prohibition Satan saw a chance to misrepresent God. Disguised as a serpent he came to Adam and Eve, saying, “The reason God has forbidden you to eat of that fruit is because He knows that if you do eat of it, you will be as gods. You will become wise.” [Genesis 3:5.] And they did become wise—wise in knowing the evil which God meant them never to know.

After Adam and Eve had yielded to the tempter, the covering of light, their garment of innocence, was taken from them. “The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” In the past they had been glad to see their Creator when He came to walk and talk with them. Now in their sinfulness they were afraid to meet Him. Hearing the voice of God in the garden, they “hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.” “Who told thee that thou wast naked?” God asked. “Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” And then Adam did that which it is natural for all human beings to do. He threw the blame on someone else. “The woman whom thou gavest to be with me,” he said, “she gave me of the tree, and I did eat.” [Verses 7-12.]

God told Adam that because of his disobedience the ground should be cursed. "In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee. ... In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." [Verses 17-19.]

The floodgates of woe were opened upon our world. All nature must feel the effects of sin. But God did not leave Adam without a ray of hope. He gave him the promise which ever since has brightened the pathway of the faithful. He said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Verse 15.]

Good and evil are set before us. Which are we choosing? Are we serving and glorifying self, losing sight of the light of the world, or are we denying self and following the Redeemer? Christ is the propitiation for our sins. Laying aside His royal robe and kingly crown, He stepped from His high command, and clothed His divinity with humanity. For our sakes He became poor, that we through His poverty might be made rich.

To us has been given the privilege of laying up treasure in heaven. This we may do by following Christ. He came to our world to demonstrate to the universe that man, his eyes fixed upon God, can be an overcomer. Thus was fulfilled the promise that the seed of the woman should bruise the serpent's head. Christ humiliated Himself to stand at the head of humanity, that we might be heirs to an immortal inheritance in the kingdom of glory.

When Christ came to John for baptism, John refused to baptize Him, saying, "I have need to be baptized of thee, and comest thou to me?" "Suffer it to be so now," Christ said; "for thus it becometh us to fulfil all righteousness." [Matthew 3:14, 15.] Provision has been made that when man repents and takes the steps requisite in conversion, he shall be forgiven. When he is baptized in the name of the Father, the Son, and the Holy Ghost, these three great powers are pledged to work in his behalf. And man on his part, as he goes down into the water, to be buried in the likeness of Christ's death and raised in the likeness of His resurrection, pledges himself to worship the true and living God, to come out from the world and be separate, to keep the law of Jehovah.

When Christ bowed on the banks of Jordan and offered up prayer to heaven, it was in our behalf that He prayed. And as He prayed, the heavens were opened, and the glory of God like a dove of burnished gold rested upon Him, while from the highest heaven was heard a voice, saying, "This is my beloved Son, in whom I am well pleased." [Verses 16, 17.] This is heaven's pledge in behalf of humanity. Christ's prayer was offered for us. We are accepted in the Beloved. What an incentive this should be to us to strive earnestly and perseveringly to please the Saviour, to live so that He shall not have died for us in vain!

Think of the possibilities and probabilities before us. We can have all the strength of heaven; for when God gave Christ to our world, He gave all heaven. The Saviour's long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite. We are sinful, but Christ is sinless, and through Him we may stand on vantage ground with God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] There is no excuse for any man or woman to lose eternal life. Every one can gain heaven, but God will not force any one to accept the provisions He has made. God forces no one to obey. Neither does He place any one in a position where he will be tempted above that he is able to bear.

We have everything to be thankful for. Never ought Christians to move along like a band of mourners in a funeral train. God does not require this of His followers. He does not ask them to spread sackcloth and ashes under them. "Is it such a fast that I have chosen?" He asks; "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord?" God tells us what kind of a fast He has chosen. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This is the fast He wishes us to observe. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" [Isaiah 58:5-7.] In these words our duty is outlined. God shows us where we should place our treasures. As we follow in the path of self-denial and self-sacrifice, helping the needy and suffering, we shall lay up treasure before the throne of God.

The advantage this will be to us is shown in the following words: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." [Verses 8, 9.] Here is shown action and reaction. As we impart the goods the Lord has lent us on trust, we receive more to impart, and blessing comes to us. As we take hold upon Christ as a personal Saviour, we are enabled to do "all things." [Philippians 4:13.]

Christ is not dead. He has proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] Satan has thrown his dark shadow across our pathway, but let not our faith falter. Rather let it cleave through the shadow to the place where Christ sits as our Intercessor. Satan is trying to hide the light of heaven from us, but he cannot do this if we will cling to the mighty One. Call upon the Lord, and He will answer, "Here am I." [Isaiah 58:9.] Co-operate with God in striving against the enemy. Put on the Lord Jesus Christ, and be determined that you will be temperate in all things. Remember that there is a world to save.

We are to act our part, standing close by the side of Christ as His co-laborers. He is the head; we are His helping hand. He designs that we, by doing medical missionary work, shall undo the heavy burdens and let the oppressed go free. Let us not close our eyes to the misery around us or our ears to the cries of distress which are continually ascending. Christ is the greatest missionary the world has ever known. He came to uplift and cheer the sorrowing and distressed, and in this work we are to co-operate with Him.

Intemperance is seen on every side. What are you doing to overcome it? What are you doing to baffle the efforts of the enemy? Are you standing for the right as did Daniel in the courts of Babylon? He was tempted, but he would not swerve from the principles of right. He refused to partake of the food and wine from the king's table, and requested that he and his companions be allowed a simpler diet. His request was granted, and ten days' trial revealed that the Hebrew youth possessed health and fairness of countenance which were not possessed by those who had eaten of the food from the king's table. Let us be Daniels in this world of temptation and trial, standing steadfastly for the right because it is right.

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [Matthew 6:24.] If you center your thoughts upon the world, you will be worldly; you cannot help but be. But if you weave into the life the principles of heaven, keeping your attention fixed on Christ, you will be prepared for association with the angels. Remember that God wants you to bring Christ into your business transactions just as surely as into the house of prayer. He wants us to bear the testimony that in a world corrupted by sin, human beings can live untainted by worldliness. He wants us to show that we are standing under the bloodstained banner of prince Emmanuel. He does not tell us that the path to heaven is a smooth one. He takes us to an eminence and shows us the powers of darkness arrayed against us. But He tells us that more than men are in the army fighting on the side of right. "Be of good cheer," He says. "I have overcome the world." [John 16:33.]

After assuring us that we cannot serve two masters, Christ says, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" [Matthew 6:25.] What we need is the robe of Christ's righteousness. Christ says that He will take away our sins, and cover us with His righteousness.

Fathers and mothers, under your care God has placed the younger members of His family. Are you fitting them to live that life which measures with the life of God? Are you teaching them by example to hide the life with Christ in God, to believe in Him, to love Him? God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.] Now, as then, this

is what God requires from parents. He wants them to educate their children in such a way that when they go forth into the world, they will resist the temptations which beset them on every side.

Parents, God desires you to make your family a sample of the family in heaven. Guard your children. Be kind and tender with them. Father, mother, and children are to be joined together with the golden links of love. One well-ordered, well-disciplined family is a greater power in demonstrating the efficiency of Christianity than all the sermons in the world. When fathers and mothers realize how their children copy them, they will watch carefully every word and gesture.

Educate your children from their babyhood to be cheerful and obedient. Teach them to help you. Tell them that they are a part of the firm, and that you need their help, so that you will be spared to care for them. "Oh," say some mothers, "my children bother me when they try to help me." So did mine, but do you think I let them know it? Praise your children. Teach them, line upon line, precept upon precept. This is better than reading novels, better than making calls, better than following the fashions of the world. We shall go through this life but once. We cannot afford to fail of reaching the goal for which Christ has told us to strive.

Do you teach your children to pray? It pays to be a praying household. The world is given up to horse racing and games. Are you teaching your children to run with patience the race for the crown of life? Those who run in the races of this world are temperate in all things, knowing that if they succeed they must keep the powers of the body in the best condition. How important, then, that those who are running the race for immortality be temperate in all things, that they may serve God acceptably.

Close the windows of the soul earthward and open them wide heavenward. If you let the bright beams of the Sun of Righteousness flood the soul temple, you will not be cross or irritable in your home. If you put away from you tobacco and liquor and all that tends to intemperance, the Lord will help you to be cheerful and serene. He does not want us to live on the flesh of animals. He has something better for us—fruits and grains. He wants us to be strictly temperate. He wants us to teach our children to be temperate, to practice self-denial.

Let us make straight paths for our feet, lest the lame be turned out of the way. If we allow our children to associate with evil companions, they will by beholding become changed. They will lose the sense of repulsion to evil. Let us do all in our power to keep them from the evil that is in the world. Some years ago, while rowing on Lake Goguac with my husband, we saw a beautiful lily. I asked my husband to get it for me, and to pluck it with as long a stem as he could. He did so, and I examined it. In the stem was a channel through which flowed the nourishment best suited to the development of the lily. This nourishment it took, refusing the

vileness with which it was surrounded. It had a connection with the sand far below the surface, and from there drew the sustenance which caused it to develop in its loveliness.

Christ says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." No artist can produce the beautiful tints which God gives to the flowers. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [Matthew 6:28-30.]

Nature is our lesson book. Christ used the objects of nature to impress truth on the minds of His hearers. Let us point our children to these things. When they are impatient and fretful, take them into the garden, and teach them the lessons found in the flowers and fruits.

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ... for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." [Verses 31-34.]

Let us do all we can to show our children that there is a heaven to win and a hell to shun. Let us teach them to strive for everlasting life. And remember that you will not help them by scolding. This stirs up the worst passions of the human heart. Make home pleasant. Be kind and gentle, but at the same time, be firm, requiring obedience. I have brought up children who by others were pronounced incorrigible. I never struck them a blow. I won their love and their confidence. They knew that I would ask them to do nothing but what was for their happiness. I did not whip them, knowing that this would not make them righteous. Prayer was my strength. Bring your children up in the admonition of the Lord, and you have fitted them to work in the church, you have fitted them to go forth into missionary fields, you have fitted them to shine in the courts of the Lord.

Parents, do not try to follow the ever-changing fashions of this degenerate age. It does not pay. At the last day God will ask you, "What have you done with my flock, my beautiful flock?" [See Jeremiah 13:20.] How will you answer Him if you have betrayed your trust? For Christ's sake I beseech of you to guard your children. Do not be cross or hasty. Give them happy things to think of.

Christ gave His life for our children and for us, because He desired us to form characters after the divine similitude, that we may enter in through the gates into the holy city, and hear from the divine lips the benediction, "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Matthew 25:23.] Do you not want to hear these words? Strive with all the power God has given you to gain the crown of everlasting life, that you may cast it at the feet of the

Redeemer, and touching the golden harp, fill all heaven with rich music. God help you to gain eternal life, that you may see His face.

Ms 32, 1901

Medical Missionary Work

April 16, 1901

The Lord has a special work for His servants to do in the preparation of a people to stand in the great day of the Lord. This work is to commence in our own hearts. We need the faith that works by love and purifies the soul.

"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.]

We are to ask ourselves the question, "How is it with my soul?" A healthy soul in a healthy body makes a man or woman more precious than gold and silver, even as the Lord has said, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." [Isaiah 13:12.]

By the mighty cleaver of truth God has taken us out of the world and brought us into His workshop, that with hammer and chisel He may cut away the rough edges and polish us for a place in His temple.

"What man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, but he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." [1 Corinthians 2:11-16.]

Grand and ennobling truths have been given us. By the precious economy of grace, the exhibition of divine love, God strives to produce love in human beings. As we look unto Jesus, beholding the glorious spectacle of the love and tenderness of God, there springs up in our hearts a desire to engage in active service for the Master. The riches of the grace of Christ are without limit. They are sufficient to fill every heart with wisdom and sanctified judgment,

creating an atmosphere of grace, real and enjoyable. This experience is gained by eating the flesh and drinking the blood of the Son of God. Christ declares, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." [John 6:54.]

Christ's work was to take the things of God and show them to men. Heaven is brought into the home by eating the bread of life, receiving and practicing Christ's Word. "The flesh profiteth nothing;" He said, "the words that I speak unto you, they are spirit and they are life." [Verse 63.] The Word of God is life, eternal life, to the receiver. As the human elements in the soul are softened and subdued by the lessons of Christ, the great love wherewith He has loved us fills the mind with gratitude, which finds expression in thanksgiving and in praise. To the believing soul the Lord will give His peace and His grace, which cannot be measured. His Word is to be an active element in the family circle. It is a real part of Christ. Its influence is to be diffused to the household. Then the light in the candlestick gives light to all. Not only does it reveal Christ in the home. Its bright rays extend beyond the home to the neighborhood. Through practice the truth becomes spirit and life. The heart is imbued with the Holy Spirit, and the gratitude which springs up must find expression. Loving sympathy is manifested in word and action. Christ is revealed in word and spirit. A Christlike influence is exerted by all who love and serve the Lord.

"Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." [Isaiah 58:6-8.]

This is the work that Christ did, and the work that He has placed in the hands of all who believe in Him. His heart was drawn out to the needy, dependent souls around Him. Bible truth was acted and became spirit and life. God's great love for fallen man is expressed in His gift for the salvation of the human race. The contemplation of the love of God as shown in the Saviour is the means of producing Christlike love in the beholder. In him the glorious spectacle becomes a living principle. He sees and reflects the light of truth, wearing the ornament of a meek and quiet spirit.

What an advantage it is to us to have Christ's righteousness to go before us. As we follow in His footsteps, what a precious relationship we have to our divine Friend. The impress of God is placed upon our characters. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." [Verse 9.] "Follow in my footsteps, and you are safe. I am at your right hand to help you."

These promises, like all others, are made on condition. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou wilt draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones. And thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Verses 9-12.]

The following words show the specified conditions: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Verses 13, 14.]

These definite statements are the Word of the Lord. Those addressed are engaged in elevating the fourth commandment, which has been trodden under foot. The rich promises of God's Word are for all who are engaged in medical missionary work. A work is to be done for the world. The love of Christ fills the heart with love for the Saviour and for those for whom He has given His life, that through obedience they might become loyal subjects of His kingdom. There is felt an earnest desire to impart the blessings which have been received.

One who believes in Jesus Christ as a personal Saviour is to be a co-worker with Him, bound up with His heart of infinite love, co-operating with Him in works of self-denial and benevolence. He to whom Christ has revealed His pardoning grace will, in practicing the works of Christ, find himself linked up with Christ. God calls upon those for whom He has made such an infinite sacrifice to take their position as laborers together with Him in developing the gracious operations of God's divine benevolence.

Christ has withdrawn Himself from the earth, but His followers are still left in the world. His church, consisting of those who love Him, are to give in word and action, in their unselfish love and benevolence, a representation of Christ's love. They are to be the means, by practicing self-denial and bearing the cross, of implanting the principle of love in the hearts of those who are unacquainted with the Saviour by experimental knowledge.

Upon all who believe, God has placed the burden of raising up churches for the express purpose of educating men and women to use their entrusted capabilities for the benefit of the world, employing the means He has lent, for His glory. He has made human beings His stewards. Gladly and generously they are to use the means in their possession for the advancement of

righteousness and truth. They are to employ His entrusted talents in building up His work and enlarging His kingdom. Our churches, large and small, are not to be treated in such a way that they will be helplessly dependent upon ministerial aid. The members are to be so established in the faith that they will have an intelligent knowledge of medical missionary work. They are to follow Christ's example, ministering to those around them. Faithfully they are to fulfil the vows made at their baptism, the vow that they will practice the lessons taught in the life of Christ. Through sanctification of the truth as it is in Jesus they are to plant in hearts the living principles of saving faith. They are to work together to keep alive in the church the principles of self-denial and self-sacrifice, which Christ—His divinity clothed with humanity—followed in His medical missionary work. It is imparting the knowledge of Christ's love and tenderness that gives efficiency to missionary operations.

The Lord Jesus desires the members of His church to be an army of workers, laboring for Him according to their varied capabilities, and carrying out the principles of self-denial and self-sacrifice, preserving that love for God which drew them away from the world, and which will draw them together, away from separate confederacies, from distant, detached parties. The work is to be one grand, harmonious whole in Christ Jesus. The faith that works by love and purifies the soul is the holy, uplifting, sanctifying agency which is to soften and subdue jarring human nature. The love of Christ is to constrain the believers, causing them to blend in harmonious action at the cross of Calvary. As they live the principles which separated them from the world, they will be bound to one another by the sacred cords of Christian love.

With grace in their hearts, believers are to work the works of Christ, placing themselves, soul, body, and spirit, on His side, as His human hand, to impart His love to those who are out of the fold. Believers are to associate together in Christian fellowship, regarding one another as brothers and sisters in the Lord. They are to love one another as Christ loves them. They are to be lights for God, shining in the church and in the world, receiving grace for grace, as they impart to others. Thus they are constantly kept in spiritual nearness to God. They reflect the image of Christ.

Sanctified love is diffusive, refusing to be bound by the home or the church. It seeks to save perishing souls. Every heart that has felt the love of a sin-forgiving Saviour finds itself allied to every other Christian heart. True believers will unite with one another in working for souls ready to perish. Let not our ministers expend time and energy in laboring for those who know the truth. Let them instead seek for those outside the fold, and each should stimulate the other to earnest action in well-defined, sanctified efforts to save the poor souls who are perishing in their sins.

When our churches will fulfil the duty resting upon them, they will be living, working agencies for the Master. The manifestation of Christian love will fill the soul with a deeper, more earnest

fervor to work for Him who gave His life to save the world. By being good and doing good Christ's followers expel selfishness from the soul. To them the most costly sacrifice seems too cheap to give. They see a large vineyard to be worked, and they realize that they must be prepared by divine grace to labor patiently, earnestly, in season and out of season, in a sphere which knows no boundaries. They obtain victory after victory, increasing in experience and efficiency, extending on all sides their earnest efforts to win souls for Christ. They use to the best advantage their increasing experience, their hearts are melted by the love of Christ.

We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea. Our ministers are displeasing God by their feeble efforts to let the truths of His Word shine forth to the world. Nothing so strengthens the churches as to see the work progressing in other portions of the vineyard. When the ministers understand the great blessing to be derived from laboring for those who know not the truth, they will leave the churches, after impressing upon them the importance of devising plans and methods whereby they can do within their borders the same kind of work that the ministers of the gospel are doing in the regions beyond.

All can labor for the salvation of those who are out of the ark of safety. When church members stand pledged to the service of God, pledged to do missionary work, when they take hold of the work unselfishly, because they love the souls for whom Christ has died, and are desirous of uniting with the great Medical Missionary, the Lord will come very near to them, to instruct them. Life is full of opportunities for practical missionaries. Every man, woman, and child can sow each day the seeds of kind words and unselfish deeds. The world is not a croquet ground, on which we are to amuse ourselves; it is a school where we are to study earnestly and thoroughly the lessons given in the Word of God. There they may learn how to receive and how to impart. There they may learn how to seek for souls in the highways and byways of life.

How earnestly the games of this world are engaged in! If those who engage in them would strive as earnestly for the crown of life, which fadeth not away, what victories they would gain. They would become medical missionaries, and they would see how much they could do to relieve suffering humanity. What a blessing they would be. What we need is practical education. Ministers and people, practice the lessons Christ has given in His Word, and you will become Christlike in character.

Ms 33, 1901

Diary/"I am not able to sleep past ..."

April 19, 1901

I am not able to sleep past one o'clock. I promised to speak to the students at nine o'clock this morning; therefore I did not attend the early morning meeting. I remained to the council meeting, and was requested to give the brethren all the light the Lord had given me in regard to the carrying forward of the work on correct lines. The matter of Dr. Kress and his wife's coming to Australia and unitedly engaging in work in the Sydney Sanitarium was introduced. Much was said in favor of their coming. I have been instructed that there should be connected with this Sanitarium a physician and his wife who have the work and cause of God at heart.

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." [Matthew 6:33.] This is the condition God has made. This is the foundation stone upon which we must build. This is to be our very first work. "Seek ye first the kingdom of God and his righteousness." The work of seeking includes much. In it the heart, mind, soul, and strength are to be enlisted. This affects the entire character, as is shown in the first chapter of second Peter. All who will follow the principles outlined in this chapter secure for themselves life insurance papers as they seek for the righteousness of Christ. They become one with the Saviour. They are made partakers of the divine nature. The character is molded after the similitude of Christ. It grows into a holy temple for the Lord. Through them light shines forth to the church and to the world.

The sanitariums that shall be established are to be God's memorials, agencies in the conversion of many souls. A Christlike influence is to go forth from these institutions to all who are connected with them, an influence which will speak in their favor, which is as a light shining in a dark place. And there is to be no concealment of the Source of grace and power. The Lord has a great work to do in our world, and He desires that the influence which is imparted by the great Healer shall be brought to bear upon suffering humanity. The Source of strength is within the reach of every one who will seek first the kingdom of God and His righteousness. It is for all; but all do not avail themselves of the advantages which are so broad and deep and full.

I have been instructed that some good has been accomplished at the Sanitarium in Summer Hill, but this good has been small in comparison with what it might have been. A physician and his wife, persons of age and experience, who will stand in right authority, should be placed in connection with that institution. Then the influence of spiritual intelligence and experience will be felt.

Physicians who cultivate a sense of the presence of God will impress their patients with the influence of truth. As they show that they truly believe the words, "I know that my Redeemer lives to make intercession for me, and that because He lives, I shall live also," the influence of this is felt. [Job 19:25; Hebrews 7:25.] Physicians little know the power they will have in the sickroom if they recognize the presence of God. Their words will be of such a character that impressions for good will be made upon minds. God desires the sanitariums which are

established to be a power for good. Let those who are connected with them remember the words, "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Let the Christian, represented by the building, open every window heavenward, welcoming the bright, heavenly rays of the Sun of Righteousness. "The fear of the Lord is the beginning of wisdom." [Psalm 111:10.] Living and working under the constant impression, "Lo, God is here," brings a hallowed influence, which the Spirit is ever impressing on heart and mind.

God desires all who are connected with the sick in our institutions to have in their hearts the peace of Christ. Their words and works are to be such that they will shine as lights in the world. "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." [Isaiah 30:15.] "Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. ... The meek shall inherit the earth; and shall delight themselves in the abundance of peace. ... The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." [Psalm 37:7, 8, 11, 30, 31.] This is the instruction that should be given to those working in our sanitariums.

The light given me by the Lord is that wherever camp-meetings are held, the gospel is to be proclaimed in clear lines. Medical missionary work is to exert a decided influence. Those who are being educated in medical missionary lines should realize that this is a work which calls their knowledge into action in its fullest extent; therefore they are never to feel that it is unnecessary for them to put to the stretch every capability, in accordance with reason and the love of God, to work the works of Christ, to rescue from evil those who will show forth the praises of Him who hath called them out of darkness into His marvellous light.

Follow the principles which will give character to your work. Look beyond the present. Turn away from the transitory things of this life, from selfish pursuits and gratifications. For what purpose are you seeking an education? Is it not that you may be able to impart knowledge to the ignorant? Is it not that you may relieve suffering humanity?

To our medical missionary workers in Australia, I would say, Although you have not the educational advantages which can be secured at the Sanitarium in Battle Creek, under the supervision of Dr. Kellogg's wise experience, yet if you will put your powers to the tax, and study diligently, you may learn much. Depend upon God. Ask Him to make the powers of your mind keen and clear that you may learn to work as Christ worked. Follow on to know the Lord, striving earnestly for knowledge to impart to those who are ignorant. Tell the Lord that you want to help suffering humanity. You may have full confidence that God will give you knowledge, even as He gave knowledge to Daniel and his companions.

As the mind is enlarged by true knowledge, the heart is warmed by a sense of the goodness, compassion, and love of God. The soul is filled with an earnest longing to tell others how they may co-operate with the great Master-worker.

Put your whole being into the work of helping others, and God will give you skill and understanding. Students do much for themselves as they impart the knowledge they receive. Thus they gain more excellent knowledge to impart. Thus their ability to work for God is increased. The grosser parts of our nature need to be subdued by the knowledge of truth and righteousness. Words cannot describe the quickening influence of the Holy Spirit on mind and character.

The Lord has given much light in regard to the necessity of His people's practicing temperance in all things. The light regarding health reform has been kept before us for the last fifty years. Those who realize all that medical missionary work includes will be laborers together with God in advancing this work. Whether engaged as canvassers, evangelists, or ministers, they will strive to act as God's helping hand in relieving the sufferings of mind and body. Our church members are not to hold themselves aloof from medical missionary work.

All medical missionary workers should be set apart as gospel workers. They may never preach a discourse, but in most cases they will open their lips to impart knowledge. Solemnly and publicly they are to be recognized before they are sent forth as gospel workers.

Men and women are to study how they can best reach the people. Then let them go forth as consecrated, spiritual workers. Let them in some city hire a place in which to live, and at once begin their work. They will find enough suffering ones to whom they can present themselves as medical missionaries. In some places the medical missionary will be better received if he has credentials to show that he has been set apart for gospel work.

It is medical missionaries that are needed all through the field. Canvassers should improve every opportunity granted them to learn how to treat disease. Physicians should remember that they will often be required to perform the duties of a minister. Medical missionaries come under the head of evangelists. The workers should go forth two by two, that they may pray and consult together. Never should they be sent out alone. The Lord Jesus Christ sent forth His disciples two and two into all the cities of Israel. He gave them the commission, "Heal the sick that are therein, and say unto them, The kingdom of God has come nigh unto you." [Luke 10:9.]

We are instructed in the Word of God that an evangelist is a teacher. He should also be a medical missionary. But all are not given the same work. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." [Ephesians 4:11, 12.]

We now ask those who shall be chosen as presidents of our conferences to make a right beginning in places where nothing has been done. Recognize the medical missionary work as God's helping hand. As His appointed agency it is to have room and encouragement. Medical missionaries are to have as much encouragement as any accredited evangelist. Pray with these workers. Counsel with them if they need counsel. Do not dampen their zeal and energy. Be sure by your own consecration and devotion to keep a high standard before them. Laborers are greatly needed in the Lord's vineyard, and not a word of discouragement should be spoken to those who consecrate themselves to the work.

Those who labor in our conferences as ministers should become acquainted with the work of ministering to the sick. No minister should be proud that he is ignorant where he should be wise. Medical missionary work connects men with his fellow men and with God. The manifestation of sympathy and confidence is not to be limited by time or space.

The work that Dr. Kellogg has been doing is much larger than he should embrace. He is in positive danger of falling under the pressure of so many responsibilities. But that over which he feels the deepest is that Seventh-day Adventists have made his work so hard. They have not taken any pains to become acquainted with his earnest, determined effort to train and educate workers. He has made his home an asylum for orphans, taking the forsaken and unfortunate to his mind and heart, loving them, caring for them, feeding and clothing them. He carries a fearful responsibility as he performs his important operations, not only at the Sanitarium, but nigh and afar off.

All who have reasoning minds ought to have seen that his work is far ahead of anything they have done or could do. They should have been very careful how they placed additional burdens on him by ignoring the work which they should have been forward to share.

The Lord has warned Dr. Kellogg that he was endangering his life by an endless round of wearing responsibilities. He was told that he must not take up so much work. But the work has not been so grievous to him as the efforts made to ignore medical missionary work.

The light of health reform has been presented to our churches in America, but some of the oldest members have taken a wrong position, counteracting the efforts Dr. Kellogg has made to advance health reform. Those who should have been forward to sanction Dr. Kellogg's work as God's appointed physician, to help him carry his responsibility, have stood to bar his way. They have worked against the principles which the Lord has declared every church should be educated in accordance with which every Christian should educate his family and neighbors. Dr. Kellogg has been trying to teach and practice health reform, but by their example church members have made light of his work.

Speaking by the inspiration of the Spirit of God, the apostle exhorts us, "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 be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." [2 Peter 1:5-10.]

I have many fears for our ministering brethren, because I have seen that many of them are unreasonably prejudiced. If they can see, as they suppose, that Dr. Kellogg is moving unadvisedly, they make the most of it. I am intensely anxious that Dr. Kellogg shall not give them the slightest reason to vindicate the course they have pursued. Dr. Kellogg has been put to his wit's end to know how to escape the evils confronting him. The Lord understands the strait places in which His servant has been placed. He can weigh every word and action in just balances. I have not a particle of sympathy with the blindness which for so long has been upon our brethren. They have made a world of an atom and an atom of a world.

But this is enough of this part of the story. The Lord's tender love and care is over Dr. Kellogg. He will not allow him to become the sport of Satan's temptations. He is not pleased with those who by their attitude have made the way difficult for him. Their opposition has made it exceedingly hard for the doctor. But when I come before the people in Conference I shall bear a testimony that will set matters in a true light. I looked to see what kind of work has been done by those who had been so prejudiced against Dr. Kellogg, and I was made heartsick as I saw how much there is to be done in the barren places of the Lord's vineyard. The members of our committees and the presidents of our conferences have not felt the real burden of souls, and the Lord calls for a change. There must be a different administration. No longer must the matter be deferred. Earnest efforts must be made to set things right. The medical missionary work must stand forth in its pure, sacred character.

Great care should be taken in working for the outcasts. Neither young men nor young women should be sent into the lowest places of our cities. The sight of the eyes and the hearing of the ears <of young men and women> should be kept from evil. There is much that the youth can do for the Master. If they will watch and pray and make God their trust, they will be prepared to do <various kinds of> excellent work under the supervision of experienced laborers.

Medical missionary work must have its representatives in our cities. Centers must be made and missions established on right lines. Ministers of the gospel are to unite with the medical missionary work, which has ever been presented to me as the work which is to break down the prejudice which exists in our world against the truth.

The medical missionary work is growing in importance and claims the attention of the churches. It is a part of the gospel message and must receive recognition. It is the heaven-ordained means of finding entrance to the hearts of people. It is the duty of our church members in every place to follow the instruction of the great Teacher. The gospel is to be preached in every city; for this is in accordance with the example of Christ and His disciples. Medical missionaries are to seek patiently and earnestly to reach the higher classes. If this work is faithfully done, professional men will become trained evangelists.

I have been cautioned not to open this matter abruptly to Dr. Kellogg; for he may be led to add to his already too numerous burdens.

The study of surgery and other medical science receives much attention in the world, but the true science of medical missionary work, carried forward as Christ carried it, is new and strange to the denominational churches and to the world. But it will find its rightful place when, as a people who have had great light, Seventh-day Adventists awaken to their responsibilities <and improve their opportunities>.

Young men and young women must be fitted to engage in medical missionary work as physicians and nurses. But before these workers are sent into the field, they must give evidence that they have the spirit of service, that they are breathing a medical missionary atmosphere, that they are prepared for evangelical work.

Students should be prepared for pioneer missionary work. The medical missionaries who are sent to foreign countries should first receive a most careful education. They are Christ's ambassadors, and they are to work for Him with all the skill they have, praying fervently that the great Physician will pity and save by His miraculous power.

Dr. Kellogg is working in the lines of God's appointment in keeping in touch with the educated, noble men of the medical profession. He will be sustained in preserving his faith in the love of the truth. If he will make God his trust, he will be sustained as a genuine, devoted believer. In his association with other physicians, he need not say all he believes. This is not required. But in the past his faith in the Word of God has not been a hindrance, but a help to him, and thus it will be in the future.

There are some who have no special inclination to devote themselves to evangelistic work. Let these take up the study of surgery. If they grasp the saving truths for this time, they will be able to present the simple lessons of the Bible. They should enter into no theological discussion or controversy, but should show great wisdom and skill, realizing that by speaking and praying and singing the truth, they are freeing the minds of their fellow men from error. In all humility of mind they should exercise themselves unto godliness.

Ms 34, 1901

Our Aged Workers

April 20, 1901

I call upon my brethren assembled in Conference to remember that the church militant is not the church triumphant. Let our younger ministers show great respect for the men of grey hairs, who have had an experience in the development of the work from stage to stage. These wrestlers should be greatly appreciated. As they become worn, unable to bear taxation, give them attention and respect and a place in your councils in connection with the work.

When John was old and grey-headed he was given a message to bear to the persecuted churches. Read and appreciate the first epistle of John. Study the principles presented. From the lips of the aged disciple there constantly fell words which magnified the Saviour as he related his experience in connection with Him.

Because of the false accusations made by the Jews against John, the Roman power tried to take his life. But his time to die had not come. The Lord said, "Let him live. I who created him will be with him and guard him." The Jews made several attempts to take John's life, but this they could not do. Constantly he bore testimony for the Master. In beautiful language and with musical voice he told of the words and works of Christ, speaking in a way that impressed the hearts of all who heard him.

John was sent as an exile to Patmos, and the Jews thought that they had certainly rid themselves of him. But Christ visited him in his exile and communicated to him the grand truths found in the Revelation.

The Lord gives special grace and knowledge to the aged men who have had an experience in the work from its earliest history, and have watched it develop in its various lines of progress. Let these men be appreciated and respected. Let not <the fact be lost sight of that> in the past they have sacrificed everything to advance the work. Because they are growing old is no reason why they should cease to exert an influence superior to the influence of the men who have had far less study of the Word, far less experience in divine things, far less knowledge of the communications of Christ to His people.

I have been instructed that no indifference or disrespect is to be shown to these burden-bearing pioneers in the work. They are God's workmen and have acted a prominent part in the building up [of] the work which today ought to bear the similitude of the pattern shown them in the mount. But the principles of right have been perverted; worldly plans have been brought in, greatly to the detriment of the purity, sanctification, and holiness of the work in its various

branches. God calls for decided reformatations. Men who at this time are placed in office should be regarded as on trial for not more than six months or one year, to develop their specific qualifications for the line of work they are to carry. Those who are entrusted with the management of the more important districts should have solid ability. They should be men who are able to carry responsibilities.

It would be wisdom for <several> men to take this work. One man should not be left to oversee the important but neglected fields. With the testimonies before them, our ministers have passed by on the other side, to seek more favorable places where churches have been raised up. Slothful work has been done. The Lord calls for persevering, determined effort. He will not accept or bless the workers who do not manifest a determined effort to be producers as well as consumers. Men must be chosen as leaders who are benevolent, who will take in the situation. A genuine experience is a growing experience. He who has this experience increases daily in ability. His trust is in God, and he is given strength to devise and plan, multiplying powers of usefulness.

The young convert must advance in the knowledge of truth and of the love of God in order to keep the place he has reached. If he does not increase in knowledge, gaining greater wisdom day by day, as his responsibilities increase and new fields open before him, his light will become dim and will finally flicker into darkness. The Lord has made every provision for men to gain strength and maturity. Let all remember that they are on trial before the heavenly intelligences, that they must be faithful armor bearers.

The minister is placed where he must be an example to others. Those who are placed in a position of responsibility should work with an eye single to the glory of God. This must be if their profiting appears unto all. The idea of being once in grace, always in grace, will not bear the test. Men may be thrown off their guard. They may not, when entrusted with responsibilities, make the Lord their dependence. We must all remember that this world is not heaven. The faith of those who comprehend the situation, who work with all their God-given energy, will be tried, because there are so few who work in such a way as to uplift and save perishing souls. Let the vain and envious talkers be converted. Let them come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. The enemy of God and man will be glad to receive the strength of your influence, which you give to him when you fail to use aright your God-given talents. Do not use the talent of speech to misrepresent, misjudge, and depreciate. By doing this work many have been growing weak in spirituality and in brotherly love, until the candlestick is terribly shaken, and, unless they repent, will be moved out of its place.

God has given every one a part in the work of defeating the enemy. Let us not, by thinking and speaking evil, sow seed which will produce a harvest we shall not care to reap. God calls upon His people to use the tongue in speaking words of hope and encouragement.

Let the backsliders humble their poor, sin-sick hearts before the throne of God. Wrestle with God as Jacob wrestled with the angel, until you realize that He will have mercy and not sacrifice. Do you see much that you interpret as selfishness, much that you think cannot be approved by God? Apply your keen, sharp measurement of perfection to your individual self. Be sure that you are doing better work than the one you criticize. Be sure that you are diligent in business, fervent in spirit, serving the Lord. Be sure that you set a better example than the one with whom you find fault. Be sure that your words with reference to the defects of your brethren are few and well-chosen. Remember that men and women are justified by faith and judged by works. What are you doing? Let the complainers and faultfinders cease doing the work that suits the enemy so well. Devote the talent of speech to blessing and strengthening, not to weakening and destroying. Let every one who has had the privilege of knowing the truth ask himself the question, "Am I investing my influence, my time, and my means in God's way? Is my whole life an evidence that I love my Lord and the souls for whom He gave His life?" Let each one say, "I am the possessor of some trust, and I will probe my own motives and scrutinize my own actions."

To one God gives five talents, to another two, and to another one. To every one is given some gift. There is no person living who has not received a talent from God; and God holds him responsible to make the most of that gift, to sanctify it to the Master's use. God has given talents to the entire human family, from the highest to the lowest. All our talents belong to Him. They are to be used in blessing our fellow beings. The church of Christ is made up of talents large and small. All are to use their capabilities and powers in doing good. Continually they are to increase in usefulness, by seeking to bless and help others.

Those who misapply the gifts of grace, so that they do not accomplish what they should for the benefit of others, are consumers, but not producers. God requires His own with usury. He keeps an account with every individual. Let no one use his influence to disparage the work of another, which they cannot understand because they have never felt a burden of responsibility. Weakness and indecision, self-indulgence and selfish ambition, are carrying church members to spiritual imbecility. The fruits of righteousness do not appear in them. They apply selfish motives to the earnest worker, because it seems an impossibility for them to do the work others are doing. O, how dangerous is such a position! How much such lose of the precious fragrance of Christ's love!

Are you condemning your brother, while at the same time you fail to examine yourself? The word of the Lord to you is, "Judge not, that ye be not judged. For with what judgment ye judge,

ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

[Matthew 7:1-5.]

Ms 35, 1901

Consumers, but not Producers

April 25, 1901

It should be made a part of gospel labor to help forward promising young men who give evidence that the love of truth and righteousness has a constraining influence upon them, leading them to dedicate themselves to the work of God as medical missionaries, as canvassers, as evangelists. Let a fund be established to carry this work forward. Then let those who have received help go forth to minister to the sick and suffering. This work will surely open the way for the balm of Gilead to be applied to sin-sick souls.

Much instruction is given in the Scriptures regarding the necessity of the work of helping one another. When on earth our Saviour manifested the tenderest pity for physical suffering, and while giving physical relief, He never failed to minister to the spiritual necessities. This example is to guide all who shall engage in God's service. His children are to follow in His footsteps.

The gospel is the manifestation of the grace of God to fallen man. Those who obey the Word of God will understand that by bearing much fruit they testify to the power of God. The tame, spiritless work which produces no fruit is no evidence of a living connection with God. Without heart-religion, a love for God that is all-absorbing, how can men and women labor for souls, doing the work essential for genuine conversion? Until the heart is humble and contrite before God, until the sins which the Word of God denounces are put away, God's blessing cannot be given. Those who work successfully for God must learn the first principles of Christianity. Those who find that they do not love God with heart, soul, strength, and mind might better go apart and rest awhile. They might better take up some other work until they breathe a higher, purer atmosphere, for God will not work with them until their hearts are purified through obeying His Word.

It is those who have the least evidence of the true working of the Spirit of God in their labors who feel the most self-exaltation. These will repress and count of little esteem those to whom God has given the precious truths for which His flock is starving—the bread of life, which will satisfy their soul-hunger.

There have been many who have not given encouragement to the principles of health reform. They have not encouraged the medical missionary work. Why? Let them answer this question themselves. They refused to become acquainted with the medical missionary work within their own borders. For no well-defined reason, they brought it into disrepute, refusing to give it their sympathy and co-operation. The Lord has marked the motives of those who have bound about the work in its various lines.

Evangelistic work has been done by some who have not been regarded as qualified for the ministry. These persons have moved forward as the Lord has made known to them their duty, and have done a noble work. Brother _____ has been doing missionary work for many years. To all intents and purposes he has practiced the gospel. It is not sermonizing that makes a minister. This is where men have failed who from lack of spiritual discernment have failed to judge righteously. Brother _____ has established churches and built meetinghouses in various places. When he has in one place carried the interest as far as he felt warranted, he passed on to another place to which the truth had never been carried, leaving behind a large number converted to the truth, with a place of worship in which to meet.

Those who audit the accounts of the workers should not settle with such workers as Brother _____ according to the precise time they have spent in preaching sermons. Their practical work is of more value than any number of sermons, for it is the gospel lived, the gospel acted. The manner in which Brother Shireman has been treated needs correction. The time he has spent in establishing schools and building meetinghouses is not to be counted out. In his practical work he was preparing minds to understand the truth as it is in Jesus. It is such men as this that God has honored. But the work He has originated and blessed, men have passed by with scarcely a word of encouragement. Workers He has sent out have been settled with by the auditing committee in a way not proportionate to the work they have done.

The Lord calls for workers, not for sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work we have done in this life. Then every man's work will stand at its true value. Then those who have souls to show as a result of their labor will receive recognition from God.

If those who have criticized had gone forth into the dark places of the earth, where the light of truth has never shone, and had worked earnestly for the Master, they would today have been standing on vantage ground. God would have enabled them to do acceptable service for Him.

Many today are rejoicing in the truth, full of thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a longing desire to save souls for Christ. He enabled them to impart a knowledge of the truth to other souls.

The field has been presented to me. Not a few, but many souls will be saved as a result of men's looking to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master. What we need is men who will labor for those who know not the truth, who will go out to rescue those who are out of the fold.

Let our experienced ministers take young men with them into the field. The camp-meeting season is right upon us. At these meetings men are to learn to labor for souls as they that must give an account. There are thousands and thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for the many souls uncared for without God and without hope in the world?

When ministers, teachers and managers breathe the breath of God, a high and holy consecration will be manifest.

Men have lost the life of God by opposing those who have received a message from heaven. God calls for workers who will wrestle earnestly for the prize of eternal life. The Spirit of God must come to every gospel worker, to every church member, if those who are perishing in sin are saved to Christ. The crown of life is gained by those who run with patience the race set before them. Brethren, God forbid that you should lose this prize. God is not pleased with your inefficiency. You are doing nothing to gain a high, noble spirituality. The torpor of spiritual death has been long upon you. It is not your orthodox theories, not your membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life.

In an ancient tower in Switzerland I saw the image of a man moved by machinery. It looked like a living man, and I whispered when I came near, as if it would hear me. But though the image looked lifelike, it had no real life. It was moved by machinery.

Motion is not necessarily life. We may go through all the forms and ceremonies of religion, but unless we are alive in Christ, our work is worthless. The Lord calls for living, truth-loving, Bible-believing Christians. There are hundreds who, though professedly following the Lord, have no light from heaven to reflect to the dark parts of the earth. Oh, if we realized how the Lord looks upon the attitude in which some have stood for years, we would change at once, and earnestly seek the Lord. I say to you in the name of the Lord, Repent, repent, repent. Humble your hearts as you have not done for years. God knows that you are in need of a power out of and away from yourselves. You should be alarmed at your deficiency and unchristlikeness. Be thankful that it is not too late for wrongs to be righted.

There are many in the ministry who are consumers and not producers. All have been bought with a price, and all should use in God's service the energy which they have received from Him. Christ says, "It is my Father's good pleasure that ye bear much fruit." [John 15:8.]

God desires His ministers to deal wisely with all who are connected with His work. He abhors careless dealing, giving faithful workers little reward, while those who produce nothing receive much.

“Unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Revelation 3:1-5.]

God calls for sincere, earnest, persevering laborers. We have considered the tithe to be a blessing. God forbid that through the perversity of men it should become a snare to those who receive it. It means much for men who are sustained by the tithe to be consumers and not producers, failing to show any fruit for their labor. The workers must make a better record than they have done in the past. They are not doing justice to themselves or to the cause of God. Work, brethren. Go into the vineyard of the Lord and labor for souls. Consider no work too taxing. God sees that selfishness is being cherished by some who for years have been in the cause as paid workmen. They have wasted the opportunities given them. By inaction they have weakened their spiritual sinews and muscles.

Those who would become successful wrestlers must put to the tax brain, bone, and muscle. Improvement is needed in many lines of the work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers are to dig in God’s Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect.

“Search the Scriptures,” said the divine Teacher; “for in them ye think ye have eternal life, and they are they which testify of me.” “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [John 5:39; 6:63.]

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our teachers and ministers, are content with surface truths.

In the Bible the truth is compared to treasure hid in a field, “the which, when a man hath found, he hideth; and for joy thereof goeth and selleth all that he hath, and buyeth that field.” [Matthew 13:44.] He desires the privilege of searching every part of the field, that he may make

himself the possessor of all its treasures. I call upon my brethren in the name of the Lord to sink the shaft deep into the mines of truth.

The Lord declares that His church is not to be governed by human rules or precedents. Men are not capable of ruling the church. God is our Ruler. I am oppressed with the thought of the objectionable human management seen in our work. God says, Hands off. Rule yourselves before you attempt to rule others. Strange things have been done, things that God abhors. For men to claim that the voice of their councils <in their past management> is the voice of God seems to me to be almost blasphemy.

Ms 36, 1901

Diary/"Last night I spoke in the College ..."

April 26, 1901

Last night I spoke in the College library. I had very plain things to say, but I have not yet discharged my whole duty. It has been presented to me that a certain power has been trying to rule in Battle Creek. Some have possessed a spirit similar to that possessed by the priests and rulers in Christ's day. As it was presented to me, there was a kingly power which wished to rule, and if things did not come into line, there was a desire to repress men who were being enlightened by the Holy Spirit, men who had His word, who had been given a message to bear to the people. Many of the members of our committees have lifted up their hearts unto vanity and boasting. Prejudice has been shown against the medical missionary work, and against the men God has been leading and guiding, giving them power to give the trumpet a certain sound. The shepherds have not been doing the work God has given them. They have not been establishing the truth in new places. Earnest study of the Word of Christ would have given them a message for the churches, to arouse them from spiritual slumber. "But the men of experience, who have the word of the Lord, were not wanted in your camp-meetings or council meetings," saith the Lord. "Yet I had a work for them to do. There have been those who have despised the message of the Lord, and in their supposed superiority have lifted up their souls unto vanity. I will not accept their service. I will put other men in their place; for I am greatly displeased with their words and works."

"Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it? Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger

of the Lord shall not return, until he have executed, until he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.” Jeremiah 23:16-24.

The Lord will not serve with your methods and plans. There needs to be connected with the work men who have a right spirit, who will be faithful stewards and faithful watchmen, who will not sleep on the walls of Zion. The Laodicean message is applicable to many of the ministers and many of the churches to which they have ministered. “These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore, and repent.” [Revelation 3:14-19.]

A round of sermons is preached, but as the church members have little interest to practice what they hear, evils are imperceptibly coming in. During the last twenty years many have failed to gain the experience which would enable them to sway the work in right lines. Little has been done to branch out, to prepare men to do evangelistic medical missionary work. Is this lack of genuine work, with its sad results, to continue? Let ministers and people answer, No. By the help of God we will seek His face, repent of our sins, and become converted. We will learn every day from our Bibles how to succeed in becoming missionaries of whom Christ shall not be ashamed.

Let us improve the privileges given us by God. Let us increase our intelligence by working together with Him. Let us go forth in the meekness and simplicity of Christ to win souls for Him. Thus we shall establish those in the faith. We are to work for the sick, the afflicted, and the suffering. As medical missionary work and the preaching of the Word are combined, the cause will move forward. Every worker is to strive to gain by practical experience the tact, skill, and knowledge necessary for the work. Let those who know the truth labor to convert those for whom Christ has died. Let them relate their own experience in the faith. Some can make no special appeals to history and science in witnessing for Christ. But from their own experience they can bear weighty testimonies, testimonies which will be much more powerful than long

sermons and long prayers. He who does his best in missionary work, using his ability in practical effort, is preparing a solid foundation on which to build. As he labors with Christ, his faith is built upon knowledge. He feels that the Saviour is close by his side, teaching him how to wear his yoke and how to carry his burden restfully, trustingly, cheerfully. By the experience which he is gaining, he is bringing to the foundation gold, silver, and precious stones.

These are the things I have been instructed to present to those who are about to commence a new and untried work. As, by imparting to others, they put into use the knowledge they have gained, they are solidifying their faith, preparing themselves for test and trial. The work of winning souls needs constant study of the Word, that the precious jewels that reward the diligent searcher may be found. There are some who fall into the error of thinking that they can have Christ in the soul without studying the Word. They neglect the Bible, comforting themselves with the thought, I can commune with God without referring to His Word. It is the duty of all to search the Bible, that they may establish their faith upon a "Thus saith the Lord." Lessons should be given from the Bible. This is Christ's life, a picture of His words and of His work. There will be no vague sentiments or idle dreaming when the Bible is made the study book. As the worker goes forth with the precious volume in his hand, he becomes more and more built upon true knowledge. There is seen an increase of ability to work. All who co-operate with Christ will have this experience. As they follow on to know the Lord, they will know that His going forth is prepared as the morning. They will become constantly better able to represent Christ. They are continually strengthened by practical work in God's service. They are strengthened in faith and confirmed in knowledge. They can present to unbelievers proof of the fulness of grace and love which is in Christ. Thus they become complete in Him. Such men acquire an education by prayer and earnest soul hunger. As they eat the words of Christ, the treasure house of the mind is filled with precious truths, from which they can draw to supply the needs of others. They know how to lead. They can teach others, relating to them their own experience.

Earnest, diligent exercise in spiritual things gives spiritual strength to sinew and muscle, enabling a man to endure the seeing of Him who is invisible. The presence of Christ becomes more and more a certainty, and gives to the words an intensity of thought. The life blood of Christ circulates through the soul. As he lives on the bread of heaven, Christ is formed within, the hope of glory. The spiritual strength and knowledge he acquires enables him to bear a powerful testimony to the efficiency of the grace of Christ.

By the exercise of the muscles, the blood is carried to every part of the human frame. The different parts of the machinery are brought into harmonious action. There is no discord to cause pain. Thus it is with the Christian experience. The words of Christ are as the leaves of the tree of life, which are for the healing of all spiritual woe, even in this life.

I am instructed to urge every soul to seek most earnestly to impart the light of the knowledge of God to those who know Him not. God has given to human beings talents upon which they are to trade. By using aright the Lord's entrusted gifts, they are to bring precious souls into harmony with truth and righteousness. Every gift is to be put out to the exchangers, that souls may be won for the Redeemer. Angels of God work with those who seek to impart light to those who, in receiving the truth, will be producers of much fruit. The way in which the truth is presented has much to do with its acceptance. Many ministers give discourses, but few know what it is to watch for souls as they that must give an account. Watching means seeking, working—speaking words in season to those that are weary. Christ is the first in the thoughts of the Christian. He has disciplined himself to make the Saviour first and last and best in everything. And the souls converted through his labors receive the gift and in their turn seek to save souls ready to perish. A rich reward will be given to the true workers, who put all there is of them into the work. There is no greater bliss on this side of heaven than in winning souls to Christ. Joy fills the heart as the workers realize that this great miracle could never have been wrought by human agencies, but only through the One who loves souls ready to perish. The divine presence is close beside every true worker, making souls penitent. Thus the Christian brotherhood is formed. The worker and those worked for are touched with the love of Christ. Heart touches heart, and the blending of soul with soul is like the heavenly intercourse between ministering angels.

Ms 37, 1901

Talk/Regarding the Southern Work

Battle Creek, Michigan

April, 1901

Regarding the Southern Work. Talk by Mrs. E. G. White in the Review Chapel.

We stand in a very responsible position before God. We claim to have advanced light. We claim to be giving the most solemn message ever borne to the world. For some years, as the field has been opened before me, I have felt a great sadness. God designs that there shall be means in His treasury to sustain the work in all its branches. It is represented to me that the barren places in the Lord's vineyard are as a reflection cast upon Him. The contrast between what should be done and what is not done is plain, and upon God is thrown the blame of the neglect. The wickedness of the places in which no standard is raised for God cries out against those who have neglected to advance the work, who have hovered over the churches when the members should be educated to rely upon God and have root in themselves.

This is why I said that Elder Jones' place is not in the editorial chair. He has a message to bear and power with which to bear this message, and he should enter the fields where the need is greatest and open the truths of the Word of God to the people.

Field after field has been opened before me. The English-speaking field in Europe is a very important field. In it people will be raised up who will carry the truth to others.

These things have been opened before us. Over and over again has been given the message, Enter new territory. Plant the standard in new places. Do not leave any portion of the Lord's vineyard unworked. It casts reflection upon God to leave His children without light. In the day of judgment, this reflection will be cast back upon those who have neglected their God-given work. The responsibility of those handling sacred truth has always been presented to me in such a solemn light that I have felt like bearing the message again and again; and this I have done.

The idea that our ministers must hover over the churches might just as well be given up now as later. The members of the churches must be taught to keep themselves at work, showing the intelligence and spirituality God requires in those who claim to be members of His church.

What is going to give life to the churches? Nothing can do this like seeing the work advancing in the harvest field. And in this work the members of the churches can all take part. They may not preach, but they can help in many other ways. Many can work as Brother Shireman has worked. God has given us Brother Shireman's work as an object lesson. God has encouraged Brother Shireman in his work. The Spirit of the Lord has guided and blessed him. There are others who can and should work as he has worked.

For some time the Southern field has been represented to me as a sick child. I have been shown that our people have turned away from this sick child, who needed help and attention, to those who were not sick. If there are any people in the world who cannot help themselves, it is the people of the South—a portion of the whites as well as the colored race. The necessity for work among the poor whites is just as great as the necessity for work among the colored people.

The colored people need someone to devise and plan for them. We cannot say, Do this, or, Do that, to those who do not yet know their A B C's. A casual work will not help these people. A worker goes there, looks at the field, sees the objectionable features, and leaves. This has been done over and over again. How much does it help? Thus one thing after another has hindered the work.

Recently some work has been done in the Southern field. Some schools have been established. But I am talking about the field when nothing was done, when my son and Brother Palmer

began to work. From the commencement of their work, their efforts should have been encouraged by the prayer and counsel of their brethren. But was this done?

It was understood that the Gospel Primer was to be published to help the work in the Southern field. The way in which this book was handled has brought the reproach of God upon those who took part in this matter. In the place of taking hold to do what they might have done to help the Southern field, men allowed the selfishness, which God abhors, to enter, because they saw that there was money to be made through the sale of the Primer. Every scheme that could be laid was laid to divert the proceeds of this book from the Southern field. I have not said this before, even to Edson, but I felt that it ought to be presented this morning. An underhand work was done. God desires every one to realize that He hates and despises underhand work. He will never give prosperity to those who engage in it. But work of this kind has been done. Things were brought to bear upon Edson and Brother Palmer in such a way that it was too much for them. If I had been on the ground, I could have told them what to do. I could have stood with them. And I would have stood with them to the last had I been here. But I was not here, and no one dared to say to the men at the heart of the work, Why do ye thus?

The matter of the Gospel Primer is not healed. This matter is presented to me again and again. A patchwork effort has been made to set things right, but this effort the Lord does not accept. Unless the men who took part in this work learn the meaning of true principle, unless they have eyes to see and ears to hear and hearts to understand, unless they realize that God's work is sacred in His sight, they might better sever their connection with the work. The reproach of God rests upon the effort made to keep back funds from the Southern field.

The Southern field must be worked intelligently. Some have thought that because the people in the South are so ignorant, it did not matter what kind of workers were sent there. But the fact that the people are so ignorant makes it necessary to send the most capable workers, workers who know how to deal with human minds. Those who work successfully for people who have sunk as low as the colored people in the South must be men and women who will not labor foolishly, who will not work a little while and then get tired and go home. This field needs workers who will say, I will not fail or be discouraged.

When I was living in Cooranbong, the need of the Southern field was opened before me. In the night season I was standing before a large congregation, making an appeal to them. That night I arose at eleven o'clock and began to write out this appeal. The money raised in response to this appeal was not to be sent to places which had received help. It was to be sent to the field where a beginning must be made, where everything was wrong, where help must be given in order for anything to be done. About eleven thousand dollars was raised in response to this appeal, and I waited and waited to see what was done with this money. Edson kept writing to me, saying that he wanted to do this and that to start the work, but could not for want of

means. In this work he found people who needed clothing, and he longed to be able to relieve their necessities; but his wages were small, and he had very little money to do anything with. I tried to help him, giving him an order on the Review and Herald for \$400, which money he was to use in clothing the naked and feeding the hungry.

Where did the money go that was raised for the Southern field? How long has it been since that money was raised? It was raised five years ago; but I do not know where it went, and if there is anyone here who has knowledge on this point, I wish he would tell me. Those who kept back the money that was raised for the Southern field in response to my appeal are accountable to God, for He led me to make this appeal.

Brother Palmer was taken from the field. He was needed to stand by Edson. They had little enough help in the field. But he was taken away to engage in other work. This move was not successful, and I knew that it would not be. It was not favorable to Brother Palmer's spirituality. My great fear has been that under the pressure that was put upon him, he would backslide altogether. I was afraid that he would leave the truth. But the Lord gave me light that He would keep Brother Palmer and establish him in the place from which he was taken. But I did not design to say anything of this to Brother Palmer until he himself made the proposition to return to the work in the South. Things are coming about in accordance with God's design. He desires Edson and Brother Palmer to stand together. He designed them to stand together years ago.

The night before last I only slept for one hour. I was revolving over and over in my mind the matters of which I have spoken this morning. I asked myself, Will I be free when I go from this place if I say nothing about them? Will I stand free before God? I did not mean to say a word. I thought that when the Spirit of God came into our meetings, there would be those who would understand that they had something to say in order to remove the reproach of heaven, which for years has rested upon the work here. Many of those who acted a prominent part in the wrongs done are not here, but there are those here who have been following the same principles of wrong. To forsake right principles is like taking away the foundation of a house. If men who have grown to manhood cannot understand what pure principles mean, they might better go apart and meditate and pray until they understand this. From the light which I have had, I know that principles which do not meet the approval of heaven have been followed.

It is working upon wrong principles that has brought the cause of God into its present embarrassment. The people have lost confidence in those who have the management of the work. Yet we hear that the voice of the Conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the Conference ought to be the voice of God, but it is not, because some in connection with it are not men of faith and prayer, they are not men of elevated principle. There is not a seeking of God with the whole heart;

there is not a realization of the terrible responsibility that rests upon those in this institution to mold and fashion minds after the divine similitude.

These things have kept my soul in great distress. At times I rise above it a little, and yet I know that the wound is not cured; because if it were, the matter would not be continually presented to me. A thing that is healed, is healed. I was referred to the case of Achan. The entire congregation of Israel was affected by Achan's sin. Because of it God could not help them, and when they went out to battle they were beaten by their enemies. Joshua prostrated himself before the Lord, and asked, What does it mean that the children of Israel flee before their enemies? God told him that there was an accursed thing in the camp, that spoil had been taken from the enemies of Israel. He told him that there was robbery and dissembling in the camp, and that His blessing could not rest on the people till these things were cleansed from them.

These sins have been practiced in the work that has been done here. That God could bear with those who acted a part in this work as long as He has done, is a marvel to me.

Before I came here God told me what course I was to pursue. I was to bear a straight testimony. I was to bear it without making any excuse as to why it was given. Then my work would be done. The responsibility would rest upon those to whom the testimony had been given. If they did not act upon it, the guilt would be theirs. Guilt would not rest upon me if I did my duty.

There have been those who have tried to undermine the influence of Edson White. They forgot while they were doing this that much more might have been done to undermine their influence. They have spoken of Edson with a sneer, with expressed contempt. My son did not know that I was going to speak of this. But I feel that it [is] my duty to speak these words this morning. It is a sin against God for men to treat a fellow worker as some have treated Edson. God has said of him, My angel shall go before him, and lead him if he will walk humbly before Me.

I told my son to be very careful what course he took, because if he made mistakes there would be those who would say, It is of no use to place confidence in Edson White. They would be watching for a chance to criticize him. The angel put his hand on his shoulder and told him to work and walk very discreetly, because there were those who stood ready to hinder his work in the South if they could possibly do this.

God is not with those who criticize and find fault, and I wish all to know it. If those who had criticized had gone to the Southern field, and had talked with Edson as brother should with brother, counselling and praying with him, how much better it would have been. But instead of doing this, they stood off and fired shots at his work, making things out to be as bad as possible. Why did they not go over the field for themselves, so that they could make a true report? They had opportunity to do this, but instead, they took the reports which had been brought by some

one else. We read in the Psalms that the one who will stand in the courts of the Lord is the man who takes not up a reproach against his neighbor.

I do not know but that I have said enough for you to work upon. But I wish to say again that there is a work to be done in the Southern field. Very little can be done in the cities of the South until sanitariums are established there. Let this work be commenced at once. A beginning has been made at Nashville. A sanitarium must be established there. A school must be started, not in the city, but at a distance from it. Schools must be established in different places in the South. And colored teachers must work for the colored people under the supervision of well-qualified men who have the spirit of mercy and love.

I wish to say also that the Southern field is a world of its own. The work there will have to be carried forward independently, to a large degree, of the Conference here. The workers in the field will have to exercise judgment as to the best way of advancing. And those who begin this work in any part of the Lord's vineyard are not to feel that they cannot make advance moves without consulting those in Battle Creek. Those at the heart of the work, if they hear that a worker is not doing as he should, are not to remove him without learning the real facts in the case. God wants His people to act sensibly. If you hear that a worker is not doing as he ought, find out wherein he is lacking. Talk with him in regard to his course, and plead with him to improve. Show him the best way in which to work.

We have reached the time when the work cannot advance while wrong principles are cherished. Two or three voices are not to control everything in the whole field. No, indeed. In every field God has men of capability. He does not mean that these men, when they wish to take advance steps, shall send to Battle Creek in order to find out the best way in which to move. The Lord says, I will break up this plan of working. I will sever these connections. Every field shall bear its own responsibility.

Ms 38, 1901

Sermon/The Unity of the Spirit

Des Moines, Iowa

May 6, 1901

Sermon by Mrs. E. G. White in the Des Moines Church.

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the

mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” [Ephesians 2:1-6.]

God desires His children to show the world what it means to sit together in heavenly places in Christ, “that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” [Verse 7.] This kindness He expects us to bring into our dealings with one another.

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” [Verses 8-10.]

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.” [Ephesians 4:1-3.] Here is something we are to do. We are to be practical Christians. We are to endeavor to keep the unity of the Spirit.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.” [Verses 4-7.] How many of us comprehend these words—“According to the measure of the gift of Christ”? When God gave Christ to our world, He gave all heaven. That gift places at our command all the facilities and powers of heaven.

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ... And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” [Verses 8, 11.] All these gifts are needed. One is not sufficient. God gives varied gifts to His servants that they may accomplish the work entrusted to them. Different gifts, different capabilities, are necessary for the “perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” [Verses 12-14.] We are not to bring childishness with us as we advance in years. But many of us are doing this. Into our religious experience we weave the objectionable traits of character which in our earlier years we have failed to overcome.

Parents cannot too earnestly warn their children against cherishing hereditary and cultivated tendencies to wrong which, unless overcome, will spoil their Christian experience. Many, when they join the church, bring with them the inconsistencies and foolishness of childhood. Without thinking, they say the things which come first into the mind. Thus they wound their brethren and sisters, and stir up the worst passions of the human heart. This grieves the Spirit of God. The Lord desires His children to esteem one another as the purchase of the blood of Christ. When they do this, they will know what it means to sit together in heavenly places in Christ. Our lips need to be sanctified with a live coal from the altar of God. Then we shall speak words that are elevating, refining, ennobling; words that are filled with the fragrance of Christ's righteousness; words that are a savor of life unto life.

Christ wants His followers to be like Him, because He desires to be correctly represented in the family circle, in the church, and in the world. He wants us to attend to ourselves. When we do this, we shall find that we have enough to keep us busy. We are to accept Christ as our efficiency, our strength, that we may reveal His character to the world. This is the work resting upon us as Christians. We are to witness to the power of heavenly grace.

But are there not many who are not clothed with the garment of Christ's righteousness, who are like a chestnut burr, hurting those with whom they come in contact? Might they not better speak sanctified words? Might they not better remember that the talent of speech is given them by God for the blessing of those around them? Those who represent Christ will not speak harshly. Their words will be pleasant and helpful. "Speaking the truth in love," we "grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Verses 15, 16.]

Do we read this Scripture as often as we should? I wish you would all commit it to memory. It contains the essence of religion.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Verses 29-32.]

"Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor. But fornication and all uncleanness, or covetousness, let it not be once named among you, as

becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." [Ephesians 5:1-4.]

Have we not abundant reason for giving thanks? Why should we not thus honor God? Why should we not show the world how thankful we are for the great goodness of our heavenly Father?

And now I want to tell you about our conference in Battle Creek. It was a great trial for me to leave my home in California and take the long journey across the continent. And to save me this journey in midwinter, the brethren decided to hold the conference in California. But in the night season I was addressing congregations in Battle Creek. The Spirit of the Lord was striving with me, and I knew that I must go to Battle Creek. Therefore it was decided to hold the conference in that place.

The journey was trying, but the Lord sustained me, as He did also during the conference. At times, when I arose to address the vast congregation assembled in the Tabernacle, I feared that I would not have strength to speak. But I committed myself to the Lord, and He strengthened me. His presence was manifest in our meetings, and through His grace precious victories were gained. It was a conference after God's order, a conference such as has never before been held by our people. Some thought that the meeting would bring a terrible crisis, but the Lord overruled for His glory. He worked to unite His people.

After the conference it was proposed that I visit Indianapolis on my way home. I was so weak that I feared I could not do this. I had slept but little for three nights. But I decided to trust in the Lord for strength. The morning I left, just before going to the train, I called on Judge Arthur, who had been anxious for me to visit his family. I had very little time, and I told him I thought that a season of prayer would be the best visit we could have. His children had come in from school to be present, and together we sought the Lord. While I was praying, peace and comfort from on high came to me. I rose from my knees quite ready to go to Indianapolis. On the way there, our train stopped at every station on the line. People were constantly getting off and on the car. This has usually tired me, but this time it did not affect me in the least. The Lord's blessing was with me all the way, and He helped me to speak twice to the church in Indianapolis.

The Lord gave me strength to come here, and I praise His holy name. I wish to say that some among our people have regarded Dr. Kellogg with unreasoning prejudice. Few realize how much Dr. Kellogg has done to advance the principles of truth. He has labored unceasingly and earnestly to educate young men and young women to engage in medical missionary work. He has accomplished a work which our people might well study carefully before they begin to criticize him. I know the feeling which has been cherished by many in Iowa against Dr. Kellogg. I

hope this feeling will be cherished no longer. I do not say that Dr. Kellogg has not made mistakes, because I think he has. But who is there who has not made mistakes? Dr. Kellogg has stood in a very trying position. He has had few to sympathize with him, while many have stood by to criticize and condemn, instead of aiding him in his God-given work. He has been trying to live out the principles of truth. Why, then, have his brethren made it so hard for him?

Dr. Kellogg has for a long time stood under a heavy load. Things have been told about him of which one-twentieth part may be near the truth, while the rest is false. Someone has heard something and has told some one else. Thus reports have been carried. Thus the churches have nourished criticism, robbing themselves of heaven's richest blessing. The spirit of criticism which has sprung up in Iowa is an offence to God. Those who have cherished this spirit cannot prosper until it is cleansed from their hearts.

God wants His people in Iowa to come into order. He wants to do great things for them, and this He will do if they will take a correct position. He wants them to look at their own defects instead of at the defects of some one else. Remember the words of the Saviour when the Pharisees brought to Him a woman taken in adultery. "He that is without sin among you, let him cast the first stone," He said. [John 8:7.] Then, bending down, He wrote on the ground. As the accusers of the woman pressed forward to see what He wrote, they read the record of their own sins, and one after another, ashamed and confounded, they went away. Remember the sin in your own heart. Then you will not be so ready to throw stones at some one else.

I speak to our people in Iowa. I hope you will carry what I have said to the whole conference. Tell our people that God wants them to come into working order. Tell them that He wants them to take up the work they have neglected. This neglect has thrown upon Dr. Kellogg a burden which he should never have had to carry, a burden which he would not have had to carry if our people had done their appointed work. Not till you begin to do the work Dr. Kellogg has done will it be time for you to criticize him. But it is never right to find fault. If you hear that some one has done wrong, go to him, and find out whether he is really at fault. Have you done this in the past, or have you said, "Report, and we will report it"? [Jeremiah 20:10.] May the converting power of God come upon His people in Iowa, for they need this power. The work in this State ought to be much farther advanced than it is. Let those who leave their own work undone to criticize the work of another remember that all they say is written in the records of heaven, and that by their words they will be either justified or condemned.

Christ is the greatest Missionary the world has ever known. When He was on this earth, He went from city to city, preaching the gospel and healing the sick. When the people of a city urged Him to remain with them, He would answer, I must go to other cities also. He came to our world as the great Restorer. He wants His people to do the work He has left for them. Are those who claim to be laborers together with God working as Christ worked? Are you helping

and blessing those around you, or are you criticizing and finding fault? I beg of you for Christ's sake to banish all criticism from your hearts. Let your words and actions be sanctified by the love of Christ. When you are tempted to think that some one else is doing wrong, ask yourself if all you are doing is right.

There is work for the Iowa Conference to do. When they do this work, they will have no time for fault-finding or complaining. Christ said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Luke 4:18, 19.] This is our work. God calls upon His people to be working Christians. They are to improve by right use of the talents He has entrusted to them. Let us not be like the slothful servant who hid his one talent in the earth. Let us rather be like the servant who doubled his talents, to whom his Lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [Matthew 25:23.] Shall we not live so that the "Well done" shall be spoken to us? If we expect to sit with the Man of Calvary on His throne, we must here work as He worked.

Christ has paid a costly price for your service, and He expects you to consecrate all you have and are to Him. Will you do this? Will you take up medical missionary work? To do medical missionary work as Christ did it means to have Christ formed within, to work for the good of humanity with a heart filled with unselfish love. Take up this work, that the curse of God may not rest on you, as it rested on Meroz, for not coming up to His help.

Those who strive for an earthly prize are temperate and earnest. We claim to be Christians, seeking for a crown of immortality. Is our earnestness proportionate to the value of the object for which we are seeking? God help us to see that it is time for us to pay some attention to ourselves, to be temperate in all things, to practice the principles of health reform.

In the name of the Lord I beseech you to humble your hearts before Him. Criticize yourselves, but do not criticize others. Christ wants you to help one another. Open the door of the heart, and let the Saviour in. When He abides in the heart, you will do all in your power to strengthen and encourage those for whom He gave His life.

Suppose that Christ were coming today! Are you ready to meet Him? Is your character without spot or wrinkle or any such thing? Could you look up and say, "This is the Lord, we have waited for him, we will be glad and rejoice in his salvation"? [Isaiah 25:9.] May God help and bless and sanctify you. May He cleanse you from all impurity, that you may enter in through the gates into the city. God forbid that any of you should be weighed in the balances and found wanting.

God wants His sons and daughters to reveal before the synagogue of Satan, before the heavenly universe, before the world, the power of His grace, that men and angels may know that Christ has not died in vain. Let us show the world that we have power from on high. I beseech you for Christ's sake to be reconciled to God. Beware lest at the last great day you are found without God and without hope in the world. It is time that we sought the Lord with the whole heart, that we may find Him. Ask Him to fill your heart with His grace and sweetness. May God help His people to get out of the rut into which they have fallen, and come to the place where they can walk and talk with God. Then, as they reflect the light and joy of heaven, God Himself will rejoice over them with singing.

God gave me this message to bear to His people in Iowa. He said to me, "You are to enter into no controversy. Bear the testimony as I give it to you. Do not try to make the people believe it. I have not laid this burden upon you. All you are to do is to deliver the message. I am beside you. I will work with you."

I have now given you the message in the name of the Lord.

Ms 39, 1901

Sermon/Living for Christ

Denver, Colorado

May 1901

Sermon by Mrs. E. G. White in the Denver Church.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [Colossians 3:1-4, 12-16.]

This is what we need in our households. There is in it no faultfinding, no harshness; but peace and joy and rest in the Lord.

“And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [Verse 17.] Let us not forget that our time here is short. We shall pass through this world but once, and as we pass along, let us make the most we can of ourselves. This we may do by cultivating the graces of the Spirit, which make us as a savor of life unto life to those with whom we come in contact. There are many in this world who are in sorrow and trouble. Speak words of sympathy to them. This will make their burden lighter.

God calls for loving service. He calls upon parents to speak lovingly and tenderly to their children. Let them see that you think they help you. Give them responsibilities to bear, small ones at first, and larger ones as they grow older. Never, never let them hear you say of them, “They hinder me more than they help me.”

Parents, God calls upon you to repent of your sins. He calls upon those who have neglected to train their children in His fear to awaken to their responsibility. How few parents there are who realize the accountability resting upon them. How many there are who forget that the home is a school in which children are trained to work either for Christ or Satan. Fathers and mothers, remember that every word you speak in the hearing of your children has an influence upon them, an influence either for good or for ill. Remember that if you find fault with one another, you are educating your children to find fault.

With your children around you, bow before the Father in heaven. Ask Him for help to guard the trust He has given you. Let your petitions be short and earnest. Say, “Heavenly Father, I want my children to be saved. Grant me the aid of thy Spirit that I may so train them that they may be counted worthy to inherit eternal life.” Train your children to offer their simple words of prayer. Tell them that God delights to have them call upon Him.

We can subdue our children only as we subdue ourselves. But there are so many parents who have brought with them into the home life their hereditary and cultivated tendencies to wrong. They have not left their childishness behind. They scold their children for things which should never be noticed. Parents, never scold your children. Deal firmly but kindly with them. Keep them busy. Make them feel that they are a part of the family firm, that they can help mother and father. Thank them for what they do for you.

Let your home be a place where God is loved and honored. Think of the love God manifested for us when He gave His Son to die for us. In this gift the Father gave Himself. And in return, He wants us to give to others the blessings He has bestowed on us. God forbid that we should be content to grasp only for ourselves the great promise of salvation. Let us seek rather to work as did the great medical missionary who went about doing good. Thus we shall bring the fragrance of His character into our own lives and into the lives of others. Our joy will be full and the Saviour will be honored.

We need to praise God more than we do. We should offer Him more thanksgiving. As we show that we are glad in the Lord, the heavenly universe will recognize our offering and will rejoice over us with singing. How often we hedge up our own way and give ourselves into the hands of the enemy by talking of his power. Let us talk instead of the power of the Almighty. Do not honor Satan by speaking of his greatness. God is infinitely greater than Satan. His righteousness goes before His believing ones, and His glory is their rearward.

God's promises are full and free. Then shall not His people praise Him? Oh, how I would like to see your countenances lit up with the out-shining of God's glory, the result of closing the windows earthward and opening them heavenward. The threshold of heaven is flooded with the glory with which God desires to illuminate the hearts and minds of His people.

God wants His people to be quick of understanding. He will help them if they will help themselves. He says to them, "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] All heaven is waiting for us to call for the help we need. The angelic hosts are waiting for channels through which to work. But God cannot use as channels for His grace those who are absorbed in the things of this world, who refuse to let the Saviour take possession of the heart.

What is God's Word to us? Christ has told us: "The words that I speak unto you, they are spirit and they are life." [John 6:63.] We shall be filled with grace if we eat the words of the Saviour. Belief in the Word of God will lead us to realize that we are fearfully and wonderfully made, and that God requires us to give the human machinery intelligent care. A neglect to do this gives Satan an opportunity to enter and defile. This will keep us out of heaven; for nothing that defiles can ever enter there.

Christ has purchased us with His blood, and He does not want us to throw ourselves away. He wants us to put on the whole armor of God, that we may be strong in the Lord and in the power of His might. 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. How important, then, that we put on every piece of the armor.

God wants us to use in His service all the tact and ability He has given us. He wants us to receive His rich grace, that we may impart to others. From Him we receive every blessing we enjoy. Is it surprising that the Lord wants us to give to others, and so return to Him, a portion of the bounty He has bestowed on us? There is a world to be warned, and to us God has committed this work. "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.] I call upon you, in the name of the Lord, to give of your substance for the advancement of His work. There are in the

darkness of error those whose souls are just as precious in the sight of God as yours; and at the last great day God will ask, What did you do to save them?

Run with patience the race set before you. Practice self-denial. If you win the race in which you are running, your reward will not be a fading laurel, but a crown of everlasting life. Satan is playing the game of life for your souls. In the name of Jesus of Nazareth resist him, and receive the blessing of God. Work for the salvation of those around you. May the blessing of God rest upon you all. Be faithful to your baptismal vows. Press forward in the path of self-denial. Then you will at last see the King in His beauty, and hear from His lips the benediction, "Well done, good and faithful servant. ... Enter thou into the joy of thy Lord." [Matthew 25:23.]

Ms 40, 1901

An Appeal for the Southern Field

Battle Creek, Michigan

April 2, 1901

There is much that should be done in the Southern field. This long-neglected field must be given attention. Again and again the needs of this field have been pointed out, but very little has been done to redeem the neglect of the past. We hope that there will now be a decided awakening, and that our people will remove the reproach by doing the work God has so decidedly laid upon them.

Schools and sanitariums must be established in the South. No time should be wasted before this work is taken up. There is need also of a well-equipped printing press, that books may be published for the use of the workers in the South. I have been instructed that the publication of books suitable for use in this field is essential. Something in this line must be done without delay.

I visited Vicksburg on my way to the General Conference, and I saw that in the buildings erected by the workers there, a good object lesson has been given to the people. Economy has been practiced in every line. The buildings are inexpensive, yet neat and tasteful.

At Nashville I was surprised to find a printing office filled with busy workers. This office, with its furnishings, has been purchased at as little cost as possible. Everything about it is neat and orderly. The countenances of the workers express intelligence and ability, and the work they do is a valuable object lesson. But a larger building is needed, for many lines of business will open up as the work is carried forward. There is much work to be done in the South, and in order to do this work, the laborers must have suitable literature, books telling the truth in simple language and abundantly illustrated. This class of literature will be the most effective means of

keeping the truth before the people. A sermon may be preached and soon forgotten, but a book remains.

The Lord has placed means in the hands of His people to be used in this work. I call upon my brethren and sisters to give of their means to provide a suitable publishing house for the Southern field. It is needed for this purpose.

God has placed us in a world which He Himself has described as full of His goodness. The blessings which He has provided are without number, amply sufficient for the carrying forward of the work of letting the light of truth shine forth to the world. Sin has prevailed and has marred and seared the world with its curse, but still the Lord in His mercy is working out His divine plan for filling the earth with His glory. His bounty is inexhaustible.

I appeal to those who know the truth to help the work in the Southern field. This is my burden. I am instructed to call upon those who have means to give of their money to the Southern field, that the Lord's work be not hindered.

Nashville is to be made a center for the work. From this place will go forth an influence which will establish the work as the Lord may prepare the way <in other places in the South>. Let those who labor in the interests of the cause of God lay the necessities of the work in the South before the wealthy men of the world. Do this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world. There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men with a heart filled with love for Christ and suffering humanity, and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical missionary work. They will be led to co-operate with God, to provide the facilities necessary to set in operation the work that needs to be done.

For God's people to be selfish with their means at this time would be to give the victory to Satan. Covetousness is idolatry. It cannot grow and strengthen without great loss of souls to Christ. God has done great things for us. Should not every heart expand with generous emotion, filled with a determination to return to the Lord His entrusted talents, that the work of restoring His moral image in man may be accomplished?

Will our brethren awaken to a sense of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-sustaining? This world was established and is supported by the charity of a benevolent Creator. We are supported by charity. God is the donor of all we have. He calls upon us to return to Him <a portion> of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and

the sunshine in their season, to cause vegetation to flourish. It is the great husbandman who gives life to the seeds planted in the earth. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude to Him by giving of their bounties to help suffering humanity?

Will you not strive to be like Jesus? Will you not be His helping hand? Will you not, who claim to be sons and daughters of God, members of the royal family, show the world that truth expels selfishness from the heart?

We may well feel that it is a privilege to be laborers together with God, to trade upon His goods by setting in operation that which will carry out His purposes in our world. Should we, receiving day by day the tokens of God's love and goodness and compassion, use our time and strength in selfish interests, while the cause of God is languishing, and provision is not made for carrying forward to completion His purpose for the sanctification of the beings He has created and redeemed?

The Lord Jesus calls upon me to set these things before believers and unbelievers. Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made you, even the gift of His Son. Think of what He has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. Christ came to this world and on the cross offered Himself as a sacrifice for you. You are not your own, for you have been bought with a price; "therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.] He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

Behold the substitute which heaven has provided for you! Herein is love! God has given you an amazing proof of His love, a proof which defies all computation. We have no line with which to measure it, no standard with which to compare it. God gave His beloved Son as a propitiation for our sins.

What more can I say! Can we refuse the request of Him who has done so much for us? God invites us to let our gratitude flow forth in gifts and offerings. He calls upon us to be His merciful helping hand, to bear His blessings to needy, perishing souls. He who gave up His only begotten Son to save you from eternal death, asks you to give to His work your worldly possessions. He asks for loving, compassionate service. This He does to test you, and in asking, He calls only for His own; for all you have is His. To test your allegiance to Him, He permits you to handle His goods. He wants you to make all you possibly can of yourself, because then you will have more capabilities to return to Him. You will impart and receive to impart. Call to mind each day what God is to you. Talk of His perfection, of His glory, and with this in mind, ask yourself what you can do for Him. Remember that He has entrusted you with His goods. Repeat

over and over, "This God is my God forever and ever." Those who in this life give willingly and cheerfully to God are laying up treasure in heaven. They will at last come into possession of an eternal weight of glory.

Ms 41, 1901

Instruction to those who are working in the Southern Field

1901

The experiences of the late General conference should be to us a savor of life unto life. They should teach us the value of unity of action and show us that controversies never heal difficulties. In a remarkable manner we have seen the salvation of God. Let the Lord be praised and exalted!

A decided reformation is needed in our churches. Worldly policy has been encouraged. Thus selfishness has strengthened and has become interwoven with the work. There seems to be a growing desire to obtain advantages for which no equivalent is given. There is woven into the web a selfishness which God abhors. Let this kind of weaving cease. Remember that God calls upon His people today to work as the apostles worked under the dictation of the Holy Spirit. Read of the witness they bore to the power of the gospel as they worked as God's helping hand, strengthening and enlarging the church.

By the erection of expensive buildings, and by the endeavor of some connected with our institutions to get gain, the work has been greatly hindered. Selfishness goes hand in hand with covetousness. Those who while connected with the work have made keen, sharp bargains may have supposed that they were doing God service, but their sharpness has rendered them useless in strengthening the church.

In our institutions the world has found the keenest competitors for advantage in trade, and it has to a large degree lost the conviction that Seventh-day Adventists are a people peculiarly loyal to God. It has taken knowledge of those who ought to have been patterns of good works, but whose practice has left them weighed in the balances and found wanting. There are those in our institutions whose actions bear witness that they love the sharp practices of the world. Because of this they have lost their spiritual eyesight.

The spirit which controls the world has controlled some handling sacred responsibilities. God calls for a reformation. He calls upon them to return to their first love, lest they sleep the sleep that knows no awakening. May the Holy Spirit work upon hearts, leading men to see these things as the Lord has presented them, that the reformation may be thorough and all defiling practices be put away.

Let not these who have lost their first love justify their past doings. Let them not vindicate the course which has brought to our institutions a want of justice, mercy, and the love of God. The Lord calls upon them to repent. If they do not obey, He will certainly remove their candlestick out of its place.

Union conferences have been formed, and I entreat those who compose them, and those to whom their management has been entrusted, to remember that the Lord will not tolerate the handling of His interests as they have been handled in the past. There is to be no rivalry among the Lord's institutions. The business transactions connected with His cause are to be conducted in accordance with the high principles of integrity. It is the Lord's design that His institutions shall be related to one another in the closest bonds of friendship and loyalty. They are to be true to one another.

The customs and practices of worldlings are not to be followed by those in Christ's service. It is God's design that His church shall demonstrate to the world that through the grace of Christ the law can be kept. Amid the awful confederacy of evil now existing in the world, He desires His people to stand firmly and bravely for Him, protesting by blameless lives against the prevailing apostasy. That He might "purify unto himself a peculiar people" Christ left the royal courts above and clothed His divinity with humanity. [Titus 2:14.] He lived in the world the principles of the law, showing that His grace has power to redeem men and women and raise them to a position of moral integrity. He desires to sanctify and glorify His people.

I speak to the laborers in the Southern field. Unfairness in deal has its origin with Satan. It defiles the whole man. Never think that in order to be successful you must be sharpers. God hates such work. He has given men talents that they may use them for the spiritual ends for which they were bestowed. His people are to be distinct from the world. They are to vindicate His supremacy as owner [of] all in the earth. They are to testify to the reality of Bible religion. For the church to ape the world [by] cherishing selfishness and covetousness is to put Christ to open shame. God's people are to esteem the reproach of Christ greater riches than all the treasures of Egypt.

I am much pleased with your earnest simplicity. I assure you that if you work in right lines, God will make your enemies to be at peace with you. God desires the Southern Conference to profit by the instruction which He has given. Do not become stirred up by the inconsistencies you may see in others. Do not worry over the difficulties which present themselves. Keep the way of the Lord, and He will bring to pass His will. His righteousness will go before you, and His glory will be your rearward. Do not lose self-command. Guard your words, that no strong speeches may be heard. Do not put undue force upon the supposed neglect of others. Do not use the talent of speech as a whip with which to lash others. Remember that a soft answer turneth away wrath.

In dealing with one another do not use exaggerated expressions. Such language is not according to the Spirit of the Master.

Walk humbly with God. He is your strength. He will uphold and sustain you. Cultivate the patience and forbearance of Christ. Remember that those who err in human judgment have the hardest time. Bring sweetness and pleasant words into the letters you write. Show that Christ is formed within, the hope of glory. A revengeful speech never heals, never makes one feel that he has gained a victory.

Strive for the mastery over self. Watch unto prayer. Exert the influence that Christ desires you to exert. Let all with whom you are connected see that the thoughts of your heart are under the softening, subduing influence of the Holy Spirit.

Your present happiness and success and your future well-being depend upon the ascendancy which the spiritual gains over the temporal. Make a solemn covenant with God that you will govern your words. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." [James 3:2.] Let your words be such that they will exert a divine influence. Keep your souls in the love of God. Let Christ speak and breathe through you. Do not lose the blessings that come from thinking no evil. Prayer, humble, contrite prayer is your strength.

It is the privilege of each one of you to be a pattern of good works. Help one another. Make straight paths for your feet, lest the lame be turned out of the way. Be strictly vigilant over self. Let the Holy Spirit work upon souls. Let each one connected with the Southern work surprise the other by the manifestation of Christ's meekness and lowliness. Yoke up with Christ and learn of Him; for His yoke is easy and His burden is light.

Ms 42, 1901

Revealing the Christlikeness

June 2, 1901

The Lord has a work for each one to do. We are to find out for ourselves what this work is, that we may have the assurance that we are working under the authority of God, as His appointed agencies. No one is excusable for remaining in ignorance. Every man should know his post of duty. He should stand in his lot and in his place, working unselfishly, earnestly, devotedly, with an eye single to the glory of God.

The instruction given by Christ is clear and easy to be understood. It is the duty of every soul to understand for himself his appointed work. He is not to grope his way along in darkness and uncertainty, depending on human guidance. Christ has said, "I am the light of the world. He

that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] Let God's workmen feel that every hour they are in need of divine guidance. Those who have not been looking to Jesus, inquiring, "Is this the way of the Lord?" should commence at once to do this. We are daily to realize that God has given us a part in His great work, and that He expects us to act intelligently. We are not to try to get up something new and singular, something odd and strange, in order to create a sensation. We are to be perfectly content to give the instruction Christ has given.

Let each one in the service of Christ feel the need of His grace. As we study His lessons, line upon line, precept upon precept, we shall gain from them encouragement and strength. Do not seek to rise above the simplicity of Christ. Make Him your pattern, your confidant. In your simplicity lies your safety. When you strive to rise above the meekness and lowliness of the Saviour, you are weakness itself. Remember that you are to advance in the path which Christ has marked out for you. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.]

The uncultivated, non-producing wastes in the Lord's vineyard are a sad testimony to unfaithful service. The Lord's voice is heard, calling, "Go, work today in my vineyard." [Matthew 21:28.] Self-denial and self-sacrifice are to be brought into the daily experience of those who work for the Master. Then the parts of the Lord's vineyard which are now so barren and unproductive will be sown with the seeds of truth. Souls will be won to Christ.

Every servant of God is to be guided by the Holy Spirit. It is not in man that walketh to direct his steps. Our path, however rugged it may be, is marked out for us by the Lord; and in it we must walk. We must believe in Christ as a personal, sympathizing Saviour. He loves us and gave Himself for us. He doeth all things well.

Our faith must pierce beyond the veil, seeing things that are invisible. No one else can look for you. You must behold for yourself. In the place of murmuring for blessings that are withheld, let us remember and appreciate the blessings already bestowed.

God calls for human instrumentalities through which to work out His divine purposes. And while His messengers go forth into the harvest field, let those who remain at home give themselves to prayer. Let them, by speaking encouraging words, hold up the hands of those engaged in breaking the bread of life to hungry souls.

Those in the home field must not think themselves capable of making decisions for those in foreign fields, when they do not understand the situation. It is their duty to say to their fellow workers in foreign fields, "You are on the ground. You know better than we what should be done in an emergency. Take counsel among yourselves. The Lord has given you a certain work to do. Ask help from Him who 'giveth to all men liberally and upbraideth not.' 'If any of you lack

wisdom, let him ask of God, ... and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.' [James 1:5-7.]”

More dependence has been placed in erring men than in the living God. Thus the ministry has become weak and the churches under their care have become weak. The idea that has prevailed—that when those in foreign fields desire to make advance steps, they must ask permission of a board or committee thousands of miles away—is not according to the will of the Lord. At such a distance it is not possible for the members of the board to comprehend the situation. The work has been greatly marred by unwise counsel, because those on the ground were not willing to take the responsibility of deciding certain questions.

Those in foreign fields should be encouraged to make God their Counsellor, to believe that He is at their right hand to help them. So many mistakes would not be made if the workers would make God their dependence, believing that He who never makes a mistake will prepare their way before them. In every place there should be men wise in counsel, who are able to handle the matters that will come up for decision. And God must be consulted at every step. He knows the great necessities of the different fields, and He will guide all who desire to understand His will and follow in His footsteps.

Canvassing-evangelists will open the work in many new places, remote from any church. These workers should have all authority to work for the conversion of souls and to baptize in the name of the Father, the Son, and the Holy Ghost, those who believe.

“There remaineth therefore a rest to the people of God. ... Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.” [Hebrews 4:9, 11.] The rest here spoken of is the rest of grace, obtained by following the prescription, “Labor diligently.” Those who learn of Jesus His meekness and lowliness find rest in the experience of practicing His lessons. It is not in indolence, in selfish ease and pleasure-seeking, that rest is obtained. Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life or in the life to come. Only from earnest labor comes peace and joy in the Holy Spirit—happiness on earth and glory hereafter.

Let us therefore labor. Speak often words that will be a strength and an inspiration to those who hear. We are altogether too indifferent in regard to one another. We forget that our fellow laborers are often in need of words of hope and cheer. When one is in trouble, call upon him and speak comforting words to him. This is true friendship.

Labor for those who are loitering away their lives, accomplishing only half of what they might for the Master. Strive to arouse them to a sense of their responsibility. Pray for and exhort one another, and so much the more as ye see the day approaching. Let brother say to brother and

sister to sister, "Come, my fellow laborer, let us put all earnestness into our work; for the night is at hand, wherein no man can work." Let no one lose minutes by talking when he should be working. Let the talkative man remember that there are times when he has no right to talk. There are those who take time to stand still. Let the voice of the faithful sentinel be heard, "Not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] Have you work to do for the Master? Is it building a house in which His work may be carried forward? Close your lips. Make not others idle by tempting them to listen to your talk. The time of many is lost when a man uses his tongue instead of his tools.

Brethren, the present is our time for work. Let those who work for the Lord, in whatever line it may be, put all diligence into their labor. Pray for grace to overcome shiftlessness in temporal and spiritual matters. Rise above indolence.

Faith in God and a love for souls gives men a genuine motive for faithfulness. It leads them to work faithfully that others may not be ruined by the example of unbelief which has ruined so many souls. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. Why? Because they failed to work diligently.

Let us heed the words of the apostle, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:16-18.]

"The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." [Hebrews 4:12, 13.]

The truths of the Bible, treasured in the heart and mind and obeyed in the life, convince and convert the soul, transform the character, and comfort and uplift the heart. "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." [2 Corinthians 10:3-5.] The Word makes the proud humble, the perverse meek and contrite, the disobedient obedient. The sinful habits natural to man are interwoven with the daily practice. But the Word cuts away the fleshly lusts. It is a discerner of the thoughts and intents of the mind. It divides the joints and marrow, cutting away the lusts of the flesh, making men willing to suffer for their Lord.

Some to whom conviction comes refuse to change their way of life, because to change would be an acknowledgment that they had been wrong. To them the conviction is useless. They do not allow it to work in them true reformation. In order to repent, the sinner must see himself as he is. He must realize that by following wrong principles he has marred the work God has given him to do. When he is willing to see in God's light all that the Lord presents to him, he will be filled with shame, distress, and humiliation. Then God will come to his relief. He will be led to look to Jesus, and, beholding the sacredness of the Saviour's office and the perfection of His character, he will humble himself before Him, filled with remorse to think that in working against his own spiritual health and the spiritual health of others, he has worked against Christ. As he looks into the Word, as into a mirror, and sees his character as it is, he abhors himself.

It is Christ who searches the hearts and tries the reins of the children of men. "All things are naked and open before the eyes of him with whom we have to do," "neither is there any creature that is not manifest in his sight." [Hebrews 4:13.] In the days of ancient Israel the sacrifices brought to the high priest were cut open to the backbone to see if they were sound at heart. So the sacrifices we bring today are laid open before the piercing eye of our great High Priest. He opens and inspects every sacrifice brought by the human race, that He may prove whether it is worthy of being presented to the Father.

In Christ, divinity and humanity are united; therefore "he is able to succor all who are tempted," "able to save to the uttermost all who come to God by Him." [Hebrews 2:18; 7:25.] "He was in all points tempted like as we are, yet without sin." [Hebrews 4:15.] Though so high and holy, He pities our weakness and stoops to succor us, "for it pleased the Lord to bruise him." [Isaiah 53:10.] Satan assailed Him in every point, yet He sinned not in thought, word, or deed. "He did no violence, neither was guile found in his mouth." [Isaiah 53:9; 1 Peter 2:22.] Walking in the midst of sin, He was "holy, harmless, undefiled." [Hebrews 7:26.] He was wrongfully accused, yet He opened not His mouth to justify Himself. How many now, when accused of that of which they are not guilty, feel that there is a time when forbearance ceases to be a virtue, and losing their temper, speak words which grieve the Holy Spirit?

"Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." [Hebrews 4:14.] What is our profession? We profess to be following Christ. We claim to be Christians. Do we, then, reveal the Christlikeness? Do we serve the Saviour intelligently? Does the love of God continually flow from us to others? Do we in word and action, confess our Redeemer? Do we conform our lives to His holy principles? Are we pure and undefiled? Christians must hold the beginning of their confidence firm unto the end. It is not enough to profess the faith. There must be a patient endurance of all trials and a brave resistance to all temptations. Faith can be maintained only by bringing the Christian

religion to the test of practice, thus demonstrating its transforming power and the faithfulness of its promises.

“We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.”
[Verses 15, 16.]

In order that no one need make a mistake in his life work, God has placed before us the perfect example of Christ. The Son of God died that men might not perish, but have everlasting life. He has fulfilled His pledge, and has passed into the heavens, to take upon Him the government of the heavenly host. He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people. Having taken human nature, and in this nature having overcome the temptations of the enemy, and having divine perfection, to Him has been committed the judgment of the world. The case of each one will be brought in review before Him. He will pronounce judgment, rendering to every man according to his works.

God's workers are to be united in the bonds of sympathy and kindness. Those who minister in Christ's stead must ever manifest tender compassion for those who need help. They must show the sympathy of Jesus for those who are out of the way. They must put far from them every selfish consideration. They must remember that they are to be faithful stewards, having compassion on those who are committing sins of ignorance. Those who are connected with our institutions are to cultivate patience, brotherly kindness, forbearance. The spirit which has led to acts of oppression, which injure and bruise those who should be treated with Christian love and tenderness, is an offence to God. It is Satan who leads men to be unfeeling, without compassion or tenderness.

Paul writes, “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 13:1-6.]

Those in responsible positions are to be subdued, converted, sanctified by obedience to the truth. Of Christ it is written, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him." [Hebrews 5:8, 9.] Those who are engaged in Christ's service will not want to hurt and condemn. Instead of destroying, they will seek to restore.

Reverence for a "Thus saith the Lord" has been so poorly shown that hearts have become steeled in indifference. There is sharpness in deal between brother and brother. God is much displeased. He will not tolerate this spirit. "Therefore, seeing we have received this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." [2 Corinthians 4:1, 2.] Let the hidden things of dishonesty be no longer cherished as virtues. Let those who have practiced craftiness in trade, thinking to do God service, know that He despises all such work.

Christ has been greatly dishonored because the truths which His people have known have not sanctified their lives. When they see themselves as they are, they will despise the sight as a representation entirely unchristlike. Through the operation of the Spirit they will be brought into conformity to the mind of Christ. They will represent the Saviour in word and deed.

"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." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [2 Corinthians 3:18; 4:6, 7.]

Let those who occupy positions of trust rid themselves of the unmerciful spirit which so greatly offends God. Justice and judgment are the habitation of His throne. Let no one suppose that God has given to men the power of ruling their fellow men. He will accept the service of no man who hurts and discourages Christ's heritage. Now is the time for every man to examine himself, to prove himself, that he may see whether he is in the faith. Investigate closely the motives which prompt you to action. We are engaged in the work of the Most High. Let us not weave into the web of our work one thread of selfishness. Let us rise to a higher plane in our daily experience. God will not serve with the sins of any man.

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [Ephesians 2:10.] "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted

and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." [Ephesians 3:14-21.]

Ms 43, 1901

Talk/"I would prefer not to speak today ..."

Battle Creek, Michigan

April 1, 1901

Talk by Mrs. E. G. White in College Library, April 1, 1901.

I would prefer not to speak today, though not because I have nothing to say. I have something to say. The state of things that has existed in the Conference is not clearly understood by some who occupy positions in the Conference or by others who bear responsibilities in other lines of the work.

The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down.

Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men. We are not reaching the high standard which, with the great and important truth we are handling, God expects us to reach.

Over and over again men have said, "The voice of the Conference is the voice of God; therefore everything must be referred to the Conference. The Conference must permit or restrict in the various lines of work." As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the entrances to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past.

We have heard much about everything moving in the regular lines. When we see that the "regular lines" are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God

has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing houses, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening.

I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields?

God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself. Not that anyone wishes to be wrong or to do wrong, but the principles are wrong. These principles are so foreign to God's principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled.

Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions. The interests of the General Conference and all that concerns the handling of the work require minds that are controlled by the Holy Spirit. Unless those who have charge of the work give evidence that they are controlled by the Holy Spirit, unless they give evidence that they receive power from God to impart to the responsibilities with which they are connected, a change should be made without delay.

God forbid, brethren, that this conference should close as our conferences have closed in the past, with the same management, the same tone, the same order. The Lord wants those who have a knowledge of the truth to come to their senses. He wants them to arouse. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us. If we are not going to do this, we might just as well close our conference today as later.

From the light God has given me, everything connected with this conference is to be regarded as most sacred. Why? Because at this time the work is to be placed upon a proper basis. Wrong principles have been followed. For the last fifteen years wrong decisions have been made, and now God calls for a change. He wants in His work men of faith and capability, men who realize that there is a ladder for them to climb round by round, and that those who climb this ladder will finally step off it into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us move heavenward. Let every thread of selfishness that has been woven into the work be now cut out.

The work should stand a hundred percent higher than it stands today. The satanic agencies are working with all their power to weaken and destroy us, and unless there is a waking up among the people of God, the enemy will gain the victory. God calls upon us to arouse, to take hold of His work, and labor for time and for eternity.

Many are treading over and over again the same ground. Our large churches ought to be turning out men who are educated and trained and disciplined, prepared to enter the Lord's vineyard; but what are they doing? The barren fields, specially in the South, are crying to God for help. These fields have scarcely been touched, notwithstanding the message that God has been giving for a number of years.

It is high time that this came to an end. Let the work be woven after the same pattern that it has in the past, and it will finally come to naught. God calls for a decided change. Do not wait until the conference is over and then gather up the forces to see what can be done. Let us see what can be done now. Find out what power and intelligence there is that can be brought into the Conference. Let all unite in taking hold of the work intelligently. This is what is needed.

Every institution should have a voice in the working of the cause in which they have an interest. God wants us to come to the place where we shall be united in the work, where the whole burden will not be laid on two or three men. Unless a change is made, Brother Irwin will soon be where he cannot work at all. He needs support. He has been in the work of wrestling so long that he must have a change, or else he will break down.

We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to know what it means for everyone to stand in his lot and place, obeying the words, "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." Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we "shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:5-7, 10, 11.]

God is in earnest with us. He has seen the close dealing, and it is contemptible in His sight. It leaves men where, if they do not change, they will never see the kingdom of God. They are as destitute of the nobility, the generosity, the tenderness, the compassion, the love of Christ, as the hills of Gilboa were destitute of dew and rain. They cannot be aroused to see their condition. Enough has been said, but it does not lead them to reform. The message from

heaven is professedly accepted, but no change is made. This is what alarms me. I see that unless there is more tenderness, more compassion, more of the love of God, the blessing of heaven will be withdrawn. John knew what he was talking about when he said, "Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.]

We need to study what John has written about the love of God. This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed. The love of God has not been manifested in our publishing houses. Those who have practiced sharp dealings have flattered themselves that they are keen businessmen, but they have been losing instead of gaining, and unless they change, their light will be removed. They fail to realize that it is for the interests of the institution with which they are connected for them to act nobly every time, to come up to the help of the Lord. God will never acquit us till His principles are followed in our institutions.

God means what He says. He calls for a change. The same things are being repeated, the same ideas followed, the same committees appointed. In a small section a king reigns, and all others are secondary, when there are other men who are better able to do the work, because they have not been working on narrow plans.

I feel intensely over this matter. I do not want to talk in this way. If you will melt under the tenderness of God, breaking your hearts before Him, and placing yourselves where you will not mislead, you will see that He hates selfishness. When you bring selfishness into the management of His cause, it makes the crime one-hundred-fold greater. It makes God ashamed of you.

You are to be representatives of Jesus Christ, representatives of His character. You are to show that you are carrying out the living principles of heaven in every line of action. God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the divine altar. It is His desire that this fire shall consume all commonness, all selfishness, all cheapness. These things must be purged from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us. Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the Great Worker.

God desires the committees which have been handling the same things for so long to be relieved of their command. They should have a chance for life, to see if they cannot get out of the rut into which they have fallen. I have no hope that they will do this without a thorough change, because the Spirit of God has been working with them, yet the wrong, unreformed is still there.

The Lord desires His Holy Spirit to come into this meeting. He declares that every vestige of sharpness in dealing must be removed, for He hates it. No sharpness is to be exercised toward His servants who are working for Him, bringing the tithe into the treasury that His cause may be sustained. God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund. It is God's, and it is to be liberally given, that the work may be sustained. Those in responsible places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open to the light of day everything in the management of the work.

When the cause was younger, my husband used to counsel with men who had sound judgment. The work was much smaller [then] than it is now, but he did not feel able to manage it alone. He chose counsellors from among those bearing responsibility in all parts of the work. And, after counseling together, these men would go back to their work feeling a still greater responsibility to carry the work forward in right lines, to uplift, to purify, to solidify, so that the cause of God might move forward in strength.

We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him. We may have all the power which God has pledged Himself to give us when we consecrate ourselves to Him. In heaven the pledge was made that all the facilities and riches of heaven would be imparted to every sincere, faithful worker who feels his entire dependence upon God.

When you leave God out of the question, and allow your hereditary and cultivated tendencies to come into your work, you are on very slippery ground. You are not making straight paths for your feet, but crooked paths. We cannot afford to do this. Our redemption cost too much. Christ laid aside His royal robe and kingly crown, and stepped down from His high command, in order that He, divinity and humanity combined, might make Himself a steppingstone whereby man might reach heaven. This He did that men might stand on vantage ground with God. His holiness imbues the life of everyone who eats the bread of life and drinks the water of salvation. He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ.

How can the Lord bless those who manifest a spirit of "I don't care"—spirit which leads them to walk contrary to the light which the Lord has given them? But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, "Sister White said this," and "Sister White said that." Find out what the Lord God of Israel says,

and then do what He commands. Christ said, "I must work the works of Him that sent Me." [John 9:4.]

We are to follow the principles God has laid down in dealing with one another; for we are the purchase of the blood of Christ. Think of it! The purchase of the blood of Christ! We cost His life. He was crucified for us, and yet those whom He desires to see standing next to [Him in] heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness.

It is not emotion that we need, but a living faith in the living Word of a living Saviour, a Saviour who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] He wants us to live His principles. But there are those in positions of responsibility who do not appreciate these principles. They have been tested and tried. A change must be made. Let them have an opportunity to get out into the field and see what it means to wrestle for the cause as some of God's servants have wrestled. Let them see what it means to build up the work, what it means to establish something out of nothing. Then they will understand that it is God's desire that His servants shall be linked together, that every part of His work shall be connected with every other part, all being joined together by the golden links of heaven.

There are to be no kings in our work, no man who will put out his hand and say to God's workmen, "You cannot go there. We will not support you if you go there." "We!" What have they to do with the supporting? Is the means of support theirs? The money comes from the people, and God has instructed me to tell those who are working in destitute fields to go to the people and tell them their necessity. They are to draw from the people means to build up the work in the field where they are.

There is a world to be warned. Are we to have committees which will bind about the work? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? I thank God for the medical missionary work. God will call for every soul who is educated to work in this line [into] connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. The Lord will show that He will work with those who will work. He says, "Ye are laborers together with God." [1 Corinthians 3:9.]

My heart ached when I was in California. There are young men there laboring among the churches, but where is the power to open new fields? Where are those who will say, "We are not to stay with those who know the truth, but are to go to new fields"? There is a world to be saved, as far as men and women will yield to the claims of truth. The seeds of truth must be sown. "Lift up your eyes, and look on the fields," Christ said; "for they are white already to harvest." [John 4:35.] He wants us to see the condition of the field. And then are you to feel at

ease and travel from place to place visiting the churches? No, no! God help you by giving you the spirit of the message, that you may yearn after souls and not let go until they are converted. This is the work God desires to see done; and till this spirit takes hold of every man and every conference, the work cannot go forward in power. The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice.

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese." I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at Minneapolis, I sat down at a table on which there was some cheese. I was quite sick at the time, and some of my brethren told me that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been reported in large assemblies that Sister White eats cheese.

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity and in your individual consecration before God, the whole being dedicated to Him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [1 Corinthians 3:17.]

I want you to think of these things. Do not make any human being your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong.

Any unnecessary burden placed on the stomach will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you assent. Bring your diet into conformity with natural laws, and a great change will be seen.

Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this conference, and that I must not try to make men believe it. My work is to leave the truth with the people, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame shall be turned out of the way.

The Lord desires that with the Conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He has bestowed on His servants. He did not wish the medical missionary work to be separated from the gospel work, or the gospel work separated from the medical missionary work. These are to blend. The medical

missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice. As the right arm, it is to open doors for the gospel message.

God wants His workers to stand shoulder to shoulder with Dr. Kellogg, who at times has been almost desperate and has almost lost his reason because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward.

Before I came to this conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg had courteously invited me to make his house my home. The question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, "Let people say this if they wish to. They have said it before, when there was no more reason for it than there is now." Still, as I wished to remove every possible excuse for talk, I decided not to go to the doctor's. On Friday evening, at our season of worship, I was asking the Lord to direct me where to stay. I had been sick, and was still sick. I did not wish to attend the conference at all, because I knew that the exertion would be a terrible strain on me.

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say, "Accept the invitation of My servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him." This is why I am staying at Dr. Kellogg's house. I wish in every possible way to treat Dr. Kellogg as God's appointed physician. This I am going to do. And I want my brethren to put their unjust sayings far away from them. Inquire, What saith the Lord? Go to Him for help. Depend not on the opinions of human beings, for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being.

At our season of prayer that evening the whole family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an outpouring of the Spirit. Such things are more precious to me than gold or silver. I want to say to you, For Christ's sake, unify. We cannot reform ourselves by putting our fingers on the wrongs of some one else. Christ says that we must love one another, that we must deal honestly, justly, and truly with one another. He says, "I hate your false weights and measures." He knows every one of us, and He wants us to come into close connection with Him. He told Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God's way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given by Peter to Cornelius.

My brethren, let the Lord God of Israel in among you. Give Him room. Instead of manifesting hatred, manifest the love of God. God help us all to take a right position.

I believe that God is here today. If I did not believe this, I would not say what I have said. I believe He can send what I have said home to your hearts.

There is a work to be done, not by standing aloof from one another, but by working on God's principles. The Lord wants you to stand in this strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents He has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet been managed.

Medical missionary work opens the way for the gospel. I wish to say that God has not blessed the work as He would have blessed [it] had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines. How any one can see this work, and not realize that God is working, is a mystery to me.

It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached.

I wish to say that I want to take hold of the medical missionary work to the utmost of my ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists, they must be medical missionaries. They must take hold of the work intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities.

The Lord loves us yet. Let us praise Him for this. Let us take hold of the work in a new way, with heart, and mind, and strength. Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourselves, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart.

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the Word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shod with the preparation of the gospel of peace.

Ms 43a, 1901

Talk/"Elder A. G. Daniells in the Chair ..."

Battle Creek, Michigan

April 1, 1901

One of four variants of Ms 43, 1901. Transcript of notes taken by C. C. Crisler.

Talk of Mrs. E. G. White, before representative brethren, in the College Library, April 1, 1901; 2:30 p.m.

Elder A. G. Daniells in the Chair. Elder M. C. Wilcox led in prayer.

The Chair: A small meeting was held here last evening to consider some matters; and while the question was being considered, it was decided to adjourn the meeting until this afternoon at 2:30 o'clock. It was thought that during the interval we ought to counsel with Sister White regarding the situation at the present time, and give her an invitation to be present and place before us any light that she might have for us. It was also thought that it would be well to enlarge the meeting, and invite others who are bearing responsibilities, that they might be present with us. During the forenoon, Brother Irwin, Brother Haskell, Brother Olsen, and myself have had some counsel with Sister White, and she has consented to be present with us and lay some matters before us that have been opened up to her mind. We are very thankful indeed to have her present, and will invoke the blessing of our Father upon her during this occasion.

Mrs. E. G. White: I did not expect to lead out in this meeting. I thought I would let you lead out, and then if I had anything to say, I would say it.

A. G. Daniells: Well, it seemed to me (and I think to all of us who counseled with you this morning) that we had said about as much as we wished to until we heard from you.

Talk of Mrs. E. G. White.

I would prefer not to speak today, but still not because I have not anything to say, because I have. I have something to say, and the state of things as has existed in our Conference and the

leading responsibilities are not really understood in their influence by themselves or by those that are taking responsibilities in the work. The work has been increasing. It has been growing, and from the light that I have had for some time, has been expressed, has been expressed over and over again—not to all there are here—but has been expressed to individuals, and the plans that God would have all to work from, that never should one mind or two minds or three minds or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans, and let it rest upon the mind of one or two or three in regard to the field—this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths which we are handling, that God expects us to reach.

There are minds which must be brought into altogether more lively action than they are at the present time; and in reference to our Conference, it is repeated o'er and o'er and o'er again that it is the voice of God, and therefore everything must be referred to the Conference, and have the Conference's voice in regard to permission or restriction, or what shall be and what shall not be done in the various fields.

Now, from the light that I have, as it was presented to me in figures, there was a narrow compass here [drawing a circle on a book with her hand]. There within that narrow compass in a kingly, ruling power; here the outlets are locked, and the work carried on all over our field demands an entirely different course of action than we have had. That there needs to be the laying of a foundation that is different from what we have had. We have heard enough, [an] abundance, about "Everything must go around in the regular lines." When we see [that] the regular lines are impressed and purified and refined, and the God of the heavens' mold is upon the regular lines, then it is our business to establish the regular lines.

But when we see that message after message that God has given, has been taken and accepted, but no change—just the same as it was before—then we know that there is new blood [that] must be brought into the regular lines. The managers of the regular lines, they must have an entire change, an entire new organization, and have a committee that shall take in not merely a half a dozen that are to be a ruling and a controlling power, but it is to have the voice of those that are placed in responsibilities in our educational interests, in our Sanitarium that is working, and the life in them constantly at work, constantly broadening, constantly giving to the field the talent that has come to it. The comparison has been presented to me: Where are the fields that have been opened? Where are the new fields that have been opened here in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers: where is the wrestling to get into fields, whether it costs or does not cost, whatever way it shall be?

God has His treasures that He has given to our world. He has His treasure in the hills; He has His treasure in every district, He has His treasures in every place and in every country, and all these countries, and all these countries far and near, He wants to be a widening, broadening, enlarging power. And the management is becoming confused in itself—not that anyone means to be wrong or to do wrong. But the principle is wrong, and the principles have become so mixed and so foreign from what God's principles are, and the message has been going constantly in regard to principles, sacred, holy, elevated, ennobling, in every institution, in the publishing house and in all the interests of the General Conference—everything that concerns the handling of the work requires minds that are worked by the Holy Spirit of God. Unless that evidence is given, unless that it is, or something that there is a power that shows that they are accepting from God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay.

To have this Conference pass on and close up as the Conferences have done, with the same manipulating, with the very same tone and the same order—God forbid! God forbid, brethren. He wants every living power that has a knowledge of the truth, to come to their senses. He wants every living power to arouse, and we are just about as much dilly-dallying, and it is time that we arise and shine, because our light has come, and the glory of the Lord has risen upon us; and until this shall come, we might just as well close up the Conference today as any other day; but what we must have is taking in of other minds. Why, there are minds here that have been at work, minds that have been at work in the same chain, in the same channel; they have become discouraged, and they have become confused. Well, now, we cannot trust to such as that in such tremendous responsibilities as have got to be handled here. Why, from the light that God has given me, everything about this Conference should be the most sacred. Why? Why, because it is to put ideas and plans and work upon its proper basis, and this thing has been acted and reacted for the last fifteen years or more, and God calls for a change.

God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder round after round, why, they will step off finally into the kingdom of our Lord and Saviour Jesus Christ. We want our course heavenward, and we want that all the selfishness, every thread of it, that has been woven into the pattern, every thread of this selfishness is to be cut out. And here is a work that, from the light that God has given me, it should stand, yes, a hundred percent higher than it stands today. Here are our enemies, here are those Satanic agencies that are at work with all their power and with all their capability to weaken and to destroy, and unless there is a wakening up from every working agency, let me tell you that the enemy is getting a victory all the time.

God wants us to arouse. God wants us to take hold of this work—every human agency, and He wants us to work for time and for eternity. The treading over and over and over and over and

over the same ground—here are our large churches, and they ought to be turning out men, educating and training and disciplining; and there ought to be those who should connect with the responsibilities, that shall go out into fields to carry the message, and the barren fields that have been, O, so barren, more especially in the Southern field, that is scarcely touched, notwithstanding the message has come from God for the last, I might say—well, I do not know how many years. It is quite a number of years that these things. Our standstill has got to come to an end; but yet every Conference, it is woven after the very same pattern. It is the very same loom that carries it, and finally it will come to naught.

Now God wants a change, and it is high time, it is high time that there [be] ability that should connect with the Conference, with the General Conference, right here in its sitting—not wait till it is done, and then find—not wait till it is all done and over with, and then gather up the forces and see what can be done. We want to know what can be done right here, what can be done right now, and what power and intellect that there is that shall be brought into this work, and that they shall unite their powers and take hold of it intelligently, and that God can work with them. Now this is what we want, and we want that every institution, that bears a responsibility, bear a voice in the working of this cause which they have a decided interest in. And God wants that we shall every one come into a position where we shall work, that we will not lay off the burden on two or three men and let them carry it.

Brother Irwin soon will be where he cannot work at all. He wants supporters, and he has been in this work of wrestling and discouragement till he should have a change. He should have some one come in his place, unless that you expect that he is going to give all out. It cannot be. We must have responsible men, and we want men that shall stand just as true as the compass to the pole; and God will test these men, and unless they can show a better idea of what principle is, what sanctified and Heaven and Christlike principle is, why then they will have to be changed, and try another. But God is going to have a change. He wants us to know what it means to work on the principles of Heaven. He wants officers know what it means for [them] to stand in their lot and in their place, and every soul that has had the responsibility, that they should have been guardians, that they should have been shepherds, that they should have had a patience, just as it is represented—“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.” [2 Peter 1:5-7.]

Brethren, we all need these letters written and hung into the chambers of the mind; and the one that doeth these things, if you will believe on this principle, you will “never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 10, 11.]

Now God is in earnest with us, and He has seen the close—O, I cannot tell how it is. It is contemptible in the sight of God, contemptible. It is so close, for fear I shall not get all I ought to have, and it leaves the man where that he cannot, if that he considers is the principles of Heaven—why, it leaves the man where he will never get into heaven; he could not get in there. The nobility, the generosity, the tenderness, the compassion, the love of Christ—why, they are as destitute of it as the hills of Gilboa that had no dew nor rain—just as destitute of it; and you could not arouse them to it. Enough has been said; enough has been said over and over and over again, but it does not make any difference; they go right on just the same, professedly accepting it, but they do not make any change.

Well, now that is what burdens me; that is what burdens me. It burdens me because that I see unless there is more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He gave the message to Daniel—“You have lost your first love,” you have lost it. [Revelation 2:4.]

S. N. Haskell: It was John.

Mrs. E. G. White: He tells you to repent speedily, or He will remove the candlestick out of his place, and regain the first love. What you want is to study all through John, and see what was said about the love of God, and the love that we should express; and that love has not been cultivated, and if it is not cultivated, the opposite attributes are cultivated. Well now, it has not been cultivated in our institutions of publication, and in the little sharpness that can be exercised, that they think they are going to gain a little something—they lose fourfold, yes, tenfold in that little transaction, until the light is ruled out of his place. They do not know when it is for the interests of the institution to act nobly. Every time act nobly, and to come up to the help of the Lord, to have a new creation of sentiment. Well, now, God never will acquit us until that is there, until it is right in our institutions, every one of them; and God means just what He says. He wants a change here.

Well, to think that this same thing is going over the very same ideas, the same committees, and here is a little throne, the king is reigning in here, and others, why, they are all secondary; when there are minds that are as much sharper, because they have not been working on this narrow, conceited plan. Why, I feel intensely. I did not want to talk so, but I dare not hold my peace. I feel this business, and if you should melt under the tenderness of God and break your hearts before Him, and ever come where you can see things clearly, you will see God hates selfishness, and when you bring it into His cause, O, it makes the crime a hundredfold greater when you bring that selfishness in, as though you were going to benefit the cause. You do not benefit a particle. It makes God ashamed of you.

Well, what are we? We are to be representatives of Jesus Christ. We are to be representatives of his character. We are to show that we are carrying out the living principles in every line, in action, in every country everywhere, and in every place that has anything to do with God's service. He will not accept your common fire. He wants you to take the sacred fire that He kindles on the divine altar, and He wants you to walk, and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all licentiousness—O, this lust, He wants it taken away from all people that are trying to fashion a people to stand in the last great conflict which is just before us. Self must be hid in God. When self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker, that when you think to improve on God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something, why, if you have not learned now, you will have to learn; and we want that these—God wants, I should say, that these committees that have been so long handling the same things, should be relieved of their command, and have a chance for their life, and see if they cannot get out of this rut that they are in, which I have no hope of their getting out of—not a bit, because the Spirit of God has been working and working, and yet it clings there still. Now the Lord wants His Spirit should come in. He wants the Holy Ghost to come in. He wants everything of this sharpness, that it shall not be exercised toward outsiders, it shall not be exercised toward the strangers that are within our gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing in the tithes here to sustain the ministry. He has a treasury, and that treasury is to be sustained by the [tithe] and that tithe is to be a sacred tithe, and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely, and they are to act in their capacity in such a way that the confidence of the whole people will be established in them, and that they will not be afraid to open everything just as light as day to all that are in connection with the work of God and the people.

I know my husband used to work hard every way. He would sit down with this man that he thought had good judgment, and that man, and the other man, and the other man—that was when the cause was young. He did not feel that he was capable of carrying the Conference when it was young, but he had these men, these committees that were brought in from places all around. It was not just in Battle Creek, but it was in places, in different places that those who felt the responsibility of the work would go home and feel a larger responsibility of the work to carry it on in right lines, in even lines, in purity, in holiness, in uplifted uprightness, in solidity, so that the cause of God should be that which would make every one of us joyful and proud that God had given us the privilege to be colaborers with Jesus Christ. Now there is all that power that was pledged to us when we pledged ourselves to God. That power, that all the provision was made in heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these is wholly dependent upon God; and when you leave God out of the question, and Jesus Christ out of the question,

and let the hereditary and cultivated traits of character come in, let me tell you, we are on very slippery ground; we are making not straight paths for our feet, but crooked paths, that the lame shall be turned out of the way; and we cannot afford it, we cannot afford it. It has cost too much to Heaven to give us Jesus. It has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown and to step down from His high command, the Prince of Life from glory, in order that he might make himself in humanity and divinity combined a steppingstone for man to step on. It was not humanity, but humanity and divinity combined, and that man could step on that steppingstone, and that he will be on vantage ground with God, because the perfume, because the sanctified and holy character of God imbues the life of every soul that eats of the bread of life and drinks of the water of salvation; and every one that eats of Christ, that takes His Word and practices it, hath eternal life; it is in him, because he is in Christ and Christ is in him.

Now here is the way the matter is represented; but when there is “I do not care,” and going right contrary to the light that God has given in His Word—I do not ask you to take my word; I do not ask you to do it; lay Sister White right to one side; you lay her right to one side. Do you not—never quote my words again as long as you live, until you can obey the Bible. When you take the Bible and make that, make that your food, your meat, and your drink, and make that the elements of your character—when you can do that, then you will know better how to receive some counsel from God. But here the Word, the precious Word, I exalt it before you today; and do not go and repeat any more what Sister White said—“Sister White said this,” and “Sister White said that,” and “Sister White said the other thing;” you say, “What saith the Lord God of Israel?” and then you [not] do just what the Lord God of Israel does and what He says. Christ says: “I do the works of my Father; the works that I see Him do I do.” [John 5:19.] Well now, the works and sentiments and the principles that you have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—why, only think of it. Here we are the purchase of the blood of our Lord and Saviour Jesus Christ. You just think of it. We cost His life. He was crucified for us, and yet here are the very instrumentalities that God would have stand next to Heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the light of Heaven is with them. It is no emotion, it is a living faith that is founded on the living words of a living God, of a Saviour that proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life” [John 11:25]; and here He wants you to eat His principles, to live His principles; but those that are now there never will appreciate it. They have had their test; they have had their trial; they have had their warnings.

Now there must be a change. Give them an opportunity to go out and see what it means to wrestle in the cause of God as some of His workmen have. Let them see what it means to build up. Let them go in the waste places of the earth. Let them begin to see what it means to

establish things out of nothing. When they do this, they will understand that God means that His servants shall be linked in one, that every part of the work—one part has connection with another part, and another part, and another part, and another part; and there it is joined together by the golden links of heaven, and there are to be no kings here ruling at all. There is to be no man that is going to put his hand out and say, “No, you cannot go there; we cannot support you if you go there.” We ask, Have we to do with their supporting? Did they create the means? The means come from the people, and those that are in the destitute fields, the voice of God has told me to instruct them to go to the people, and to tell them their necessities, to draw from the people, and to work just where they can find a place to work, to build up the work in every place that they possibly can. There is a world to be saved, and we want to know if we have got our committees that have got a bind about the work? And we look over the cities—where are the monuments? Where, I ask you, are the churches that were left to glorify God? Where are the workers? I thank God that there is a work going on, and I thank God for the medical missionary work, and every soul that shall obtain that education in connection with the gospel of Jesus Christ, God will call for you; God has a place for you; and those who are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don’t you put one stone in their way. The Lord will reveal that He will work with those who do work. “Ye are laborers together with God.” [1 Corinthians 3:9.] Here are the churches. My heart ached when I was in California. There are young men treading right round and round in the churches; but where’s the power? Where’s the power to open the fields for them, and to say, “Here, we are not to stay here with the people that know the truth.” Here is a world that knows nothing about it, and this world is to be converted and educated just as far as they will yield to the truth; but the seed of truth must be sown. Lift up your heads, said Christ, for the fields are all ripe to harvest. Well, He wanted them to look at it, and He wanted them to see it, and He wants every one of you to see it; and to fold your hands and to feel at ease, and to travel from place to place, and place to place, to look after the churches—God help you by giving you the spirit of the message, that your soul shall yearn after other souls, and you will not let go until they are converted. This is the work we want to see done, and until that spirit comes in and takes hold of every man in every Conference, that they are educated, that they are adopting the very light, that should be health reform, that they are living out in paths of self-denial and self-sacrifice. O, my soul, how it has hurt me to have the blocks thrown in the way in regard to myself! They will tell, “Sister White said this.” “Sister White ate cheese, and therefore we are all at liberty to eat cheese.” Well, who told them I ate cheese? Who told them? I never have cheese on my table. There was but one time—I was at Minneapolis—one or two times I have tasted of cheese. That is a different thing from making it a diet, entirely different thing. I have tasted of very bitter herbs on special occasions, when I would not make it a diet. But there was a special occasion in Minneapolis where that I could get nothing, and there were some little bits of cheese cut up on the table, and the brethren were there, and one of them had told me, “If you eat a little of that

cheese, it will change the condition;" and I did. I took a bit of that cheese. I do not think that I touched it again the second time. Another says: "Sister White drinks tea, and you can drink tea." Who of my brethren has ever made that statement? Who has ever heard it, to ever made it of me? I never have tea in my house, and I never set it before any one. Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years. And here is the health reform. "Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it." Well, I would not give—I would not care a farthing for anything like that. If you have not got any better conviction—you won't eat meat because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform. What I want is that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God. "Whosoever defileth the temple of God, him will God destroy." [Verse 17.] Now I want you to think of these things, and do not make any human being your criterion.

What you want—you have got a body here wonderfully made, and you want that that body should be O so carefully dealt with. I have seen, or it has been represented to me, the finest machinery was in the body, and a good thing you can carry too far, like inhaling too much and swelling out. God did not make these precious organs to be swelled like a balloon. He never made it for that, and He wants nobody to be presumptuous on any of these things; and He wants every living soul to deal with His machinery as God's machinery, that they must keep in perfect order to keep the brain nerve power all right. The brain must work, and every burden that you put upon your stomach, which should not be in your stomach, will just becloud the brain. You come into a Conference like this, you sit down, and you eat too hearty meals, and not exercise, and then go into the meeting, and you are all sleepy. Your ideas are not good for anything, and you do not really know what you are sent to.

Now God wants every soul here should sharpen up. He wants every soul here shall have His converting power. You need not refer once to what Sister White has seen. I do not want you to do it. God has told me that my testimony must be borne straight to this Conference, and that I am not to try to make a soul believe it; that my work is to leave the truth with human minds, and those that can have the truth in the Word of God and will appreciate it, will appreciate every light that God has given for poor lame souls, that they should not be turned out of the way; and He wants you to make straight paths for your feet, lest the lame shall be turned out of the way.

Now we want that in the Conference we shall have, that the ability that God has given to Dr. Kellogg—I do not suppose he is here, I do not know that he is, but at any rate—

A. G. Daniells: Yes, he is here.

Mrs. E. G. White: Well, I cannot see. I have to have congregational glasses that I can discern the faces; but I cannot see; but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work. He does not want the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work. He wants them to build up together, and He wants that this, the educating power of the medical missionary work, should be considered as the pioneer work, the breaking-up plow, the breaking down of prejudice that has existed; and nothing will break it down like it; and God wants every soul to stand shoulder to shoulder with Dr. Kellogg. He has become all but desperate, and come nearly, I might say, losing his life, because of the positions that have been taken, and every one throwing a stone right before the car, so that it should not advance. Now God wants the health and missionary work to advance. He wants God's work to be carried on.

I did not know, really, when I came here, I did not know what to do. Courteously, Dr. Kellogg had asked me to come to his house and let them give me treatment a week or two before the Conference, that I should be able to enter the Conference. Then comes up the question, Here, what about—they will say, "Well, Dr. Kellogg has manipulated you." Let them say it if [they] want to. They said it enough when there was not a particle of ground for it, so now let them say it. But I was going to give them—I was going to take all difficulty out of the way, so I sent word, Find me a place somewhere. Dr. Kellogg has opened kindly to me, but to remove all occasion for talk, I decided that I would not go there. Now find me a place.

Friday night I was kneeling down praying. "O Lord, tell me where to go and what to do." There I have been sick, and was still sick, and—why, I did not choose to come to Battle Creek. [For] I knew that it would be a terrible trial to me. This is the third winter I am passing through. I passed through one in Australia, I have passed through one in California, and I am passing through the third here; and now you can judge that all this tells upon my system. And then the heated houses, when there is no more need of having it heated in California—but there is the house heated, and here I was brought down in a terrible condition of malaria, and I have had it ever since Christmas upon me; and then the very crisis came when I was at Los Angeles, and there I knew nothing—after I had spoken on Sabbath I did not know anything about it, and then it was that this awfulness that I had had in my head passed through the whole channel of the body, and that brought on the bloody flux, and I have been traveling all this time up to the time I came here, with that terrible disorder, the bloody flux—could not sit up at all hardly—had to lie all the time. And yet I have not disappointed a single place; but once in Los Angeles I got up and stood on my feet in the strength of God. At Vicksburg I spoke twice, and at Nashville I spoke twice, and at Memphis I spoke once, and at Chicago I spoke twice; and God helped me to speak. And then I came here, and I have been speaking ever since I have been here, nearly all the time and at every place.

Now you see I was afraid of all this, and I did not want to sacrifice my life, and so I said I could not come here. I could not come across the plains there. I could not do it. I was afraid. I nearly melted my kidneys when I went in cold winter, and there were coils right under where I was lying, and I never got over it to this day—and that is when I went to Texas on my way to Australia. And there I was afraid, and so I said I could not come; and they said then they would have the Conference in Oakland. But in the night season I was talking to you just as I am today. I was bearing a message night after night, and night after night, and then I would get up and write it. I would get up at one o'clock, and would get up at twelve o'clock; I would get up at two o'clock, and I would write out the message that I had, and it was then, while I was considering these things, came the messages from London, how that they hoped that they could—would see me and meet me, but now they could not come so far, and cost so much; and I heard it would cost from five to eight thousand dollars, the difference; and then I said, We have got no such money to spare, and if I sacrifice my life, I will try it. I will try it, anyhow.

Well, Dr. Kellogg never persuaded me at all to come. When I told him the particulars—the cold weather, “Why,” he said, “would it make any difference if”—the only, the only word he spoke to me, “would it make any difference if the time could be changed a few weeks.” Said I, It would. Then I began to think upon that plan after he had gone. Well now, what I want to say, what we want is to be sensible people.

W. C. White: You started to tell about your prayer Saturday night.

Mrs. E. G. White: O yes! We knelt down to pray, and I was asking the Lord where I should go and what I should do. I was for backing out and not going. I knew—Sara says, “You are not fit to go anywhere. You should not go anywhere; and O,” says she, “I dread it for you.” Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more, a soft light circling around in the room, and a fragrance like the fragrance of flowers, of a beautiful scent of flowers; and then the voice seemed to speak gently and said that I was to accept the invitation of My servant, John Kellogg, and make his home my home. Then the word was, “I have appointed him as My physician. You can be an encouragement to him.”

That is why I am here, and that is why I am there at [his] home. Now I want in every way possible, if I can, to treat Dr. Kellogg as God's appointed physician, and I am going to do it. And I want that my brethren where they have had “They say, they say, they say, they say, they say,”—you just put the “they says” right straight away from you. You inquire, “What saith the Lord?” and you look to the Lord, and don't you look to any human power and get their mind, and they are nothing but human, they are nothing but failing [humans]; but you just look to the Lord God of Israel, and He will give you understanding, and He will give you knowledge. But you are not to lean your helpless soul on any other human being. You have got a character to form

for your individual self, and God has given you ample encouragement that character should be after God's order.

Now in addition to this that I tell you, the next night—no, that night, I went to sleep very happy. I was—the whole family was melted and broken down. They knew nothing what I had in my mind, nothing at all what I had seen; but the Spirit of God was there. There they were all weeping, all broken, and the blessing of God was flowing right through our room like a tidal wave. Why, the Spirit of God had taken hold upon us, and Sister Druillard was just weeping and praising God, and Brother Druillard was praising God, and we all there had an outpouring of the Spirit of God. Such things are more precious to me than the gold of Ophir. O, I appreciate the movings of the Spirit of God.

Now I want to say, Let us, for Christ's sake, unify. Let us put away—we cannot reform ourselves by putting our fingers upon somebody else's wrong, and think that is going to cover our wrong. God says we must love one another. God says we must deal gently and justly and righteously with one another. He says, "I hate your false weights and your false measures." He tells us that He knows us in the very testimony that He has given in other cases. The Lord wants us to come into close connection with Him. You know He told Cornelius all about [sending for Peter]; He knew just where Peter lived, and He told him all about these things, every particular, how he was with one who was a tanner, and here it was all worked up. The angel of God could have told Cornelius all about this message. But no. God's church must connect together, and the light that God had imparted to Peter was to be imparted to Cornelius and all his family.

Well now, that is the way God works, and He expects everyone of us to come to Him; and why we are all weak as we are, is because we are [crippled] over somebody else. Now let the Lord God of Israel come into our midst. Give Him room, give Him place, and let us begin to exercise the love of God in our hearts, instead of hatred. Just as soon as you begin to build up yourself, you begin to hate others. God help us to come into right positions; and I believe He is here today. If I did not believe He was here, I would not want to say the things I have said; but I believe He can set these things home to hearts, and there can be a heart work done here—not of your standing right off and doing nothing, but you work right on Christ's principles, and when you work on the principles of heaven, you will see the salvation of God revealed. And God wants you to stand in His strength; He wants you to have open the windows heavenward, and close them earthward. He wants the salvation of God should be revealed. He wants the medical missionary work and the gospel bound up together just as fast together and inseparable, and He wants that this work shall blend, and that they should be a united whole with this people. He wants the talent that is in Dr. Kellogg, He wants the talent that is in the school, He wants the talent that is in every institution, to be connected with the management of His work, of His churches. He does not want two or three minds to sit as kings, and the rest of them, why, they

must be amenable to these two or three minds. He wants that there shall be committees that are holding a part of every part of His work; and then the foreign missionary work, you will understand, will be worked upon a higher grade than it ever has been working yet. God wants it worked.

I have seen the people ready to impart. Why, some say, why they have had more than their proportion, [more] than others have, in Australia. We have had none too much, only we ought to have had ten times [as much] to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work, that will take everywhere. No use to shut down [something] that it will take everywhere. There is no place but what the missionary work, the medical missionary work, will take, and it will open the way for the gospel.

Now, I want to say, God has not blessed as He would have blessed had there been an appreciation of the work that He is carrying on. I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him, and it may be, Dr. Kellogg (if he is here), that I have written too strong; for I felt as though I must get hold of you and hold you by the power of all the might I had. But I have seen the work, I see the work that is being carried on, and how can anybody see it and not see that God is at work? That is the mystery to me. I cannot understand it. I cannot explain it, that those that shall have any knowledge of work here, right here—where God designed that he should be, that he should stand to give character to the work, and the higher classes, that they might be reached; and every soul of you ought to feel honored before God, that He has given you instrumentalities that the higher classes could be reached, and that the wealthy classes should be reached. You should feel to thank God for the honor that He has bestowed; and I want to say that I want to take hold to the very utmost of my ability. Well, I have done the very best I could do in the medical missionary line. I have helped at the right hand, I have helped at the left. I have clothed—well, I will not tell of it; no, I will not say anything about it more; but I want to tell you we have found poverty, we have had to relieve clear up to the last moment when we left Australia. It was poverty, poverty, poverty all the way through that we meet with everywhere; but I thank God that His blessing has accompanied it.

And now I think for the present I may have said enough. But God's ministers must come in altogether a different position. They must be evangelists, they must be medical missionaries, they must take hold of the work intelligently. They must press the work in the places—and it is no use to think of their doing it, if God has given some a work to connect with the gospel, and they drop that work and take up the gospel, why, then you need not expect that you are going to be full men to do the work, because you have not got more than half the facilities that God wants you to have.

But the Lord loves us yet. Now let us praise God for that. Now let us take hold of the work in a new way. Let us take hold of the work with heart and mind and soul. Do not pick flaws any more. O, I see enough buzzards, and I see enough vultures that are trying and watching for dead bodies; but we want nothing of that. We want no picking and picking and picking of flaws in others. Attend to Number One, and you have got all that you have got to do. If you attend to Number One, and if you will purify your souls by obeying the truth, you will have something to impart, you will have a power to give to others. God help you! I beseech of Him to help you, every one of you, and to help me. I want help. I want strength. I want power. But don't you ever quote Sister White. I do not want you to ever quote Sister White until you get up on vantage ground where you know what you are about. Go quote the Bible. Take the Bible. It is full of meat, it is full of fatness. Carry it right out in your life, and you will know more of the Bible than you know now. You will have fresh matter. O, you will have precious matter. You won't be going over and over the same ground, and you will see a world to save. You will see souls for whom Christ has died; and I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel.

Ms 43b, 1901

Talk/"I would prefer not to speak today ..."

Battle Creek, Michigan

April 1, 1901

One of four variants of Ms 43, 1901. This copy was prepared by Mrs. White's secretary.

Talk by Mrs. E. G. White in College Library, April 1, 1901.

I would prefer not to speak today though not because I have nothing to say. I have something to say. The state of things that has existed in the Conference and leading responsibilities is not clearly understood by the men who occupy positions in these responsibilities, or by those who are taking responsibilities in other lines of the work.

The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans which God wishes us to work upon have been laid down.

Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men. We are not reaching the high standard which, with the great and important truths we are handling, God expects us to reach.

Over and over again men have said, "The voice of the Conference is the voice of God; therefore everything must be referred to the Conference. The Conference must permit or restrict in the various lines of the work." As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the entrances of which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past. We have heard much about everything moving in the regular lines. When we see that the "regular lines" are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change made, we know that new blood must be brought into the regular lines. But when we see that the "regular lines" are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change made, we know that new blood must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing houses, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening.

I have been shown the fields which have opened in America. But there in California or Michigan, the two great centers of the work, is aggressive work being done? Where is the wrestling in new fields?

God desires His work to be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself. Not that any one wishes to be wrong or to do wrong; but the principles are wrong. These principles are so foreign from God's principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled.

Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions. The interests of the General Conference and all that concerns the handling of the work require minds that are worked by the Holy Spirit. Unless those who have charge of the work give evidence that they are controlled by the Holy Spirit, unless they give evidence that they receive power from God to impart to the responsibilities with which they are connected, a change should be made without any delay.

God forbid, brethren, that this Conference should close as our Conferences have closed in the past, with the same management, the same tone, the same order. The Lord wants those who

have a knowledge of the truth to come to their senses. He wants them to arouse. We are almost like dead men. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us. If we are not going to do this, we might just as well close our Conference today as any other day.

From the light God has given me, everything connected with this Conference is to be most sacred. Why? Because at this time the work is to be placed upon a proper basis. Wrong principles have been followed. For the last fifteen years the same thing has been acted and re-acted; and now God calls for a change. He wants in His work men of capability, men who realize that there is a ladder for them to climb round by round, and that those who climb this ladder will finally step off it into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us move heavenward. Let every thread of selfishness that has been woven into the work be now cut out.

The work should stand a hundred percent higher than it stands today. The Satanic agencies are working with all their power to weaken and destroy us, and unless there is a waking-up among the people of God, the enemy will gain the victory. God calls upon us to arouse, to take hold of his work, and labor for time and for eternity.

We are treading over and over in the same ground. Our large churches ought to be turning out men who are educated and trained and disciplined, prepared to enter the Lord's vineyard; but what are they doing? The barren fields, especially in the South, are crying to God for help. These fields have scarcely been touched, notwithstanding the message that God has been giving for a number of years.

It is high time that this came to an end. Let the work be woven after the same pattern that it has been in the past, and it will finally come to nought. God calls for a change. Do not wait till the Conference is over, and then gather up the forces to see what can be done. Let us see what can be done now. Find out what power and intelligence there is that can be brought into the Conference. Let all unite in taking hold of the work intelligently. This is what is needed.

Every institution should have a voice in the working of the cause in which they have an interest. God wants us to come to the place where we shall work, where the whole burden will not be laid on two or three men. Brother Irwin will soon be where he cannot work at all, unless a change is made. He needs support. He has been in the work of wrestling so long that he must have a change, or else he will break down.

We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to

know what it means for every one to stand in his lot and place, obeying the words, "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." [2 Peter 1:5-7.] Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

God is in earnest with us. He has seen the close dealing, and it is contemptible in his sight. It leaves men where, if they do not change, they will never see the kingdom of God. They are as destitute of the nobility, the generosity, the tenderness, the compassion, the love of Christ as the hills of Gilboa were destitute of dew and rain. They cannot be aroused to see their condition. Enough has been said, but it does not lead them to reform. The message from heaven is professedly accepted, but no change is made. This is what frightens me. I see that unless there is more tenderness, more compassion, more of the love of God, the blessing of heaven will be withdrawn. John knew what he was talking about when he said, "Thou hast left thy first love." "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.] We need to study what John has written about the love of God. This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed. The love of God has not been manifested in our publishing houses. Those who have practiced sharp dealings, thinking thus to gain something, will lose tenfold, and unless they change, their light will be removed. They fail to realize that it is for the interests of the institution with which they are connected to act nobly every tie, to come up to the help of the Lord. God will never acquit us till His principles are followed in our institutions.

God means what He says. He calls for a change. The same things are being repeated, the same ideas followed, the same committees appointed. In a small section a king reigns, and all others are secondary, when there are other men who are better able to do the work, because they have not been working on narrow plans.

I feel intensely over this matter. I do not want to talk in this way. If you will melt under the tenderness of God, breaking your hearts before Him, and placing yourselves where you will not mislead, you will see that He hates selfishness. When you bring selfishness into the management of His cause, it makes the crime one hundredfold greater. It makes God ashamed of you.

You are to be representatives of Jesus Christ, representatives of His character. You are to show that you are carrying out the living principles of heaven in every line of action. God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the

divine altar. It is His desire that this fire shall consume all commonness, all selfishness, all cheapness. These things must be taken away from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us. Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the great Worker.

God desires that the committees which have been handling the same things for so long be relieved of their command. They should have a chance for life, to see if they cannot get out of the rut into which they have fallen. I have no hope that they will do this without a thorough change, because the Spirit of God has been working with them, yet the wrong is still there.

The Lord desires His Holy Spirit to come into this meeting. He declares that every vestige of sharpness in dealing must be removed. No sharpness is to be exercised toward His servants who are working for Him, bringing the tithe into the treasury that His cause may be sustained. God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund. It is God's, and it is to be liberally given, that the work may be sustained. Those in responsible places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open everything in the management of the work to the light of day.

When the cause was younger, my husband used to counsel with men who had sound judgment. The work was much smaller than it is now, but he did not feel able to manage it alone. He chose his counsellors from among those bearing responsibility in all parts of the work. And after counselling together, these men would go back to their work feeling a still greater responsibility to carry the work forward in right lines, to uplift, to purify, to solidify, so that the cause of God might move forward in strength.

We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him. We may have all the power which God pledged Himself to give us when we consecrated ourselves to Him. In heaven the pledge was made that all the facilities and riches of heaven would be imparted to every sincere, faithful worker, who feels his entire dependence upon God.

When you leave God out of the question, and allow your hereditary and cultivated tendencies to come into your work, you are on very slippery ground. You are not making straight paths for your feet, but crooked paths. We cannot afford to do this. Our redemption cost too much. Christ laid aside His royal robe and kingly crown, and stepped down from His high command, in order that He, divinity and humanity combined, might make Himself a steppingstone whereby man could reach heaven. This He did that men might stand on vantage ground with God. His holiness imbues the life of every one who eats the bread of life and drinks the water of salvation. He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ.

How can the Lord bless those who manifest a spirit of “I don’t care,” a spirit which leads them to walk contrary to the light which the Lord has given them? But I do not ask you to take my words. Lay Sister White on one side. Do not quote my words again as long as you live till you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, “Sister White said this,” and, “Sister White said that.” Find out what the Lord God of Israel says, and then do what He commands. Christ said, “I must work the works of him that sent me.” [John 9:4.]

We are to follow the principles God has laid down in dealing with one another; for we are the purchase of the blood of Christ. Think of it!—the purchase of the blood of Christ! We cost His life. He was crucified for us, and yet those whom He desires to see standing next to heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness. It is not emotion that we need, but a living faith in the living word of a living Saviour, a Saviour who proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] He wants us to live His principles. But there are those in positions of responsibility who do not appreciate these principles. They have been tested and tried. A change must be made. Let them have an opportunity to go out into the field and see what it means to wrestle for the cause as some of God’s servants have wrestled. Let them see what it means to build up the work, what it means to establish something out of nothing. Then they will understand that it is God’s desire that His servants shall be linked together, that every part of His work shall be connected with every other part, all being joined together by the golden links of heaven.

There are to be no kings in our work, no man who will put out his hand and say, “No, you cannot go there. We will not support you if you go there.” “We!” What have they to do with the supporting? Is the means of support theirs? The money comes from the people, and God has instructed me to tell those who are working in destitute fields to go to the people and tell them their necessity. They are to draw from the people means to build up the work in the field where they are.

There is a world to be warned. Are we to have committees which will bind about the work? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name. I thank God for the medical missionary work. God will call for every soul who is educated to work in this line in connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. The Lord will show that He will work with those who will work. He says, “Ye are laborers together with God.” [1 Corinthians 3:9.]

My heart ached when I was in California. There are there young men laboring among the churches, but where is the power to open new fields. Where are those who say, "We are not to stay with those who know the truth, but are to go to new fields"? There is a world to be saved, as far as men and women will yield to the claims of the truth. The seeds of truth must be sown. "Lift up your eyes, and look on the fields," Christ said; "for they are white already to harvest." [John 4:35.] He wants us to see the condition of the field. And then are you to fold your hands and feel at ease, and travel from place to place visiting the churches? No; no! God help you by giving you the spirit of the message, that you may yearn after souls, and not let go till they are converted. This is the work God desires to see done, and till this spirit takes hold of every man and every Conference, the work cannot go forward in power. The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice.

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese." I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at a camp-meeting I sat down at a table on which there was some cheese. I was quite sick at the time, and some of my brethren told me that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been said that Sister White eats cheese.

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity before men and in your individual consecration before God, the whole being dedicated to him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [1 Corinthians 3:17.]

I want you to think of these things. Do not make any human beings your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong.

Any unnecessary burden placed on the stomach will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you assent.

Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this Conference, and that I must not try to make men believe it. My work is to leave the truth with minds, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame be turned out of the way.

The Lord desires that with the Conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He was bestowed on His servants. He does not wish the medical missionary work to be separated from the gospel work, nor the gospel work separated from the medical missionary work. These are to blend. The medical missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice.

God wants every one of you to stand shoulder to shoulder with Dr. Kellogg, who has become desperate and has nearly lost his life because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward.

Before I came to this Conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg has courteously invited me to make his house my home. But the question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, Let people say this if they wish to. They have said it before, when there was no more reason for it than there is now. Still, as I wished to remove every possible excuse for talk, I decided not to go to the doctor's. On Friday evening, at our season of worship, I was asking the Lord to direct me where to stay. I had been sick, and was still sick. I did not wish to attend the Conference at all, because I knew that the exertion would be a terrible strain on me.

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say, "Accept the invitation of my servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him." This is why I am staying at Dr. Kellogg's house. I wish in every possible way to treat Dr. Kellogg as God's appointed physician. This I am going to do. And I want my brethren to put all "They say" far away from them. Inquire, What saith the Lord? Go to Him for help Depend not on the opinions of human beings; for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being.

At our season of prayer that evening the whole family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an outpouring of the Spirit. Such things are more precious to me than gold or silver.

I want to say to you, For Christ's sake, unify. We cannot reform ourselves by putting our fingers on the wrongs of some one else. Christ says that we must love one another, that we must deal honestly, justly, truly with one another. He says, "I hate your false weights and measures." He knows every one of us, and He wants us to come into close connection with Him. He told

Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God's way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given to Cornelius.

My brethren, let the Lord God of Israel in among us. Give Him room. Instead of manifesting hatred, manifest the love of God. God help us to take a right position.

I believe that God is here today. If I did not believe this, I would not want to say what I have said. I believe He can send what I have said home to your hearts.

There is a work to be done, not by standing aloof from one another, but by working on God's principles. The Lord wants you to stand in His strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents that He has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His power. He does not want two or three men to sit as kings, controlling the work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet been managed. medical missionary work opens the way for the gospel. I wish to say that God has not blessed as He would have blessed had there been an appreciation of the work he is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid that he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines.

How any one can see this work, and not realize that God is working, is a mystery to me.

It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached.

I wish to say that I want to take hold of the medical missionary work to the utmost of my ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists, they must be medical missionaries. They must take hold of the work intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities.

The Lord loves us yet. Let us praise Him for that. Let us take hold of the work in a new way, with heart and mind and strength. Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourself, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart.

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the Word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shod with the preparation of the gospel of peace.

Ms 43c, 1901

Talk/"I would prefer not to speak today ..."

Battle Creek, Michigan

April 1, 1901

One of four variants of Ms 43, 1901. This copy was reported by J. H. Kellogg.

Sister White: I would prefer not to speak today, but still not because I have nothing to say, because I have; I have something to say. And the state of things as has existed in our conference and the leading responsibilities are not nearly understood in their influence by themselves or by those that are taking responsibilities in the work. The work has been increasing; it has been growing; and from the light that I have had for some time and has been expressed, has been expressed over and over again, not to all there are here, but has been expressed to individuals, and the plans that God would have all to work from, that never should one mind or two minds or three minds nor four minds, or a few minds I should say, be considered of sufficient wisdom and power to control and mark out plans and let it rest upon the minds of one or two or three in regard to this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths that we are handling, that God expects us to reach. There are minds which must be brought into altogether more lively action than they are at the present time. And in reference to our conference, it is repeated o'er and o'er and o'er again, that it is the voice of God, and therefore everything must be referred to the Conference and have the conference-voice in regard to permission or restriction or what shall be and what shall not be done in the various fields.

Now from the light that I have, as it was presented to me in figures: There was a narrow compass here; there within that narrow compass is a king-like, a kingly ruling power. Here the outlets are blocked. And the work all over our field demands an entirely different course of action than we have had; that there needs a laying of a foundation that is different from what we have had. We have heard enough, abundance, about that “everything must go around in the regular lines.”

When we see the regular lines are altered and purified and refined, and the God of the Heavens’ mold is upon the regular lines, then it is our business to establish the regular lines. But when we see message after message that God has given has been accepted, but no change, just the same as it was before, then it is evident that new blood must be brought into the regular lines. The leaders of the regular lines, they must have an entire change, an entire new organization, and to have a committee that shall take in not merely half a dozen, that is to be a ruling and controlling power, but it is to have representatives of those that are placed in responsibility in our educational interests, in our sanitariums, that are working, and the life in them, constantly at work, constantly adding, constantly giving to the field the talent that has come from it. And then the comparison that has been presented to me: Where the fields are that have been opened: Where are the fields that have been opened here, the new fields in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers—where is the wrestling to get new fields, whether it costs or whether it does not cost, whatever way it shall be. God has His treasures that He has given to the work. He has His treasures in the hills; He has His treasures in every place and in every country, and in all these countries, far and near, He wants to be an arousing, broadening, enlarging power. And a management which is getting confused in itself, not that anyone is wrong or means to be wrong, but the principle is wrong, and the principles have become so mixed, and so fallen from what God’s principles are, and the message has been coming constantly in regard to the principles, sacred, holy, elevating, ennobling, in every institution, in the publishing houses, and in all the interests of the denomination, everything that concerns the handling of the work, it requires minds that are worked by the Holy Spirit of God, and unless that evidence is given, unless there is a power that shows that they are accepted by God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay. To have this conference pass on and close up as the conferences have done, with the same manipulating, with the very same tone, and the same order—God forbid! (“Amen.”) God forbid, Brethren. (Amen.) He wants every living soul that has a knowledge of the truth to come to his senses. He wants every living power to arouse—and we are just about the same thing as dead men. And it is time that we should arise and shine because our time has come, and the glory of the Lord has risen upon us, and until this shall come we might just as well close up the conference today as any other day. But what we must have is the taking-in of other minds. Where there are minds that have been at work, minds that have been at work in the same

tone, and in the same channel, they have become discouraged and they have become confused. Well, now, we cannot trust to such as that in such tremendous responsibilities as are going to be handled here. Why, from the light that God has given me, everything about this conference should be the most sacred. Why? Why because it is to put ideas and plans and work upon their proper basis. And this thing has been continued and renewed for the last 15 years or more, and God calls for a change. God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder, round after round, why they will step off finally into the Kingdom of our Lord and Saviour Jesus Christ. We want our course Heavenward. And we want that all the selfishness, every thread of it, that has been woven into the pattern, that every thread of this selfishness is to be got out, and here is a work that, from the light that God has given me, it should stand, yes a hundred per cent higher than it stands today. Here are our enemies. Here are those Satanic agencies that are at work. There is a waking-up on the part of every working agency. Let me tell you that the enemy is getting the victory all the time. God wants us to arouse. God wants us to take hold of this work, every human agency, and He wants us to work for time and for eternity. And treading over and over and over just the same ground—here are our churches, our large churches, and they ought to be turning out men, educating, and training, and disciplining, and there ought to be those that should connect with them here bearing responsibilities that should go on into fields to carry the message into the barren places that have been oh so barren, especially the Southern field, that is closely touched, notwithstanding the message as come from God for the last—I might say—well I do not know how many years, it is quite a number of years, but these things have been told, and this standstill has got to come to an end, but yet every conference has woven after the same pattern. It is the very same loom that carries it, and finally, why, it will come to naught.

Now God wants a change, and it is high time—it is high time that there was ability that should connect with the Conference, with the General Conference, right here in this city. Not wait until it is done and then find—not wait till it is all done and over with, and then gather up the forces and see what can be done. We want to know what can be done right here; we want to know what can be done right now, and what power and intellect that there is that shall be brought into this work and that they shall unite their powers and take hold of it intelligently, and then God can work with them. Now this is what they want and you want, that every institution that bears a responsibility, bears a voice in the working of this cause. They have a decided interest in it, and God wants that we shall, every one, come into a position where that we shall work; that we will not lay off the burden upon two or three men, and let them carry it all. Bro. Irwin will soon be where he cannot work at all. He wants supporters, and he has been in this work of wrestling and discouragement until he should have a change. He should have some one come in his place, or he is going to give all out. It cannot be. We must have responsible men, and we want men that shall stand just as true as the compass to the pole, and God will test these men,

and unless they can show a better idea of what principle is, what sanctified and living and Christlike principle is, then they will have to be changed and try another. But God is going to have a change. He wants us to know what it means to work on the principles of Heaven. He wants that all of us should know what it means to stand in their light, and stand in their place, and every soul that has had a responsibility, that they should have been workers, that they should have had these principles, that they should have had patience, just as it is reported, “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.” 2 Peter 1:5-7. Brethren, we all need these letters written and hung in the chambers of the mind, and to him that doeth these things—if you live on this principle you will never fail, “for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 10, 11.]

Now God is in earnest with us, and He says He calls—Oh, I cannot tell how it is. It is contemptible in the sight of God—contemptible. They pause for fear they are not going to get all that they ought to have, and it leaves a man where he cannot—if he considers that as the principles of Heaven, why it leaves the man where he will never get into Heaven. He cannot get in there. The nobility, the generosity, the tenderness, the compassion, the love of Christ—why they are as destitute of it as the Hills of Gilboa, that had not dew nor rain—just as destitute of it, and we cannot rouse them from it. Enough has been said, over and over and over again, but it did not make any difference. The light shone upon them, just the same, professedly accepting it, but they did not make any change. That is what frightens me. It frightens me because that I saw unless there was more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He was talking to the church at Ephesus, “Ye have lost your first love,” and tells them to repent speedily or He will remove the candlestick out of its place. [Revelation 2:4, 5.]

What we want is to study all through John and see what is said about the love of God and the love that we should express; but that love has not been cultivated, and if it is not being cultivated the opposite attribute is being cultivated. Now it has not been cultivated in our institutions of publication, and when by every little sharpness that can be exercised by them, by which they think that they are going to gain a little something, they lose fourfold, yes, tenfold in that little transaction, until the light will soon be moved out of its place. They don’t know when it is for the interests of the institution, but God knoweth. Every one God knoweth, and should come right up to the help of the Lord, and to have a new creation of sentiment. Now God never will acquit us until that is there; until this is taught in our institutions, every one of them, and God means what He says, and He says, “I want a change here.” Will it be the same thing, going over and over the same ideas, the same committees—and here is the little throne—the king is

in there, and these others are all secondary—those minds that are no much sharper because they have not been working on this narrow, conceited plane.

I feel intensely in this matter: I did not want to talk here, but I dare not hold my peace. I feel this condition. I think we should hold for the tenderness of God and break your hearts before him, and if you get where you can see these things clearly, you will see that God hates selfishness, and when we bring it into His cause, oh, it makes the crime a hundredfold greater, and when we bring that selfishness in as though we were going to benefit the cause, we do not benefit it at all—it makes God ashamed of you. We are to be representatives of Jesus Christ: We are to be representatives of His character. We are so to do that we are carrying out the living principles in every line of action everywhere, in every country, everywhere, and in every place that there is anything to do with God's service. He will not accept your common fire. He wants you to take sacred fire that He kindles on the Divine altar, and He wants you to work, and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all your licentiousness, all this lust—He wants it taken away from a people that are trying to fashion a people to stand in the last great conflict, which is just before us. Self must be hid in God. And when self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker. And when you think to improve upon God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something—and if you have not learned better than that now you will have to learn. God wants that these committees that have been handling things for so long should be relieved of their command and have a chance for their life and see if they cannot get out of this rut that they are in, which I have no hope of their getting out of, because the Spirit of God has been working, and working, and yet the king is there still. Now the Lord wants His Spirit to come in. He wants the Holy Ghost king. He wants everything of the sharpness, that it shall not be exercised toward outsiders, it shall not be exercised toward the strangers within thy gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing his tithes here to sustain the ministry; He has a treasury, and that treasury is to be sustained by the tithe, and that tithe is to be a sacred tithe, and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely; each one to act in his capacity in such a way that the confidence of the whole people will be established in them, and that they will not be afraid, but see everything just as light as day until they are in connection with the work of God and the people.

I know my husband used to work in that way. He would sit down with this man that he thought had good judgment, and with that man, and with the other man, and with another man—that was when the cause was young; he did not feel that he was capable of carrying the Conference when it was very young. But he had these men, these committees, that were brought in from places all around. It was not just in Battle Creek, but it was in different places, that those that

felt a responsibility for the work would go home and feel a larger responsibility for the work. To carry it on in right lines, in Heaven's lines, in purity, in holiness, in uplifting, in solidity, to the glory of God, should be that which would make every one of us to be joyful and proud that God has given us the privilege to be co-workers with Jesus Christ. Now there is all that power that was pledged to us when we pledged ourselves to God. What power that [was when] all the provision was made in Heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these was wholly dependent upon God; and when we leave God out of the question, and leave Jesus Christ out of the question, and allow hereditary and cultivated traits of character to come in, let me tell you, we are on very slippery ground.

We are making, not straight paths for our feet, but crooked paths that the lame shall be turned out of the way—and we cannot afford it. It has cost too much to Heaven to give us Jesus; it has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown, and to step down from His high command, the Prince of Life and Glory, in order that He might make Himself in humanity, and in order that He might the better combine the human with the divine, as a steppingstone for man to step on. It was not humanity, but humanity and divinity combined, and man could step on that steppingstone, and he would be [on] vantage ground with God, because of the perfume—because the sanctified and holy character of God imbues the life of every soul that eats of the Bread of Life and drinks the water of salvation. And every one that eats of Christ, that takes His Word and practices it, should have eternal life. It is in him, because it is in Christ, and Christ is in him. Now here is the way the matter is presented. But when there is a ... I don't care, I am going right contrary to the law that God has given in His Word, I don't ask him to take my word, I don't ask him to do it. Lay Sister White right to one side; lay her to one side; don't you ever quote my words again as long as you live until you can obey the Bible! When you take the Bible and make that your food, and your meat, and your drink, and make those the elements of your character, when you can do that, you will know better how to receive some counsel from God. But here is the Word, the precious Word, exalted before you today. And don't you give a rap any more what "Sister White said" —"Sister White said" this, and "Sister White said" that, and "Sister White said" the other thing. But say, "Thus saith the Lord God of Israel," and then you do just what the Lord God of Israel does, and what He says. Christ says, "I do the works of my Father. The works that I saw him do, I do." [John 5:19.] Now the works and the sentiments and the principles that we have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—only think of it. Here we are, the purchase of the blood of our Lord and Saviour Jesus Christ. You just think of it.

It cost His life. He was crucified for us, and yet here is the very instrumentality that God would have stand next to Heaven, that God would have stand where the light of His glory can shine

upon them in unmistakable rays, and they know that the light of heaven is with them. It is no emotion, but it is a living faith that is founded on a living Word and a living God, and the Saviour, who proclaimed over the sepulchre of Joseph, "I am the resurrection and the life." [John 11:25.] He wants you to eat His principles; to live His principles—but those that are there now never will appreciate it. They have had their test, they have had their trial, they have had their warnings, and now there must be a change. Give them an opportunity to go out and see what it means to wrestle in the grace of God as some of His workmen have. Let them see what it means to build up. Let them go into the waste places of earth; let them begin to see what it means to establish things out of nothing. When they do this they will understand that God hath His servants,—his church, established in the earth, composed of many members, but of one body; that in every part of the work one part must work as connected with another part, and that with another part, and with another part, and these are joined together by the golden links of Heaven, and there are to be no kings here in their midst at all.

There is to be no man that has the right to put his hand out and say, No, you cannot go there, we won't support you if you go there. Why, what have you to do with the supporting? Did they create the means? The means come from the people and those who are in destitute fields. The voice of God has told me to instruct them to go to the people and to tell them their necessities, and to draw all the people to work just where they can find a place to work, to build up the work in every place they can. There is a work to be done. And we want to know if you have been doing the work, with your committees: Here are the committees—where are the monuments?

As we look over the cities—where are the monuments? Where, I ask you, are the churches that are left to glorify God? There are the workers. I thank God that there is a work going on, and I thank God for the medical missionary work; and every soul that shall obtain that education in connection with the gospel of the Lord Jesus Christ, God will call for you. God has a place for you. And those that are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don't you put one stone in their way! The Lord has revealed that He will work with those who work. Ye are laborers together with God. Where are the churches? My heart ached when I was in California. There are young men travelling around and around in the churches, but where is the power, where is the power to open the fields for them, and to say, Here, we are not to stay here with the people that know the truth, here is a field that knows nothing about it, and this field is to be converted and educated, as far as they will yield to the truth. But the seeds of truth must be sown. Lift up your heads, for the fields are all ripe for the harvest. But He wanted them to look at it; and He wanted them to see; and He wants every one of you to see it and to fill your hands full. But these who travel from place to place, and from place to place, to look after the churches, God help you by giving you the spirit of the message that your souls shall yearn after other souls, and you will not let go until they are

converted. This is the work we want to see done, and until that spirit comes in and takes hold of every mind in every conference that they are conducting, that they are elevating the very light that should be elevated—health reform—that they are elevating by their self-denial and self-sacrifice. Oh my soul, how it has hurt me to have the blocks thrown in the way in regard to myself.

They will tell you that Sister White did this, or Sister White did that—for instance, “Sister White ate cheese, and so we are all at liberty to eat cheese.” Who told them that I ate cheese? I never have cheese on my table. There was one time when I was at Minneapolis—one or two times I tasted it, but that is a different thing from making it a diet—entirely a different thing. I have tasted of very bitter herbs on special occasions, but I would not make a diet of them. But there was a special occasion in Minneapolis where I could get nothing else, and there were some small bits of cheese on the table, and my brethren were there, and one of them had told me that if I would eat a little of that it would change my condition, and I did. I took a bit of that cheese, and I do not think I touched it again the second time.

Another says, “Sister White drinks tea, and we can drink tea.” Who of my brethren has made that statement? Who has ever heard it of me? I never have tea in my home or set it before anyone. Now I have not eaten any meat for years and years. Now for instance some one may tell you that Sister White does not eat meat. “Now I want you not to eat it because Sister White doesn’t eat it.” Well, I wouldn’t cure a farthing for anything like that. If you haven’t got any better conviction, that you won’t eat meat just because Sister White does not eat it, I would not give one farthing for your health reform. But I want every one of you to stand on your individual dignity, in your individual consecration to God; that the soul-temple shall be dedicated to God. Whosoever defileth the temple of God, him will God destroy. Now I want you to see these things, and not to make any human being your criterion. What you want is this: You have got a body here, wonderfully made, and you want that that body should be oh so carefully dealt with.

I have seen—it has been represented to me—the finest machinery was in this body—and a good thing we can carry too far, like inhaling too much and swelling out. God did not make these precious organs to be swelled like a balloon, He never made them for that, and He wants every living soul to deal with this machinery as God’s machinery, that they must keep in perfect order to keep the brain power all right. The brain must work, and every burden you put upon your stomach which should not be in your stomach will just becloud the brain. You go into a conference like this—you sit down and eat hearty meals and neglect to exercise, and then come into the conference meeting, and you are all sleepy; your ideas are not good for anything, and you really do not know what you are consenting to. Now God wants every soul here to sharpen up. He wants every soul here [to] have His converting power. You need not refer once to Sister

White, I don't ask you to do it. God has told me that my testimony must be borne straight to this conference, and that I am not to try to make a soul believe; that my work is to leave the truth with human minds, and those having found the truth in the Word of God will appreciate it, and will appreciate every ray of light that God has given for poor lame souls that they should not be turned out of the way, and I want you to make straight the paths for your feet, lest the lame be turned out of the way. Now we want that in the conference we shall have the ability that God has given unto Dr. Kellogg—I don't suppose he is here—I don't know that he is, at any rate ("Yes, he is here.") I can't see without my congregational glasses—but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work. He does not mean the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work.

He wants them to blend together and He wants that this educating power of the medical missionary work shall be considered as the pioneer work, the breaking-up plow, for the breaking down of the prejudices that have existed and that nothing will break down like it; and God wants every soul to stand shoulder to shoulder with Dr. Kellogg. He has become all but desperate, and came nearly—almost losing his life because of the positions that have been taken, and everyone throwing a stone right before the car so that it should not advance. Now God wants the health and missionary work to advance. He wants His work to be carried on.

Really, when I came here I did not know what to do. Courteously, Dr. Kellogg had asked me to come to his house and let them give me treatment a week or two before the conference, that I should be able to attend the conference. Then came up the question, Here, what about this: They will say that Dr. Kellogg has manipulated you. Let them say it if they want to, they have said it enough when there was not a particle of ground for it. But I was going to take all the difficulty out of the way, so I sent word, "Find me a place." Dr. Kellogg has kindly opened his place to me, but to remove all occasion for talk I decided that I would not go there. Now find me a place. On Friday night I was knelt in prayer, saying, "O Lord, tell me where to go and what to do." There I had been sick, and was still sick—and why I didn't choose to come to Battle Creek to the conference was, that I knew it would be a terrible trial for me. This is the third winter I am passing through. I passed through one in Australia, one in California, and I am passing the third here. And now you can judge that all this tells upon my system.

Then the heated houses, when there was no more need for having it heated than there was in California, but they were heated, and so brought me down into a terrible condition of malaria, and I have had it here ever since Christmas, and then the very crisis came when I was at Los Angeles, and there I knew nothing—after I had been speaking on Sunday I didn't know anything more until two o'clock the next morning, when I found them all working over me—and I didn't know anything about it, or about what had been done, or anything about it, and then it was

that the fullness that I had had in my head passed through the whole channel of the body. And that brought on the bloody flux, and I have been travelling all this time up to the time I came here, with that terrible disorder, the bloody flux. I couldn't sit up at all, only lie down all the time—and yet I have not disappointed a single place but one since leaving Los Angeles. I got up, stood on my feet, and the strength of God held me up. At Vicksburg I spoke twice, at Nashville I spoke twice, at Memphis I spoke once, and at Chicago I spoke twice, and God help me to speak. And then I came here, and I have been speaking ever since I came here.

Now you see I was afraid of all this, and I didn't want to sacrifice my life, and so I said that I couldn't come here. I couldn't come across the plains. I was afraid. I nearly melted the tendons during the cold weather when I was travelling because of a heated coil running right under where I was lying on the way across from Australia. So I said I couldn't come. Then they said they would have the conference in Oakland. But in the night season I was talking to you just as I am here today. I was bearing a message night after night and night after night and then I would get up and write it out, and I would get up at 12 o'clock, and 1 o'clock, and 2 o'clock, and write out the message that I had. And it was then, while I was considering these things, came messages from London, that they had hoped that they could see me and meet me, but now they couldn't come so far, and it cost so much, and I heard it would cost from five to eight thousand dollars more, and then I said, "We have got no such money to spare, and if I sacrifice my life, I will try it, anyway."

Well, Dr. Kellogg never persuaded me at all to come here. When I spoke of the particulars, the cold weather, "Why," he said, "would it make any difference if"—the only words he spoke to me—"would it make any difference if the conference could be changed to a few weeks later?" I said, "It would." Then I began to think on that plan, after he had gone. Well, we knelt down to pray, and I was asking the Lord where I should go and what I should do. I was for backing out and not going anywhere. Sadie says, "You are not fit to go anywhere. You are not fit to go anywhere." Well, while I was praying and was sending up my petition there was, as at other times—I saw a light circling right around in the room, and a fragrance like the fragrance of flowers, and the beautiful scent of flowers, and then the voice seemed to speak gently, and said that I was to "accept the invitation of My servant, John Kellogg, and make his house my home." Then the word was, "I have appointed him as My physician. You can be an encouragement to him." That is why I am here, and that is why I am at his home. Now I want in every way possible, if I can, to treat Dr. Kellogg as God's appointed physician, and I am going to do it. And I want that my brethren—that they should unite. "They say, they say, they say." You just put the "they-says" right away from you.

"Watch," saith the Lord, "to hear what he will say." You look to the Lord, and don't you look to any human power and get their mind, for they are nothing but human, they are nothing but

evil; but you just look to the Lord God of Israel and He will give you understanding, and He will give you knowledge. But you are not to lean your helpless soul on any other human being. You have got a character to form for your own individual self, and that character God has given every encouragement should be after God's order. Now in addition to this that I tell you, the next night—that night I slept happy, very happy. The whole family was melted and broken down. They knew nothing of what I had in my mind at all, nothing at all that I had seen, but the Spirit of God was there. They were all weeping and broken, and the blessing of God was flowing through that room like a tidal wave. The Spirit of God had taken hold upon us and Sister Druillard was just weeping and praising God, and Bro. Druillard was praising God and we all there had an outpouring of the Spirit of God. Such things are more precious to me than the gold of Ophir.

Now I want to say, for Christ's sake, let's unify. Let us put away—we cannot reform ourselves by putting our fingers on somebody else's wrongs and think that is going to cover our own. God says we must love one another. God says we must deal justly, honestly, and truly with one another. God says, "I hate your false weights and your false measures." But He tells us that He knows us in every testimony that He has given in other cases. It is the Lord wants us to come into the closest connection with Him. You know He told Cornelius all about where Peter was. He knew just where to look, and He told him all about these things—how he was with one who was a tanner—and here it was all worked out. The Angel of God could have told Cornelius all about this message, but, No, God's church must connect together, and the law that God had imparted to Peter was to be imparted to Cornelius and all his family. Now that is what God wants, and He speaks to everyone of us to come to Him, and while we are as weak as we are, because we are crippling over somebody else. Now let the Lord God of Israel come into our place. Give Him room. Give Him place, and let us begin to exercise the love of God in our hearts instead of hatred. Just as soon as you begin to build up yourself, you begin to hate others.

God help us to come into right positions, and I believe He is here today. If I didn't believe He was here I would not be saying the things I have said. But I believe you can take these things home to your hearts. And there must be a heartwork done here. Not doing nothing, but work right out on Christ's principles, and when you work on the principles of Heaven you see the salvation of God revealed, and God wants you to stand ready to strike. He wants you to open the windows Heavenward and close them Earthward. He wants the salvation of God to be revealed. He wants the medical missionary work and the gospel combined and bound up together just as fast together that they will be inseparable. And He wants that this work shall blend, and that there should be a united whole with this people. He wants the talent that is in Dr. Kellogg; He wants the talent that is in the school; He wants what is in every institution to be connected with the management of His work and His churches. He does not want two or three minds to set themselves as kings and the rest of them—to be managed by these two or three

minds. He wants that there shall be committees that are holding a part in every part of His work. And then the medical missionary work, you understand, will be wrought upon a higher grade than it has ever been wrought before. God wants it wrought. I have seen people ready to. "Why," some say, "Why, they have had more than their proportion of what others have had in Australia." We have had none too much, only we ought to have had ten times what we had to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work. That will take everywhere. There is no use to shut it down, it will take everywhere. There is not a place but what medical missionary work will take, and it will open the way for the gospel. Now God has not blessed us as He would have blessed us had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him, and it may be, Dr. Kellogg, if he is here, that I have written too strong, for I felt as though I must get hold of you and hold you by the power of all the might I had. But I have seen the work, I have seen the work that has been carried on, and how can anybody see it and not see that God is at work? That is the mystery to me. I cannot understand it. I cannot explain it.

That those that shall have any knowledge of the work wrought here, should be the men that should represent it; that they should stand to give character to the work, and to the higher classes, [that] they may be reached. And every soul of you ought to feel honored before God that He has given you instrumentalities that the higher classes may be reached, and that the wealthy classes should be reached. You should feel to thank God for the honor that He has bestowed. And I want to say that I want to take hold to the utmost of my ability—Well, I have done the very best I could in the medical missionary line. We have helped. But I won't tell you. I won't say anything about it more, but I want to tell you we have found poverty that we have had to relieve clear up to the last moment when we left Australia. It has been poverty, poverty, poverty all the way through that we met with everywhere, but I thank God that His blessing has accomplished it.

And now I think that for the present time I have said enough. But God's ministers must come into altogether a different position. They must be evangelists. They must be medical missionaries. They must take hold of the work intelligently. They must press the work into far-off places—and it is of no use to think they are doing it if God has given us a work in connection with the gospel, and they drop that work and take up the gospel, then you need not expect that you are going to be filled with intensity because you have not more than one-half of the facilities that God wants you to have. But the Lord loves us yet. Now let us praise God for that. Now let us take hold of the work in a new way. Let us take hold of the work with heart and mind and soul. Do not pick flaws any more. Oh, I see a lot of buzzards, and I see a lot of vultures that are watching and waiting for dead bodies, and we don't want anything of that. We want no

picking of flaws in others. Attend to No. 1, and you have got all that you can do. If you attend to No. 1, and if you purify your souls by obeying the truth, you will have something to impart. You will have a power to give to others. God help you; I beseech of Him to help you, every one of you, and to help me. I want help; I want strength; I want power. But don't you ever quote Sister White. I don't want you ever to quote Sister White until you get up on vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more Bible than you know now. You will have fresh matter—O, you will have precious matter; you won't be going over and over the same ground, and you will see a world saved. You will see souls for whom Christ has died. And I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel.

Ms 43d, 1901

Talk/"I would prefer not to speak today ..."

Battle Creek, Michigan

April 1, 1901

One of four variants of Ms 43, 1901. This copy was reported by the General Conference.

Talk of Mrs. E. G. White, before representative brethren, in the College Library, April 1, 1901, 2:30 p.m.

Elder A. G. Daniells in the Chair. Elder M. C. Wilcox led in prayer.

A. G. Daniells: A small meeting was held here last evening to consider some matters; and while the question was being considered, it was decided to adjourn the meeting until this afternoon at 2:30 o'clock. It was thought that during the interval we ought to counsel with Sister White regarding the situation at the present time, and give her an invitation to be present and place before us any light that she might have for us. It was also thought that it would be well to enlarge the meeting, and invite others who are bearing responsibilities, that they might be present with us. During the forenoon, Brother Irwin, Brother Haskell, Brother Olsen, and myself have had some counsel with Sister White, and she has consented to be present with us and lay some matters before us that have been opened up to her mind. We are very thankful indeed to have her present, and will invoke the blessing of our Father upon her during this occasion.

Mrs. E. G. White: I did not expect to lead out in this meeting. I thought I would let you lead out, and then if I had anything to say, I would say it.

A. G. Daniells: Well, it seemed to me (and I think to all of us who counseled with you this morning) that we had said about as much as we wished to until we heard from you.

Mrs. E. G. White: I would prefer not to speak today, but still not because I have not anything to say, because I have. I have something to say, and the state of things as has existed in our Conference and the leading responsibilities, are not really understood in their influence by themselves or by those that are taking responsibilities in the work. The work has been increasing. It has been growing, and from the light that I have had for some time, has been expressed, has been expressed over and over again—not to all there are here—but has been expressed to individuals, and the plans that God would have all to work from, that never should one mind or two minds or three minds or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans, and let it rest upon the mind of one or two or three in regard to the field—this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths which we are handling, that God expects us to reach.

There are minds which must be brought into altogether more lively action than they are at the present time; and in reference to our Conference, it is repeated o'er and o'er and o'er again that it is the voice of God, and therefore everything must be referred to the Conference, and have the Conference's voice in regard to permission or restriction, or what shall be and what shall not be done in the various fields.

Now from the light that I have, as it was presented to me in figures; and there was a narrow compass here [drawing a circle on a book with her hand]; there within that narrow compass is a kingly, ruling power; here the outlets are locked; and the work carried on all over our field demands an entirely different course of action than we have had; that there needs to be the laying of a foundation that is different from what we have had. We have heard enough, abundance about, Everything must go around in the regular lines. When we see the regular lines are impressed and purified and refined, and the God of the Heavens' mold is upon the regular lines, then it is our business to establish the regular lines. But when we see that message after message that God has given has been taken and accepted, but no change—just the same as it was before, then we know that there is new blood [that] must be brought into the regular lines. The managers of the regular lines, they must have an entire change, an entire new organization, and to have a Committee that shall take in not merely a half a dozen that is to be a ruling and a controlling power, but it is to have the voice of those that are placed in responsibilities in our educational interests, in our Sanitarium that is working, and the life in them constantly at work, constantly broadening, constantly giving to the field the talent that has come to it—and then the comparison that has been presented to me, of where the fields are that have been opened, where are the new fields that have been opened here in America?

Where is it in California? Where is it here at the great heart of the work? And here are the two great centers; where is the wrestling to get into fields, whether it costs or does not cost, whatever way it shall be? God has His treasures that He has given to our world. He has His treasure in the hills; He has His treasure in every district, He has His treasures in every place and in every country, and all these countries, and all these countries far and near, He wants to be a widening, broadening, enlarging power.

And the management, it is becoming confused in itself—not that any one means to be wrong or to do wrong; but the principle is wrong, and the principles have become so mixed and so foreign from what God's principles are, and the message has been going constantly in regard to principles, sacred, holy, elevated, ennobling, in every institution, in the publishing house, and in all the interests of the General Conference—everything that concerns the handling of the work, it requires minds that are worked by the Holy Spirit of God; and unless that evidence is given, unless that it is, or something that there is a power that shows that they are accepting from God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay.

To have this Conference pass on and close up as the Conferences have done, with the same manipulating, with the very same tone and the same order—God forbid! God forbid, brethren. He wants every living power that has a knowledge of the truth to come to their senses. He wants every living power to arouse, and we are just about as much dilly-dallying, and it is time that we arise and shine, because our light has come, and the glory of the Lord has risen upon us; and until [unless] this shall come, we might just as well close up the Conference today as any other day; but what we must have is taking in of other minds. Why, there are minds here that have been at work, minds that have been at work in the same chain, in the same channel; they have become discouraged, and they have become confused.

Well, now, we cannot trust to such as that in such tremendous responsibilities as have got to be handled here. Why, from the light that God has given me, everything about this Conference should be the most sacred. Why?—Why, because it is to put ideas and plans and work upon their proper basis, and this thing has been acted and reacted for the last fifteen years or more, and God calls for a change. God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder round after round, why, they will step off finally into the kingdom of our Lord and Saviour Jesus Christ. We want our course heavenward, and we want that all the selfishness, every thread of it, that has been woven into the pattern, every thread of this selfishness is to be cut out. And here is a work that, from the light that God has given me, it should stand, yes, a hundred per cent higher than it stands today. Here are our enemies, here are those Satanic agencies that are at work with all their power and with all their capability to weaken and to destroy, and unless there is a

wakening up from every working agency, let me tell you that the enemy is getting a victory all the time.

God wants us to arouse. God wants us to take hold of this work—every human agency, and He wants us to work for time and for eternity. The treading over and over and over and over the same ground—here are our large churches, and they ought to be turning out men, educating and training and disciplining; and there ought to be those who should connect with the responsibilities, that shall go out into fields to carry the message, and the barren fields that have been, oh, so barren, more especially in the Southern field, that is scarcely touched, notwithstanding the message has come from God for the last, I might say—well, I do not know how many years—it is quite a number of years, and these things [have been told]. Our standstill has got to come to an end; but yet every Conference, it is woven after the very same pattern. It is the very same loom that carries it, and finally it will come to naught.

Now God wants a change, and it is high time, it is high time that there were ability that should connect with the Conference, with the General Conference, right here in its sitting—not wait till it is done, and then find—not wait till it is all done and over with, and then gather up the forces [to] see what can be done. We want to know what can be done right here, what can be done right now, and what power and intellect that there is that shall be brought into this work, and that they shall unite their powers and take hold of it intelligently, and that God can work with them. Now this is what we want, and we want that every institution that bears a responsibility bears a voice in the working of this cause which they have a decided interest in. And God wants that we shall every one come into a position where we shall work, that we will not lay off the burden on two or three men and let them carry it.

Brother Irwin soon will be where he cannot work at all. He wants supporters, and he has been in this work of wrestling and discouragement till he should have a change. He should have some one come in his place, unless that you expect that he is going to give all out. It cannot be. We must have responsible men, and we want men that shall stand just as true as the compass to the pole; and God will test these men, and unless they can show a better idea of what principle is, what sanctified and heavenly and Christlike principle is, why then they will have to be changed, and try another. But God is going to have a change. He wants us to know what it means to work on the principles of Heaven. He wants officers to know what it means for every one to stand in his lot and in his place, and every soul that has had the responsibility, that he should have been a guardian, that he should have been a shepherd, that he should have had patience, just as it is represented—“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.” Brethren, we all need these letters written and hung into the chambers of the mind; and the one that doeth these things, if

you will believe on this principle, you will “never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 Peter 1:5-7, 10, 11.]

Now God is in earnest with us, and He has seen the close—O, I cannot tell how it is. It is contemptible in the sight of God, contemptible. It is so close, for fear I shall not get all I ought to have, and it leaves the man where that he cannot, if that he considers the principles of Heaven—why, it leaves the man where he will never get into Heaven; he could not get in there. The nobility, the generosity, the tenderness, the compassion, the love of Christ—why, they are as destitute of [them] as the hills of Gilboa that had no dew nor rain—just as destitute of [them]; and you could not arouse [him] to [them]. Enough has been said; enough has been said over and over and over again, but it does not make any difference; they go right on just the same, professedly accepting it, but they do not make any change.

Well, now that is what burdens me; that is what burdens me. It burdens me because that I see unless there is more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He gave the message to Daniel—“You have lost your first love, you have lost it.” [Revelation 2:4.]

S. N. Haskell: It was John.

Mrs. E. G. White: He tells you to repent speedily, or He will remove the candlestick out of his place, and regain the first love. What you want is to study all through John, and see what was said about the love of God, and the love that we should express; and that love has not been cultivated, and if it is not cultivated, the opposite attributes are cultivated. Well now, it has not been cultivated in our institutions of publication, and in the little sharpness that can be exercised, that they think they are going to gain a little something—they lose fourfold, yes, tenfold in that little transaction, until the light is ruled out of his place. They do not know when it is for the interests of the institution to act nobly, every time act nobly, and to come up to the help of the Lord, to have a new creation of sentiment. Well now, God never will acquit us until that is there, until it is right in our institutions, every one of them; and God means just what He says. He wants a change here.

Well, to think that this same thing is [happening] over the very same ideas, the same committees; and here is a little throne, the king is reigning in here, and others, why, they are all secondary; when there are minds that are as much sharper, because they have not been working on this narrow, conceited plan. Why, I feel intensely. I did not want to talk so, but I dare not hold my peace. I feel this business—and if you should melt under the tenderness of God and break your hearts before him, and ever come where you can see things clearly, you will see God hates selfishness, and when you bring it into his cause, O, it makes the crime a

hundredfold greater when you bring that selfishness in, as though you were going to benefit the cause. You do not benefit [it] a particle. It makes God ashamed of you.

Well, what are we? We are to be representatives of Jesus Christ. We are to be representatives of His character. We are to show that we are carrying out the living principles in every line, in action, in every country everywhere, and in every place that has anything to do with God's service. He will not accept your common fire. He wants you to take the sacred fire that He kindles on the divine altar, and He wants you to [work], and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all licentiousness—O, this lust, He wants it taken away from all people that are trying to fashion a people to stand in the last great conflict which is just before us. Self must be hid in God. When self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker, that when you think to improve on God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something, why, if you have not learned now, you will have to learn; and we want that these—God wants, I should say, that these committees that have been so long handling the same things, should be relieved of their command, and have a chance for their life, and see if they cannot get out of this rut that they are in, which I have no hope of their getting out of—not a bit, because the Spirit of God has been working and working, and yet it clings there still. Now the Lord wants His Spirit should come in. He wants the Holy Ghost to come in. He wants everything of this sharpness, that it shall not be exercised toward outsiders, it shall not be exercised toward the strangers that are within our gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing in the tithes here to sustain the ministry. He has a treasury, and that treasury is to be sustained by the tithe, and that tithe is to be a sacred tithe, and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely, and they are to act in their capacity in such a way that the confidence of the whole people will be established in them, and that they will not be afraid to open everything just as light as day to all that are in connection with the work of God and the people.

I know my husband used to work hard every way. He would sit down with this man that he thought had good judgment, and that man, and the other man, and the other man—that was when the cause was young. He did not feel that he was capable of carrying the Conference when it was young, but he had these men, these committees that were brought in from places all around. It was not just in Battle Creek, but it was in places, in different places that those who felt the responsibility of the work would go home and feel a larger responsibility of the work to carry it on in right lines, in even lines, in purity, in holiness, in uplifted [uprightness], in solidity, so that the cause of God should be that which would make every one of us joyful and proud that God had given us the privilege to be colaborers with Jesus Christ. Now there is all that power that was pledged to us when we pledged ourselves to God. That power, all the provision

that was made in heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these is wholly dependent upon God; and when you leave God out of the question, and Jesus Christ out of the question, and let the hereditary and cultivated traits of character come in, let me tell you, we are on very slippery ground; we are not making straight paths for our feet, but crooked paths, that the lame shall be turned out of the way; and we cannot afford it, we cannot afford it. It has cost too much to Heaven to give us Jesus. It has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown, and to step down from His high command, the Prince of Life from glory, in order that He might make Himself in humanity and divinity combined a steppingstone for man to step on. It was not humanity, but humanity and divinity combined, and that man could step on that steppingstone, and that he would be on vantage ground with God, because the perfume, because the sanctified and holy character of God imbues the life of every soul that eats of the Bread of Life and drinks of the water of salvation; and every one that eats of Christ, that takes His Word and practices it, hath eternal life; it is in him, because he is in Christ, and Christ is in him.

Now here is the way the matter [is] represented; but when there is “I do not care,” and going right contrary to the light that God has given in His Word—I do not ask you to take my word; I do not ask you to do it; lay Sister White right to one side; you lay her right to one side. Do you not—never quote my words again as long as you live, until you can obey the Bible. When you take the Bible and make that, make that your food, your meat, and your drink, and make that the elements of your character—when you can do that, then you will know better how to receive some counsel from God. But here the Word, the precious Word, I exalt it before you today; and do not go and repeat any more what Sister White said—“Sister White said this,” and “Sister White said that,” and “Sister White said the other thing;” you say, “What saith the Lord God of Israel?” and then you do just what the Lord God of Israel does and what He says. Christ says: “I do the works of my Father; the works that I see him do, I do.” [John 5:19.]

Well now, the works and sentiments and the principles that you have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—why, only think of it. Here we are, the purchase of the blood of our Lord and Saviour Jesus Christ. You just think of it. We cost His life. He was crucified for us, and yet here are the very instrumentalities that God would have stand next to Heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the light of Heaven is with them. It is no emotion, it is a living faith that is founded on the living words of a living God, of a Saviour that proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life” [John 11:25]; and here He wants you to eat His principles, to live His principles; but those that are now there never will appreciate it. They have had their test; they have had their trial; they have had their warnings.

Now there must be a change. Give them an opportunity to go out and see what it means to wrestle in the cause of God as some of His workmen have. Let them see what it means to build up. Let them go in the waste places of the earth. Let them begin to see what it means to establish things out of nothing. When they do this, they will understand that God means that His servants shall be linked in one, that every part of the work—one part has connection with another part, and another part, and another part, and another part; and there it is joined together by the golden links of Heaven, and there are to be no kings here ruling at all. There is to be no man that is going to put his hand out and say, “No, you could [can]not go there; we could [can]not support you if you go there.” We ask, Have we to do with their supporting? Did they [you] create the means? The means come from the people, and those that are in the destitute fields, the voice of God has told me to instruct them to go to the people, and to tell them their necessities, to draw from the people, and to work just where they can find a place to work, to build up the work in every place that they possibly can. There is a world to be saved, and we want to know if we have got our committees that have got a bind about the work? And we look over the cities—where are the monuments? Where, I ask you, are the churches that were left to glorify God? Where are the workers? I thank God that there is a work going on, and I thank God for the medical missionary work, and every soul that shall obtain that education in connection with the gospel of Jesus Christ, God will call for you; God has a place for you; and those who are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don’t you put one stone in their way. The Lord will reveal that He will work with those who do work. “Ye are laborers together with God.” [1 Corinthians 3:9.]

Here are the churches. My heart ached when I was in California. There are young men treading right round and round in the churches; but where’s the power? Where’s the power to open the fields for them, and to say, “here, we are not to stay here with the people that know the truth”? Here is a world that knows nothing about it, and this world is to be converted and educated just as far [fast] as it will yield to the truth; but the seed of truth must be sown. Lift up your heads, said Christ, for the fields are all ripe to harvest. Well, He wanted them to look at it, and He wanted them to see it, and He wants every one of you to see it; and to fold your hands and to feel at ease, and to travel from place to place, and place to place, to look after the churches—God help you by giving you the spirit of the message, that you soul shall yearn after other souls, and you will not let go until they are converted. This is the work we want to see done, and until that spirit comes in and takes hold of every man in every Conference, that they are educated, that they are adopting the very light—[and] that should [include] health reform, that they are living out in paths of self-denial and self-sacrifice.

O, my soul, how it has hurt me to have the blocks thrown in the way in regard to myself! They will tell, “Sister White said this.” “Sister White ate cheese, and therefore we are all at liberty to eat cheese.” Well, who told them I ate cheese? Who told them? I never have cheese on my

table. There was but one time—I was at Minneapolis—one or two times I have tasted of cheese. That is a different thing from making it a diet, entirely different thing. I have tasted of very bitter herbs on special occasions, when I would not make it a diet. But there was a special occasion in Minneapolis where that I could get nothing, and there were some little bits of cheese cut up on the table, and the brethren were there, and one of them had told me, “If you eat a little of that cheese, it will change the condition;” and I did. I took a bit of that cheese. I do not think that I touched it again the second time. Another says: “Sister White drinks tea, and you can drink tea.” Who of my brethren has ever made that statement? Who has ever heard it, or ever made it of me? I never have tea in my house, and I never set it before any one. Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years. And here is the health reform. “Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it.” Well, I would not give—I would not care a farthing for anything like that. If you have not got any better conviction—you won’t eat meat because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform. What I want [is] that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God. “Whosoever defileth the temple of God, him will God destroy.” [Verse 17.] Now I want you to think of these things, and do not make any human being your criterion.

What you want—you have got a body here wonderfully made, and you want that that body should be, oh, so carefully dealt with. I have seen, or it has been represented to me, the finest machinery was in the body, and a good thing you can carry too far, like inhaling too much and swelling out. God did not make these precious organs to be swelled like a balloon. He never made it for that, and He wants nobody to be presumptuous on any of these things; and He wants every living soul to deal with his machinery as good [God’s?] machinery, that they must keep in perfect order to keep the brain nerve power all right. The brain must work, and every burden that you put upon your stomach which should not be in your stomach will just becloud the brain. You come into a Conference like this, you sit down, and you eat too hearty meals, and not exercise, and then go into the meeting, and you are all sleepy. Your ideas are not good for anything, and you do not really know what you are sent to.

Now God wants every soul here should sharpen up. He wants every soul here shall have His converting power. You need not refer once to what Sister White has seen. I do not want you to do it. God has told me that my testimony must be borne straight to this Conference, and that I am not to try to make a soul believe it; that my work is to leave the truth with human minds, and those that can have the truth in the Word of God and will appreciate it, will appreciate every light that God has given for poor lame souls, that they should not be turned out of the way; and He wants you to make straight paths for your feet, lest the lame should be turned out of the way.

Now we want that in the Conference we shall have, that the ability that God has given to Dr. Kellogg—I do not suppose he is here, I do not know that he is, but at any rate—

A. G. Daniells: Yes, he is here.

Mrs. E. G. White: Well, I cannot see. I have to have congregational glasses that I can discern the faces; but I cannot see; but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work. He does not want the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work. He wants them to build up together, and He wants that this, the educating power of the medical missionary work, should be considered as the pioneer work, the breaking-up plow, the breaking down of prejudice that has existed; and nothing will break it down like it; and God wants every soul to stand shoulder to shoulder with Dr. Kellogg. He has become all but desperate, and come nearly, I might say, losing his life, because of the positions that have been taken, and every one throwing a stone right before the car, so that it should not advance. Now God wants the health and missionary work to advance. He wants God's work to be carried on.

I did not know, really, when I came here, I did not know what to do. Courteously, Dr. Kellogg had asked me to come to his house and let them give me treatment a week or two before the Conference, that I should be able to enter the Conference. Then comes up the question, Here, what about—they will say, "Well, Dr. Kellogg has manipulated you." Let them say it if [they] want to. They said it enough when there was not a particle of ground for it, so now let them say it. But I was going to give them—I was going to take all difficulty out of the way, so I sent word, Find me a place somewhere. Dr. Kellogg has opened kindly to me, but to remove all occasion for talk, I decided that I would not go there. Now find me a place.

Friday night I was kneeling down praying. "O Lord, tell me where to go and what to do." There I have been sick, and was still sick, and—why, I did not choose to come to Battle Creek. (For) I knew that it would be a terrible trial to me. This is the third winter I am passing through. I passed through one in Australia, I have passed through one in California, and I am passing through the third here; and now you can judge that all this tells upon my system. And then the heated houses, when there is no more need of having it heated in California—but there is the house heated, and here I was brought down in a terrible condition of malaria, and I have had it over since Christmas upon me; and then the very crisis came when I was at Los Angeles, and there I knew nothing—after I had spoken on Sabbath I did not know anything about it, and then it was that this awfulness that I had had in my head passed through the whole channel of the body, and that brought on the bloody flux, and I have been traveling all this time up to the time I came here, with that terrible disorder, the bloody flux—could not sit up at all hardly—had to lie all the time. And yet I have not disappointed a single place; but once in Los Angeles I got up and stood on my feet in the strength of God. At Vicksburg I spoke twice, and at Nashville I spoke

twice, and at Memphis I spoke once, and at Chicago I spoke twice; and God helped me to speak. And then I came here, and I have been speaking over since I have been here, nearly all the time and at every place.

Now you see I was afraid of all this, and I did not want to sacrifice my life, and so I said I could not come here. I could not come across the plains there. I could not do it. I was afraid. I nearly melted my kidneys when I went in cold weather, and there were coils right under where I was lying, and I never got over it to this day—and that is when I went to Texas on my way to Australia. And there I was afraid, and so I said I could not come; and they said then they would have the Conference in Oakland. But in the night season I was talking to you just as I am today. I was bearing a message night after night, and night after night, and then I would get up and write it. I would get up at one o'clock, and would get up at twelve o'clock; I would get up at two o'clock, and I would write out the message that I had, and it was then, while I was considering these things, came the messages from London, how that they hoped that they could—would see me and meet me, but now they could not come so far, and cost so much; and I heard it would cost from five to eight thousand dollars, the difference; and then I said, We have got no such money to spare, and if I sacrifice my life, I will try it. I will try it, anyhow.

Well, Dr. Kellogg never persuaded me at all to come. When I told him the particulars—the cold weather, “Why,” he said, “would it make any difference if”—the only, the only word he spoke to me, “would it make any difference if the time could be changed a few weeks?” Said I, It would. Then I began to think upon that plan after he had gone. Well now, what I want to say, what we want is to be sensible people.

W. C. White: You started to tell about your prayer Saturday night.

Mrs. E. G. White: O yes! We knelt down to pray, and I was asking the Lord where I should go and what I should do. I was for backing out and not going. I knew—Sara says, “You are not fit to go anywhere. You should not go anywhere; and O,” says she, “I dread it for you.” Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more, a soft light circling around in the room, and a fragrance like the fragrance of flowers, of a beautiful scent of flowers; and then the voice seemed to speak gently and said that I was to accept the invitation of My servant, John Kellogg, and make his home my home. Then the word was, “I have appointed him as My physician. You can be an encouragement to him.”

That is why I am here, and that is why I am there at the home there. Now I want in every way possible, if I can, to treat Dr. Kellogg as God's appointed physician, and I am going to do it, and I want that my brethren where they have had “They say, they say, they say, they say, they say,”—you just put the “they says” right straight away from you. You inquire, “What saith the Lord?” and you look to the Lord, and don't you look to any human power and get their mind,

and they are nothing but human, they are nothing but failing; but you just look to the Lord God of Israel, and He will give you understanding, and He will give you knowledge. But you are not to lean your helpless soul on any other human being. You have got a character to form for your individual self, and that character God has given you ample encouragement should be after God's order.

Now in addition to this that I tell you, the next night—no, that night, I went to sleep very happy. I was—the whole family was melted and broken down. They knew nothing what I had in my mind, nothing at all what I had seen; but the Spirit of God was there. There they were all weeping, all broken, and the blessing of God was flowing right through our room like a tidal wave. Why, the Spirit of God had taken hold upon us, and Sister Druillard was just weeping and praising God, and Brother Druillard was praising God, and we all there had an outpouring of the Spirit of God. Such things are more precious to me than the gold of Ophir. O, I appreciate the movings of the Spirit of God.

Now I want to say, Let us, for Christ's sake, unify. Let us put away—we cannot reform ourselves by putting our fingers upon somebody else's wrong, and think that is going to cover our wrong. God says we must love one another. God says we must deal gently and justly and righteously with one another. He says, "I hate your false weights and your false measures." He tells us that He knows us in the very testimony that He has given in other cases. It is, the Lord wants us to come into close connection with Him. You know He told Cornelius all about [where Peter was]; He knew just where Peter lived, and He told him all about these things, every particular, how he was with one who was a tanner, and here it was all worked [out]. The angel of God could have told Cornelius all about this message. But no. God's church must connect together, and the light that God had imparted to Peter was to be imparted to Cornelius and all his family. Well now, that is the way God works, and He expects every one of us to come to Him; and why we are all weak as we are, is because we are crippling over somebody else. Now let the Lord God of Israel come into our midst. Give Him room, give Him place, and let us begin to exercise the love of God in our hearts, instead of hatred. Just as soon as you begin to build up yourself, you begin to hate others. God help us to come into right positions; and I believe He is here today. If I did not believe He were here, I would not want to say the things I have said; but I believe He can set these things home to hearts, and there can be a heartwork done here—not of your standing right off and doing nothing, but you work right on Christ's principles, and when you work on the principles of heaven, you will see the salvation of God revealed.

And God wants you to stand in His strength; He wants you to have open the windows heavenward, and close them earthward. He wants the salvation of God [to] be revealed. He wants the medical missionary work and the gospel bound up together just as fast and inseparable, and He wants that this work shall blend, and that they should be a united whole

with this people. He wants the talent that is in Dr. Kellogg, He wants the talent that is in the school, He wants the talent that is in every institution, to be connected with the management of His work, of His churches. He does not want two or three minds to sit as kings, and the rest of them, why, they must be amenable to these two or three minds. He wants that there shall be committees that are holding a part of every part of His work; and then the foreign missionary work, you will understand, will be worked upon a higher grade than it ever has been working yet. God wants it worked.

I have seen the people ready to impart. Why, some say, "Why, they have had more than their proportion, than others have, at Australia." We have had none too much, only we ought to have had ten times [what we] had to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work, that will take everywhere. No use to shut [it] down, it will take everywhere. There is no place but what the missionary work, the medical missionary work will take, and it will open the way for the gospel.

Now I want to say, God has not blessed as He would have blessed had there been an appreciation of the work that He was carrying on. I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him, and it may be, Dr. Kellogg, (if he is here) that I have written too strong; for I felt as though I must get hold of you and hold you by the power of all the might I had. But I have seen the work, I see the work that is being carried on, and how can anybody see it and not see that God is at work? That is the mystery to me. I cannot understand it. I cannot explain it, that those that shall have any knowledge of work here, right here—where God designed that he should be, that he should stand to give character to the work, and the higher classes, that they might be reached; and every soul of you ought to feel honored before God, that He has given you instrumentalities that the higher classes could be reached, and that the wealthy classes should be reached. You should feel to thank God for the honor that He has bestowed; and I want to say that I want to take hold to the very utmost of my ability. Well, I have done the very best I could do in the medical missionary line. I have helped at the right hand, I have helped at the left. I have clothed—well, I will not tell of it; no, I will not say anything about it more; but I want to tell you we have found poverty, we have had to relieve clear up to the last moment when we left Australia. It was poverty, poverty, poverty all the way through that we meet with everywhere; but I thank God that His blessing has accompanied it.

And now I think, for the present, I may have said enough. But God's ministers must come in altogether a different position. They must be evangelists, they must be medical missionaries, they must take hold of the work intelligently. They must press the work in the places—and it is no use to think of their doing it, if God has given some a work to connect with the gospel, and they drop that work and take up the gospel, why, then you need not expect that you are going

to be full, [could not hear] men to do the work, because you have not got more than half the facilities that God wants you to have.

But the Lord loves us yet. Now let us praise God for that. Now let us take hold of the work in a new way. Let us take hold of the work with heart and mind and soul. Do not pick flaws any more. O, I see enough buzzards, and I see enough vultures that are trying and watching for dead bodies; but we do not want anything of that. We want no picking and picking and picking of flaws in others. Attend to Number One, and you have got all that you have got to do. If you attend to Number One, and if you will purify your souls by obeying the truth, you will have something to impart, you will have a power to give to others. God help you! I beseech of Him to help you, every one of you, and to help me. I want help. I want strength. I want power. But don't you ever quote Sister White. I do not want you to ever quote Sister White until you get up on vantage ground where you know what you are about. Go quote the Bible. Take the Bible. It is full of meat, it is full of fatness. Carry it right out in your life, and you will know more of the Bible than you know now. You will have fresh matter. O, you will have precious matter. You won't be going over and over the same ground, and you will see a world to save. You will see souls for whom Christ has died, and [He asks] you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel.

Ms 44, 1901

Instruction to Believers

June 4, 1901 [Typed]

The first chapter of Colossians is a decided address to every believer. The Holy Spirit indited this instruction for the help of those who should afterward compose the church, as well as for those to whom Paul addressed his letter.

The apostle writes: "Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; as ye also learned of Epaphras; our dear fellow servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit.

"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;

that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness.” [Verses 1-11.]

This Scripture speaks of the vital union which should exist between Christ and His disciples. Constantly we are to strive to obtain this union. The religion which consists only of profession is but a pretense. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the powers of darkness, and hath translated us into the kingdom of his dear Son.” [Verses 12, 13.] The great object for which Christ came to our world was to demonstrate the falsity of Satan’s claim to the sovereignty of the world and to reassert the original and supreme ownership of God and His supreme authority. As the Restorer and Life-giver, Christ placed Himself in the enemy’s pathway. He planted His cross midway between heaven and earth, that He might wrestle with and overcome the powers of darkness. He gave His life for the life of sinners, and Satan, the prince of the world, was cast out.

“We have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven.” [Verses 14-23.]

We have been taught by God concerning the great plan of redemption. This should be to us a matter of earnest thanksgiving. God’s promises will never fail if we constantly watch unto prayer. Having learned the excellent way, we are to be sanctified body, soul, and spirit. We are to be purified and cleansed through the washing of the Word. I am instructed to say that it is the privilege of every one to be grounded and settled in the faith. No one who exercises that faith which works by love and purifies the soul will be moved away from the Hope of the gospel.

Cherishing goodness in the heart is a work which many have strangely neglected. Those whose hearts are sanctified and cleansed will follow no sharp practices. God despises a selfish, covetous spirit. Evil passions fill the heart that is actuated by selfishness. Selfishness leads to oppression, and as acts of oppression are repeated, the intellect is corrupted and fails to make correct decisions.

In no case will Christ serve with unfair, unfaithful dealing. "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight." [Verses 21, 22.] God calls for intelligent Christians, for men and women who are filled with the knowledge of His will. We need to feel the converting power of truth. This will remove the arbitrary exactions which have done such harm, casting a cloud over the minds of men. The Lord calls for men and women who by their good works show that the truth has brought about a change in their lives. His workers are now to draw out the threads of selfishness which have marred the pattern.

Our knowledge should give spirituality to the understanding. Our knowledge of the Scriptures should be practical. The Lord is pleased when those who are connected with Him are filled with a knowledge of His will. His servants should daily gain more knowledge of Him. Daily they should grow in grace and in spiritual understanding, strengthened with might according to His glorious power. They are to increase in spiritual efficiency, that they may give strength to the people of God.

God does not ask sinners to enter His service with their natural traits of character, to make a failure before the heavenly universe and before the world. He does not ask a man who is unconverted to attempt to serve Him. Those who have not been brought under the control of the law of justice and mercy might better step down from their position of authority until they learn that the Lord will have mercy and not sacrifice.

The hard, cruel spirit which judges and condemns has left the trace of the enemy upon everything. But mercy is to come in and lay her broad impress upon every plan. The world is to see principles different from those which have hitherto been presented. Christ has erected the cross. He does not call upon any man to manufacture tests and crosses for His people. He presents His requirements before them and gives them the invitation, "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.] Wear My yoke, and in your daily experience you will find the rest which comes only to the obedient.

Christ invites all to come to Him, but when they come, they are to lay aside their sins. All their vices and follies, all their pride and worldliness, are to be laid at His cross. This He requires because He loves them and desires to save them, not in their sins, but from their sins. He who accepts the truth longs for transformation, and the light comes to him in bright rays.

The truth is to be believed and practiced, because Christ asserts it to be the Word of the living God. The brightest beams of light from the threshold of heaven are thrown on the pathway in which God requires His people to walk. When sinners accept Christ as their personal Saviour, they realize the greatness of God's gift to them, and praise and thanksgiving flow to the divine Giver. The recovery of souls from sin is to be a revenue of goodness to men and of glory to God.

But how many offer praise and thanksgiving to God? How many, by thanking the Giver, show that they appreciate their blessings? How many give thanks to the Father, "which hath made us meet to be partakers of the inheritance of the saints in light"? We have redemption through His blood. He has delivered us from the power of darkness, and has translated us into the kingdom of His Son. [Colossians 1:12-14.] The heavenly angels are constantly engaged in serving us, bringing to us the most wonderful opportunities. Why then should we be so slow to express our thanksgiving? Whoso offereth praise glorifieth God. A fragrant atmosphere surrounds the believing, thankful soul who offers grateful praise to his heavenly Father. Let all appreciate the blessings of the Lord. We reflect bright beams of light when in the home and in the church we express our appreciation of the Lord's goodness.

"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; 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 labor, striving according to his working, which worketh in me mightily." [Verses 26-29.] Through His human instrumentalities God desires to demonstrate the power of His grace. By His saints He would make known among the Gentiles the riches of His plan of redemption.

In all wisdom people are to be warned and taught. Those who are seeking to win souls to Christ must be guarded in every action, lest they make a wrong impression on those for whom they are working. The Lord will give success to those who in spiritual and temporal lines will deal faithfully with human minds. Let those who work for Christ put on Christ. Then there will be a continual advancement in knowledge and understanding, an advancement that will make an impression on the world. Those who are daily learning of Christ will become so meek and lowly that Christ can lead them. He will go before them as their righteousness. As they follow in His footsteps, fulfilling His requirements, many will take knowledge of them that they have been with Christ. Their lives are conformed to the truth, and as they reveal the Saviour's character in

their lives, they are doing the work that He did. As they behold Christ they are changed from glory to glory, from character to character. Such believers will move the world. Let us strive for Christ's peace and gentleness, that it may be said of us as it was said of Him, "Thy gentleness hath made me great." [Psalm 18:35.]

Ms 45, 1901

"Comfort ye, comfort ye my people ..."

1901

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. ... Hast thou not known? hast thou not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." [Isaiah 40:1-11, 28-31.]

"Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment unto the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. ... I the Lord have called thee in righteousness and will hold thine hand, and will keep thee, and give

thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”
[Isaiah 42:1-4, 6, 7.]

“Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go out by flight; for the Lord will go before you; and the God of Israel will be your rereward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.”
[Isaiah 52:9-15.]

Let all who believe read and study these eloquent words. What is the great object of divine compassion?—the uplifting of fallen humanity. For this purpose messengers from the throne of God are sent to this earth. In second Kings we read how holy angels came on a mission to guard the Lord’s chosen servants. The prophet Elisha was in Dothan, and thither the King of Syria sent horses and chariots and a great host to take him. “And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that are with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about.” [2 Kings 6:15-17.]

Angels of God came down in mighty power, not to consume, not to despise, not to rule or exact homage, but to minister to those who should be heirs of salvation. They came in mighty power to encamp round about the Lord’s weak and helpless ones.

Some look with contempt upon those whom the Lord honors. They regard them with indifference because they have not had the advantages of education they themselves have enjoyed. But though not highly educated, these children of God are consecrated to His service and work for Him with self-denial, and in His sight they are much farther advanced than many who have had greater opportunities and have been entrusted with a greater number of talents. Let us rejoice that the Lord does not measure the workers in His vineyard by their learning or the educational advantages they have had. The tree is judged by the fruit it bears. The Lord will

co-operate with those who co-operate with Him, even though, judged by the world's standard, they may not be educated.

Whoever works unselfishly for the Lord, planting the seed of truth in waste places, will garner an abundant harvest. They will see first the blade, then the ear, then the full corn in the ear.

There are many souls to be brought to a saving knowledge of the truth. The prodigal is far from his father's house, perishing with hunger. He is to be the object of our compassion. Do you ask, How does God regard those who are perishing in their sins? I point you to Calvary! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," "and not for ours only, but also for the sins of the whole world." [1 John 4:10; 2:2.]

We have been chosen as laborers together with God. Then shall we not give the gospel plan our entire sympathy and co-operation? Shall we not, by self-denial, do all we can to advance God's enterprise of mercy? Shall we not refrain from spending our money for needless or expensive things? For our sakes Christ "became poor that we through his poverty might be made rich." [2 Corinthians 8:9.] Can we behold the divine condescension, the suffering endured by the Son of God, without being filled with a desire to sacrifice something for Him? Is it not a high honor to be allowed to co-operate with Him? The Lord is our Shepherd. He left His heavenly home to seek for us. Shall we not become His under-shepherds, to seek for the lost, straying sheep? Shall we not reveal in our lives His divine tenderness and compassion?

Ms 46, 1901

"This Conference is an important ..."

Battle Creek, Michigan

April 1901

This Conference is an important meeting, and we who are attending need to understand that the experience we gain while here depends on how we treat ourselves. A vast amount of injury is done to the human organism by the willing ignorance of ministers and people. Those who minister in word and doctrine need to learn how to eat properly, how to work properly, and how to breathe properly. They need to make as much as possible of the talent of speech. They are to form correct habits, that the physical, mental, and moral powers may be preserved. The Lord desires every man to do his best, and we are to appreciate the talents entrusted to us and use them to the very best advantage. By a contemplation of the way of the Lord we are to learn how to meet every emergency and how to bear the responsibilities placed on us. He desires us to co-operate with the great Physician in healing ourselves, by obedience to the law of God. It is our life to obey this law.

The happiness and welfare of families depend upon their habits and practices. When the appetites and tastes are brought into conformity to an intelligent knowledge of how to treat the human system, a great reformation will be seen. All that belongs to the living machinery is to be carefully studied. Each one is to prayerfully ask the question, "What shall I do that I may inherit eternal life?" [Mark 10:17.]

Each human being is deciding his own destiny. If man brings the attributes of Christ into his practical life, co-operating with God by conscientiously following His will; if he learns daily of the great Teacher, living in close connection with Him, his mind is enlarged and broadened by true knowledge. Correct ideas are cherished and true principles obeyed. The power of true enjoyment increases and he uses his powers to help and uplift others. He is prepared to accomplish the great and good work which the Lord is qualifying him to do.

For the last thirty years light has been shining forth on the subject of health reform. Through His testimonies the Lord has made plain the duty which man owes to himself and to his fellow man. But spirituality has been greatly hindered by the way in which ministers and people have treated this light. They have refused to wear Christ's yoke of self-denial, and by their example they have led others in false paths. A growth of the grosser qualities of the mind is the sure result of overeating and of eating unhealthful food. Thus the spiritual life is deformed and the message of truth made of none effect. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." [Hebrews 2:1-3.]

There is abundance of knowledge within the reach of all, but many refuse to be refined by accepting and practicing this knowledge. The refining, sanctifying influence of the truth is not seen in their lives; they are not prepared to work under the guidance of the Holy Spirit for the accomplishment of the high and holy purpose for which man was created.

There are many at this meeting; and we have something to say to the church members in Battle Creek who entertain those in attendance. We entreat every family to leave sweet cakes out of the bill of fare. Place only a few kinds of food on the table at each meal. No woman should deprive herself of the meetings in order to provide a variety of rich dishes for her guests. Let all eat to live, not live to eat. Let the food placed on the table be simple, wholesome, and palatable. Let there be an abundance of fruit, cooked or uncooked. As the meeting progresses, let the healthful living seen in every family be a constant sermon. Bring spirituality into the preparation of food, so that no one will be tempted to overeat. These cautions are positively necessary for the health of those who are entertained and those who entertain.

We have assembled together, not to indulge appetite, but to worship God in the beauty of holiness. Let no one at this time place temptation before their guests. Let each meal be an educational feast.

In a most distinct, impressive manner God has opened before me the harm done by the food eaten at our general meetings. Those to whom God has given the light on health reform have not honored this light. Eating heartily and then going to meeting to sit in heated rooms, many have become sleepy and almost unconscious. The enemy is well pleased to have the perceptive powers of the people of God so paralyzed that they cannot possibly comprehend the questions it is highly important they should understand.

We need to have a just appreciation of the value of human life, that in our experience we may reach a high standard and draw others upward with us, making straight paths for our feet lest the lame be turned out of the way.

In many conferences which have been held the Lord has not been glorified. The Lord desires the conference now in session to be of an entirely different character. He desires each one in attendance to walk before Him in the spirit of prayer and contrition. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." [Isaiah 57:15.] "The Lord is nigh unto all them that are of a contrite heart, and saveth such as be of a contrite spirit." [Psalm 34:18.]

This is a meeting at which all who have that faith which works by love and purifies the soul will work the works of God. And if those who have not lived in the light of the truth have any desire for salvation, let them divest themselves of all prejudice against those who are doing medical missionary work to save perishing souls. Let them be converted, that God may use them in His service.

Many in the world and in the denominational churches are in advance of those who claim to believe the truth, in regard to eating and drinking. All classes are being reached by the promulgation of the principles of health reform. And in connection with this work the third angel's message is finding its way into many hearts. The grace of Christ cannot be locked up in the heart that has received it. It must and will break all barriers. God's servants are to receive to impart. The truth is as far-reaching as eternity. In its working it is not limited by time or space.

Ms 47, 1901

"Then opened he their understanding ..."

June 12, 1901

“Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.” [Luke 24:45-53.]

What has prevented this promise of the gospel from being fulfilled in all who believe in Christ? Why has not the truth of the living God filled the hearts of church members with power and gone forth to all nations, kindreds, tongues, and peoples? Why has not the plan of divine benevolence, with its saving, restoring qualities, brought a much larger number to loyalty to God? The reason is the unfaithfulness of those who have a knowledge of the truth. These have not fulfilled the commission given them by Christ. They have not taken the truth to those who are in the darkness of error. By their selfishness they have placed the candlestick of truth under a bushel.

The condition of the world today is represented by the condition of the world in Noah’s day. Then, we read, “The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. ... And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. ... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. ... Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.” [Genesis 6:11, 12, 5, 6, 13, 17, 18.]

The forms of wickedness existing in Noah’s day are current in the world today. There are no new evils. God’s Word declares, “As the days of Noah were, so also shall 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.]

Noah was given a message to give to the antediluvians, but they scorned his warning. So today the message that God has sent to be given to a world steeped in corruption will not be received. But this message must be given. All our interests are to be made secondary to the message God has given to be proclaimed.

Every provision has been made for the salvation of the fallen race. All power was given to Him who offered Himself as a sacrifice to redeem every son and daughter of Adam who would accept Him as a personal Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. The Godhead—the Father, the Son, and the Holy Spirit—were working in behalf of man. Every power in the heavenly universe was put into activity to carry forward the plan of redemption.

The cross of Calvary was erected, and while we were yet sinners Christ died for us. The Just suffered for the unjust, that He might become the justifier of all who believe in Him. During His life on this earth, He pleased not Himself. All that He did was done to restore and save. He assumed human nature that He might be a partaker with us in all our temptations. He clothed His divinity with humanity that by enduring the agony of the cross He might make His soul an offering for sin.

Christ is the Light of the world. He has opened His heart in love and pity and sympathy for the whole world, and He invites the fallen sons and daughters of Adam to come to Him and receive free and full forgiveness.

The Lord has given to His people the privilege of carrying forward in the earth the work which He did while here. He calls upon us to co-operate with Him in restoring and saving our fellow men. Who will now unite with us in helping to spread the truth in the Southern field? Christ died to save a selfish world from the sure consequences of selfishness. His character stands before the heavenly universe free from every taint of selfishness. He has made a complete sacrifice to bring to men and women that benevolence which dwells in His own heart. He has sent His Holy Spirit to impress the heart and mind, that His grace shall become a living principle, leading men to love their fellow men as Christ has loved them.

Christ desires, by the fullness of His power, to so strengthen His church that the whole world will be encircled with an atmosphere of grace. Infinite benevolence is pouring out all its treasures for the saving of souls from sin, that man may be made one with God. God calls upon human agencies to co-operate with Him in the carrying out of His great purpose.

The work of restoring and uplifting has been begun in the South. Will you who read this appeal become laborers together with God by giving of your means to help in this work? Will you

shake off the tameness and coldness that has come into your lives? Will you give what you can, smaller or larger sums, to provide buildings and other necessary facilities, that the work which has been well begun may be successfully carried forward? As you give to the Lord, your hearts will glow with the benevolence imparted by Him who is the owner of all that you have and are.

God wants those who have accepted the truth and have identified themselves as His chosen people, elect and precious, to unite with Christ in His work of drawing men, women, and children to the cross of Calvary. The cross teaches the lesson of self-sacrifice. As by faith men behold the royal Sufferer, the conviction comes to them that the sure result of sin is death. Behold the Man who said, "I lay down my life for the sin of the world." He rose from the dead, and over the rent sepulcher of Joseph proclaimed, "I am the resurrection and the life. I was dead, but behold, I am alive for evermore." [John 11:25; Revelation 1:18.]

Then let the believing soul stand beside the cross of Calvary, and with a heart swelling with grateful love, cry, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Behold Him. Say it with heart and soul and voice. Induce the sinner to look. When his gaze is arrested, amazed at such wonderful condescension, he steps nearer, his eyes are holden, and he learns of the Saviour the lesson all must learn, the lesson of meekness and lowliness.

Christ loves the human race and has expressed this love in every action of His life. And He calls upon men to love one another as He has loved them. His saving power and love is ever to be the theme of those who believe in God. The believing soul sees Jesus as He is, and beholding, he is changed into His image. The experience of those who are truly converted testifies that God is the author of eternal salvation, and that the grace of Christ is wisdom and power.

Just before His ascension, Christ gave to His disciples the commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.]

To the disciples was given a most precious trust. They were to be the executors of the will in which Christ had bequeathed to the world the treasure of eternal life. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world, and they went everywhere preaching the Word. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The last words of the Saviour were constantly sounding in their ears.

In the trust given to the first disciples, each believer has a share. Each one is to be an executor of the Saviour's will. Each one has been given sacred truth to give to the hungry. The Lord is full of riches and grace, and every believer is to labor together with Him.

I appeal to all who claim to believe the truth to realize the importance of the message God has given you to bear to the world. In city after city self-sacrificing work must be done. Province after province must be enlightened. The truth is to go forth as a lamp that burneth. Those who profess to know God and Jesus Christ, whom He has sent, must not fall into the cold, selfish practices of the world. Their zeal must not die. They must not allow spiritual declension, with all its baleful influences, to come in. The church is presented to me as in great danger of failing to realize the responsibility resting upon her.

The members are in danger of forgetting the peculiar benefits and blessings which have been bestowed upon them, in danger of turning away from Christ and allowing their thoughts to run in worldly channels for the sake of gain. The gospel will triumph; it will not sustain a final defeat. But for years it has been evident that selfishness under the form of godliness has been entering the church. The perverse ways of Satan have taken the place of love. Unholy difference of opinion, under the garb of zeal for God, has come in. By bigotry and narrowness, professing Christians have violated the principles which should ever be sacredly cherished. Criticism and denunciation have taken the place of sympathy and forbearance. An inquisition has been set up among those who should be free from all overbearing.

God calls for the extinction of all this Satanic devising. The love of Christ in the heart forbids all oppression. Remember His words to the disciples when they desired Him to permit them to call down fire from heaven upon those who did not give Him due honor. "He turned and rebuked them, and said, Ye know not what manner of spirit ye are of." [Luke 9:55.] Those who work for the Redeemer must cultivate love. But for years some even among those who claim to believe present truth have acted in an oppressive manner, cherishing in the heart that fearful, hateful thing which has led them to exclude their brethren from their fellowship and their counsels, because they supposed them wanting in some respects; as though the Lord had made them judges of character. The spirit has been entertained which presumes to limit the Holy One in the judicial working of His grace. In the place of coming close to those through whom the Lord has seen fit to work, men have stood apart, saying, "I am holier than thou. I cannot connect with you in religious service. Your ways and my ways do not agree."

The Lord Jesus Christ is our judge and our lawgiver. Let not those in God's service reveal defects caused by hereditary and cultivated tendencies to wrong. Let them turn from everything which will mar their usefulness. A hasty temper, a lack of patience, an inclination to speak hastily, these are things against which the Lord's ministers must guard. They must remember that He who has appointed them their work, says to them, "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.] The irritable temper must be crucified. The Lord God of Israel forbids a foolish exhibition of self in any of His servants.

Be very careful how you attempt to number Israel. Not to you or to any other man has God given this work. You make a great mistake when you put your human measurement upon any of your ministering brethren. You cannot read the heart. It is more than possible that the one with whom you find fault is more righteous in the sight of God than are you. "For not the hearers of the law are just before God, but the doers of the law shall be justified." "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; ... in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." [Romans 2:11-13, 16.]

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest that a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [Verses 17-29.]

This instruction is for those who are living amid the perils of these last days. Be careful how you measure your brother. Take heed to yourself, and put no occasion of stumbling in your brother's way. "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] The great Physician, whose work it is to restore the moral image of God in man, has prescribed for us all the food of the Word. Physical life is dependent upon the food eaten and the air breathed. If our food is good and the air we breathe pure, we shall be strong and well. So also if we give the mind the food God has provided, and if the atmosphere surrounding the soul is pure and holy, the life will be fragrant with good works.

Let us make diligent efforts to serve God. We need to reach a higher standard. The truth must not be kept in the outer court. Bring its principles into the inner sanctuary of the soul. Make Christ the guide of every action. Separate all selfishness from soul, body, and spirit. Hate it; for it is the destroyer of peace and godliness. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Colossians 3:17.] The grace of our Saviour is the grand, healing influence which conforms the life to the life of God.

Ms 48, 1901

Bring an Offering to the Lord

St. Helena, California

June 23, 1901

I appeal to my brethren and sisters in America and Europe to help the Lord's institutions in Scandinavia, which at the present time are greatly in need of assistance.

During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." [Isaiah 62:1-4.]

"He saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." [Isaiah 59:16-19.]

We thank the Lord that He has wrought among us by His Spirit during the General Conference. Let His people offer Him praise and thanksgiving. Let them bring to Him their offerings of gratitude, that His work may go forward with power.

Think of the work the Redeemer has accomplished in our behalf. Behold the cross of Calvary erected to save us from eternal death. Above it, as though traced in characters of gold, shine the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." [1 Thessalonians 5:9.] Then shall we not offer Him praise and thanksgiving, in word and deed? He gives us talents to be employed in His service. We should gratefully return to Him a faithful tithe, with gifts and offerings, saying, "Of thine own we freely give thee." [See 1 Chronicles 29:14.] This we should do that His work in all parts of the vineyard may be sustained, that His name may be glorified by the memorials established for Him in every place.

Our hearts must be filled with unselfishness before we can enter the city of God. God's people should bring their offerings to Him in much greater abundance and with much more cheerfulness. Man is permitted to handle the Lord's goods. Thus he is tested and proved. His heart must be perfumed with the incense of Christ's righteousness, the Saviour must work in him to will and to do of His good pleasure in order for the handling of the goods intrusted to him to bear the endorsement of the God of heaven. Let us reveal Christ by the way in which we use His goods. Let us in every instance do as He would do. "For there is none other name under heaven given among men, whereby we must be saved." [Acts 4:12.]

To men and women God has given varied talents, and to each one He says, "Use my gifts for the saving of souls." Man is ever to remember that he is to act as God's helping hand in behalf of the human race. He is not to use selfishly that which the Lord has intrusted to him for the carrying forward of the divine enterprise of mercy. He is to take the Lord's suggestions and work upon them for the blessing of those around him. Constantly he is to stand before his Lord in the attitude of obedience, saying in word and action, "I delight to do thy will, O my God." [Psalm 40:8.]

Every temporal and spiritual blessing comes from the great First Cause. God declares, "I am Alpha and Omega, the beginning and the end, the first and the last." [Revelation 22:13.] He is the benefactor of the universe. His tender mercies are over all His works. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." [Psalm 145:15, 16.]

It is His will that man shall proclaim the benevolence of His character. In word and deed His people are to reveal His merciful designs, calling attention to His compassionate government. It is His desire that the world shall see, in believers who make it their first aim to fulfil the will of Christ, a true representation of Christianity.

If God's will had been carried out, there would be no need to call for help for the institutions in Scandinavia. But there is robbery of God among Seventh-day Adventists. For years this great evil has been increasing, till it seems as though the people had lost their connection with Jehovah. The money which should be returned to the Lord in tithes and offerings is spent for useless purposes, such as producing pictures of human faces. The many, many photographs seen in your houses are a decided dishonor to God. They bear silent witness that you have backslidden from righteousness. I look to heaven and cry, "Lord, how long shall this evil divert means from Thy treasury?"

Think of the money which for the last few years has been spent for photographs! Think of the good it would have done if invested in the cause of God! Had the money God has entrusted to His people been used in accordance with His will, His institutions would not now be loaded down with debt.

I speak as I am instructed. I have a message for every family that has been robbing God of larger or smaller sums. Repent! Humble your hearts before God. Crucify self and selfishness. No longer use your entrusted means for selfish indulgence. Do all in your power to redeem the past. Show your friends and neighbors and your children that you regard money as too precious to be used for selfish purposes. Give for the relief of the Lord's suffering institutions the money you would otherwise spend for photographs.

Christ desires, by the fulness of His power, to so strengthen His church that the whole world will be encircled with an atmosphere of grace. Infinite benevolence is pouring out its treasures for the saving of souls from sin, that man may be made one with God. The Lord calls upon us to co-operate with Him in the carrying out of His great purpose. He has given us the privilege of carrying forward in the earth the work that He did while here.

There are many souls to be brought to a saving knowledge of the truth. Sinners are far from the Father's house, perishing with hunger. Do you ask, How does God regard those dead in trespasses and sins? I point you to Calvary! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "And not for ours only, but also for the sins of the whole world." [1 John 4:10; 2:2.]

We have been chosen as laborers together with God. Then shall we not give the gospel plan our sympathy and co-operation? Shall we not, by denying self, advance God's enterprise of mercy? Shall we not refrain from spending money needlessly and selfishly, that we may bring to the Lord an offering in righteousness? Christ became poor, that through His poverty we might come into possession of eternal riches. Can we behold the suffering endured in our behalf by the Son of God without being filled with a desire to sacrifice something for Him? He left His home to die for us. Shall we not reveal to others His tenderness and compassion?

I call upon my brethren and sisters to bring an offering to the Lord, that that the debt resting upon His institutions in Scandinavia may be lifted. Bring a large offering if you can. But if your offering must be small, remember that the Lord will richly bless you in doing your best.

We are to be God's helping hand. We are not to move fitfully or capriciously, but as wise almoners of the Father's bounty. He has specified the institutions in Scandinavia as in need of our assistance. Then let us make a united effort to relieve them of all embarrassment that they may stand on vantage ground before the world.

The debts on these institutions must be lifted. This is the "I will" of God. I believe you will do your best in this work.

Ms 49, 1901

Work Out Your Own Salvation

June 26, 1901

"Work Out Your Own Salvation."

"Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.]

Willing and doing are bound together. The salvation of the soul requires the blending of human and divine strength. God does not propose to do the work that man can do to meet the standard of righteousness. Man has a part to act. Humanity must unite and co-operate with divinity. Grace and sufficiency have been abundantly provided for every soul. But in order to receive this, man must unite with his divine Helper. Unless of his own accord man consents to renounce his sinful practices, Christ cannot take away his sin. Man must heartily co-operate with God, willingly obeying His laws, showing that he appreciates the great gift of grace. Feeling his dependence upon God, having faith in Christ as his personal Saviour, expecting efficiency and success only as he shall keep the Lord ever before him—it is thus that man complies with the injunction, "Work out your own salvation with fear and trembling." [Verse 12.]

But human effort is not sufficient. Human effort avails nothing without divine power. Of himself man has not strength to wrestle with the powers of darkness. Therefore Christ clothed His divinity with humanity and came to this earth that He might co-operate with man. To those who will receive Him and trust in His power to save, He imparts the virtue of His righteousness. He gives them power to become the sons of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was

made flesh, and dwelt among us, ... full of grace and truth. ... And of his fulness have all we received, and grace for grace." [John 1:12-14, 16.]

The human agent must remember that he has in himself no merits to present to God. Christ is the fountain of life, the only security for man's salvation, the one great source of immortality. He is the Author and Finisher of our faith. The great, grand work of perfecting character cannot be accomplished without the help that heaven is always ready to supply.

He who desires to grow in physical, mental, and moral power must feel every moment his dependence upon the One who provides efficiency for growth. In the work of perfecting the strength and activity of the faculties of mind and body, man must constantly receive power from on high. The Lord is watching with earnest interest to see how man will conduct himself in the life which has been given him. Be not careless and indifferent in regard to the grand union work to be done by man and God. On your part you are to believe, receive the grace of God, and honor Christ in your life. On His part, He dwells in your heart, supplying you with divine strength, working in you to will and to do of His good pleasure.

Parents are to co-operate with God by bringing their children up in His love and fear. They cannot displease Him more than by neglecting to train their children aright. God has given them these children as a sacred trust, to educate for Him. In a sense they stand in the place of God to their children. They are to work out the salvation of those who are too young to understand the difference between good and evil. They are in no case to think that good will naturally predominate in the hearts of their children. They are to carefully guard the words and actions of their little ones, lest the enemy shall gain an influence over them. This he is intensely desirous of doing, that he may counterwork the purpose of God. Kindly, interestedly, tenderly, parents are to work for their children, cultivating every good thing and repressing every evil thing which develops in the characters of their little ones.

Parents should never fail to be constant learners. They need freshness and power, that with the simplicity of Christ they may teach the younger members of God's family the knowledge of His will. They are to reiterate His lessons, line upon line, precept upon precept. They should be diligent students of the Bible, that they may be apt in the tillage of the garden of the heart. With persevering care they are to cultivate the hearts of the children placed in their care. God will help them in every patient, faithful effort.

In the earliest years of the child's life, the soil of the heart should be carefully prepared for the showers of God's grace. Then the seeds of truth are to be carefully sown and diligently tended. And God, who rewards every effort made in His name, will put life into the seed sown, and there will appear first the blade, then the ear, then the full corn in the ear.

Too often, because of the wicked neglect of parents, Satan sows his seeds in the hearts of children, and a harvest of shame and sorrow is borne. The world today is destitute of true goodness because parents have failed to gather their children to themselves in the home. They have not kept them from association with the careless and reckless. Therefore the children have gone forth into the world to sow the seeds of death.

In the cultivation of the garden of the heart, the efforts of parents must be unceasing, or unsightly weeds will spring up and choke the good seed. The weeds which spring up, the natural imperfections which appear, must be removed. Day by day parents are to watch vigilantly and correct wisely, insisting upon prompt obedience.

Parents, give your time to your children. Teach them to form careful habits. Some parents allow their children to be destructive, to use as playthings that which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family they must be taught to observe the rules of propriety. Children are no happier because they are allowed to handle everything they see. If they are not educated to be care-taking, they will grow up with unlovely, destructive traits of character.

The greatest suffering has come upon the human family because parents have departed from the divine plan to follow their own imaginings and imperfectly developed ideas. Many parents follow impulse. They forget that the present and future good of their children requires intelligent discipline.

Parents do their children great wrong when they allow them to scream and cry. They should not be allowed to be careless and boisterous. If these objectionable traits of character are not checked in their early years, they will take them with them, strengthened and developed, into the religious and business life. Children will be just as happy if they are taught to be quiet in the house.

Fathers and mothers, be sensible. Teach your children that they must be subordinate to law. Do not allow them to think that because they are children, it is their privilege to make all the noise they wish in the house. Wise rules and regulations must be made and enforced, that the beauty of the home life may not be spoiled.

Children will be happier, far happier, under proper discipline than if left to do as their untrained impulses shall suggest.

If when parents had first begun to live upon the earth there had been a firm adherence to the laws of God, the world would now be filled with well-ordered families. From age to age, right habits and customs would have been handed down from parents to children, and God would have been loved and honored.

The wickedness which exists in the world today may be traced to the neglect of parents to discipline themselves and their children. Thousands upon thousands of Satan's victims are what they are because of the injudicious way in which they were managed during their childhood. The stern rebuke of God is upon this mismanagement. The records of heaven show the awful history of the men and women who as children were left to follow their own way.

Upon parents rests the responsibility of developing in their children those capabilities which will enable them to do good service for God. To do this work acceptably, parents must exercise self-control. They must choose the good and decidedly refuse the evil. There are many parents who themselves need to be converted. Their untrained characters make them unfit for the great work of training their children. When a child reveals the wrong traits which it has inherited from its parents, shall they storm over this reproduction of their own defects? No, no! Let parents keep a careful watch over themselves, guarding against all coarseness and roughness, lest these defects be seen more and more in their children.

Boys and girls may early reveal deep and symmetrical piety if the means which God has ordained for the guidance of every family is followed in His fear and love. They will demonstrate the value of correct training and discipline. But the impression made upon the mind of children by the words of the teacher of truth is often counteracted by the words and actions of the parents. The susceptible though wayward hearts of children are often impressed by the truth, but often temptations come to them through father or mother, and they fall a prey to Satan's devices. It is almost impossible to set the feet of children in safe paths when the parents do not co-operate. Evil sentiments falling from the lips of injudicious parents are the chief hindrance to genuine conversions among children.

The mother is especially the educator of her children. "The hand that rocks the cradle is the hand that moves the world." God sees all the possibilities in that mite of humanity. He sees that with proper training the child will become a power for good in the world. He watches with anxious interest to see whether the parents will carry out His plan or whether by mistaken kindness they will destroy His purpose, indulging the child to its present and eternal ruin. To transform this helpless and apparently insignificant being into a blessing to the world and an honor to God is a great and grand work. Parents should allow nothing to come between them and the obligation they owe to their children.

The training of children constitutes an important part of God's plan for demonstrating the power of Christianity. A solemn responsibility rests upon parents to so train their children that when they go forth into the world they will do good and not evil to those with whom they associate. Our children are to be educated line upon line, precept upon precept, here a little and there a little. From babyhood the character of the child is to be molded and fashioned in accordance with the divine plan. Virtues are to be instilled into its opening mind.

In the management of their children, parents are to be in perfect harmony with the divine plan. The rules and regulations of the home life must be in strict accordance with a "Thus saith the Lord." The rules God has given for the government of His church are the rules parents are to follow in the church in the home. It is God's design that there shall be perfect order in the families on earth, preparatory to their union with the family in heaven. The usefulness of men and women in the church and in the home depends on the discipline and training they receive in the home life.

The Lord calls upon parents to study and obey His Word. He asks them to so conduct themselves before their children, to so guide and educate these children, that they will rise up and call them blessed. I recommend to parents a study of God's will and way. I urge them to put on the whole armor of God and gird themselves for the battle. They will be aided and encouraged in every movement they make in the right direction.

Without human effort, divine effort is in vain. God will work with power when in trustful dependence upon Him parents will awake to the sacred responsibility which rests upon them and seek to train their children aright. He will co-operate with those parents who carefully and prayerfully educate their children, working out their own and their children's salvation. He will work in them, to will and to do of His own good pleasure.

Ms 50, 1901

"What shall we render to God ..."

June 9, 1901

What shall we render to God for all His benefits to us? We are to acknowledge our dependence upon Him by returning to Him a portion of His bounty. At stated times each week we are to lay by in store, according as God has prospered us, something for the advancement of His work.

"We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Let us remember that all we have is lent to us by God, to be used in His service. Did men and women remember this more faithfully, the selfishness which exists in so many hearts would be uprooted. But men refuse to give themselves to God. They act as though they had not been bought by Him with the blood of His only begotten Son. They forget that they are indebted to Him for every breath they breathe, for sunshine and shower, for every dollar they possess. They use His money in building houses and adding acre to acre, solely for self-gratification. A just God will call them to account for misapplying His means, robbing His needy children of the necessities of life in order to gratify their expensive tastes.

Those who refuse to place themselves on the Lord's side are robbing Him of the service He claims. What rent are they paying Him for living in His house, this world? They act as though they had created the world, as though they had a right to use what they possess as they please. God marks their misuse of His talents.

God graciously permits the sinner to live out his probation. But his time is appointed. He is wasting his physical, mental, and moral strength. He is squandering his God-given opportunities. Instead of using brain, bone, and muscle to accomplish all he can for the advancement of the kingdom of God, he is studying how he can indulge and glorify himself. He is closing the door to all improvement of his capabilities. The adoption of false theories has placed him in opposition to the law of God.

The Scriptures speak of the large class of professors who are not doers. Many who claim to believe in God deny Him by their works. The idolatry of money, houses, and lands marks them as idolators and apostates.

All selfishness, all covetousness, is idolatry. Many men of the world who have placed their names on the church roll as believers in God and the Bible are worshipping the goods the Lord has entrusted to them that they may be His almoners. They may not literally bow down before their earthly treasure, but, nevertheless, they worship it; for it is their god. They are worshipers of mammon. To the things of this world they offer the homage due to God. He who sees and knows all things records the falsity of their profession.

From the soul-temple of a worldly Christian, God is excluded in order that worldly policy may have abundant room. His money is his god. It belongs to Jehovah, but he to whom it is entrusted refuses to let it flow forth in deeds of benevolence. Did he appropriate it in accordance with God's design, the incense of his good works would ascend to heaven, and from thousands of converted souls would be heard songs of praise and thanksgiving.

To advance God's kingdom, to arouse those dead in trespasses and sins, to speak to sinners of the healing balm of the Saviour's love—it is for this that our money should be used. But in houses and lands has been invested the means which should have been used to save perishing souls. God's money is used by men for self-glorification. Instead of being used to bring souls to a knowledge of God and Christ, thus calling forth praise and gratitude to the Giver of all good, earthly possessions have been the means of eclipsing the glory of God and obscuring the view of heaven. By the wrong use of money, the world is filled with lustful practices. The door of the mind has been closed against the Redeemer.

God declares, "The gold and the silver is mine." [See Haggai 2:8.] He keeps a strict account with every son and daughter of Adam, that He may know how they are appropriating His means. Worldly men and worldly women may say, But I am not a Christian. I do not profess to serve

God. But does that make them less guilty for burying His means, His resources, in worldly enterprises, to advance their selfish interests?

I speak to you who know not God, who may read these words; for in the providence of God they may be brought to your notice. What are you doing with your Lord's goods? What are you doing with the physical and mental powers He has given you? Have you the power to keep the human machinery in motion? Did God speak but one word, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by His infinite power to keep you alive. It is He who supplies the air which keeps life in the body. Should God neglect man as man neglects God, what would become of the race? Without fresh air to breathe, the lungs, the avenues of life, would be clogged. The food would be a minister of evil, and death would result.

God spares the life of the sinner until He sees that the life will not be surrendered to Him. The great Medical Missionary has an interest in the work of His hands. He presents before man the peril of closing the door of the heart against the Saviour, saying, "Turn ye, turn ye, for why will ye die?" [Ezekiel 33:11.]

We have spoken about the obligation resting upon those who have not accepted Christ as a personal Saviour. But how are they to be convinced of the importance of present truth? Is it not by the work of unselfish, self-sacrificing Christian men and women? "There is no difference between the Jew and the Greek: for the same Lord is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and that bring glad tidings of good things." [Romans 10:12-15.]

Is it not time for the church to arise and shine because her light has come and the glory of the Lord has risen upon her?

In order for us to reflect light to those in darkness, we must be brought into continual contact with the truth of heavenly origin. We must eat the words of Christ. We must breathe His Spirit. It is this that surrounds the soul with the pure atmosphere of heaven.

For the health and vitality of the soul the divine Physician has prescribed communion with Christ. We are to sit at His feet and learn of Him how to be meek and lowly in heart. Spiritual health is dependent on the food given to the mind and on the air which is breathed.

The soul needs food, and in order to get this food, the Word of God must be studied. Missionary work must be done. Christ declares, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. ... I am the living bread which

came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. ... Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. ... It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [John 6:35, 51, 54-57, 63.]

The breathing of pure air is essential for the cure of disease. And it is no less essential that the atmosphere we breathe in the spiritual life shall be pure. This is essential for a healthy growth in grace. Breathe the pure atmosphere which produces pure thoughts and noble words. Choose Christian society. The Christian will not have spiritual health unless he is guarded in regard to his associations.

The young convert to truth must not always remain a child in spiritual knowledge. A child, however beautiful as a child, is a deformity if it makes no development as years pass by. And every Christian, who is indeed a Christian, must grow. He must constantly increase in wisdom and knowledge. Day by day he must approach more nearly to the full stature of a man in Christ Jesus. In order to be a follower of the Master, he must grow. He must advance into a deeper appreciation of the love of God and a clearer knowledge of His will. If his light does not shine more and more brightly, his faith becomes weak, his love grows feeble; and unless he sees and acknowledges his danger, he is doing the cause of God more harm than an avowed unbeliever. Piety leaves the soul-temple. He turns carelessly away from duties and responsibilities. The Son of God is by him crucified afresh and put to open shame.

Exercise is essential to growth in grace. When the spiritually diseased are given exercise in spiritual things, there is a transformation of character. The health of the spiritual life is dependent upon exercise. But spirituality cannot grow while the heart is full of the corrupting sores of selfishness. The soul must be cleansed and purified by the refining grace of God. The channel of communication between earth and heaven must be kept free from all obstruction, that the soul may receive from Christ a supply of living water. And every spiritual muscle and sinew must be put to the tax. God has given us many opportunities to work for Him. Unless we improve these opportunities, we cannot be growing Christians. When Christ is formed within, the hope of glory, a decided change will be seen in the religious experience of professing Christians.

We are living in an age of doubt. The Christian life has become cheapened. Even those who claim to be Seventh-day Adventists are not all true to principle. The truth may be taught with so little life, so coldly and heartlessly, as to make it of no effect. Unless church members arouse

and repent and consecrate themselves to God, their influence will do more harm than good to unbelievers.

“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:1-5.]

God calls upon us to draw near to Him. As we do this, we resist the devil, and he flees from us. Unless we follow on day by day to know the Lord, unless our faith increases, and holiness comes into our life-experience, we shall lose our first love. Its freshness and power will disappear. The candlestick will be moved out of its place.

Before we can enter the heavenly courts, we must be refined, purified, elevated, ennobled. In order to preserve the purity which God requires, the truth must be brought into constant contact with mind and heart. God calls upon His people to walk with Him, as did Enoch. Study His Word if you desire to have Christ abiding in you, the life-blood of the soul.

Is Christ abiding with us? If He is, His holy influence will keep our hearts pure and our minds energetic. The Holy Spirit dwelling in us checks the evil and enables us to separate righteousness from unrighteousness.

“When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.” [John 16:13.]

The Christian church needs to be purged and purified. The members must be consecrated to a higher office than they have hitherto occupied. “Go,” said Christ, “and preach the gospel to every creature.” [Mark 16:15.] God calls for a decided reform. You call yourselves Christians. Are you Christians? Are you not afraid that you misrepresent Christ by taking His name, and saying, The temple of the Lord, The temple of the Lord are we, while you allow the love of money to lead you to withhold your tithe and your gifts and offerings, and to keep you from doing the work which the Lord has entrusted to you? The neglect and indifference of professed Christians is cast by the world as a reproach upon God.

How can we, men and women who have a knowledge of the truth, be so listless and indifferent, so careless in regard to the work to be done in our world to bring the light of truth to the souls

perishing in sin? Christians need a clear conviction of duty and the childlike faith which works by love and purifies the soul. Then the deathlike stupor now resting upon the church will be removed. The Lord will work upon mind and heart. The soul-temple will be purified. There will be no fungus growth. Sloth and stupidity will no longer endanger faith. There will be seen spiritual elasticity and vigorous growth.

God calls for a decided change in His people. Heart-conversion is needed. He calls upon us to reveal to the world the sanctifying power of the truth we profess to believe. He calls upon us to lay ourselves upon His altar, a living sacrifice for Him. All that we have is to be consecrated to His service.

Ms 51, 1901

The Need of Self-Examination

June 26, 1901

“Examine yourselves, whether ye be in the faith, prove your own selves.” [2 Corinthians 13:5.] Closely criticize the temper, the disposition, the thoughts, words, inclinations, purposes, and deeds. How can we ask intelligently for the things we need unless we prove by the Scriptures the condition of our spiritual health?

Many in their religious life are making crooked paths for their feet. Their prayers are offered in a loose, haphazard manner. He who is placed in a position of responsibility should remember that of himself he is not able to do that which is required of him. Every day he should remember that he is a spectacle unto the world, to angels, and to men.

No one is to wait to be borne to fields of labor and provided with costly facilities for doing good. He who serves must cheerfully take up his work, however humble it is, and wherever he may be placed. Christ, our example in all things, was poor, that <through His poverty> He might make many rich.

He whose heart is filled with the grace of God and love for his perishing fellow men will find opportunity, wherever he may be placed, to speak a word in season to those who are weary. Christians are to work for their Master in meekness and lowliness, holding fast to their integrity amid the noise and bustle of life.

God calls upon men to serve Him in every transaction of life. Business is a snare when the law of God are not made the law of the daily life. He who has anything to do with the Master's work is to maintain unswerving integrity. In all business transactions, as verily as when on bended knees he seeks help from on high, God's will is to be his will. He is to keep the Lord ever before him, constantly studying the subjects about which the holy Word speaks. Thus, though living

amid that which would debase a man of lax principle, the man of piety and stern integrity preserves his Christianity.

The world is no more favorable today for the development of Christian character than in Noah's day. Then wickedness was so widespread that God said, "I will destroy man whom I have created from the face of the earth; both man and beast and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." [Genesis 6:7.]

"But Noah found grace in the eyes of the Lord. ... Noah was a just man and perfect in his generations, and Noah walked with God." [Verses 8, 9.] Yes, amid the corruption of that degenerate age, Noah was a pleasure to his Creator.

We are living in the last days of this earth's history, in an age of sin and corruption, and like Noah we are to so live that we shall be a pleasure to God, showing forth the praises of Him "who hath called us out of darkness into his marvellous light." [1 Peter 2:9.] In the prayer which Christ offered to His Father just before His crucifixion, He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [John 17:15.]

When men and women have formed characters which God can endorse, when their self-denial and self-sacrifice have been fully made, when they are ready for the final test, ready to be introduced into God's family, what service will stand highest in the estimation of Him who gave Himself a willing offering to save a guilty race? What enterprise will be most dear to the heart of infinite love? What work will bring the greatest satisfaction and joy to the Father and the Son?—the salvation of perishing souls. Christ died to bring to men the saving power of the gospel. Those who co-operate with Him in carrying forward His great enterprise of mercy, laboring with all the strength God has given them to save those nigh and afar off, will share in the joy of the Redeemer when the redeemed host stands around the throne of God.

God has entrusted means and capabilities to His servants for the doing of a work far higher than that which today He looks upon. "O," said the heavenly Messenger, "the Lord's institutions are terribly behind the greatness of the truths which are being fulfilled at the present time. There is a fearful misconception of the claims of duty. The frosty atmosphere in which believers are content to live retards the self-sacrificing movements which should be made to warn the world and save souls. The powers of darkness are working with an intensity of effort, and year by year thousands of people, from all kindreds, nations, and tongues, pass into eternity, unwarned and unready. Our faith must mean something more definite, more decided, more important.

"Ask my institutions and churches, 'Do you believe the word of God? What then are you doing in missionary lines? Are you working with self-denial and self-sacrifice? Do you believe that the word of God means what it says? Your actions show that you do not. How will you meet at the bar of God those who, unwarned, are passing into eternity? Will there be a second probation?

No, no. This fallacy might just as well be given up at once. The present probation is all that we shall have. Do you realize that the salvation of fallen human beings must be secured in this present life, or they will be forever lost?"

The Laodicean message is applicable to the church at this time. Do you believe this message? Have you hearts that feel? Or are you constantly saying, We are "rich and increased with goods, and have need of nothing"? [Revelation 3:17.] Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were?

In a clear, determined voice the messenger said, "I ask you, what are you doing? O that you could comprehend! O that you could understand the importance of the warning and what it means to you and to the world! If you did understand, if you were filled with the spirit of the One who gave His life for the life of the world, you would co-operate with Him, making earnest, self-sacrificing efforts to save sinners."

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [1 John 2:4.] A great awakening must come to the church. If we only knew, if we only understood, how quickly the spirit of the message would go from church to church. How willingly would the possessions of believers be given to support the work of God. God calls upon us to pray and watch unto prayer. Cleanse your homes of the picture-idols which have consumed the money that ought to have flowed into the Lord's treasury. The light must go forth as a lamp that burneth. Those who bear the message to the world should seek the Lord earnestly, that His Holy Spirit may be abundantly bestowed upon them. You have no time to lose. Pray for the power of God, that you may work with success for those nigh and afar off.

We must have genuine faith. As yet we scarcely grasp the reality of the truth. We only half believe the Word of God. A man will act out all the faith he has. Notwithstanding that the signs of the time are fulfilling all over the world, faith in the Lord's coming has been growing feeble. Clear, distinct, certain, the warnings are to be given. At the peril of our souls we are to learn the prescribed conditions under which we are to work out our own salvation, remembering that it is God which worketh in us, both to will and to do of His good pleasure.

It will not do for us to float along with the current, guided by tradition and presumptuous fallacies. We are called laborers together with God. Then let us arise and shine. There is no time to spend in controversy. Those who have a knowledge of the truth as it is in Jesus must now

become one in heart and purpose. All differences must be swept away. The members of the church must work unitedly under the great Head of the church.

Let those who have a knowledge of the truth arise and shine. "Cry aloud, spare not, lift up thy voice like a trumpet." [Isaiah 58:1.] No longer mutilate the truth. Let the soul cry out for the living God. "Cease ye from man, whose breath is in his nostrils." [Isaiah 2:22.] The Comforter will come to you, if you will open the door to Him. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [Hebrews 4:14-16.]

Ms 52, 1901

"Watch and Pray"

June 26, 1901

"Watch and pray, that ye enter not into temptation." [Matthew 26:41.] When a man enters into a strange work, which in any way affects another to his injury, the Lord looks on and gives evidence of His displeasure; and the consequences will react upon the doer. Men may hold an exalted place as rulers and teachers in the visible church, and yet not make God their counsellor. They then substitute human devising and human methods for God's methods. They make God's will secondary, placing their human conceptions as supreme. Let him who is connected with the service of God make the living oracles his study. In dealing with believers or unbelievers, let him follow the principles God has given. He is constantly to search the Scriptures, that he may understand the counsel God has given His people from the beginning of the world. He is to take the place of a learner, depending upon God for guidance. Then he will fulfil the purpose of God for him. He will eat the flesh and drink the blood of the Son of God. In word, in spirit, and in action he will show that he cherishes the eternal principles of justice and righteousness.

It has been a sorrowful experience for the church of God that men who have not been converted have, by the vote of the body of believers, been placed in positions of great responsibility. These men have not practiced true godliness, but have turned aside from following God to follow corrupt, worldly practices, which should find no place in the management of the work upon which so much depends.

The church of God is to be the light of the world, shining amid the moral darkness, opposing Satan's devisings, striving to uproot selfishness. The Lord's pure, righteous principles are in marked contrast to Satan's principles, which have made the world what it is today.

To the people of God comes the injunction, "Watch and pray, that ye enter not into temptation." [Verse 41.] Temptations born of selfishness and covetousness will come to us constantly, and constantly we are to resist them, strengthened by the grace of God. Those who in reality put on Christ will work out, before a world that is watching Christians, ready to make capital of any erroneous methods, the pure principles of heaven. Christians are to treat their fellow workers as they would wish to be treated, being careful not to take the least advantage of them. They are not to selfishly seize opportunities which will place their brother at a disadvantage.

Fathers, masters, rulers, are never to take advantage of their position to bring about such a condition of things that questionable principles shall find place. Let nothing unlike Christ be allowed to make the least appearance among the people to whom God has given the work of revealing His character to a world opposed to Him. We are to bring pure principles into all our dealings with those for whom Christ gave His life.

These things have been presented to me so many times that I must speak to you in the words of the great Teacher, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." [Mark 13:35-37.]

I lift my voice in warning. Heed the words of Jesus. In all business transactions, watch, ministers and presidents of conferences, watch unto prayer. Work out your own prayers, and you will find that you are co-operating with Christ.

My brethren, you cannot afford to make one move on the wrong side, one move that will in any way vindicate the principles which God condemns. Turn aside from wicked examples, by whosoever they may be set, for they should not be followed. Bow not to human authority. God is at work, calling attention to the laws of His kingdom. Bow to no human authority unless a plain "Thus saith the Lord" makes it safe for you to do this. When those who claim to have authority in business lines deviate in the slightest particular from mercy and justice, do not follow in their ways or seek to vindicate their actions.

Those who see no evil in acting on anti-Christian principles should be given no part to act in institutions where there are souls to be educated to act in accordance with God's plan. Those who will be most exalted in the kingdom of God will be those who in this life love the Lord Jesus and their fellow men, who are always ready to honor Him who made so great a sacrifice for them. He laid aside His kingly crown and royal robe, and stepped from His high command to

take His place at the head of a fallen race. Clothing His divinity with humanity, He came to a world all seared and marred with the curse, to become one with humanity, to endure in behalf of humanity the temptations of the wily foe. He came to show men that they may stand on vantage ground with God, keeping all the laws of His kingdom, acting out His will in love and kindness and loyalty, doing good and not evil.

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven, and as a result sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [Daniel 12:10.] Be assured that Satan, as a strong man armed, is continually on the watch, seeking to penetrate to the very heart of God's working force, striving to bring in questionable methods of dealing, and thereby mar the work of God. He works with all his power to bring his specious, evil theories into the business dealing of God's people. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained.

The originator of all evil, he comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even though it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual eyesight is dimmed and the power of distinguishing between good and evil weakened.

The doing of one unrighteous action paves the way for the second. Thus God is dishonored. Satan points to the tarnished principles of His professed followers.

Satan's work is represented in the third chapter of Zechariah. We read, "He showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua (by Satan's speeches) was clothed with filthy garments, and stood before the angel." [Verses 1-3.]

Satan comes to God's people with temptation, the temptation gains the victory, and those claiming to follow Christ fall a prey to the devices of the enemy, giving him an excuse to point at God's people as clothed with filthy garments. He points to the defects of such ones as a sample of what is done by God's commandment-keeping people.

The Lord may seem to have forgotten the perils of His church and the injuries done to her by those who follow principles which He cannot endorse. But God has not forgotten. Nothing in

this world is so dear to the heart of God as His church. He marks every action of the members. He would not have worldly policy corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as to injure those whom He died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave His people to be overcome by Satan's temptations. He will chastise those who misrepresent Him. But He will be gracious to all who sincerely repent.

"He answered and spake unto those who stood before him, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [Verses 4-7.]

God will rebuke Satan, refusing to hear his accusations against His church, even though she is far from what she should be. Standing before God in filthy garments, Joshua well represents the condition of God's ministers and the lay members of the church. They need to be revived and reformed. They need to be sanctified by the Holy Spirit. Those who continue in the service of God will through the revival of God's appointed agencies return to wholehearted obedience, depending on the merits of a crucified Saviour and trusting in His atonement for salvation. The righteous will continually follow righteousness, because Christ, who is formed within, is righteousness and truth. They will be imbued with a pure, fervent love, a love begotten by the love of God. Their transgressions will be forgiven and their sins pardoned, and God will look upon them with pleasure.

Christ loves His church. He will give all needed help to those who call upon Him for strength for the development of Christlike character. But His love is not weakness. He will not serve with their sins to give them prosperity while they continue to follow a wrong course of action. Only by faithful repentance will their sins be forgiven; for God will not cover evil with the robe of His righteousness. He will honor faithful service. He will abundantly bless those who reveal to their fellow men His justice, mercy, and love. Let those who are engaged in His service walk before Him in true humility, following faithfully in His footsteps, cherishing the holy principles which will live through the eternal ages. Let them in word and action show that they obey the laws which are obeyed in heaven.

Remember that those who are truly united to Christ will show Christlike sympathy for one another. Are they not members of His body? Should they not show a kindly interest in their fellow laborer and rejoice in helping him? Such believers will exert that influence which

produces the fruits of righteousness. Their light will shine forth to others, and the church will feel the benefit of the sanctifying power of the grace of Christ.

The way of the world is to begin with pomp and boasting, exalting human agents. But all this will come to naught. God's way is to make the day of small things the beginning of the glorious triumph of truth and righteousness. Bear in mind that human power and human inventions did not establish the church and neither will they destroy her. The Holy Spirit will keep everyone who in faith and trust is committed to His charge. The overflowing fountain of life is for God's servants to enjoy. It makes them more than conquerors, victorious over all opposition.

I am instructed to present the following Scripture to those who claim to respect the law of Jehovah:

"Listen, O isles, unto me; and hearken, ye people, from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Thus saith the Lord, the Redeemer, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget

thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." [Isaiah 49:1-16.]

God means every word that He says. He continues to carry forward His work of redemption on the hearts of those who will repent and be converted. The church has failed, sadly failed, to meet the expectations of her Redeemer, and yet the Lord does not withdraw Himself from His people. He bears with them still, not because of any goodness found in them, but that His name shall not be dishonored before the enemies of truth and righteousness, that the satanic agencies may not triumph in their punishment and destruction. He has borne long with their waywardness and unbelief and folly. With wonderful forbearance and compassion He has disciplined them. If they will heed his instruction, He will cleanse away their perverse tendencies, saving them with an everlasting salvation and making them eternal monuments of the power of His grace. Under His superintending care they will carry forward His work without misrepresenting Him in any line. His glorious work, constructed on eternal principles, will never decay. It will shine with the light of the pure principles with which it is illuminated, and there will be shouting of Grace, grace unto it.

[signed] Ellen G. White

Ms 53, 1901

"Christ, the Majesty of heaven ..."

June 30, 1901

Christ, the Majesty of heaven, came to this earth in human flesh, expressing divine benevolence, sympathy and love for the fallen race as He stood at the head of the human family. He came to redeem sinners and clothe them with His righteousness. As the Saviour of the world, He was subject to temptations. The enemy assailed Him on every point. Constantly he came to Him with the suggestion that by compromising with the world, He might gain the world.

Christ is our example. "As many as received him, to them gave he power to become the sons of God." [John 1:12.] While He was in the world, He was not of the world. He was not to conform to worldly practices in order to reach the object of His life. He was not to please Himself. The highest standard must be maintained. Deviation from strict moral rectitude would mar His whole life work.

In order to save humanity, Christ came down to the level of humanity, as far as worldly advantages were concerned. He came to this earth to be tempted in all points like as human beings are tempted. In the wilderness Satan came to Him and assailed Him on the great points

on which he assails man, but the Saviour did not yield to the enemy. Not in a single particular was He overcome. And the temptations were just as real to Him as they are to us today.

Constantly the Pharisees tried to lead Christ away from the principles of God's government. Making a great profession of piety they sought to lead Him to swerve from His allegiance. Satan has persuaded many men to deviate from principle by telling them that the end will justify the means. Reasoning from a human standpoint, they excused themselves for wrongdoing by saying that the cause of God would be the gainer in their unfaithful dealing. This deviation from the holy principles of heaven has placed them in the ranks of the great deceiver. Political men have left the banner of Christ under pretext of serving the cause of God, when in reality they were serving their own lust.

Christ came to this earth in human form to inaugurate a spiritual reform. He came to show men how to discard all ostentation and show, how to live upon the pure, vital principles of reform. He came to institute a plan whereby human character might be made pure. By His grace He desires to place men and women close beside the throne of God.

The laws of Christ's kingdom are so simple, so compact, and yet so complete that any manmade additions will create confusion. And the more simple our plans for work in God's service, the more we shall accomplish. By studying how they can adopt the plans of worldly policy in their work for God, men disarrange God's plans of humility and simplicity which He desires shall be followed in advancing His kingdom.

A deviation from righteousness and true piety led the Pharisees to enact laws which did violence to human nature. They demanded the observance of petty rites until they became lost in their own exactions. Unable to distinguish between the sacred and the common, they treated their human sentiments as though they were divine. Today, human fables are exalted as truth, and the truth is displaced. Manmade laws, taking root, grow and tower above the original requirements of God, usurping the place which belongs to God's law, casting into the shade the reverence which should ever be given to that law. The reverence of the soul is mingled with the chaff of man's unauthorized productions, and the spurious is exalted above the true and holy.

From first to last the minds of the disciples were confused with regard to the difference between the sacred and the common. This called forth the statement from Christ, "Every plant which my heavenly Father hath not planted shall be rooted up." [Matthew 15:13.]

"Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market,

except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of cups and pots; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." [Mark 7:1-9.]

Ms 54, 1901

Go Work Today in My Vineyard

July 1, 1901

The perplexing question of means has troubled many. Again and again, by his deceitful, alluring projects, Satan has blocked the way against advance. The church has not stood in dependence upon God, but, yielding to the temptations of the enemy, has tried to carry out plans which called for means far exceeding her revenue. Much money has been invested in a few places. This has deprived missionary fields of the help they should have received. In building up the work in their part of the field, men have drawn <means> from the treasury without thinking that other parts of the vineyard must be supplied with facilities. Thus destitute fields have been left unworked. By rushing on without counting the cost, without taking into consideration how much would be needed to build the tower, men have brought debt, discouragement, and confusion upon the cause. The way of progress in new fields has been hedged up. A kind of frenzy has taken hold of the minds of men, leading them to rush on to do that which would absorb means without any prospect of afterward producing means. By working on wrong plans, men have brought debt upon the cause. Let not this be repeated. Let those at the head of the work move carefully, refusing to bury the cause of God in debt. Let no one move recklessly, heedlessly, thinking, without knowing, that all is well.

Undue excitement and interest in the work in one place contributes nothing to the advancement of the work as a whole. When plans are laid to erect a building in one place, give careful consideration to the other places which <are in just as great need> of money from the treasury for the erection of buildings. Time is short, and while buildings must be erected, let this be done with all due consideration. Let the one who has charge of the work of building be a man of sound, sanctified mind, not one who, in his anxiety to erect a fine piece of architecture, will bring perplexity upon the whole work.

God is not the author of confusion, but of peace. Let those who desire to advance His kingdom make haste slowly and build intelligently. Let no one rush on with the stumbling supposition <that means must be invested to make a display.>

The result of selfish management stands before us today as a representation of the wisdom of men whose minds and hearts needed the guidance of the Holy Spirit. The Lord has many ways of trying and proving those who claim to be Christians. With unmistakable accuracy He has traced the effects of human wisdom, showing those who have thought that they were doing great things, that they need to review the past and see that they were not actuated by the Holy Spirit. Had they taken up this work of self-examination at the beginning of their work, years of God-dishonoring service would have been changed to a service of love. Every heart in every household needs to take up the work of self-examination, else men and women will find, as did Saul, that they are appointed to destruction. Every family needs now to seek God. They will not endure the test unless there is a revival and a reformation. The Lord will not admit into the mansions He is preparing for the righteous one soul who is self-sufficient.

The members of the church of God are not all converted, but they may be if they will humble their hearts before the Lord. God is not willing that any should perish. He is glorified when men and women accept Him as their personal Saviour.

What shall be the future showing in the church? The Lord calls for decided action among those who claim to be His people. There are many ways of promulgating the truth. The Lord is well pleased when those who go forth as missionaries are more anxious for the salvation of souls than they are regarding the wages they shall receive for their work. When Christ's witnesses work under the Holy Spirit's guidance, when they are stripped of all selfishness, souls are converted by their earnest, patient, persevering efforts.

Let two or more persons start out together in evangelistic work. They may not get any particular encouragement from those at the head of the work that they will be sustained, but nevertheless, let them go forward praying, singing, teaching, living the truth. They may take up the work of canvassing, and in this way introduce the truth into families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the Word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the workers is a means of finding access to the people. As these humble missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Many isolated ones are brought to a knowledge of the truth who, but for these humble teachers, would never have been won to Christ.

Self-supporting missionaries are often very successful. Beginning in a small and humble way, their work enlarges under the guidance of the Spirit of God.

This work all can do who have received the truth into the heart. Providence opens the way for workers to go to isolated places, and if they bear the message God gives them, their efforts will be crowned with success.

God calls for men to enter the whitening harvest field. Shall His workmen wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Psalm 126:6.] Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God.

Ms 54a, 1901

Go, Work Today in My Vineyard

July 1, 1901

A Wise Distribution of Means.

The perplexing question of means has troubled many. Again and again, by his deceitful, alluring projects, Satan has blocked the way against advance. The church has not stood in dependence upon God, but, yielding to the temptations of the enemy, has tried to carry out plans which called for means exceeding her revenue. Much money has been invested in a few places. This has deprived missionary fields of the help they should have received. In building up the work in their part of the field, men have followed sharp practices, and have drawn means from the Lord's treasury without remembering that all the revenue is the Lord's, and that other parts of the vineyard must be supplied. For reasons they will not be pleased to meet in the judgment, they closed their eyes to the needs of their fellow workers. Thus destitute fields have been left unworked. By rushing on to create large buildings without counting the cost, without taking into consideration how much would be needed to build the tower, men have brought debt, discouragement, and confusion upon the cause. The way of progress in new fields has been hedged up.

A kind of frenzy has taken hold of the minds of men, leading them to do that which would absorb means without any prospect of afterward producing peace. Had this money been used in the way God signified it should be, workers would have been raised up and prepared to do the work that must be done before the coming of the Lord. The misappropriation of means

shows me the need of the Lord's warning that His work must not be bound about by human projects, that it must be done in a way that will strengthen His cause.

By working on wrong plans, men have brought debt upon the cause. Let not this be repeated. Let those at the head of the work move cautiously, refusing to bury the cause of God in debt. Let no one move recklessly, heedlessly, thinking, without knowing that all will be well.

Undue excitement and interest in the work in one place contributes nothing to the advancement of the work as a whole. When plans are laid to erect a building in one place, give careful consideration to the other places that are in just as great need of money for the erection of needful buildings. Time is short, and while buildings must be erected, let this be done with due consideration for the other parts of the Lord's vineyard. Let the one who has charge of the building be a man of sound, sanctified mind, not one who, in his anxiety to erect a fine piece of architecture, will bring perplexity upon the work by expensive investment.

God is not the author of confusion, but of peace. Let those who desire to advance His kingdom make haste slowly and build intelligently. Let no one rush on with a stumbling supposition that means must be invested to make a display. Thus saith the Lord, "it must not be so expanded; for it is at the expense of souls."

The result of selfish management stands before us today as a representation of the wisdom of men whose minds and hearts needed the guidance of the Holy Spirit. The Lord has many ways of trying and proving those who claim to be Christians. With unmistakable accuracy He has traced the effects of human wisdom, showing those who have thought that they were doing great things, that they need to review the past, and see that they were not actuated by the Holy Spirit, that in many things they refused the counsel of the Lord. Had they taken up this self-examination at the beginning of their work, as the Lord directed them to do, years of God-dishonoring service would have been changed into a service of love. Every heart in every household needs to take up the work of self-examination, else they will find, as did Saul, that they are appointed to destruction. Especially is this applicable to men in positions of responsibility. Saith the Lord, I will not serve with any selfish devising. Every one needs now to seek the Lord. God's people will not endure the test unless there is a revival and a reformation. The Lord will not admit into the mansions He is preparing for the righteous, one soul who is self-sufficient.

The members of the church of God are not all converted, but they may be if they will humble their hearts before God. God is not willing that any should perish. He is glorified when men and women accept Him as their Leader.

What shall be the future showing in the church? The Lord calls for decided action among those who claim to be His people. There are many ways of promulgating the truth. The Lord is well

pleased when those who go forth as missionaries are more anxious for the salvation of souls than they are regarding the wages they shall receive for their work. When Christ's witnesses work under the Holy Spirit's guidance, when they are stripped of all selfishness, souls are converted by their earnest, patient, persevering efforts.

Let two or more persons start out together in evangelistic work. They may not get any particular encouragement from those at the head of the work that they will be sustained, but nevertheless, let them go forward, praying, singing, teaching, living the truth. They may take up the important work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the Word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the workers is a means of finding access to the people. As these humble missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Many isolated ones are brought to a knowledge of the truth who, but for these humble teachers, would never have been won to Christ.

Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges under the guidance of the Spirit of God. Many will be called to work in this way. Let no man lay his hand upon them, saying, "Why do you thus?" The weakest will be enabled to do the work of the learned.

All who receive the truth into their hearts can work for God. Providence opens the way for workers to go to isolated places, and as they bear the message God gives them, their efforts will be crowned with success.

God calls for men to enter the whitening harvest field. Shall His workmen wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Psalm 126:6.] Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God.

Ms 55, 1901

Words of Instruction

July 1, 1901

I look at the various conferences of America to see what the presidents of these conferences have been doing, and I ask myself, What work have they been engaged in?

Souls are perishing in sin because those who have been appointed as shepherds of the flock are not <all> laborers together with God. They neglect to do the very work that should be done. Why are those set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend business meetings at a great distance from their field of labor? Why are not business matters placed in the hands of businessmen? The ministers have not been set apart to do this work. The finances of the cause are to be properly managed. Managing ability is to be brought into the work. But ministers are set apart for a higher work.

Ministers of the gospel are not to be called hither and thither to attend board meetings to decide common business questions. This has been done in the past, but this is not the work in which the Lord wishes them to engage. Let men who have not been set apart to the sacred work of the ministry take the management of financial matters. Too many financial burdens have been placed upon our ministers. When this is done, the great gospel commission is neglected. God looks upon this as a dishonor to His name.

The Lord's great vineyard demands from men that which it has not yet received—earnest, persevering labor for souls. The ministry is becoming weak and feeble, and under their tame service, the churches also are becoming weak. The ministers of our conferences have very little to show in the conversion of souls as a result of their labors. These things are depriving God of the glory which belongs to Him. The truth is not carried into the barren places of the earth. God calls for workers who will be producers. There is a world to be warned. Why are the ministers who should be laboring earnestly <in special service> to open new fields and raise up new churches, hovering over the churches which have already received great light and many advantages <which they do not appreciate>?

During the night season I was speaking in a large congregation. We have been instructed by the Lord that the medical missionary work is to be to the work of the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands, which are agencies of such importance that without them the body can do nothing. Therefore the body which treats indifferently the right hand, refusing its aid, is able to accomplish nothing.

In Australia we found that the medical missionary work breaks down prejudice and opens the way for the truth to go with power. And I have now come to America to see if my words will

have more power than my letters have had in leading my brethren to a proper appreciation of medical missionary work.

God said to the serpent, "I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Genesis 3:15.]

There is much work to be done in the vineyard of the Lord. Never are God's workmen to accuse one another. Time is short; the end of all things is at hand. Our work is not to repress and hinder, but to encourage and restore. All who will co-operate with the Redeemer in bruising the head of the serpent will be doing the work which the Lord has appointed them. But God has not given men the least intimation that they are to bruise their fellow men. Their warfare is to be directed against the power of Satan. Those who co-operate with Christ will give no place to the devil, but, uniting under the blood-stained banner of Prince Emmanuel, will repress every evil word and work. They are never to use their power to weaken the influence of those who are trying to work for God.

All through this country a work must be done that has not yet been done. The medical missionary work must be recognized. Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform. Those men, who after many years' experience, have yet no appreciation of the medical missionary work, should not be appointed to preside over our churches. They are not walking in the light of present truth for this time. Those who love the truth and appreciate the question of temperance in all its bearings should not be placed in [the] charge of a minister who has not heeded the light God has given <upon health reform>. What help can a man be to a church if he is not walking in the light?

In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice, they can become so well acquainted with the principles of health reform, that wherever they go they will be a great blessing <[to] impart information so much needed> to the people they meet.

For <forty> years the necessity of health reform has been held before our people. By the practice of its simple principles, the sick and suffering are relieved, and fields otherwise unapproachable become most interesting fields of action. The seeds of truth, cast into good ground, produce an abundant harvest.

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have

double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." [Isaiah 61:4-11.]

Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it. God grant that the importance of medical missionary work shall be understood, and that new fields may be immediately entered. Then will the work of the ministry be after the Lord's order; the sick will be healed, and poor, suffering humanity will be blessed.

Begin to do medical missionary work with the conveniences which you have at hand. You will find that thus the way will open for you to hold Bible readings. The heavenly Father will place you in connection with those who need to know how to treat their sick ones. Put into practice what you know regarding the treatment of disease. Thus suffering will be relieved, and you will have opportunity to break the bread of life to starving souls.

It is the duty of Christians to convince the world that the religion of Christ disrobes the soul of the garments of heaviness and mourning, and clothes it with joy and gladness. Those who receive Christ as a sin-pardoning Saviour are clothed with His garments of light. He takes away their sin and imparts to them His righteousness. Their joy is full.

Who has a better right than Christians to sing songs of rejoicing? Have they not the expectation of being members of the royal family, children of the heavenly King? Is not the gospel good tidings of great joy? When the promises of God are freely and fully accepted, heaven's brightness is brought into the life.

While we are to be sober, while we are never to relax our watchfulness to become light or frivolous, still we are always to be cheerful. We are to express our appreciation of the Christian's hope by joyous songs of praise and thanksgiving. Heavenly angels join in these songs. They cannot be silent.

He who is truly converted will be so filled with the love of God that he will long to impart to others the joy that he himself possesses. The Lord desires His church to hold forth to the world the beauty of holiness. She is to demonstrate the power of Christian religion. Heaven is to be reflected in the character of the Christian. The song of gratitude and praise is to be heard by those in darkness. For the good tidings of the gospel, for its promises and assurances, we are to express our gratitude by seeking to do others good. The doing of medical missionary work brings rays of heavenly brightness to wearied, perplexed, suffering souls. It is as a fountain opened for the wayworn, thirsty traveller. At every work of mercy, every work of love, angels of God are present. Those who live nearest to heaven will reflect the brightness of the Sun of Righteousness.

Our Saviour allowed nothing to hinder Him in His work of opening the Scriptures to His disciples and the multitudes. Going forth from the wilderness of temptation, "He began to preach and to say, Repent; for the kingdom of heaven is at hand. And Jesus, walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." [Matthew 4:17-24.]

"And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ... And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever, and it left her; and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to speak; for they knew that he was Christ. And when it was day he departed and went into a

desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." [Luke 4:16-18, 38-43.]

Read the Scriptures carefully, and you will find that Christ spent the largest part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ is the restorer. And in our work as Christ's co-laborers, we shall have success if we work on practical lines. Ministers <should call to their aid helpers.> Do not confine your <labors always> to giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul.

When one goes out as a physician, gospel teacher, and canvasser, he should be fully empowered to do the work of a minister. When under his labors souls accept the truth and give evidence of true conversion, he is to baptize them in the name of the Father, the Son, and the Holy Ghost. And such workers should have the sympathy and co-operation of those who remain at home.

There is much work to be done in foreign fields, but let us not forget the heathen at our own door. The colored people in the Southern States of America have been cruelly neglected by Christians. The great need of this people demands our help. In the shadow of our own doors they are living in sin and degradation. God calls for earnest medical missionaries, who will put the whole soul into the work of saving sinners. Make Christ's work your example. Constantly He went about doing good, feeding the hungry and healing the sick. No one who came to Him for sympathy was disappointed. The commander of the heavenly courts, He was made flesh and dwelt among us, and His lifework is an example of the work we are to do. His tender, pitying love rebukes our selfishness and heartlessness.

God pitied the Israelites in their slavery in Egypt, and breaking the yoke of their bondage, He placed Moses at their head to lead them through the wilderness to the promised land. God has placed in our midst a people who in one sense have been freed from slavery, but who are still in the slavery of ignorance because men and women more favored have not taken the pains to lift them from their degradation. He who pitied the Israelites in Egypt is not indifferent to the suffering of the colored people in America. He calls upon those who name His name to take up the work they have neglected.

Ms 56, 1901

The Need of Missionary Effort

July 3, 1901

Missions at home and missions abroad demand much more consideration than has been given to them. Christ came to our world to teach us the importance of missionary work. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, and came to a world all seared and marred with the curse to rescue the human race from eternal death. For our sakes He became poor, that we through His poverty might be made rich. Eternal riches could be obtained for the fallen race only by the heaven-devised plan of redemption.

The field of Christ's missionary toil was the world. He came from heaven to take His position at the head of a fallen order. Humanity and divinity were united in order that all might be done that was essential to be done for the complete recovery of sinners.

Christ's work is an example for all who go forth as missionaries. His long human arm encircled the human race, while with His divine arm He grasped the throne of the Eternal. His work is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It calls upon us to return to God the goods which He has entrusted to us, with the interest which has come to us as we have traded upon them. All is to be put into the cause, to advance the work Christ came to this world to do. Christ calls upon the recipients of His bounty to impart to Him who has bought them with His blood.

We need a closer conformity to the character of Christ, a closer communion with Him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.]

In the night season I have been in a council meeting where we were seeking the Lord in earnest prayer as to the matter of opening new fields when there was little encouragement given by those at the head of the work that financial aid would be forthcoming. One of authority spoke to us words of divine instruction, the substance of which I will trace.

Every family that is converted is to act as God's helping hand. Had every child for centuries in the past been trained to realize his accountability to God and to do missionary work, how different the world would be today. Every morning and evening, sincere, earnest prayer should ascend from every family altar. The Lord will accept individuals from every family for special service, according to their several ability. Fathers and mothers are to act in the place of God to their children, representing Him whose they are by creation and by redemption. Then how particular fathers and mothers should be to train their children in the right way, line upon line, precept upon precept, preparing them to be useful members of the church.

In this age of the world, apostasy is the fashion. Therefore constant, untiring efforts are to be made to press upward. Gratitude offerings of praise and prayer are to be offered to God, but

these offerings are unacceptable unless serious, prayerful consideration is given to the destitute, unworked fields. What mean these narrow, defective plans upon which Christians are working? Why do parents neglect to train their children to go forth as missionaries? Those families upon whom the light of truth has been shining are to come into close relation with God, so disciplining and training their children that they will exemplify the truth.

While the church, in comparison with past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals.

Ms 57, 1901

Robbing God

July 4, 1901

The Lord desires His people to realize that selfishness is the great sin of the world, and that it has also become the prevailing sin of the church. The Lord has been greatly dishonored by the failure of the church to impart of their means for the advancement of the work which He desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility which rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with Him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts and find out how he stands as related to God.

He who gave His only begotten Son to die for you has made a covenant with you. He gives you His blessings, and in return He requires you to bring Him your tithes and offerings. No one will ever dare to say that there was no way in which he could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon His human agents to be true to the contract He has made with them. "Bring ye all the tithes into my storehouse," He says, "that there may be meat in mine house." [Verse 10.]

Duty is duty and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition and accompanies His commands with promises. He calls upon His people to prove Him, declaring that He will reward obedience with the richest blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes; and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." [Verses 10, 11.] He encourages us to give to Him, declaring that the returns He makes to us will be proportionate to our gifts to

Him. "He that soweth bountifully shall reap also bountifully." [2 Corinthians 9:6.] "God is not unrighteous to forget your work and your labor of love." [Hebrews 6:10.]

How tender, how true God is with us. He has given us in Christ the richest blessings. Through Him He has put His signature upon the contract He has made with us. Are we trifling with God, selfishly robbing Him of the returns He has declared we should make to Him?

The Lord speaks, saying, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." [Malachi 3:9, 7.] Souls are perishing in sin because church members are robbing God, lavishing indulgences upon themselves, while the treasury of God is poorly supplied with funds. Thus God is dishonored and His cause is impoverished. There are not means enough in the treasury to supply God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment which must come upon them unless they repent.

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work, the tithes and offerings of the people of God are needed. Let church members do their very best in this matter. Withhold not your offering because it is small. If it is given with a willing mind and an understanding heart, the Lord will accept it, and in His hands it will be many times increased.

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to Him His own portion, His work is retarded?

When Christ made His triumphal entry into Jerusalem, the applause of the multitude was at its height. Hosannas were on the lips of the people; but the Saviour felt no joy. He beheld the city and wept over it, saying, "If 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.] He saw the thousands and thousands soon to be involved in the terrible destruction of the doomed city. How deep must His emotion have been as He thought of the nation which had forged its own fetters, sealed its own doom, gathered about it the cloud of Jehovah's wrath. "You have defiantly resisted all my pleadings," He said. "Again and again I have averted the bolts of justice. In love I have waited for your penitence and repentance. I have borne with you as a man beareth with his own son that serveth him. But ye would not come unto me that ye might have life."

But Christ's agonizing tears were not shed only for Jerusalem. He wept as He thought of the terrible retribution to fall upon an unrepentant world. God says to His people today, "It is my desire that you shall exemplify before a world sunken in sin and selfishness the sinlessness of the Redeemer's character. By the testimony you bear, men and women are to understand that this is the day of healing, the day of opportunity."

Is not the divine Messenger knocking at the door of the heart for entrance? Is not the Spirit striving with sinners? Has not Christ invited sin-sick souls to sit at His feet and learn of Him, to wear His yoke of submission and obedience? Has He not traversed the length and breadth of the land, scattering blessings in His path? How many who claim to believe on Him have learned His lessons of kindness, of tender pity, of unselfish love? Hear His voice speaking to the weak, the weary, the helpless, "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." [Matthew 11:28, 29.] Will you not let grace soften the heart of stone? There is no wearying of His patience, no repressing of His love.

Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands like wrecks on a desert shore. Those who share in Christ's glory must share also in His ministry. Help the weak, the wretched, the desponding. Over and over again repeat the gracious invitation, "Come unto me, ... and I will give you rest." [Verse 28.]

For our present and eternal good God has given us temporal and spiritual blessings. He expects and enjoins upon us to become servants of His love, to impart to others the grace He has bestowed upon us. We are to act as His helping hand. No narrow, indolent selfishness is to be cherished. We are to inquire, "Lord, what wilt thou have me to do?" [Acts 9:6.] Those who love Christ will love the souls for whom He gave His life, and will daily reveal this love. Cherish not a narrow, self-centered religion. Let the members of the church arouse. Christ calls upon them to be earnest, energetic, persevering workers. Those who truly believe in Christ and truly love Him are drawn by Him to act a part in the great, grand work of heaven's love, giving thanks to God for His unspeakable gift.

Think of God's boundless compassion. He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Think of the Saviour's matchless love. While we were yet sinners, Christ died to save us from eternal death. In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself—your time, your talents, your affections—all are to flow to the world in a tide of love for the saving of the lost. Jesus has made it possible for you to accept His love, and in happy co-operation with Him, to work under its fragrant influence. He requires you to use your possessions in unselfish service, that His plan for the salvation of souls shall be carried forward with power. He requires you to give your undivided energies to His work. To

have your name on the church books does not make you a Christian. You are to bring your gifts to the altar of sacrifice, co-operating with God to the utmost of your ability, that through you He may reveal the beauty of His truth. Withhold nothing from the Saviour. All is His. You would have nothing to give did He not first give to you.

Men monopolize that which God has lent them, as though it were their own property, to do with as they please. Selfishness has come in and has appropriated to itself that which belongs to God. This is covetousness, which is idolatry. When their power to grasp wealth is gratified, they think that their possessions make them of value in the sight of God. This is a snare, a deception of Satan. What do outward pomp and show avail? What do men and women gain by pride and self-indulgence? "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] Worldly treasure is fleeting. Only through Christ can we obtain eternal riches. The wealth that He gives is beyond all computation. Having found God, you are supremely rich in the contemplation of His treasure. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." [1 Corinthians 2:9.]

Ask yourself the question, What am I doing with the Lord's talents? Are you placing yourselves where the words are applicable to you, "Ye are cursed with a curse; for ye have robbed me, even this whole nation?" [Malachi 3:9.] We are living in a time of solemn privilege and sacred trust, a time in which our destiny is being decided for life or for death. Let us come to our senses. You who claim to be children of God, bring your tithes to His treasury. Make your offerings willingly and abundantly, according as God has prospered you. Remember that the Lord has entrusted you with talents, upon which you are to trade diligently for Him. Remember also that the faithful servant takes no credit to himself. All the praise and glory is given to the Lord. "Thou deliverdst unto me thy pound." [See Luke 19:11-27.] No gain could have been made unless there had first been a deposit. There could have been no interest without the principle. The capital was advanced by the Lord. Success in trading comes from Him, and to Him belongs the glory.

O, if all who have a knowledge of the truth would only obey the teaching of this truth! O, why is it that men, standing on the very threshold of the eternal world, are so blinded? There is not a dearth of means, generally speaking among Seventh-day Adventists. But many Seventh-day Adventists fail to realize the responsibility which rests upon them to co-operate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted to them. The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah.

Let us all work while the day lasts, for the night cometh, in which no man can work. Let us work, "knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." [Romans 13:11-14.]

To us has been given the greatest wealth of truth ever committed to mortals. God desires us to have a true understanding of the words, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." [John 17:17, 18.] Enlarge your hearts. Embrace more and still more of the heavenly goods. Work as for your life. Having found the source of true happiness, the heart extends to take in the world. Those who have tasted the joy of salvation long to take to others the same joy.

What shall we render to God for all His benefits to us? Does the weight of your obligation to your Creator rest heavily upon you? Are you seeking to save the souls who are perishing in sin? Do you realize that now is the time to work for the Master, that now is the time to bring your tithes and offerings into the storehouse? Upon His people God has placed the solemn charge of representing Him in this world. "Ye are the light of the world," He says to them. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:14, 16.] If the truth is not carried into new territory, if the warning message is not given to those who are in darkness, the church will be held responsible.

Rightly appreciate the gifts of influence and property. Rightly estimate the value of the capital entrusted to you. It places you where you are held responsible to see and relieve the needs of God's cause. Labor for the advancement of the interests which are dearest to the heart of God. With your money, your time, your strength, your influence, work for the upbuilding of these influences. The Lord God of Israel needs the co-operation of every soul, because there is a large field to be worked.

Hasten, my brethren and sisters, to bring to God a faithful tithe, and to bring Him also a willing thank offering. There are many who will not be blessed till they make restitution of the tithe which they have withheld. God is waiting for you to redeem the past. The hand of the holy law is laid upon every soul who enjoys God's benefits. Let those who have kept back their tithe make an accurate reckoning, and bring to the Lord that of which they have robbed His work. Make restitution, and bring the Lord peace offerings. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] If you acknowledge that you have done wrong in misappropriating His goods, and freely and fully repent, He will forgive your transgression.

In heaven the angelic beings delight to do the will of God. On earth shall we be backward? God is waiting for you to bring your means to His treasury that there may be meat in His house. First consecrate yourselves to Him; then bring to Him your gifts.

Wonderful blessing attended the liberality of the early Christian church. Paul writes, "Our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. ... Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." [2 Corinthians 1:7, 11, 12.] "But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work. ... being enriched in every thing to all bountifulness, which causeth through us thanksgiving." [2 Corinthians 9:6-8, 11.]

Unselfish liberality threw the early church into a transport of joy. The members knew that thus the power of God was being borne to the needy. Their benevolent energy testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit through the Word? In the eyes of believers and unbelievers it was a miracle of grace.

We too often fail to tell of God's faithfulness in rewarding those who obey Him. By murmuring and complaining, men darken their own pathway and the pathway of others. It is to be regretted that the church today feels so little inclination to express thanksgiving to the Lord for enriching her with His grace, for giving her His talent of means, that she may have wherewith to supply His treasury.

The barren portions of the Lord's vineyard cry to God, saying, Men have neglected to care for me. By allowing their fellow beings to remain in the bondage of want and degradation, men and women allow Satan to reproach God for permitting His children to suffer for the necessities of life. God is insulted by the indifference of those to whom He has entrusted His goods. His stewards refuse to notice the distress which they might relieve. Thus they bring a reproach upon God.

Let no one trifle with his responsibilities. Even though you are not trading upon dollars, but only upon cents, remember that the blessing of God rests upon unwearied diligence. He does not despise the day of small things. A wise use of the littles will bring a wonderful increase. One

talent wisely used will bring two to God. Interest is expected in proportion to the entrusted capital. God accepts according to that a man hath, and not according to that he hath not.

God calls for what you owe Him in tithes and offerings. He calls for consecration in every line of His work. Unite with Christ. Act faithfully your part at your appointed post of duty. Work, remembering that Christ is by your side, planning, devising, and constructing for you. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." [Verse 8.] Give cheerfully, gladly, willingly, thankful that you are able to do something to advance God's kingdom in the world. Empty the heart of selfishness, and brace the mind for Christian activity. If you are in close connection with God, you will be willing to make any sacrifice to place eternal life within the reach of the perishing.

In the name of the Lord, I beseech my brethren and sisters, at this crisis in our work, to come up to the help of the Lord, to the help of the Lord against the mighty. Withholding from God always brings a curse. Spiritual prosperity is closely bound up with Christian liberality. Hunger only for the exaltation of imitating the divine beneficence of the Redeemer. You have the precious assurance that your treasure is going before you to the heavenly courts. Would you make your property secure? Place it in the hand that bears the nail-prints of the crucifixion. Retain all in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it for the blessing of the suffering. Would you increase your possessions? "Honor the Lord with your substance, and with the firstfruits of all your increase; so shall your barns be filled with plenty, and your presses shall burst out with new wine." [Proverbs 3:9, 10.]

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. Medical missionary work is to open the door for the gospel of present truth. The third angel's message is to be heard in all places. Economize. Strip yourselves of pride.

Give to God your earthly treasure. Give what you can now, just now, and as you co-operate with Christ, your hand will open to impart still more. And God will re-fill your hand, that the treasure of truth may be taken to many souls. He will give to you that you may give to others.

Ms 58, 1901

A Union of Ministerial & Medical Missionary

July 7, 1901

A Union of Ministerial and Medical Missionary Work Essential.

In the night season I am laboring earnestly with persons who do not seem to understand that in the providence of God the medical missionary work is to be as the right hand of the body. Some utterly fail to realize the importance of missionaries being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease.

Continually increasing light has been given me on this subject. Some who do not see the advantage of educating the youth to be physicians, both of the mind and of the body, say that the tithe should not be used to support medical missionaries who devote their time to treating the sick. In response to such statements as these, I am instructed to say that the mind must not become so narrowed down that it cannot take in the truth of the situation. A minister of the gospel who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.

For many years I have been gathering rays of divine light on this subject. Let those who are being educated for the ministry receive an education in medical missionary lines. The time has come when the minister of the gospel who expects to go to foreign fields should have a knowledge of surgery, that in cases of necessity he will know how to handle medical instruments. This knowledge will open doors for the presentation of the truth to the higher classes, as well as to the most lowly.

This sacred, solemn trust should be carefully guarded. Those who understand the principles of the gospel and the work of a physician should be encouraged to seek the Lord, believing that He will give knowledge. Nothing will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds, and will be a means of converting many to the truth,

The evangelist who is prepared to minister to a diseased body is given the grandest opportunity of ministering to the sin-sick soul. Such an evangelist should be empowered to administer baptism to those who are converted and desire baptism.

The gospel is the power of God to every one that believeth, to the Jew first, and also to the Greek. It is God's purpose that His gospel shall go to all nations, kindreds, tongues, and peoples. And medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message. Preaching the gospel to the heathen means much more than the well-filled churches in more favored lands comprehend.

As the medical missionary cares for the sick, if he is well equipped with knowledge and with instruments for putting that knowledge into practice, he will surely break down prejudice. Women should be educated in medical missionary lines, that as they go forth to heathen

countries, they may help those of their sisters who need help. In His service the Lord will open doors whereby His Word can find entrance.

Living the gospel, maintaining its principles—this is a savor of life unto life. Doors that have been closed to him who merely preaches the gospel will be opened to the intelligent medical missionary. God reaches hearts through the relief of physical suffering. A seed of truth is dropped into the mind and is watered by God. Much patience may be required before this seed shows signs of life, but at last it springs up and bears fruit unto eternal life.

How slow men are to understand God's preparation for the day of His power. God works today to reach hearts in the same way that He worked when Christ was upon this earth. In reading the Word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us?

The world must have an antidote for sin. As the medical missionary works intelligently to relieve suffering and life, hearts are softened. Those who are helped are filled with gratitude. As the medical missionary works upon the body, God works upon the heart. The comforting words that are spoken are as a soothing balm, bringing assurance and trust. Often the skilful operator will have an opportunity to tell of the work Christ did while He was upon this earth. Tell the suffering one the story of God's love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] This gospel message, connected with practical missionary work, will be a savor of life unto life. The soul will be saved through a belief in Christ.

Ignorance can appreciate the work of relieving suffering, and minds darkened by prejudice will give way before the God-fearing medical missionary. Thus the gospel will be brought to many souls who otherwise would not be reached.

Let no one consider that the medical missionary work is taking the place of the gospel, for it is the gospel practiced, the gospel adapted to the needs of suffering humanity. It prepares the way for the reception of the truth.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good." [Isaiah 52:7.] The gospel of Christ is to be preached in its true bearings, as that which saves to the uttermost all who believe. The doing of loving deeds is a helping hand which opens the door for the living Word, making the wilderness and the solitary place to rejoice and blossom as the rose.

Ms 60, 1901

Diary/"Today I spoke both in the ..."

Battle Creek, Michigan

April 23, 1901

Today I spoke both in the morning and the afternoon upon the Southern missionary work. Late in the afternoon I spoke to the missionaries going to foreign countries, many of whom were to leave the next day. The Lord gave me much freedom. This was to me a very solemn occasion. Probably I shall never see these friends again until time has ended and the trump of God calls the dead from their graves. My prayers shall ascend to God that these dear souls who are going to their appointed fields of service may have that spiritual sinew and muscle which will enable them to do excellent work for the Master.

Christ is our life. The soul in whom He abides will meet the requirements of His principles in thorough devotion and consecration to God. Christ's personal contact with the soul builds it up, supplying its ever-recurring wants. He is made unto us wisdom and righteousness and sanctification and redemption. He is our sufficiency. Upon Him the spiritual life is dependent.

Spiritual joy is the result of a consciousness of Christ's saving presence. An indwelling Christ is the cause of ever-increasing power. He is the life-blood of the soul. If He abides with us, we may say, "I live, yet not I, but Christ liveth in me." [Galatians 2:20.]

How deep, and broad, and far-reaching was the prayer Christ offered to His Father just before His crucifixion. In this prayer He said, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." [John 17:17-24.]

This seems to be almost too much for us to expect. But we may believe; for it is Christ who is speaking. His promises are as complete as was His sacrifice. Shall we not try to be complete in Him who has made such a wonderful offering for us?

Christ declared, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever. ... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [John 6:51-58, 63.] Then how diligently we should search the Scriptures, that we may understand every word that proceedeth out of the mouth of God.

In physical life the blood is made up of the food we eat. So in spiritual life, Christ will be formed in us if we eat His Word. He who searches the Scriptures diligently and by prayerful meditation grasps the precious instruction, has spiritual perceptions which are clear beyond the ordinary; for he enjoys the continual development by which Christ rewards the persevering industry of the earnest, determined mind.

"The kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [Matthew 13:44.] When Christ abides in us His life renews the soul as the blood in the physical body gives life to the whole being. He says, "I am the true vine, and my Father is the husbandman. ... 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, 4-8.]

Are we fruit-bearing branches of the true vine? Read and study the fifteenth chapter of John. Bring the life of Christ into your spiritual circulation. The food we eat at one meal does not satisfy us forever. We must daily partake of food. So we must daily eat the Word of God, that the life of the soul may be renewed. In those who feed constantly upon the Word, Christ is formed, the hope of glory. A neglect to read and study the Bible brings spiritual starvation.

The first psalm describes a man of true principle. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the

scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." [Verses 1-6.]

Christ, the great Physician, has given a prescription for every believer. He must eat the food provided in the Word of God. And the faith that works by love to God and man is dependent not only upon the food we eat but upon the air we breathe. If we associate with those who are evil, we breathe an atmosphere tainted by the malaria of sin. Be sure, by association with the meek and lowly followers of Jesus, to breathe a pure, holy atmosphere.

Ms 61, 1901

Diary/"I praise the Lord this morning ..."

Battle Creek, Michigan

April 28, 1901

I praise the Lord this morning! I rested well last night. I spoke in the Tabernacle yesterday and was afraid that I should not rest. After breakfast I called on my children and my nephew and family. I was invited to ride out with Edson, Brother Kilgore, and Brother Palmer in Brother Palmer's easy carriage. We drove to Bedford, and it was about noon when we returned.

In the afternoon Sister Haskell called on me and told me that Sister Breed was very sick, that she seemed almost beside herself, for fear that the Lord had left her, and that she thought that she and her husband were being transferred to Walla Walla because they had done something wrong.

On Friday Sister Breed came to see me. She was very nervous. I assured her that she and her husband were not being transferred because they had done wrong; but she would not be pacified. On Friday I wrote her a letter of courage, to inspire her with hope. Sara read her this letter, and then I went to her room and prayed with her. She and her husband then went for a drive with Sister Peck while I went to the Sanitarium and spoke to the patients. I had freedom in speaking words of encouragement and in presenting Christ as our hope and joy and salvation. All seemed to listen with interest, and when I finished speaking, many came forward to introduce themselves to me—one a minister from Boulder, and another a minister from Chicago. As I shook hands with those to whom I was introduced, they told me they had received great help in listening to the words spoken.

Sister Breed was so thankful for the ride. Her husband was almost broken-hearted over her condition, but we hope that she is now relieved, and that the blessing of the Lord is felt by them both.

April 29

Last night I slept only one hour, and I very much fear for my health and strength. I was instructed during the night that certain contracts which have been presented to be signed are not after the Lord's order. When I was in Australia cautions were given me that no confederacy was to be entered into. These contracts are supposed by Dr. Kellogg to be a necessity, but they are not. The future is to be adjusted by God. If these agreements are signed, they will in the future be felt as a yoke of bondage, which God does not require His people to wear.

This is to be a time of breaking yokes, not of manufacturing them. God alone is to be our guide. He is to direct as to what shall be done with His property. He has ordered and directed His work in the past, and He will do so in the future.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? ... Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." [Isaiah 58:6, 8-10.]

Ms 62, 1901

Sermon/"Simon Peter, a servant ..."

Battle Creek, Michigan

July 9, 1901

Sermon at the General Conference of 1901

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue." [2 Peter 1:1-3.]

Peter is addressing those of “like precious faith.” [Verse 1.] Just as soon as those he is addressing take heed to this instruction, they will have the diligence which will lead them to carry to the world the light of the knowledge of the gospel. Christ wants every one of us to be co-laborers with Him. He says, “Ye are laborers together with God.” [1 Corinthians 3:9.] Therefore the knowledge of Him is of great consequence to us. Is it His will that each Sabbath we shall sit here and listen to the preaching of His Word without doing anything to impart the light to others? Is it for this that you have the Word of God? No, no; the Lord has given His people the light of truth that the knowledge of Christ may be carried to every part of the world. Upon those who receive the gift of God’s grace is placed the responsibility of seeking to save their fellow beings.

Those who have a true knowledge of God and Christ know what has been done to make it possible for men and women to receive the knowledge of the truth. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” [John 3:16.]

Christ wants us to stand on vantage ground with God. He gave His life that His righteousness might be imparted to us, though we are so unworthy.

John exclaims, “Behold the Lamb of God who taketh away the sin of the world.” [John 1:29.] When He takes our sins away, He supplies their place with the knowledge of the truth. This is a personal experience that all must obtain who enter in through the gates into the City. God wants us to stand in right relation to Him, because Christ has purchased us. He cut us loose from the enemy, that we might have an opportunity of obtaining a knowledge of God. The best way for you to receive this knowledge is for you to impart to others the light you have received. God will call every souls to account for the way in which they use the light He has given. He will call them to account for the way they have used the precious time He has entrusted to them, time given them to prepare for the mansions which Christ is preparing for them.

“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” It is from this that we get our power. “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance.” [2 Peter 1:4-6.] This is a very important matter. We are responsible to God for the life God has given us. He requires us to place ourselves in right relation to the laws which govern the human machinery. He who created us understands our frames and knows what we need. He desires us to have a knowledge of how wonderfully we are made.

Those who walk in the light that they have received will be temperate in all things. They will heed the words, “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of

God.” [1 Corinthians 10:31.] We cannot live to the glory of God if we are controlled by a perverted appetite. Decided warning has been given against indulgence of appetite. For thirty years the light of health reform has been shining upon your pathway. Then if you disregard the light, and disease comes upon you, who is responsible? God’s Word declares that it is your life to keep His precepts and commandments. Your health and prosperity depend on obedience. God declares that if you keep His will, He will care for you and bless you. When will God’s people realize that angels of God are round about them, waiting to give them the holy oil of His Spirit? The angels have come from the throne of God with this oil, but what do they see? They see those upon whom the light of health reform has been shining, indulging appetite till their minds are clouded and confused. They fail to see that in order to follow Christ they must take up the cross and deny self.

This is the work before us. It is not numbers, let me tell you, that make a people strong. Give me a few devoted Christians who walk with God, “and one shall chase a thousand, and two put ten thousand to flight.” [See Joshua 23:10; Deuteronomy 32:30.] What we need is a firm hold of a “Thus saith the Lord,” to which we will respond, “I will.” Then we shall not yield to perverted appetite. God turns away His face from those who refuse to receive and impart the light. It is high time for us to clear the King’s highway. It is high time that we took up the stumbling blocks that we have placed in the pathway of others, high time that we placed ourselves in right relation to God, so that we can say, “Thou hast said it, and we claim Thy promise as ours. We cling to Thy Word, and Thou art responsible for us, because we keep Thy commandments.”

Temperance in all things. This does not mean that when you sit down to a meal, you are to overload your stomach by putting into it all that you can eat. You are to stand forth as people who are looking for their Lord. Let us not eat and drink with drunkards. We are to stand as minutemen, examples in our eating, drinking, dressing, and words of true temperance.

Is a man temperate who by gluttony wears out his stomach? He has indulged his appetite till he is a dyspeptic, and he has a dyspeptic religion.

To be patient, we must first be temperate, for an intemperate man cannot be patient. The brain must be clear and the stomach healthy, able to take care of the food placed in it. God did not make the human machinery in order for it to break down.

There are thousands and thousands who, when they sit down to their meals, eat twice as much as they ought. The stomach tries to care for its load, and after it has done this it is tired. Then the man says, “I am hungry.” But he is not in need of food.

We are nearing the judgment. Already the plagues of God are beginning to be poured out. Upon some parts of the world God is permitting the plagues to fall. If we would escape these plagues, we must be pure, virtuous, holy, ever remembering that we are God’s property.

Because He has redeemed us, He wants us to cleanse the soul-temple from every trace of pollution. He wants His people to be healthy Christians, physically and spiritually.

“And to patience, godliness.” [2 Peter 1:6.] The Lord desires His people to be godly. That is, they are continually to ask, “How would Christ act if He were in my place?” This is godliness—keeping Christ in view as the pattern, seeking to know the will of God. O, how much we need godliness in every home!

“And to godliness, brotherly kindness.” [Verse 7.] Those who have godliness cannot help but have brotherly kindness. But can those who make a practice of overloading their stomachs possess these attributes? Disturbed digestive organs lead to harsh, irritable words. An overloaded stomach makes a man forget in his dealing with his brethren that speech is a talent.

Let us never forget that God has entrusted to us the gift of speech, and that our words are to be few and well chosen. There are nine hundred and ninety-nine words spoken where six would answer. We need constantly to remember that round about us are good and evil angels. They are present in this room today; and as I am speaking, the evil angels will try to move upon minds to lead them to think that there is no harm in indulgence of appetite. But the good angels are near you, and if you follow on to know the Lord, you will know that His going forth is prepared as the morning. In the morning the light steadily increases till the sun shines forth in all its glory. So will the Son of Righteousness shine forth in His brightness, His glory continually increasing. And God desires His people to reflect this glory. They are not to feel satisfied with a little light. They are to continue to receive till they are established, strengthened, and settled.

I wish to inquire, How many parents in this congregation look upon their children as a sacred responsibility from God? Have you taught your children from their babyhood to keep the commandments of God? You are responsible for your children. You are to teach them to be obedient. You are to teach them to form characters after the divine similitude, that Christ may reveal Himself to them. He is willing to reveal Himself to children. We know this from the history of Joseph, of Samuel, of Daniel and his companions. Can we not see from the record of their lives what God expects from children and youth?

I feel that our only hope of getting new life into the church, to bear the new responsibilities which must be borne, is for fathers and mothers, while it is called today, to awake to the responsibilities resting upon them. Parents, if you lose your opportunity, God pity you; for in the day of judgment God will say, “What have you done with my flock, my beautiful flock?” [See Jeremiah 13:20.]

God calls upon parents to wake up. Instead of devoting their time and strength to battling against temperance, let parents use every jot of their influence in advancing health reform.

Mothers, fathers, your household is to be a place where angels love to dwell; the father a priest in his family, the mother a queen in her home. A well-ordered, well-disciplined family is a greater influence in favor of Christianity than all the sermons that can be preached.

Mothers, speak kindly and tenderly to your little ones. Remember that you stand in the place of God to them. Let them see that you love them. Bring them up to know that Jesus is their loving Friend and Elder Brother. Every day bow before God in family prayer. I hope that there are no parents here who neglect this duty. However pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home.

Fathers and mothers are to be perfectly united in the work of training their children. No hasty words are to be spoken. Never are you to get into a passion. You have no right to get angry, for you are educators. You are dealing with human minds.

[God] gave His only begotten Son to save your children. They are His property. Deal tenderly with them. If you are harsh, you teach them to be harsh. Make the life of your children pleasant, and at the same time teach them to be obedient and helpful, bearing small burdens as you bear larger ones. Educate them to habits of industry, so that the enemy will not make a workshop of their minds. Give your children something to think of, something to do, that they may be fitted for usefulness in this life and in the future life.

Suppose you should get to heaven and none of your children be there. How could you say to God, "Here am I, Lord, and the children which thou hast given me"? [See Hebrews 2:13.] Heaven marks the neglect of parents. It is recorded in the books of heaven.

God wants you to have happy homes. He wants every Seventh-day Adventist home to be a symbol of the home in heaven. He wants you to prepare your family to enter the higher grade. He wants you to be one with Him, that with your children you may be translated to heaven, there to learn more and still more of God.

You have so neglected the Bible that very few of you know its teachings. Let those who have begun a study of the book continue their study. It is the Word of Life. Christ says, "I am the bread of life. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." [John 6:35, 54.] To study the Bible is like eating the leaves of the tree of life. Get the Word of God into your hearts and into the hearts of your children, and you will find that they will not drift away from you, as so many of the children of our people have done.

May the Lord convict and convert your souls, that you may clear the King's highway and make straight in the desert a pathway for our God. Then you can work for those outside. A great work should have been done in Battle Creek, a work which should have extended from Battle Creek to the waste places of the earth. The standard of truth should have been planted in towns and

cities. Monuments should have been established in many places. But what have you done, and what are you doing?

God wants His people to awake to the situation. He wants them to realize that there are thousands in our world ready to perish in their sins. He wants us to take up the medical missionary work and carry it forward in the highest lines, working as Christ worked. He went from city to city preaching the gospel and healing the sick, and when the people of one city asked Him to stay with them, He said, "I must go to other cities also." [Luke 4:43.] In His work the gospel and medical missionary work were firmly united. He wants His people to stand where angels of God can stand with them, making an impression on human hearts. He wants you to teach your children to love and keep His commandments. Do not neglect your children to do missionary work. Take them with you, or else leave them with some one who will train them wisely and tenderly.

Cultivate the grace of charity, which is love. I fear that many fail to understand that this belongs to Christianity. Many forget that it is a part of the gospel. But let me tell you that it is the gospel. "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 and Saviour Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." [2 Peter 1:8-10.] Here is your life insurance policy. "If ye do these things ye shall never fall." Will you study this chapter in your homes? Remember that to you has been given the work of so training your children that they can inherit eternal life.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." [Verses 11-13.]

I wish to say to you, brethren and sisters, Let those who entertain the friends who have come here for Conference remember that God holds them responsible for the food they place on their tables. A large number of people have come to Battle Creek to attend the Conference. If they eat a hearty meal and then go right into meeting, they will go to sleep. Propositions which should be made in the very clearest manner will be bungled over. We need clear stomachs and clear minds. We should eat enough food to sustain strength, but we should never overeat. God has given us reasoning faculties, and He wants us to use them. He wants us to have strong minds and clear brains so that our plans may be plain and clear-cut. He wants to give us in this Conference a blessing that will be as lasting as eternity. No slipshod work is to be done. God has shown me what He can do for us, and what He will do for us if we will remove the obstacles.

But many of you have barred the door against the Saviour. He is knocking, knocking for entrance. How long will you let Him wait? Clear away the rubbish from the door of your heart, and let the Saviour in.

Let your words be few and well-chosen. Remember that speech is a talent. Even if you have been wronged, do not get angry. Keep your temper under the control of the sweet spirit of God. We need sweetness. Christ wants to pour upon us the bright sunshine of His presence. We are here to seek and to find God. Let us humble our hearts before Him and give Him an opportunity to fill our hearts with His grace. Shall we at this meeting dedicate ourselves to God? At your baptism you gave yourself to Him, and the Father, the Son, and the Holy Spirit pledged themselves to work in your behalf. There is power for you if you will grasp it. Bring the love of Christ into your heart and into your home, and then you will be prepared to stand in your lot and in your place. God knows you by name. He will commission His angels to give you strength and grace if you will work in His name.

We are homeward bound. Only a little longer and we shall reach the haven. God help us to be Christians. Angels are waiting for channels through which to communicate the grace of God. What are you doing here in Battle Creek, when there are deserted, unworked places in the Lord's vineyard? These barren places are crying to God against you. God wants you to receive from Him that you may impart to others. A little while longer and the angel will have stepped down from the mercy seat. Then it will be too late, too late. Now is our time for preparation. Christ is preparing heavenly mansions for us. Are we preparing for them? God help us to put on the beautiful garments of Christ's righteousness and proclaim His warning message in clear, distinct lines for God.

Ms 63, 1901

Diary/"I have passed another sleepless ..."

April 30, 1901

April 30, 1901

I have passed another sleepless night. The Lord has been instructing me. He has means by which to relieve His institutions from debt if His people will walk in His light and honor and glorify Him. He will bring to light His benevolent plans for the restoration of a world sunken in sin and degradation. He has efficiency and power and hidden excellency which will be revealed to all who love Him and trust in Him and depend on Him. When men adhere to His principles of justice, His grace will be felt, producing results that will seem supernatural.

Through man God desires to reveal His love and grace. Let every church member constantly remember that he is united with Christ, and that no feebleness of character must appear, no lack of self-control be seen; for he is under the supervision of heavenly powers. Nothing unseemly, in word, in spirit, or in disposition, must appear. If the constraining power of Christ fills his heart, this will give him power to triumph over the selfishness of humanity.

The power of Christianity is to be put to the test. Genuine liberality is to be seen in the church and among unbelievers. Let the people of God humble themselves before Him; and His grace, which bringeth salvation, will be revealed. Brethren will love one another. Their hearts will overflow with Christlike compassion. Then will be seen the unworldly actions which the grace of God alone can produce.

The church is the object of God's tenderest love and care. If the members will allow Him, He will reveal His character through them. He says to them, "Ye are the light of the world." [Matthew 5:14.] Those who walk and talk with God practice the gentleness of Christ. In their lives forbearance, meekness, and self-restraint are united with holy earnestness and diligence. As they advance heavenward, the sharp, rough edges of character are worn off, and godliness is seen. The Holy Spirit, full of grace and power, works upon mind and heart.

Before genuine Christianity the world stands condemned. The cause of God is not to diminish in importance. The Christian should realize his value in the Lord's sight. God says, "I will never leave thee nor forsake thee." [Hebrews 13:5.] Those who love God supremely will realize that they are rich beyond computation in the wealth that God gives them.

When a new enterprise is presented, the first inquiry should be, "What saith the Lord?" Before listening to any other considerations, take time to meditate and pray, asking, "Lord, what is Thy will in this matter? What wilt thou have me to do?"

Man possesses nothing to which he has an exclusive right. He does not even own himself; for he has been bought with a price, even the blood of the Son of God. Christ has a claim on all the property in our world. He can set in operation a train of circumstances which will sweep away the accumulated gain of years. He can also call in needed help for His children.

The world is the Lord's and the fulness thereof. It is God who gives man the breath of life. We cannot originate. We can only collect that which God has originated. He is our Guardian, our Counselor; and more than this, from His liberal supply we derive all the skill, tact, and ability that we possess.

The caution comes to us, Say not, "My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." [Deuteronomy 8:17, 18.] All you possess is His gift, for you had nothing with which to

create or purchase it. It is given you, not to become a wedge to separate you from Him, but to help you in doing Him service.

The moment that a man loses sight of the fact that his capabilities and possessions are the Lord's, that moment he is embezzling his Lord's goods. He is acting the part of an unjust steward, provoking the Lord to transfer His goods to more faithful hands.

God calls upon those to whom He has entrusted His goods to handle them faithfully, to show to the world that they are laboring for the salvation of sinners. He calls upon those who profess to be under His supervision not to misrepresent Him in character.

Thank the Lord, O my soul! Praise His holy name. In Him we can trust. We fear not, neither are we dismayed. He daily loadeth us with benefits. Shall we grasp them all, and bear them away as our own, selfishly consuming them upon ourselves? He "crowneth us with lovingkindness and tender mercy." [Psalm 103:4.] Wearing the crown of His royal favor, let us glorify Him by imparting to others the abundance He has bestowed upon us.

O for love, sacred, holy, unselfish love! Let us, as the Lord's representatives, realize what a terrible thing it is to misrepresent the Saviour by revealing selfishness. God calls upon His sons and daughters to show to the world that He is not selfish, but full of liberal, unselfish plans. He is waiting for channels through which to communicate the wealth of His love.

The blessings received are to be imparted. There is a demand for the sacred, elevating, sanctifying truths of the gospel. There are barren fields to be worked. Workers are to be employed to sow the seeds of truth and garner the harvest. The standard of truth is to be planted in new places.

A continual sin is committed by withholding from the Lord that which belongs to Him in tithes and offerings. The money brought to the Lord's treasury is not sufficient to meet the demand. If God were not robbed, if His portion were not withheld, one hundred times more work could be done for Him. But cheap, inexpensive plans are laid by those engaged in His work. Selfishness and cupidity are indulged. Few realize the necessity of practicing self-denial and self-sacrifice. Did the people of God learn and practice the lessons He is seeking to teach them, the church would today be as the light of the world.

[May 1,] 1901

During the night I have been greatly distressed. A burden rested upon me. I was taken from house to house, through the homes of our people, and as we went from room to room, my Instructor said, "Behold the idols that have accumulated." I had been pleading with God to work in behalf of His people. My attention was called to the many photographs which have

been produced by God's entrusted capital. I was instructed that these pictures are as so many idols, taking up the time and thought that should be sacredly devoted to God.

As I visit our schools and the homes of our people, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." [John 2:16.]

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that ought to be sacredly devoted to God's service. They divert the mind from the truths of God's Word.

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." [Exodus 20:3.]

Those who claim to believe in Christ need to realize that they are to reflect His image. It is His likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration.

After going from home to home, and seeing the many photographs, I was given the instruction I have given here. Christ looks upon the busy world, filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." [Proverbs 20:14.]

Satan has devised a multitude of ways in which to keep men from serving God. He has invented various games into which men enter with such an intensity that one would suppose a crown of eternal life was to reward the winner. Horse races are attended by thousands and thousands. On the racecourse, lives for which Christ shed His blood are thrown away with no more thought than would be given to the life of a dog. What will become of the souls of the men and boys whose lives are extinguished on the racecourse? Will they be counted worthy of the redemption which Christ gave His life to obtain for them?

Looking upon these God-dishonoring scenes, Christ lifts up His voice like the trump of God, and seeks to break the spell upon the human race. "What shall it profit a man," He cries, "if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] He brings to their attention the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God.

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God. They have pledged themselves to labor earnestly for the saving of sinners. God asks those who name His name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in accordance with the momentous claims of eternity?

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] Those upon whom the Lord has placed the burden of the work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse; and show by your unselfish zeal and earnestness that you are converted. Every dollar is required in the work of saving souls.

The money invested by the professing people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river.

We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to help forward the proclamation of the last message of warning. If you spend the Lord's money in this way, can you expect Him to continue to bestow His goods on you?

It is important that the truths which God has given us be heralded to the world. The Lord calls for self-denial and self-sacrifice. The gospel demands entire consecration. We have been given the privilege of laboring together with God. Our appointed work is to sow the seeds of truth beside all waters. The necessities of the work demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation to be consumed by the fires of the last day. How does the Master regard those who for self-gratification invest His money in photographs? That very money could be used to purchase reading matter to send to those in the darkness of ignorance.

This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be converted to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Matthew 5:13.] Those who are engaged as teachers in our schools and sanitariums need to reach a higher standard of consecration. And

the students in these institutions who are fitting themselves to become missionaries should learn to practice self-denial.

We are God's stewards, and "it is required in stewards that a man be found faithful." [1 Corinthians 4:2.] The money God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to Him His own with usury. At every step there is need of self-sacrifice.

Why is so much time devoted to useless, common conversation? Is not our time a blood-bought talent? Ought not we to consecrate it to God?

Ms 64, 1901

Physicians and Meat-eating

July 17, 1901

Instruction has been given me that physicians who use flesh meat and prescribe it for their patients should not be employed in our institutions, because they fail decidedly in educating the patients to discard that which makes them sick. The physician who uses and prescribes meat does not reason from cause to effect, and instead of acting as a restorer, he leads the patients by his own example to indulge perverted appetite.

The physicians employed in our institutions should be reformers in this respect and in every other. Many of the patients are suffering because of errors in diet. They need to be shown the better way. But how can a meat-eating physician do this? By his wrong habits he trammels his work and cripples his usefulness.

Many of the patients in our sanitariums have reasoned out for themselves the question of meat-eating, and, desiring to preserve their mental and physical faculties from suffering, have left meat out of their dietary. Thus they have obtained the relief from the ills which have tortured their lives. Many not of our faith have become health reformers because, from a selfish standpoint, they saw the consistency of doing this. Many have conscientiously taken their position on health reform in diet and dress. Will Seventh-day Adventists continue to follow unhealthful practices? Will they not heed the injunction, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God"? [1 Corinthians 10:31.]

Ms 65, 1901

Sermon/"To every one in this room ..."

July 28, 1901

To every one in this room God has committed talents, to every one according to his several ability. Each one is to study to show himself approved by God.

I feel very grateful to God that it is our privilege to have a personal connection with Him, who so loved us that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. It is your privilege to accept Christ as your personal Saviour. When you do this you, have enlisted in the army of the Lord. You have volunteered as soldiers of the cross. You have left the black banner of the power of darkness to stand under the blood-stained banner of Prince Emmanuel. Your constant study will be to show yourselves faithful soldiers.

There is a battle for every one to fight, for the young as well as the old. All should strive to exert a bright, cheerful influence, for that is the atmosphere of heaven. The youth are to prepare to be members of the royal family, children of the heavenly King. In this school they are to prepare for graduation into the higher school. The students before me this morning will never cease to be learners if they secure the heavenly treasure. They are to learn each day how to meet the enemy, who with his host of evil angels is warring against Christ and all who stand under His banner.

In the warfare against evil, every one has a part. Before the heavenly universe, God's children are to develop characters which will resist the powers of darkness.

You can all form characters which God can approve. It may be that in the past you have not striven to do this. You are now given an opportunity to change the traits of character which are not after the similitude of Christ.

The Word of God is the foundation of all true education. Those who take the Word of God as their lesson book will learn the conditions which God has laid down for entrance to the higher school.

Day by day you are to form Christian characters. You can do this by seeking every day to improve in your words. Speech is a talent. The Word of God declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.]

Students, God has given you the talent of speech. He desires you to improve this talent. You can improve the tones of the voice. Be determined to make yourself, through the grace of God, as perfect as possible. If you are correct in speech and action, those who associate with you will be blessed by the association. Those who are hasty and impetuous in speech say a great many things they will not wish to meet in the judgment.

Do not let a word fall from your lips that will stir up strife in another heart. God desires your words to be of such a character that they will bring sunshine instead of gloom, harmony instead of animosity. Do not encourage the spirit of strife. It will encourage itself. Your work is to resist it.

As you obtain an education founded on right principles, you are forming characters that God can approve. You have been placed where you can help and bless one another. Those who have gained an experience in religious things are to impart to others what God has given them. Let your lives be hid with Christ in God.

Because the Jewish people did not let the light which God had given them shine to others, they were scattered in different countries. Daniel and three other youth were taken to Babylon, and the king determined to have them educated to be statesmen in his court. They were given the food and wine from the king's table as their diet. But Daniel and his companions knew that if they ate the food and drank the wine which the king had provided, their brains would be confused. They would be unable to distinguish between right and wrong, between the sacred and the common. They determined to be true to principle, to eat and drink to God's glory. God honored their loyalty. He gave them wisdom and understanding, and when at the end of the term of years allotted to study, the king examined them, he found them to be "ten times better than all the magicians and astrologers that were in all his realm." [Daniel 1:20.]

The history of Daniel and his fellows is an illustration of what all youth may become in the service of God. Improve the opportunity that is now yours to obtain the very best idea of what constitutes a Christian character. Place yourselves where you can pray to God as Daniel and his fellows prayed to Him. They presented themselves to God as needy and dependent, and God gave them strength. But do you think that Daniel would have been helped as he was if he had yielded to appetite? Had he eaten the king's food and drunk his wine, he would have been unable to obtain the education necessary to make him a successful Christian statesman. He would not have appreciated the knowledge God had to give. His mind would have been confused. He knew this; for before he came to Babylon, he had received that training which every child before me should receive in the home.

It is the privilege of every one of you—a privilege which many cannot have—to understand what is meant by healthful food—food that will bring health to body and mind. When you bring the question of right eating and right drinking into your religion, you place yourselves where God can help you to distinguish between right and wrong.

Because Daniel and his companions kept the fear of God before them, because they refused to indulge appetite, because they were determined to keep the mental machinery in such a condition that they could receive the education that God had to give, they were greatly blessed.

Their even tones and kind words showed that they were under the supervision of a power above all human power.

We may place ourselves in association with those whose minds are filled with cheap nonsense. We may enter into companionship with those whose influence harms our spirituality. But we are not obliged to do this. Let us rather make a friend of God. Thus like Daniel we shall come off triumphant.

The powers of darkness are arrayed against you. Satan desires to see your footsteps wandering from the path of self-denial. He desires to see your characters becoming warped, so that when you leave school, you will not exert an influence in favor of the truth. God wants you to fight bravely against the suggestions and temptations of the enemy. In His strength you can be “more than conquerors.” [Romans 8:37.]

These smaller children will be influenced by the words and spirit of the older students. God has placed us in this world to help one another. He wants the older students to help the younger ones. Christ said, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.” [Matthew 19:14.] He desires these little children to love Him. He desires those who are older to speak to them words that will be a blessing and a help. Students, improve the opportunity given you to speak words that will point those around you to the Saviour. Do not allow your minds to dwell upon trivial things. Do not speak words you would not be willing to utter in the presence of Jesus and the angels. Could the curtain be rolled back, you would see heavenly angels watching you. They must watch; it is their work to be guardians for the youth. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” [Hebrews 1:14.] Ten thousand times ten thousand and thousands of thousands of angels minister to the youth in our world.

God wants you to be children of light. He wants you to live so that the light of heaven can shine into the chambers of the mind, and from there be reflected to others. He wants you to do deeds of kindness and speak words of cheer. Begin missionary work right where you are. Probably you have already begun this work. Those who are connected with Christ cannot do otherwise. They receive to impart.

Christ desires to use every student here as His agent. He says, “Ye are laborers together with God.” [1 Corinthians 3:9.] You are to co-operate with the One who gave His life for you. “Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of his good pleasure.” [Philippians 2:12, 13.] What rich blessing from above this school will have if the teachers and students will consecrate themselves, heart, mind, soul, and strength to God’s service, as His helping hand. His helping hand—this is what you may be. If you

will yield yourselves into His keeping, He will lead you safely, enabling you to make straight paths for your feet, lest that which is lame be turned out of the way.

All heaven is interested in the education you are receiving. I do ask you in the name of Jesus of Nazareth to watch your words. God desires your words to be life-giving. Not a word of irritation is to be spoken. However provoked you may feel, keep back every word that would stir up the evil in another heart. Speech is a great talent, and God desires every one of you to reach the standard of Christlikeness. Let every word you speak bless and elevate.

John says, "I write unto you, young men, because ye are strong and have overcome the wicked one." [1 John 2:13.] If God had not given His children strength and power to overcome, these words would never have been written. When you put your strength on the right side, God and Christ and the heavenly angels are with you. The Lord will give you an experience and enable you to go into mission fields, even in your youth. At eleven years of age, God made me a missionary. He impressed me to plead with my unconverted companions, to pray with them, to try to win them to Christ.

All of us can so work under the supervision of the Holy Spirit that we shall be prepared to take our place in the royal family. Every one can have the peace of Christ. The apostle says, "Let the peace of God rule in your hearts." [Colossians 3:15.] When Christ was a child like these children here, He was tempted to sin, but He did not yield to temptation. As He grew older He was tempted, but the songs His mother had taught Him to sing came into His mind, and He would lift His voice in praise. And before His companions were aware of it, they would be singing with Him. God wants us to use every facility which heaven has provided for resisting the enemy.

Repress your hasty words, for Satan is near. If he can, he will so work upon minds that there will be division where there should be harmony.

I have a deep interest in the youth. I am a mother of boys. I greatly desire that you shall form characters like the character of God. God needs missionaries. The barren fields in America and Australia and all over the world call to heaven for laborers. If these youth give themselves to God, He will give them knowledge and wisdom; He will prepare them to work for Him. He will co-operate with their efforts if they will consecrate themselves to Him. He will make them vessels unto honor, vessels into which He can pour the precious oil of His Spirit to be communicated to others.

Shall we not try to make all that we can of ourselves? Shall we not try to reach the standard God has set before us? Satan will try to overcome us. It would please him to see us disappointing the One who has purchased us by humiliation and suffering.

You have been bought with a price, therefore glorify God in your body and spirit, which are His. Bought with a price. Christ redeemed you from the power of the enemy and placed you on vantage ground, that you might win back through obedience what Adam lost through disobedience. Let the peace of God dwell in your hearts, and be ye thankful—thankful that He has bought you with a price. Be thankful that you are here where you can have God's blessing.

When others try to provoke you, keep your mouth as with a bridle. Then your enemies will learn that you have a power which they do not possess. They will see the difference between one who is a Christian and one who is not.

God will not approve of anything pertaining to Satan's attributes. Satan works to destroy, to deform. God works to build up, to restore, to reform; and thus He wants us to work. By the calmness of our conversation we can bear good witness for Him. Correct living and correct speaking have a greater influence for good than all the sermons that can be preached.

God loves the youth, and He has an intense interest in them. He wants you to be saved, He wants you to have eternal life. He wants you to make a success of the life He has given you. If you let your life slip from you in idle dreaming, if you bring to the foundation wood, hay, and stubble, you may through repentance be saved, but where is your treasure? You may be saved as by fire, but all eternity will testify to your loss.

As you move forward step by step, inch by inch, adding to your faith virtue, and to virtue knowledge, and to knowledge temperance, God will be with you and you will never fall. While you are working on the plan of addition, Christ is working on the plan of multiplication. You are working for time and for eternity, striving for an imperishable crown. Strive lawfully, serving God with heart, mind, soul, and strength. Then when Christ comes to gather His jewels to Himself, you will hear the words of welcome: "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." [Matthew 25:23.]

Ms 66, 1901

Fragments/Work in the South

July 28, 1901

Work in the South.

Schools and sanitariums are to be established in the South. Great light has been shining upon us, but how little of this light we reflect to the world. Heavenly angels are waiting for human beings to co-operate with them in the practical carrying out of the principles of the truth. The gospel message is to be united with medical missionary work. The medical missionary work is the right hand which opens doors for the body, the church, enabling it to prosecute its labors.

Those who engage in this work should reach a much higher standard. The leaders should be carefully selected, according to the needs of the different fields.

A Charge of Unfaithfulness.

“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:1-5.]

The message was sent from God to headquarters that the men occupying positions of responsibility were not accomplishing their work in harmony with the mind of God; that they seemed incapable of appreciating light; that they must no longer be left in their positions. A different order of things must be inaugurated, else the conference and the churches in every place would be weakened.

The heart of the work was diseased. Principles were perverted. Notwithstanding the light that God had given, men made no changes, but continued to do the very things which had caused the rebuke of God to come upon them. Some of these men were transferred to other places, but this did not change their ideas. It did not transform them in character. When they were moved, they took with them their wrong principles, and these worked as the leaven of evil. Thus in different places the work has been marred and defects have been seen.

Christ told Nicodemus that he must be born again, that he must have a new heart. These words apply to many who are serving in responsible places. They have not the new heart which sends a current of pure, spiritual blood through the system, creating new life and consecrating the will to the service of the Master.

God’s Wonderful Love.

He whose heart is filled with the truth will live the principles of truth. The truth refines and sanctifies the entire being. It develops godliness. It enables him who receives it to exert a widespread influence for good. The grace of God in the soul is plainly revealed by efficient work.

The Word of God is His revealed will. This is the food man is to give the soul. Without this nourishment the soul cannot grow, the character cannot develop symmetrically. God delights in bestowing blessings. To those who will receive Him, He will be the life of the entire being.

“Other foundation can no man lay than that is laid, which is Jesus Christ.” [1 Corinthians 3:11.]

“Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” [Acts 4:12.]

No fanciful goodness of our own, no vague reliance upon God’s mercy, will secure for us access to the throne of grace. But when we come to Jehovah, renouncing ourselves and all our works, presenting our requests as needy and sinful children, relying upon the sacrifice of a crucified and risen Saviour, Christ accepts the prayer, puts with it His merits—the fragrance of His character—and offers it to the Father, saying, “Receive the petition of this poor sinner. He has no merits of his own. Because he is in such need I give him Mine. I am the Way, the Truth, and the Life.”

Christ says to us, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” [John 14:13.] Why do we not take Christ at His word? Why are we so listless and indolent? There is no need for us to rust from inaction. We may receive to impart.

God desires us, by strict temperance, to keep the mind clear and keen, that we may be able to distinguish between the sacred and the common. We should strive to understand the wonderful science of the matchless compassion and benevolence of God. Those who eat too largely, and those who eat unhealthful food, bring trouble upon themselves, unfitting themselves for the service of God. It is dangerous to eat meat, for animals are suffering from many deadly diseases. Those who persist in eating the flesh of animals sacrifice spirituality to perverted appetite. Their bodies become full of disease.

The love of God is without computation. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” “And not for ours only, but also for the sins of the whole world.” [1 John 3:1; 4:10; 2:2.]

Look at the world, godless and corrupted! How could the Father make such a sacrifice for it?

Satan had declared to his synagogue that not a single human soul would maintain his loyalty to God’s commandments. One soul saved would prove this statement to be false. One soul saved would demonstrate the righteousness of God’s government. Created in the image of God, man must not be left for Satan to rule and ruin. Christ came to this earth, and by a life of obedience showed that man could obey. He canceled the guilt resting upon the sinner. That the sinner

might stand before God clothed with the robe of righteousness, He clothed Himself with the robe of sorrow.

Who can fathom the suffering of Christ in the Garden of Gethsemane as He felt to its fullest extent the weight of the sin of the world? So keenly did He feel the sinfulness of sin that for a moment the cup trembled in His hand, and all heaven heard the agonizing cry, "If it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done." [Matthew 26:39; Luke 22:42.] And the omnipotent God suffered with His Son.

Stand before the cross of Calvary, and learn from it the cost of redemption. With breaking heart the holy Sufferer looks up to God and cries, "My God, my God, why hast thou forsaken me?" [Matthew 27:46.]

The angels of heaven sympathized with their loved Commander. Gladly would they have broken their ranks and gone to His assistance. But this was not God's plan. Our Saviour trod the winepress alone, and of the people there was none with Him.

The plan of redemption was laid to bring salvation within reach of sinners. Christ has carried out His purpose. His death has brought eternal life to all who will accept Him as a personal Saviour. But many, many of those He died to save refuse to return to their loyalty. The world is fast becoming as it was before the flood. Of the world at that time we read, "The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. ... And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. ... And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." [Genesis 6:11, 12, 6, 7, 13.]

Christ declares, "As the days of Noah were, so shall also the days 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.]

Let not those who have had great light fold their hands, content to do nothing. The condemnation of God rests upon every idler.

Ms 67, 1901

The Church School

July 29, 1901 [typed]

The Church School. Instruction to Teachers and Parents.

The establishment and location of church schools is a matter of the utmost importance and should receive careful attention. Only after the most wise, judicious plans have been laid, should such a school be established. Mistakes may be made by being in too great haste to locate and establish church schools.

Very much of the success of a church school depends on the teacher chosen. Church school teachers should not be children, who have not come to maturity, who are able to do only a cheap class of work. The one placed in charge of a church school should be of suitable age; and where the number of students is sufficient, assistants should be selected from the students. Thus the students can gain an experience of great value.

Church school teachers should be men and women who have a humble estimate of themselves, who are not full of vain conceit. They should be humble, faithful workers, filled with the true missionary spirit, workers who have learned to put their trust in God and to do their work in His name. They should possess the attributes of Christ's character—patience, kindness, mercy, and love; and into the daily experience they should bring the Saviour's righteousness and peace and grace. Then, working with fragrant influence, they will give evidence of what grace can do through the weakness of the human agents who make God their dependence and their trust.

The Lord has shown me what can be done for the younger children of our people, if they are educated in the fear and love of God. Let every church school established be conducted with such order that Christ can honor the schoolroom with His presence. There is much work to do for the Master. He will accept no cheap, shoddy service. Let teachers be learners, putting the whole mind to the task of learning how to do service for the Master. "The fear of the Lord is the beginning of wisdom." [Psalm 111:10.] Let the one who is preparing to labor as a church school teacher learn to work on correct principles.

"Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." [Isaiah 28:10.] Thus the children attending a church school are to be educated. Let teachers show sympathy and tenderness in dealing with human minds. Let them reveal the love of God. Let the words they speak be kindly and encouraging. Then as they work for their students, what a transformation will be wrought in the rough characters of those who have not been properly educated in the home. The grace of God, revealed in words and works, will touch hearts.

Teachers should not aspire to do wonderful things in their own strength. In all their service they must reveal the love of Jesus. True self-respect must be mingled with all their work. The Lord can make even youthful teachers channels for the revealing of His grace.

Teachers are not to allow themselves to be quick-tempered. They should not manifest temper. They should not punish harshly the children that are in need of reform. Let the teacher first know and understand that self must be kept in subjection. Think of the boundless love Christ has bestowed on human beings. Never forget that over you there is a divine Teacher, whose subject you are, and under whose control you are ever to be. Humble the heart before God. It will be softened and subdued by the thought of the riches God has bestowed on His children. You will realize something of the meaning of the words, "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." [Colossians 1:21, 22.]

Sometimes it is found that the school has been established in a church where the disorderly element among the children makes the work very hard. The children who have not received proper training in the home will cause much trouble in the school, and by their perversity will make the heart of the teacher sad. But let not the teacher become discouraged. Test and trial bring experience. If the children are disobedient and unruly, there is all the more need of strenuous effort. The fact that there are children with such characters is one of the reasons why church schools should be established. The children that parents have neglected to educate and discipline aright must be saved.

Never give up the school work in a place where a church school has been established, unless God plainly directs that this should be done. With God's help, the teacher may do a grand, saving work in changing the order of things. If the teacher works patiently, earnestly, perseveringly, in Christ's lines, the reformatory work done in the school will extend to the homes of the children, creating a purer, more refined, more Christlike atmosphere. This is indeed missionary work of the highest order. Teachers who do this work are doing God service for this life and for the life eternal.

Parents also have a part to act in this work. Let parents remember that much more will be accomplished by the work of the school, if they themselves realize the advantages their children will obtain in such a school. Let them understand that there must be a change in the management of their children before they and their children reveal the peace and love which come with God's converting grace.

If parents will only realize that their neglect of duty is a grave sin, which should be repented of; if they will only unite with the teacher who is working for the salvation of their children, a most

wonderful work can be done for the children. By prayer, by patience, by forbearance, parents can undo much of the wrong caused by their impatience and unwise indulgence. Let the church school be a place where parents as well as children shall be educated. Let parents and teachers take hold of the work together. Parents, remember that you yourselves will be benefited by the presence of an earnest, God-fearing church school teacher.

The Lord desires the churches in every place to take hold more diligently of the church school work, giving liberally to sustain the teachers. The question has been asked, "Could not the second tithe be used for the support of the church school work?" It could be used for no better purpose.

Parents should devise ways and means for keeping their children usefully busy. Let the children be given little pieces of land to cultivate, that they may have something to give as a freewill offering. Parents must never forget that they must work earnestly for themselves and their little ones, if they with them are gathered into the ark of safety. We are still in the enemy's country. Let parents strive to reach a higher standard, and to carry their children with them. Let them cast off the works of darkness and put on the armor of light.

Prove your willingness to make every effort in your power to place your children in the most favorable situation for forming the character that God requires His servants to form. Exercise every spiritual sinew and muscle to save your little flock. The powers of hell will conspire for your destruction. Pray much more than you do. Lovingly, tenderly teach your children to come to God as a heavenly Father. By your example in the management of the home, teach them self-control. Teach them to be helpful in the home. Tell them that Christ lived not to please Himself. The Holy Spirit will fill your mind with the most precious thoughts as you work for your own salvation and the salvation of your children.

Parents, gather the rays of divine light which are shining upon your pathway. Walk in the light as Christ is in the light. As you take up the work of saving your children and maintaining your position on the highway of holiness, the most provoking trials will come. But do not lose your hold. Cling to Jesus. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] Difficulties will arise. You will meet with obstacles. Look constantly to Jesus. When an emergency arises, ask, "Lord, what shall I do now?" If you refuse to storm or fret or scold, the Lord will show you the way through. He will help you to use the talent of speech in such a Christlike way that the precious attributes of patience, comfort, and love will be brought into the home.

Parents, you have not all obtained victory in the use of the talent of speech. May the Lord save you from lowering yourselves in the estimation of your children by speaking indiscreet, passionate words. Do all in your power to stand on vantage ground before your children. By

following a Christlike course of action, holding firmly to the promises of God, you may be evangelists in the home, ministers of grace to your children.

Learn the lesson which Christ gave after the miracle of feeding the five thousand. "Gather up the fragments that remain, that nothing be lost." [John 6:12.] The Lord is constantly exercising His miracle-working power in helping parents as they strive to lead their children to Him.

Fathers and mothers, tell your children about the miracle-working power of God. Take them into the garden and explain to them how He causes the seed sown to grow. As the children study the great lesson book of nature, God will impress their minds. The farmer ploughs his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human power can do. The Lord puts His own vital Spirit into the seed, causing it to spring forth into life. Under His care the germ of life breaks through the hard crust encasing it and springs up to bear fruit. First appears the blade, then the ear, then the full corn in the ear. As children are told of the work that God does for the seed, they learn the secret of growth in grace.

Nature is full of lessons of the love of God. Rightly understood, these lessons lead to the Creator. They point from nature to nature's God, teaching those simple, holy truths which cleanse the mind, bringing it into close touch with God. These lessons emphasize the truth that science and religion cannot be divorced.

Christ came to this earth to teach men the mysteries of the kingdom of God. But men could not by human reasoning understand His lessons. Man's wisdom cannot originate the science which is divine.

The great Teacher came from heaven to plant in this world the tree of life. He calls on nature to reflect to human minds the light that floods the threshold of heaven, that men and women may obey His word. And nature does the bidding of the Creator. To the heart softened by the grace of God, the sun, the moon, the stars, the lofty trees, the flowers of the field, utter their words of counsel and advice. The sowing of the seed carries the mind to spiritual seed-sowing. The tree stands forth declaring that a good tree cannot bear evil fruit, neither can an evil tree bear good fruit. "Ye shall know them by their fruits." [Matthew 7:16.] Even the tares have a lesson to teach. They are of Satan's sowing, and if left unchecked, spoil the wheat by their rank growth.

When man is reconciled to God, nature speaks to him in words of heavenly wisdom, bearing testimony to the eternal truth of God's Word. As Christ tells us the meaning of the things in nature, the science of true religion flashes forth, explaining the relation of the law of God to the natural and the spiritual world.

It seems cruel to establish our schools in the cities, where the students are prevented from learning the precious lessons taught by nature. It is a mistake to call families into the city where children and youth breathe an atmosphere of corruption and crime, sin and violence, intemperance and ungodliness. O, it is a terrible mistake to allow children to come in contact with that which makes such a fearful impression on their senses. Children and youth cannot be too carefully guarded from familiarity with the pictures of iniquity so common in all large cities.

Years ago schools should have been established on large tracts of land, where children could have been educated largely from the book of nature. Had this been done, what a different condition of things there would now be in our churches. We are in need of being uplifted, cleansed, purified. In our conversation we are altogether too cheap and common. There are tares growing among the wheat, and too often the tares over-top the wheat.

I rejoiced when I heard that the Battle Creek school was to be established in a farming district. I know that there will be less temptation there for the students than there would be in the cities that are fast becoming as Sodom and Gomorrah, preparing for destruction by fire. The popular sentiment is that cities should be chosen as locations for our schools. But God desires us to leave the sin-polluted atmosphere of the cities. It is His design that our schools shall be established where the atmosphere is purer.

Ms 69, 1901

The Unity of the Spirit

July 29, 1901

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [Ephesians 4:11-13.]

These words describe the work which in the church is to be carried forward to completion. The apostle continues, “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” [Verses 14-16.]

Let us study these Scriptures. They tell us that it takes many members to make the church complete.

There is need of close self-examination. Let every one ask himself the question, How is it with my soul? Man is naturally inclined to feel displeased if every one does not agree with his methods of conveying truth. But it is not the Spirit of the Lord that leads him to feel thus. From nature we see that all cannot be alike. No two leaves on a tree are precisely the same. In the work of the Lord there are different ways of communicating truth. No one is to refuse to unite with a fellow laborer because his plans are not exactly the same as his own. We are laborers together with God. To measure men by human standards, to choose certain ones as companions because they agree with our ideas, is not Christ's wisdom, but the wisdom of the world.

Those who abide in Christ will reveal His Spirit. They will be branches of the true vine, differing from one another, yet united in Christian love.

No haphazard work is to be done by those who are laboring in the ministry or in medical missionary lines. God's servants must seek to understand the words, "For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith. Or ministry, let us wait on our ministry; or he that teacheth on teaching; or he that exhorteth on exhortation; and he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another." [Romans 12:4-10.]

This instruction is of vital importance to every one. At this time, above all other times in the history of the earth, these words should be practiced. But today they are to a great extent left out of the practice of professing Christians. This is the reason why God is dishonored by discord and strife, why He does not give to His people the power He would be pleased to impart. He desires to glorify His name before the world and before the heavenly universe. But church members are not doing the work they should do.

"There are diversities of gifts, but the same Spirit. ... And there are diversities of operations, but it is the same God which worketh in us all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of

tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." [1 Corinthians 12:4, 6-12.]

A man should not be loaded down with responsibilities because he is thought by his brethren to be qualified to bear burdens. This is not the Lord's plan. It is His desire that the leaders in His cause, those who have gained an experience in His work, shall take with them young men to educate and train as burden-bearers. But the young worker must not become so wrapped up in the ideas and opinions of the one in whose charge he is placed, that he will lose his individuality. He must not lose his identity in the one who is instructing him, so that he does not dare to exercise his own judgment, but does what he is told, irrespective of his understanding of what is right and true. It is his privilege to learn of the greatest Teacher the world has ever known. If the one with whom he is working pursues a course which he does not think is in harmony with a "Thus saith the Lord," let him not report to some outside party. Let him go to his superior in office and lay the matter before him, freely expressing his mind. Thus the learner may be a blessing to the teacher. He must faithfully discharge his duty. God will not hold him guiltless if he connives at a wrong course of action, however great the influence or responsibility of the one who follows this course. He is not to allow anyone to lead him in false paths. With a conscientious regard for the Scriptures, and for the light which God has been pleased to give them [since] the commencement of our work, he is to move forward in the strength of the Almighty.

The Lord has declared that no man can be conscience for another man. Let the one who is working for God consecrate himself to His service, looking unto Jesus, the Author and Finisher of his faith. Just as surely as he does this, God will reveal to him His purposes.

God calls for earnest, whole-souled, benevolent Christian men and women. All unholy ambition must be crucified. I entreat Seventh-day Adventists to be drawn to the uplifted Saviour, far above the common level of a worldly life.

Ms 70, 1901

Diary/"What is the Chaff to the Wheat?"

July 30, 1901

There is a special work to be done at this time. Please read and study carefully the first, second, and third chapters of First Corinthians. I present these chapters as of great importance. The Lord desires His people to understand and practice the instruction they contain.

Paul writes, “I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it. ... For ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?” [1 Corinthians 3:1-3.]

Those addressed in these words had not been feeding on Christ, and therefore they were not advanced in spiritual knowledge. Paul said, I have fed you with milk—the plainest, most simple truths, suitable for converts young in the faith; not with meat—the solid, nourishing, spiritual food suited to those who have made progress in a knowledge of divine things. They were living on a low level, dwelling on the surface truths which call for thought, no deep research.

“For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?” [Verse 4.] Their contentions did not reveal growth in grace, but a narrow, limited comprehension, a worthless, <defective> experience. “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one.” [Verses 5-8.] He who is a partaker of the divine nature will not seek to stand at the head of a party. True workers for God will not attract men to themselves, but to Christ. They will preach the truth which makes all men one in Christ Jesus.

“And every man shall receive his own reward according to his own labor.” [Verse 8.] “Ye shall know them by their fruits,” Christ declared. “Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.” [Matthew 7:16-19.]

A banquet has been prepared for us. The Lord has spread before us the treasures of His Word. But we must not come to the repast clothed in citizen’s dress. We must have on the white robe of Christ’s righteousness, which has been prepared for all the guests. But the spirit of the world is carnal. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them; because they are spiritually discerned.” [1 Corinthians 2:14.] The more spiritual knowledge one has, the better able is he to distinguish between good and evil.

“The natural man receiveth not the things of the Spirit of God.” He is not one with Christ in mind and heart, and he cannot rightly appreciate or enjoy the high, exalted truths of God’s Word. It seems foolishness to him to put on the white garment of Christ’s righteousness. With him the religious experience is a matter of chance. He is not born of the Spirit; therefore he cannot judge correctly concerning spiritual things. Many of those who claim to believe in Christ

reveal by their words and actions that they are not partakers of the divine nature. They do not appreciate the truths of eternal value.

The Lord meets men where they are. The apostle declares, "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] The Holy Spirit teaches those who are willing to be taught, not only what they should impart, but how they should impart. To the believing Christian the highest, purest instruction is given. Heavenly wisdom is imparted to him.

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light which streams from the cross of Calvary, and in connection with the wondrous, central truth of the Saviour's atonement. Those who study the Redeemer's wonderful sacrifice grow in grace and knowledge.

I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross of Calvary. This is to be the theme of every discourse. Christ declares, "And I, if I be lifted up, will draw all men unto me." [John 12:32.]

"God forbid that I should glory," Paul writes, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Galatians 6:14.] The more deeply the ministers of God feel their inefficiency and their entire dependence upon Christ for success, the less they will seek to be head and shoulders above their brethren. Hiding in Christ, self will not appear. Christ will be revealed as the chiefest among ten thousand and the One altogether lovely. They will know the meaning of Paul's words:

"I was with you in weakness and fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." [1 Corinthians 2:3-10.]

If we would love God supremely and our neighbor as ourselves, we must come to Christ, to be imbued with His love. Let every member of the church try to realize what he is and what he may be if he yields to Christ's control. Under the Saviour's guidance, he will exert upon others a

saving, restoring influence. Christians must be brought into family relationship with Christ. He must be formed within, the hope of glory.

April 14, 1899

I am awakened this morning at one o'clock. The Spirit of the Lord came upon me in the night season. I was bearing a message to persons assembled in council. I present to you this morning the words of the apostle Paul to the believers at Colosse: "Paul, an apostle of Jesus Christ, by the will of God, and Timotheus, our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; ... 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; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins. ...

"You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God." [Colossians 1:1-6, 9-14, 21-25.]

This is the work we are to do for the saving of the souls ready to perish. We have truth, present truth to give to those in the darkness of error.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the

Godhead bodily. And ye are complete in him, which is the head of all principality and power.” [Colossians 2:6-10.] These are the vital, practical truths upon which we are to dwell.

Those who present the truth should be men of solid minds, who will not lead their hearers into a field of thistles, as it were, and there leave them. What is the chaff to the wheat? There are those teaching others who need that one teach them how to labor for the present and eternal good of those they instruct. Some readily catch up trivial theories, calling them truth, and neglecting for them the immortal principles which must be interwoven with the life-experience of him who is saved. They are ready to open the mind to any fallacy that is presented. These are in danger of bringing in vain things, which make of none effect the important truths of God’s Word. This Word is the Lord’s revealed will, given for the instruction of His people. Let no one bring dishonor to the precious truth by mingling with it theories which have no foundation in the Word of God.

When Christ came to this world He found the Jewish people burdened with a heavy weight of traditions and ceremonies, which the religious teachers had handed down from generation to generation. So great was the mass of tradition brought in that the commandments of God were made of none effect. Today there are those who are doing a work similar to that done by the Jewish teachers. They are dishonoring the Law of God by their extreme teaching. There are those who say that nothing, not even insects, should be killed. God has not entrusted any such message to His people. It is possible to stretch the command, “Thou shalt not kill” [Exodus 20:13], to any limit; but it is not according to sound reasoning to do this. Those who do it have not learned in the school of Christ.

This earth has been cursed because of sin, and in these last days vermin of every kind will multiply. These pests must be killed, or they will annoy and torment and even kill us, and destroy the work of our hands and the fruit of our land. In places there are ants which entirely destroy the woodwork of houses. Should not these be destroyed? Fruit trees must be sprayed, that the insects which would spoil the fruit may be killed. God has given us a part to act, and this part we must act with faithfulness. Then we can leave the rest with the Lord.

God has given no man the message, Kill not ant or flea or moth. Troublesome and harmful insects and reptiles we must guard against and destroy, to preserve ourselves and our possessions from harm. And even if we do our best to exterminate these pests, they will still multiply. At camp-meeting held at Brighton, Australia, the people were obliged to wear veils to keep the poisonous flies from their faces. While speaking, I was obliged to fan myself continually.

As long as this life shall last, we shall have to fight the evils which have come in as a result of the curse. Evil will cease only when Satan ceases to exist. With the agencies which he has employed

to annoy and grieve the people of God, Satan will at last be cast into the lake of fire and brimstone. Then sin will be no more.

Those who advance the theory that vermin should not be killed know not of what they speak. There is nothing of this order in the teachings of Christ. It is not the Spirit of God that brings such theories as this to the mind. They originate with Satan, who prepares every idle tale he can devise for the itching ears which cannot distinguish between truth and fiction. Discard all such theories for your own good and for the good of those with whom you associate. Those who go to such extremes do great harm. They bring the truth into disrepute. They place principles which are as precious as gold on a level with fables. Men might better <let the fables> rest in the silence of the grave than to speak and teach those things which have no foundation in the Word of God.

The people of God should not fill their minds with theories which Christ never taught when enshrouded in the pillar of cloud, or when as a man among men He taught in the streets and synagogues of Judea. There is a rich abundance of precious truths in God's Word—truths which are of vital consequence to the people of God, truths which will fill the mind with fragrant thoughts <of heavenly things> and provide a solid foundation for character-building. Discard fables and vain imaginings. Present only the words, "It is written." Let Jesus take possession of mind and heart. Let those who teach be sure that the Word of Christ dwells in them richly. Let them instruct church members and students in the lessons of the Saviour.

What should we teach? The answer to this question is found in Paul's dying charge to Timothy, his son in the Gospel: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:1-5.]

Peter declares, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." [2 Peter 1:16.]

Like the serpent gliding stealthily along, fanaticism has been stealing in, to cause variance and strife, to take the attention of the people of God from elevating, eternal truth. I charge my brethren and sisters not to give heed to fables. Do not put into the minds of others the erroneous theories which should never be entertained. Teach what Christ taught. He said, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] His lessons contain just what is needed in these last days. There is no need to

bring in a mass of rubbish, which in the end will be consumed. Let us not give to the world the impression that we are a body of fanatics.

The first chapter of second Peter contains instruction which should be given in our schools and churches. The flock of God is to be fed with pure provender, thoroughly winnowed from the chaff. The minds of those who have mixed truth and error, presenting fables as truth, need to be purified and elevated, that they may grasp the immortal truths which concern the soul's salvation. The work for these last days is a most solemn, important work. No man has a right to give the people of God a message not indited by the Holy Spirit. Those who do this are doing a work which <must> be counterworked.

I warn my brethren in the educational work not to allow the threads of fanaticism to be interwoven with the church school work. Preach and teach the words of eternal life. In establishing church schools, do not move uncertainly. Let the foundation of your building be solid rock, not shifting sand. Before you attempt to educate, be sure that you have a message bearing the divine credentials. No one can teach others of God who does not first learn in the school of Christ. Leave out everything which will divert the mind from the truth as it is in Jesus. "Preach the Word." [2 Timothy 4:2.]

I have had to deal with fanaticism of every grade. From my first experience in the work I have had to combat fanaticism on the right hand and on the left. God forbid that the closing years of my life should be made sad through having to deal with this evil.

Ms 71, 1901

"The Blood of Jesus Christ His Son Cleanseth Us From All Sin"

July 31, 1901

"Who are these which are arrayed in white robes? and whence came they? ... These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." [Revelation 7:13, 14.]

My brethren who are waiting for the appearing of our Lord, let us prayerfully consider our position. The age in which we live is one which calls for reformatory action. Intemperance is strong in its evil power. Continued and protracted effort is needed in the conflict with perverted appetite and the unholy habits which defile the soul-temple. Because of the wrong example set by those who are older, the depravity existing among youth and children is rapidly increasing, not only in large cities, but also in towns and villages. Fraud, forgery, and bribery are common. Licentiousness is steadily increasing. There is earnest work to be done, not only by

those who open the Scriptures to the people, but by every soul who claims to be a child of God. There is work awaiting every one who will enter the Master's service.

Jesus, the Majesty of heaven, took upon Himself of His own free will the burden of working out the great plan of salvation. He made an atonement for our sins. Being one with the Father, the Son of the infinite God was above all law. Of the holy, created angels it could not be said, as it was said of Christ, "Upon which never came yoke." [Numbers 19:2.] Angels bear the yoke of duty and obedience, and are God's delegated messengers. They could not make a sacrifice adequate for the redemption of man. Christ was equal with the Father. He alone was of sufficient value to undertake the suretyship of the fallen race. He was made sin for us. Upon Him was laid the iniquity of us all.

In the typical services of the tabernacle, the gospel was set forth before the children of Israel. By the sacrifices they were shown that without the shedding of blood there is no remission of sins. This was the great truth ever kept before them. At the time when the Lord was visiting Egypt in judgment, when Pharaoh was to look upon the dead form of his first-born, the children of Israel were commanded to sprinkle the blood of the slain lamb upon the lintel of their doors, that the death-angel might not enter their dwellings. The Lord declared, "When I see the blood, I will pass over you." [Exodus 12:13.]

Christ is the Lamb slain from the foundation of the world. But in the work of vindicating the downtrodden law, the blood of Christ has, to a large extent, been lost sight of. Today the testimony that should be heard in every discourse is, "The blood of Jesus Christ his Son cleanseth us from all sin." [1 John 1:7.] The precious Saviour is to be lifted up. The virtue of the blood of the crucified and risen Saviour is the sinner's only hope; for it is only through the merits of the Redeemer that the sinner gains salvation. Christ has tasted death for all, that through faith in His name every man may taste and see that the Lord is good.

Christ has risen from the dead, and stands constantly at the right hand of God, making intercession for us. He has entered into the most holy place, and with a heart full of unutterable love He invites the defiled and polluted sinner to come to Him. Christ is ever pleading for those He has redeemed with His blood. He will save to the uttermost all who in faith come to Him. His infinite sacrifice loses none of its force or efficacy by the lapse of time. To every sincere seeker He says, "Fear not; ... I am he that liveth, and was dead; and, behold, I am alive for evermore." [Revelation 1:17, 18.]

It is not sufficient for any soul to have a nominal faith, to merely admit that Christ is the Redeemer of the world. Is He your personal Redeemer? Have you a personal interest in Him? Is your soul hungering and thirsting for salvation? Do you long for a better knowledge of Jesus Christ? Is your soul earnestly and sincerely crying, "Purge me with hyssop, and I shall be clean:

wash me, and I shall be whiter than snow. ... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." [Psalm 51:7, 10-12.]

In the gatherings of the people of God for worship, there has been a mingling of the sacred and the common. Our people certainly make a high profession, but they have lost sight of their Leader. If they realized that He was by their side or just before them; if they were pressing on to keep in His company, light, cheap talk, jesting, joking, and trifling would not, could not exist. It becomes all who profess to believe sacred truth to walk circumspectly as wise men, else Satan will wreck their bark upon unseen rocks. If God's people could see, as I have seen, the dangers and perils they are in, they would be constantly praying, "Lead us not into temptation, but deliver us from evil." [Matthew 6:13.] But while Satan is preparing his snare for their souls, they are full of mirth and glee. They are not imbued with the Spirit of God. Sacred and eternal interests have but little weight in their minds.

The oracles of God declare, "The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation." [Numbers 19:20.] This statement should be carefully considered. Every true Christian will obtain a knowledge of himself. It is very important that he know his own weakness. There is a work to be done in every church among us—a work of revival, of reformation. Every minister in our ranks and every layman needs to reach a higher standard of righteousness. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [Isaiah 1:18.] What promises are these!

Ms 72, 1901

True Obedience to the Commandments of God

August 2, 1901 [typed]

In the providence of God it is ordained that every human agent should study the life of Christ, and so carefully walk in his Master's footsteps as to reveal to the world by his daily life the character of the Father as manifested through the Son. Our Saviour has plainly stated, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

Much concerning Christ may be learned from the description given of the transfiguration: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias

talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only." [Matthew 17:1-8.]

With commanding authority the Lord Jesus has said, "He that hath ears to hear, let him hear." [Matthew 11:15.] The Excellent Glory commands every son and daughter of Adam to give attention. It is for the eternal interest of every individual to do this. The Lord God summons the world to hear, saying, "This is my beloved Son, in whom I am well pleased." [Matthew 3:17.] Christ stands pre-eminent, above every teacher and authority in the world. Every word He utters is to be obeyed as law, as life.

As if enshrouded in a cloud of heavenly brightness, Christ pronounced from the Mount of Beatitudes His benedictions. The words spoken by Him were of an entirely different character from those which had fallen from the lips of the scribes and Pharisees. The ones whom He pronounced blessed were the very ones they would have denounced as cursed of God. To that large concourse of people, He declared that He could dispense the treasures of eternity to whomsoever He willed. Although His divinity was clothed with humanity, He thought it not robbery to be equal with God. In this public manner He described the attributes of those who were to share the eternal rewards. He pointed out in particular those who would suffer persecution for His name's sake. They were to be richly blessed, becoming heirs of God and joint heirs with Jesus Christ. Great would be their reward in heaven.

The relation existing between the Father and the Son was not fully understood by the disciples. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." [John 14:8-11.]

Those who are laboring to make of none effect the law of God try to make it apparent that Christ's commandments and the commandments of the Father are not the same. They claim that God's law is abrogated, and that the commandment of Christ is the new commandment recorded in (John 13:34): "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." But all who neglect to be doers of the words of Christ are refusing to be doers of the words of God.

After carefully reading the first chapter of First John we are better prepared to understand the second. The beloved disciple writes: "My little children, these things write I unto you,"—that ye continue in sin?—No. That ye transgress the law?—No; but, "that ye sin not." The Lord is gracious and full of tender compassion. When the sinner has been overcome by Satan's temptations, the Saviour does not leave him in hopeless despair, but presents hope to the human mind; for "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [1 John 2:1-4.] These are very plain statements.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth." [Verses 5-8.]

When the evidence of truth is presented, many say for effect, "I believe in Jesus. We are not saved by the law, but by Jesus." Who has told them that it was possible for them to be saved by law? All intelligent human agents fully understand that in the law there is no power to save the transgressors of the law.

Concerning this question, Paul relates his experience: "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." [Acts 20:20, 21.] Why repentance toward God?—Because when His holy law has been transgressed through sin committed by the human agent, the law which condemns sin in the flesh brings to the sinner the conviction that he is a transgressor of the law, as Paul states: "I was alive without the law once, but when the commandment came, sin revived, and I [Paul] died. And the commandment, which was ordained to life, I found to be unto death." [Romans 7:9, 10.]

All who keep the law of God through moral power obtained from the imputed righteousness of Christ, will find the commandments ordained unto life; for "The man that doeth them shall live in them." [Galatians 3:12.] "For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin [the transgression of the law], that it might appear sin, working death [to the carnal mind] in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." [Romans 7:11-14.]

Here is where the condemnation comes in. Although the transgression may be confessed, there is in the law itself no power to save the transgressor. By the expression, "And through faith toward our Lord Jesus Christ," Paul presents the world's Redeemer as the only One who has power to save the law-breaker. [Acts 20:21.] Although a person may claim, "I am saved, I am saved, if I only believe in Jesus," yet he does not love God, neither does he believe in Jesus Christ; for he cannot see to the end of the law of God. Men claim that His law has been abrogated. This is not true. God did not give His Son to a shameful death to make His law of none effect. The Saviour bore the penalty of transgression and sin that through His imputed righteousness the fallen race might be able to keep the law of God and live. Man was given another opportunity to repent of his transgression, return to his loyalty, and keep the commandments by faith in our Lord Jesus Christ. Do not forget the words of John, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [1 John 2:4.]

The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God. He gave His life, that through faith in Him who taketh away the sin of the world, we might have life eternal. After His death, the sacrificial offerings had no moral efficacy.

God did not make the infinite sacrifice of giving His only begotten Son to our world, to secure for man the privilege of breaking the commandments of God in this life and in the future eternal life. This is an infamous lie originated by Satan, which must be made to appear in its false, deceitful character. This law that Satan so much desires to have regarded null and void is the great moral standard of righteousness. Any violation of it is an act of transgression against God, and will be visited with the penalty of the divine law. To all the inhabitants of the world who make void the law of Jehovah, and continue to live in transgression, death must surely come.

Until the requirements of the holy law were applied as the rule of life, fallen man could not understand his own guilt nor realize his condemned, lost condition. Jesus made application of the law directly to the soul, and laid under its jurisdiction the will and desires and works of man. Wrongdoing and all thoughts and feelings condemned by the law are to be overcome.

The apostle Paul asks, "What say we then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" He declares, "Where no law is, there is no transgression [sin]." "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." [Romans 6:1, 2; 4:15; 3:20.]

“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.” What is the decision of Paul?—“Wherefore the law is holy, and the commandment holy, and just, and good.” [Romans 7:7, 8, 12.]

How can men who claim to believe the Bible undertake the work of making void the law of God—the very same work which Satan undertook in the courts of heaven, resulting in the expulsion of himself and all his sympathizers? Transgression of God’s requirements excluded Adam from the Garden of Eden. A flaming sword was placed around the tree of life, lest man should put forth his hand and partake of it, immortalizing sin. Obedience to all the commandments of God was the condition of eating of the tree of life. Adam fell by disobedience, forfeiting by sin all right to use either the life-giving fruit of the tree in the midst of the Garden, or its leaves, which are for the healing of the nations.

Obedience through Jesus Christ gives to man perfection of character and a right to that tree of life. The conditions of again partaking of the fruit of the tree are plainly stated in the testimony of Jesus Christ to John: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:14.]

Ms 73, 1901

“Thus saith the Lord, Go down ...”

August 2, 1901

“Thus saith the Lord; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then there shall enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.” [Jeremiah 22:1-5.]

These words show plainly that God’s promises are fulfilled on condition of obedience to God’s commandments. These commandments are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly stated the laws of His kingdom, and has declared that He will abundantly bless

His people if they will obey them. It is their life to obey. In keeping God's commandments there is great reward.

God sends messengers to tell His people what they must be and do in order to obey His laws of righteousness, which if a man do, he shall also live in them. They are to love God supremely, having no other gods before Him; and they are to love their neighbor as themselves, doing to him as they would wish him to do to them.

Not one tittle of God's holy law is to be treated lightly or disrespectfully. Those who transgress a "Thus saith the Lord," stand under the banner of the prince of darkness, in rebellion against their Maker and their Redeemer. They claim the promises given to the obedient, saying, The temple of the Lord, the temple of the Lord are we, while they dishonor God by misrepresenting His character, by doing the very things He has told them not to do. They set up a standard which God has not given. Their example is misleading, their influence corrupting. They are not lights in the world; for they do not follow the principles of righteousness. Men cannot show greater treachery toward God than by disregarding the light He sends them. Those who do this mislead the ignorant; for they set up false waymarks. They are continually perverting pure principles.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." [Verses 13-17.]

In the words of Holy Writ we are plainly told why desolation came upon the Jewish nation. They had great light, rich blessings, and wonderful prosperity. But they proved unfaithful to their trust. They did not care faithfully for the Lord's vineyard or render Him the fruits thereof. They acted as though there were no God, and therefore calamity overtook them.

During the journeyings of the children of Israel through the wilderness, Jesus Christ, enshrouded in a pillar of cloud by day and in a pillar of fire by night, led them on their way, indicating where they should march and where they should pitch their tents. Christ guarded them from all the beasts of the wilderness and from the poisonous serpents. This they had reason to know; for when God removed His restraining power from the serpents, great was the affliction in the camp of the Israelites. Their murmuring was a constant offence to God. He saw

that they had thrown off all fear of Him, and He permitted fiery serpents to attack them, that they might realize how in the past His power had guarded them from untold dangers.

Those bitten by the serpents cried out in their dying anguish, entreating Moses to call upon the Lord for deliverance. Moses cried to the Lord, and the Lord heard him, and told him to make a serpent of brass, and lift it up in the sight of all the people. To this serpent the people were to look, and those who looked were healed.

God desires men and women to awaken to a sense of His great mercy and loving-kindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works. Retribution must come upon those who disregard the laws which God has made known. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous, who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death.

It is Satan's studied plan to keep God out of men's thoughts. He has great success in carrying out this plan. He is constantly bringing forward inventions to keep the mind absorbed in pleasure and money-making. The minds of the great majority of men are so taken up with the things of time, with worldly devices, that the things of eternity make no impression on them. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom. Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions who know nothing of their true relation to God, nothing of the laws which He has given them, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not duly consider these facts as applied to their own case. All know that they must die, but all do not ask themselves the question, "What shall be the future of my soul?" They know that there is a judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the selfishness of sin. They follow a course which the Lord of heaven has told them not to follow.

God will not let those who dishonor His name go unpunished. Unless they repent as they see the signs of His displeasure, unless they change the course of action which is dishonoring to His name, He will stretch forth His hand to punish again and again.

Satan calls intrigue, selfishness, [and] idolatry [both] proper and commendable. The children of disobedience are controlled by a spirit from beneath, which works with an intensity of effort against God.

God's character is revealed in the precepts of His holy law. This is the reason why Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It cannot be impeached or altered.

Wonderful inducements are held out to us to lead us to strive to attain to the glory and virtue manifested in Christ. Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain a knowledge of God. Divine knowledge is given to those who become partakers of the divine nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven.

If we have that faith that works by love and purifies the soul, we shall gain an experience of more value than gold or silver or precious stones. The Holy Spirit works in the children of obedience. He who is a partaker of the divine nature will think the thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and not discouraging those around him.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying and practicing the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are constantly losing ground. <Many professed> Christians have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to obtain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we shall be changed into His likeness. He is the author and finisher of our faith.

In every trying situation we are to ask, "Were Christ placed as I am, what would He do?" We are to go to God in humble faith, and on our knees give ourselves wholly and entirely to Him. We are to make it our choice to do as Christ would do. Christ has placed every one of us on vantage ground. "For verily he took not on him the [nature] of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able also to succor them that are tempted." [Hebrews 2:16-18.]

Christ assumed human nature that He might reach humanity and at the same time through His divinity lay hold of divine power. He became a man that men and women might become one with Him as He is one with the Father. While on this earth, He was tempted in all points like as

we are. He says to every believing child, Fear not; I have overcome the world. The victories that I obtained make it possible for you to be more than a conqueror.

I am instructed to present the rich and gracious assurance that by faith we may be partakers of the divine nature, having overcome the corruption that is in the world through lust. Christ has endured all the suffering and overcome all the temptation that we shall be called upon to endure and overcome. He knows what it means to be tried and tested. His experience in suffering <with humanity> has given Him a tender, sympathetic heart <for all human suffering>. He is willing to give grace to all who are tempted.

He who claims to be a teacher, a shepherd of the flock, a guide and an instructor, should show that his perverse heart has been changed by a knowledge of the truth as it is in Jesus. By his kindness and tenderness he is to show what the truth can do for one who will practice it. As precious jewels, words of sympathy are to fall from his lips, strengthening and encouraging and blessing the needy. Those whose hearts are filled with the love of Christ will express this love in word and action.

God is in earnest with us. Only those who are converted will enter into the kingdom of heaven. What would we think of Christ's manifesting no warmth of love, no disposition to help those in need? Yet thus do many who claim to be His followers. They are cold and unsympathetic. They make no efforts to help those with whom they come in contact. They show that they are not transformed in character. Their words show that they are not converted. They have none of Christ's tenderness. Their unamiable traits of character, their lack of sympathy, show that they have lost their first love. They need to repent and be converted; for Christ is greatly dishonored by their selfishness. The Saviour does not abide in their hearts, or they would be touched with the feelings of others' infirmities. They are self-centered, harsh, unaccommodating. They choose to represent the spirit that dwells in the children of disobedience.

If when Christ comes the second time, they are as they are now—harsh in words, coarse in spirit, destitute of Christian love—their candlestick will be removed out of its place. They will be unready to meet their Lord. O that they would feel the necessity of putting on the Lord Jesus! O that they would seek to understand what is due from man to God.

I tell you in the name of Jesus of Nazareth that there must be an individual reformation. Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the law of heaven in every particular, they will never enter the city of God. There is no excuse for any one to fail. Christ's character is before all, for study and imitation.

When like Christ, men manifest goodwill toward men, the truth will sanctify the soul. But preaching the truth while the practice is corrupt makes the truth of none effect. God is dishonored by those who honor Him in theory only.

If one does a piece of work which is not wholly perfect, shall his brethren pull it to pieces, speaking of it scathingly and contemptuously? The one who has made mistakes may be doing his very best. Did Christ treat the work of His disciples thus? If he should treat erring human beings as their shortcomings deserve, what would become of them? Well may every mortal say, "Let me fall into the hands of the living God, rather than into the hands of men." [See 1 Chronicles 21:13.] God is too wise to err and too good to do us harm.

There are those who are driven away from Christ by the harshness of professing Christians. They might have done a good work in saving souls, but they have been stung to death by the inconsistency of those claiming to follow Christ, those who are Christians only in name. These weave into the web of life unsightly threads of selfishness, but their eyes are not anointed with the heavenly eyesalve, therefore they assert that the pattern is correct. But the threads of selfishness are there.

To some it appears degrading to wear Christ's yoke of submission and obedience. Many prefer to wear the yokes which they have manufactured themselves. They choose the way that seems right in their own eyes. Their actions testify that they have not an experimental knowledge of God.

Those who are connected with God's service should be sanctified [in] soul, body, and spirit, else they will mar God's work and put Christ to open shame. What does God's Word mean when it declares that Christ will present to Himself a church without spot or wrinkle or any such thing? It means that God's people can and must reach the standard of Christian perfection. But in order to do this they must learn of Christ His meekness and lowliness. "This is eternal life," the Saviour said, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.]

Study the instruction given in the first chapter of first Peter. It points out to us the source of our strength. By the sacrifice of Christ every provision has been made for believers to receive all things that pertain to life and godliness. God calls upon us to reach the highest standard of glory and virtue. The perfection of Christ's character makes it possible for us to gain perfection.

He who desires to rise to true greatness must walk humbly before God, not with a forced humility, but with a genuine sense of his own inefficiency and of God's greatness. He is to strive earnestly to make the soul temple a place where God delights to dwell.

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a God-sent, God-inspired messenger, to do a work in which angels can co-operate.

Ms 75, 1901

Parental Responsibility

August 5, 1901

Parents are responsible for the salvation of their children. For the first ten years of a child's life, it should be kept in the home school, with the father and mother as guardians and teachers.

Children should be taught to obey the command, "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." [Exodus 20:12.] Children are to become acquainted with their parents and in turn parents are to become acquainted with their children. Both parents and children are to learn to fulfil their duty to God and to one another.

From their earliest years children should be trained to carry their share of the home burdens. They should be taught that obligations are mutual. They should also be taught to work quickly and thoroughly. This education will prove of the greatest value to them in after years.

Much of the malformation of an ill-trained child's character lies at the mother's door. The mother should not accept burdens in the church which compel her to neglect her children. The best work in which a mother can engage is to see that no stitches are dropped in the training of her children. A well-disciplined, well-ordered family exerts a more powerful influence in favor of Christianity than all the sermons that can be preached. In no other way can a mother help the church more than by devoting her time to those who are dependent upon her for instruction and training.

Sabbath school teachers can do much to help the faithful mother by speaking pleasant, encouraging words to the children in Sabbath school and out of Sabbath school.

Parents who think that there is no need of restraining their children, who allow them to shape their own characters, will see in the future the sad result of their great neglect. They will see that their neglect to point out and correct defects has placed their children where they will never enter heaven.

From generation to generation the neglect of parents is perpetuated. The evils uncorrected in a child are seen in the children and in the children's children. The Lord places the sin where it belongs. Parents, the sin you permit your child to cherish may result in the ruin of families to the third and fourth generation. To allow a child to grow up with wrong tendencies unreprieved and uncorrected is to do a wrong which can never be undone. But to bring children up in the nurture and admonition of the Lord is to do a work which will yield fruit unto righteousness.

Fathers and mothers, prize your privileges and improve your opportunities.

Ms 76, 1901

Diary/Words of Instruction

August 8, 1901

God has sent His message to the churches. Every means possible is to be used to arouse those who claim to believe in Christ, yet do not keep the commandments of God. The medical missionary work is to be so conducted that it will maintain a holy, exalted standard, moving steadily onward and upward, presenting God's claims to those who have never heard the truth for this time. Medical missionary work is to be to the third angel's message as the right hand to the body, increasing its usefulness and efficiency.

The truth is not to languish. Medical missionary work is not to be done only in the slums of our large cities. It is possible to sway the work so heavily in the line of working for the hopelessly degraded that the fields ripe for the harvest will be neglected. Yet this work is not to be neglected. At our camp-meetings there should be men who devote themselves to the work of rescuing those held by Satan in the slavery of appetite. God says, "Bring in hither the lame, and the halt, and the blind." [See Luke 14:21.] In the meetings the subject of temperance is to be presented. Angels of God pass through the congregation, convicting and converting souls.

At our camp-meetings medical missionary work is to be carried forward by workers free from fanaticism. At these meetings the truth is to be taught in clear lines. The sword is to cut both ways. The third angel's message is to find its place in the world. Daniel is to stand in his lot and in his place, bearing his message that the time of the end is near. May the Lord give His people wisdom.

The means and talents God has given His people must not be wasted in desultory efforts. Decidedly and earnestly God's people must carry forward His work.

There are those in the world who are longing for truth and who, when converted, will be helpers in the Lord's great vineyard, serving the cause of God intelligently. By their faith and works they will show that the labor put forth for them has not been in vain.

In the seventeenth chapter of John, Christ tells His people that it is by their unity that the world is to be convinced of the genuineness of Christianity. It is God's plan that His people shall work together in church capacity. There is to be no disarrangement of His plan. Satan would hold a jubilee, the forces of hell would triumph, if the church of God, becoming disorganized, were to break up into separate atoms.

Christ declared, "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.] This is the love church members are to manifest for one another. Such love will exert a powerful influence in favor of the truth. Christ desires to work through His appointed agencies to make His cause a power in our world. He says, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments.” [John 14:13-15.]

We need to study carefully and prayerfully the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. If we study these chapters with a heart softened and subdued, we shall receive ideas which will make us wise unto salvation.

It is impossible to find a welcome in the denominational churches, and therefore the Lord directed that camp-meetings should be held. Thus the third angel’s message is to be proclaimed. The Lord has especially endorsed this means of reaching the masses. Thus high and low, rich and poor, free and bond may be reached. It is a pleasure to see thousands of people sitting as though riveted to their seats, listening with astonishment to the presentation of the truth. To them the Bible is as a new book. Oh, how earnestly they listen, as things new and old are brought forth from the treasury of the Word. Through this work many from the higher as well as the lower classes have received the truth. The Holy Spirit has impressed human minds, and men and women through whom God could work have been brought together in church fellowship.

In every camp-meeting held in Australia, a call for Bibles has been made by the outsiders attending the meetings. The people have asked for Bibles just like those used by Seventh-day Adventists. Many, with serious faces, have come to us to purchase a Seventh-day Adventist Bible. They had been told that our ministers used a Bible different from theirs. We assured them over and over again that our Bible is just the same as theirs, but to no avail. A new Bible they were determined to have. Large numbers of Bibles have been sold at our camp-meetings.

After a minister has faithfully done his duty in presenting the truth from the desk, he is to make personal efforts for his hearers. Ministers are not to exhaust their vitality by preaching long sermons. They are to save their strength for personal efforts. Thus only can the light of truth be carried to all parts of the world.

After the service is over, those desirous of asking questions should be requested to pass into another tent, and workers should be appointed to talk with them. During the camp-meeting an interest is aroused, and a minister with a company of workers remains to follow up the interest. The workers have appointed hours for study, and the remainder of the time is given to personal labor among the people. The interest is not allowed to lag. Aggressive work is done.

God desires His workers to reach a higher standard. The missionary spirit is the true spirit of the gospel. Study Christ's manner of teaching. Placing Himself in the great thoroughfares of travel, He gave the message of warning to hundreds and thousands. Into the hearts of many His words sank deeply, and they went to their homes to search the Word of God as never before. Many who came to Him careless and indifferent went away so deeply convicted that they at once began to ask God for the truth that saves the soul. The Lord calls for workers to enter the canvassing field, that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. Daniel and Revelation, Great Controversy, Patriarchs and Prophets, and Desire of Ages should now go to the world. The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate Thoughts on Daniel and the Revelation. I know of no other book that can take the place of this one. It is God's helping hand.

Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world.

The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who otherwise would never be enlightened. Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life. Many will be healed by the prayer of faith and will rise to health to advocate the precious principles of health reform.

Ms 76a, 1901

Regarding the late movement in Indiana

April 17, 1901

Article read by Mrs. E. G. White before the ministers.

Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches. Through this experience and teaching the enemy has been working to lead souls astray.

The teaching given in regard to what is termed “holy flesh” is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. The apostle Paul declares, “I know that in me (that is, in my flesh,) dwelleth no good thing.” [Romans 7:18.] To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. (No human being on the earth has holy flesh. It is an impossibility.)

If those who speak so freely of perfection in the flesh could see things in the true light, they would recoil with horror from their presumptuous ideas. In showing the fallacy of their assumptions in regard to holy flesh, the Lord is seeking to prevent men and women from putting on His words a construction which will lead to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh their actions are all holy. What a door of temptation would thus be opened!

The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities! We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. The Lord shows to the repenting, believing one that Christ accepts the surrender of the soul to be molded and fashioned after His own likeness.

In His life on earth, Christ could have made disclosures which would have eclipsed and assigned to oblivion all human discoveries. He could have opened door after door to mysterious things, and many revelations of eternal realities would have been the sure result. He could have uttered words which would have been as a key to unlock mysteries that would have captivated the minds of generations to the close of time.

But Christ does not open the numerous doors at which human curiosity has been striving to obtain entrance. He does not spread for men a feast that would prove deleterious to their highest interests. He came to plant for men, not the tree of knowledge, but the tree of life.

Adam's transgression of God's law involved the entire future of the human family. All nature is confused, for God forbade the earth to carry out the purpose He had originally designed for it. Let there be no peace to the wicked, saith the Lord. The curse of God is upon all creation. Every year it makes itself more decidedly felt. But God is moving slowly in His great purpose for the benefit of the righteous. Soon the vials of His wrath will be poured out. If but ten righteous persons had been found in Sodom, God would not have devoted the city to destruction. Let us see that our hearts are right with God, and He will be our defense in the time of trouble.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Hebrews 10:19-25.

I have been instructed to say to those in Indiana who are advocating strange doctrines, You are giving a wrong mold to the precious and important work of God. Keep within the bounds of the Bible. Take Christ's lessons and repeat them over and over again. Remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, 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 3:17, 18.

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at His coming that Christ is to "change our vile body, that it may be fashioned like unto his glorious body." Philippians 3:21. When Christ shall come with a great sound of a trumpet, and shall call the dead from their prison house, then the saints will receive holy flesh. Then this mortal shall put on immortality, and this corruptible shall put on incorruption. Then Christ will be admired in all them that believe. He will see of the travail of His soul, and will be satisfied. Then will break forth from immortal beings the song of triumph, "Worthy, worthy is the Lamb."

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." Hebrews 12:28, 29. Those who meet Christ in peace at His coming must in this life walk before Him in humility, meekness, and lowliness of mind. It becomes every human being to walk modestly and circumspectly before God, in harmony with the great testing truths He has given to the world. But the late experience of brethren in Indiana has not been in accordance with the Lord's instruction. I have not during this conference held conversation with any one in

regard to this matter, but the Lord has given me a definite testimony that a strange work is being done in Indiana, the results of which are not after His order. This phase of religious enthusiasm is a dangerous delusion. The sentiments and exercises are not prompted by the Holy Spirit. They have led to very sad results.

Again and again in the progress of our work, fanatical movements have arisen; and when the matter was presented before me, I have had to bear a message similar to the message I am bearing to my brethren from Indiana. I have been instructed by the Lord that this movement in Indiana is of the same character as have been the movements in years past. In your religious meetings there have been exercises similar to those I have witnessed in connection with these movements in the past.

In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. Some held that the resurrection of the righteous dead had already taken place. I was sent to bear a message to those believing this, as I am now bearing a message to you. They declared that they were perfected, that body, soul, and spirit were holy. They made demonstrations similar to those you have made, and confused their own minds and the minds of others by their wonderful suppositions. Yet these persons were our beloved brethren, and we were longing to help them. I went into their meetings. There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations.

Some who had engaged in these movements were brought to their right mind and saw their delusion. Some had been excellent, honest people, but they thought that sanctified flesh could not sin, and thus they had been taken in Satan's trap. They had carried their strong ideas so far that they became a reproach to the precious cause of God. These sorely repented, and some were afterward among our most reliable men and women. But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master whose precious cause they had so greatly dishonored.

As the result of fanatical movements such as I have described, persons in no way responsible for them have in some cases lost their reason. They could not harmonize the scenes of excitement and tumult with their own past, precious experience; they were pressed beyond measure to receive the message of error; it was represented to them that unless they did this they would be lost; and as the result their minds were unbalanced, and some became insane. These things bring a reproach upon the cause of truth, and hinder the proclamation of the last message of mercy to the world.

The manner in which the meetings in Indiana have been carried on, with noise and confusion, does not commend them to thoughtful, intelligent minds. There is nothing in these demonstrations which will convince the world that we have the truth. Mere noise and shouting are no evidence of sanctification nor of the descent of the Holy Spirit. Your wild demonstrations create only disgust in the minds of unbelievers. The fewer of such demonstrations there are, the better it will be for the actors and for the people in general.

Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building. Those who have entered into and sustained this fanaticism might far better be engaged in secular labor, for by their inconsistent course of action they are dishonoring the Lord and imperilling His people. Many such movements will arise at this time, when the Lord's work should stand elevated, pure, unadulterated with superstition and fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan's devices.

The Lord desires to have in His service order and discipline, not excitement and confusion. We are not now able to describe with accuracy the scenes to be enacted in our world in the future; but this we do know, that this is a time when we must watch unto prayer; for the great day of the Lord is at hand. Satan is rallying his forces. We need to be thoughtful and still, and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the Spirit. God wants us to deal with sacred truth. This alone will convince the gainsayer. Calm, sensible labor must be put forth to convince souls of their condition, to show them the character-building which must be carried on if a beautiful structure is raised for the Lord. Minds that are awakened must be patiently instructed if they [are] rightly [to] understand and duly appreciate the truths of the Word.

God calls upon His people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this, unbelievers are led to think that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion.

At our camp-meetings we are to preach the Word, defending the reasons of our faith. God will give us the rich endowments of His grace in proportion to our knowledge and practice of the truth as it is in Jesus.

There are few who really taste the sweetness of communion with the risen Saviour. All are too largely occupied with the things of this earth. Worldly things are too much thought of and talked of. We are too well satisfied with breathing the atmosphere of earth. Self is too often

consulted, and it sways the perception and judgment into wrong channels. There must be more beholding of our Saviour and more talking of heavenly things. Our secular work must be done, but every business transaction needs the closest criticism, else we shall find interwoven with it threads of selfishness, and it will become a snare to our feet. The Lord will not serve with our sins. There is no virtue in judging others. Our time and work are too important for this.

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” 2 Corinthians 13:5.

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:19-27.

Brethren from Indiana, the word of the Lord to you and to all who are misled by your influence is: “Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace.” “Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.” Hebrews 13:9; Romans 14:16-19.

“I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the

world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” Colossians 2:1-10.

“Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. ... 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.” Titus 2:1, 2, 6-8.

The work of self-examination must go forward. When Christ is enshrined in our hearts, we have reached the position which God desires us to occupy. The example and lessons of Christ are to be our study, for in Christ dwells all the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge. Looking unto Jesus, the author and finisher of our faith, we are to move onward and upward. And who can describe the benefits of appreciating Him who is invisible? “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,”—from character to character—“even as by the Spirit of the Lord.” 2 Corinthians 3:18.

We need to contemplate Christ and become assimilated to His image through the transforming power of the Holy Spirit. This is our only safeguard against being entangled in Satan’s delusive snares.

Ms 77, 1901

Diary/The Southern Work

August 8, 1901

During the night season I have been in a meeting in which the work in the Southern field was being discussed. The question was asked by a company of intelligent colored people, “Is the Lord soon to come, and are the people of the South to be passed by? Have the white people and the black people in the Southern States no souls to save? Does not the new covenant include us? If it is true that the Lord is soon to come, is it not time that something was done for the Southern field?

“We do not question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of their fellow beings in their own country, many of whom are as ignorant as heathen. Why is it that so little is done for the colored people of the South, a people ignorant and destitute, who need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have never heard? And how can they hear without a preacher? And how can one preach except he be sent?

“We lay this matter before you. What are you doing for the unenlightened white and colored people of the South? O, how thankful we shall be if this meeting is the means of bringing the needs of this people to your notice.

“The colored people have been freed from the bondage of political slavery. But they are still in the bondage of ignorance. Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be instructed? Does not the commission of the Saviour teach this? Is it right for professing Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?”

Then He who has authority arose and called upon all to give heed to the instruction the Lord has given in regard to the Southern work. He said: “Much more evangelistic work should be done in the South. Scarcely anything has been done for this field. There should be a thousand workers there where there is now but one.

“The Southern field is represented by the man who, robbed and beaten, was left by the roadside to die. A priest came that way, gave a sigh of pity, and passing by, wished he had not seen the wounded man. Then came a Levite, who also passed by on the other side. ‘But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.’ [Luke 10:30-35.]

“After relating this incident, Christ asked in a clear, solemn voice, ‘Which now of these three, thinkest thou, was neighbor to him that fell among thieves?’ From many voices came the answer, ‘He that showed mercy on him.’ Then said Jesus, ‘Go, and do thou likewise.’ [Verses 36, 37.]

“The wrong use of means has hindered the work which should have been done in the Southern field. Those who know their duty and do it not are accountable to God. To Him they must answer for their neglect.

“Let the people of God awaken. Think you that the Lord will bless those who have felt no burden but to hedge up the work in the Southern field?”

As these words were spoken, deep feeling was manifested by some. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

Again the words were spoken, "The South is a most unpromising field. But what a change would have been seen in it if, after the colored people had been released from slavery, Christians had worked for the colored people as Christians ought to work, teaching them how to take care of themselves. This is what should have been done. Not a sparrow falls to the ground without the notice of the heavenly Father.

"Will not God pronounce as unfaithful stewards those who have left the colored race uncared for and uneducated? Some have worked nobly, and God will bless them. Others have made a few feeble efforts, and have then allowed their means to be diverted into wrong channels. God will hold them responsible for leaving the Southern field so largely unworked. God has an account to settle with those who have selfishly hoarded their means, lent them by Him to be used in helping and blessing humanity. They have the Word of God, which plainly points out their duty, but they refuse to obey. Unless they repent, they must answer at the bar of God for their neglect."

Ms 78, 1901

Sermon/"I have words to speak to our ..."

Oakland, California

June 1901 [Typed August 13, 1901]

June [8 or 15], 1901

Campground, Oakland

I have words to speak to our people this Sabbath morning. Let us on this holy day eat simply, speak wisely, and pray most earnestly. Let us magnify the truth for this time. We are living amid the corruption of a degenerate age. Men and women have lost sight of the fact that the God of heaven is the sovereign of the world. It is our privilege to make straight paths for our feet, lest the lame be turned out of the way. We are to avoid the very appearance of evil, lest those who lack moral strength be deceived into calling sin righteousness.

We need to humble our hearts before God. We need to seek for that humility of mind which forbids selfishness, pride, envy, and jealousy. It was jealousy that brought sin into our world. Lucifer, the angel next to Christ in the heavenly courts, gave way to feelings of jealousy. He aspired to the throne of God. He was determined to rule independent of God. He sought for prerogatives which cannot be given to any created being. This led him to revolt against God. Of this we read, "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." [Revelation 12:7, 8.]

Jealousy caused the first death in our world. After sin came, man was to show his faith in the promised Redeemer by offering as a sacrifice a lamb without blemish. Thus he was to show his belief in the truth that without shedding of blood there is no remission for sin. The innocent lamb slain pointed forward to Christ, the sinless, spotless offering for the sin of the human race.

“And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof.” [Genesis 4:3, 4.]

God had specified a lamb without blemish as the offering to be brought. But Cain, a tiller of the ground, did not wish to add to his firstfruits a lamb from his brother’s flock. His offering was abundant, he thought. But it lacked the very thing which would have made it of value. Without the lamb, all that he brought was worthless.

When Cain presented his offering, he saw nothing to signify that it was accepted by God. But when Abel presented his offering, fire from heaven consumed the sacrifice. “The Lord had respect unto Abel and his offering; but unto Cain and his offering he had not respect.” [Verses 4, 5.]

“And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth; and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.” [Verses 5-7.]

“And Cain talked with Abel his brother.” He argued about his offering, refusing to see that it was not accepted because of his disobedience. He was angry that the offering of Abel, his younger brother, should have been accepted, while his was rejected. He was angry with Abel for maintaining that God is just. “And it came to pass ... that Cain rose up against Abel his brother, and slew him.” [Verse 8.]

“And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother’s keeper? And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.” [Verses 9-12.]

“In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God; neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” [1 John 3:10-12.]

“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. ... If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.” [1 John 4:7, 8, 20, 21.]

After Satan’s expulsion from heaven, he came to this earth filled with the determination to establish a kingdom entirely independent of God. In the world which God had created he determined to show his power. His aim has ever been to lead men to forget God. He has worked against the fourth commandment, for this commandment plainly draws the attention to God. It says, “Remember the Sabbath day to keep it holy. ... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” [Exodus 20:8, 11.] The Sabbath is God’s memorial of creation. It points to Him as the Creator and Sovereign of the world. It is given to men and women to remind them of God.

Satan saw that if he could destroy in men’s minds the sacredness of the day which pointed to the true God, and lead them to look upon another day as sacred, he could assert his authority. Thus he has worked to supersede God. With an intensity of effort he has striven to break down God’s memorial and to place himself before the world as the supreme ruler. For the holy Sabbath of Jehovah he has substituted a spurious rest-day. The results of his deception are plainly seen. Through him have come sins of every kind—idolatry, sensuality, unbelief of the truth.

All selfishness comes from Satan. Human beings belong to one great family, the family of God. They are to respect and love one another. They are not to speak words which wound and bruise. No one is to be unfair in his dealings, causing his fellow beings to lose confidence in him. Selfishness and injustice bring unhappiness. Under their baleful influence men lose the sense of what it means to love one another as Christ loves us.

All are to work in love and unity, looking to God as the great Center. Love for Christ is the principle which unites man to his fellow man. Those who are disconnected from God will be disconnected from one another, and will strive for the supremacy.

The opposite of allegiance to God is seen in the world today. Every kingdom, every province, every family, has a desire to make itself a center. Men long to rule over their fellow men. They act as though the consciences of their fellow men had been given into their control. Separating themselves from God and from their fellow beings, they follow in the egotism of their nature their unrestrained inclinations. They act as though the good of their fellow beings depended on their subjection to their supremacy. Self is the mainspring of action.

Human beings are to reveal a pure and holy interest in their fellow men. God's followers are to have no selfish interests. There is a wide difference between the love which proceeds from God and the selfishness which is inspired by a power from beneath. The water of life in the soul is as a well of water, springing up unto everlasting life. This is the science of benevolence. He whose heart is filled with the love which centers in God, because it is created by God, realizes that he must deal justly and tenderly with his fellow beings, because they have been redeemed by the blood of Christ.

God declares, "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] The love which proceeds from God works no ill. It is a principle which fills a man with a desire to promote goodness. Man does not work against his own interest by loving God and his fellow man. The more unselfish his spirit, the more purity, righteousness, and justice he reveals, the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with joy and gladness. The love of God flows through him. To him life is a sacred trust, precious in his sight because given him by God to be employed in doing the will of heaven.

True pity leads [a] man to bind up his interests closely with those of his fellow men. Supreme love to God leads us to seek the highest good of humanity. It places the whole being under God's control.

Selfishness destroys the moral image of God in man, filling him with self-love. It leads to continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] But self-love is blind to the perfection which God requires.

Those who exalt self are idolaters. They worship self. Clothed with a robe of supposed superiority, they are impatient of contradiction. God wants men to benefit their fellow men. No one will be guiltless who lays stumbling blocks in the way of another, discouraging and disheartening him, causing him to lose confidence in himself.

There must be no dissension among God's commandment-keeping people. Heavenly angels are constantly working to keep us from falling. Christ has made every provision that we may be partakers of the divine nature, overcoming the corruption that is in the world through lust. "From whence come wars and fightings among you? Come they not hence of your own lusts?" [James 4:1.] Why are not professed believers sanctified through the truth? Why do they so often speak words which wound and bruise? Why do they cherish the spirit which acknowledges no law but the law of selfishness, which refuses to reveal the perfection of Christ's character? Selfishness is the very essence of depravity. Selfishness has filled the world

with strife, setting human beings at variance with one another. Selfishness has brought discord into the church, filling it with unholy ambition.

The Lord calls upon His people to put far from them every stumbling block. Be filled with the Holy Spirit. To unite man with God and with his fellow men, to restore to human beings the benevolence lost through sin, this is the glory of the gospel. Let the church arise and shine; for her light has come, and the glory of the Lord is risen upon her. Let the members strive earnestly to obtain the victory over self.

Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences. And before man was created God and Christ entered into a covenant that if man fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left in the power of the destroyer. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] And when God gave Christ, He gave all heaven. To the Redeemer was given all power in heaven and in earth. He was given all the treasures of heaven to impart for the benefit and blessing of mankind.

While on this earth the Saviour was sorely tried. He was tempted in all points like as we are. He poured out His soul with strong crying and tears as He looked upon the backslidden condition of the people He had brought out of Egyptian bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this Christ must labor to overcome. He must live among His people the life God requires His children to live. He must stand free from the least taint of sin. Not in the slightest particular must He deviate from the principles of righteousness.

The gulf made by sin has been bridged. All may come boldly to the throne of God, seeking help in every time of need. While we were yet sinners Christ died for us. He took the place of the sinner, that He might present the repentant sinner to the Father, saying, “Lay his guilt on me. I have espoused his cause.” Holding out His hands, bearing the nail prints of the crucifixion, the Saviour says, “I have graven that sinner upon the palms of my hands. No longer look on him as guilty. Let him stand before you guiltless. I have borne his iniquity.” At the cross justice and mercy met together; righteousness and peace kissed each other. God bows His head in recognition of the offering made for sin, saying, “It is enough.”

As we contemplate the great love of God, should not our hearts be melted and subdued, yea, broken? Should we not be filled with love, patience, longsuffering, kindness, meekness, and benevolence? Should we not die to self?

Christ is our strength, our sufficiency. He died that we might live. To those who receive Him <to them gave He power to> become sons of God. Accepting Him, we become members of the

royal family, heirs of God and joint heirs with Christ to an immortal inheritance. A far more exceeding and eternal weight of glory awaits those who fight manfully in the warfare against evil.

Christ came to this earth to reveal the love of God. His followers are to continue the work which He began. The world's Redeemer gives to all the invitation, "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.] Rest comes to us as we seek to make others happy. Let us strive to help and strengthen one another. Seeking the good of others is the only way to find true happiness. Christ's disciples will receive and impart His love, constantly receiving a fresh supply to impart.

God works untiringly through His heavenly messengers to make the members of His church of one heart and one mind. Jealousy and evil surmising are from Satan. We cannot be one with Christ until the heart is cleansed from selfishness. Let every church member put away this sin, replacing it with Christlike love.

Ms 79, 1901

Testimony to the Parents of the Los Angeles Church

August 18, 1901

I am unable to sleep after half past twelve o'clock. In the night season I was presenting before the parents of the Los Angeles church a message given me by the Lord in regard to their sinful neglect to train their children from their very infancy to form characters that will meet the approval of God. Parents should regard nothing as of sufficient consequence to take the place of their work for their children.

Please read the fifth, sixth, and seventh chapters of Deuteronomy. "Hear, O Israel, The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." [Deuteronomy 6:4-7.]

Parents are to take every precaution to prevent their children from growing up with objectionable traits of character. Parents are to control themselves for the sake of Him in whom they claim to believe as their Creator and their Redeemer. Parents, unless you prepare yourselves for the present and the future life, you will not be admitted into the city of God. The

words addressed by Paul to Timothy are addressed to every member of the church, "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] "Thyself" comes first. The soul-temple must be cleansed. The inner lamp must be trimmed. Piety, virtue, and godliness must be revealed in the home life. God will not accept the most splendid service unless the one who offers it is first consecrated to Him by the entire surrender of the soul. Unless the root be holy, there can be no acceptable fruit. The great apostle, in commending <the churches of Macedonia to> his Corinthian converts for their benevolence and Christian liberality, tells in emphatic words the secret of the value of their good works, "They first gave their own selves to the Lord." [2 Corinthians 8:5.]

Jesus requires of the parents in Los Angeles a thorough change of their attitude in the home. He has entrusted them with the responsibility of training their children for Him. These children are His property, and by diligent training of their capabilities, they are to be carefully improved, that not one of them shall be lost. This responsibility no father or mother can safely neglect. If they shirk the God-given work which they should do in the church in their own house, God will be robbed of the influence which should be exerted for Him in the home and out of the home. By failing to bring their children up in the nurture and admonition of the Lord, parents rob God of His entrusted talents.

All are to put their capabilities to the very best use. Parents, invest wisely every talent that God has entrusted to you. Cultivate piety at home. Cherish and exemplify in the home life the sacred principles of truth. All are to be workers. The children are to be taught to bear their weight of responsibility, to do little deeds of service. Their hands and minds are to be kept employed in useful duties.

Parents, dress your children simply and plainly. Let their clothes be made of durable material. Keep them sweet and clean. Teach them to hate anything like dirt and filth.

Bear in mind, parents, that you are working for the salvation of your children. If your habits are correct, if you reveal neatness and order, virtue and righteousness, sanctification of soul, body, and spirit, you respond to the words of the Redeemer, "Ye are the light of the world." [Matthew 5:14.] He who will sit at the feet of Jesus and learn in meekness out of His Word will soon show improvement in manners because he is beholding Christ's character.

Fathers and mothers, in the home you are to represent God's disposition. You are to require obedience, not with a storm of words, but in a kind, loving manner. You are to be so full of compassion that your children will be drawn to you. Keep them away from the society of those children who are disobedient and unruly, and then God can impress their minds. As the right work is done in the home, parents will find their own hearts subdued and melted. Strange prejudices which have been cherished by brethren and sisters in the church, prejudices which

have borne evil fruit, will be overcome and will disappear. A spirit of candor will come in, a spirit which is after Christ's likeness. The tenacious desire to have your own way and to urge your own ideas, will be given up; for you will realize that you are in the presence of One whom God hails as His beloved Son, One to whom sinners can go as a personal Saviour.

To those who in weariness and trial and temptation come to the Saviour, He says, "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.] Try it, fathers; try it, mothers. Many of you are church members, but you are not Christians. You cannot be Christians until you become assimilated to Christ, doing His works. Your Redeemer calls upon you to have a spirit and character akin to His. Many ask, Why does not the Lord work miracles in our day, as He did when He was upon this earth? Live in the home and in the world the life of a humble Christian, test the Lord by your vigilance, doing faithfully the work He has committed to you, and His miracle-working power will be shown by the change in your hearts.

"Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] Every family must work by faith. The father, if a true Bible Christian, is the house-band of his family. He binds the family close to the throne of God; for he is the priest of his house. He is never to lose his interest in his family. He who has a family of boys must understand that whatever his calling, he is never to neglect the souls placed in his care. He has brought these children into the world, and has made himself responsible to God to do everything in his power to keep them from unsanctified associations, from evil companionship. He should not leave his restless boys wholly to the care of the mother. This is too heavy a burden for her. He must arrange matters for the best interests of the mother and the children. It may be very hard for the mother to exercise self-control and to manage wisely in the training of her children. If this is the case, the father should take more of the burden upon his soul. He should be determined to make the most decided efforts to save his children.

When the father is assured that the weakness of his wife in failing to properly train the children is endangering their salvation, he must exert a strong influence to bind the children to his own soul.

The family firm must be well organized. Together the father and mother must consider their responsibilities, and with a clear comprehension undertake their task. There is to be no variance. The father and mother should never in the presence of their children criticize each other's plans and judgment. If the mother is inexperienced in the knowledge of God, she should reason from cause to effect, finding out whether her discipline is of a nature to increase the difficulties of the father, as he labors for the salvation of the children. Am I following the way of the Lord? This should be the all-important question. Other foundation can no man lay than that

which is laid, which is Jesus Christ. The father and the mother must submit to [the] control of God, allowing no passion to be revealed in word or spirit. Eternal vigilance is the price of safety. Parents must trust implicitly in the power of Christ to transform the tendencies to wrong which have been transmitted to their children.

Parents, as you deal with your children, remember that you are dealing with a reproduction of yourselves. Therefore be sure to examine yourselves, to see whether you are indeed transformed in word and spirit. Put a bridle upon your words and actions. Never strike a child in anger. You may have to punish him with the rod; this is sometimes essential; but defer any settlement of the difficulty until you have settled the case with yourselves. Ask yourself, Have I submitted my way and my will to God? Have I placed myself where God can manage me, so that I may have wisdom, patience, kindness, and love in dealing with the refractory elements in my home? There are times when a decided restraint must be placed upon the evil developments that arise. But remember every moment that Christ died, the Just for the unjust, that He might bring us to God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ... And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." [John 3:16, 19, 20.]

For the first ten years of a child's life the home is to be its school. In the home, parents and children are to learn together the way of the Lord. A child's rebellion and disobedience require discipline. But in administering this discipline, let parents understand their own relation to the heavenly Father. Do they not often draw apart from God, refusing obedience to His commandments? Let these words be studied, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." [Verse 21.]

The instruction necessary for the home is just what is needed in our institutions. Those in charge of our institutions should make a careful study of human nature, learning how to deal with minds. The youthful apprentices have their different temperaments to deal with. Temptation often comes to them, and they need the most careful, judicious treatment. These youth are but saplings; they are to be trained to be trees of the Lord's planting. They are to be carefully pruned. The church is a garden, adorned with trees and plants and flowers. These do not all need the same treatment. The varied characters in the home and in the school need careful culture, that in time they may fully mature, and bear fruit to the Lord's glory.

The young apprentices in our various institutions cannot be expected to show the wisdom of experienced workers. The Lord does not look for the wisdom in a child that He does in a man. He does not expect those who have had few opportunities and advantages to show in the warfare of life the spiritual strength of a champion. But the Lord demands growth. Great

patience is needed in dealing with beginners. They must receive oft-repeated instruction, that they may show piety and Christian growth.

Parents must give their children the right kind of education. With these children new responsibilities come to them. It is their privilege to learn line upon line, precept upon precept, here a little and there a little. The varied temperaments of the children need careful treatment and a knowledge of God's will.

Of Abraham the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." [Genesis 18:19.]

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." [Verses 20, 21.]

Abraham pleaded with God to save the city, saying, "Oh let not the Lord be angry, and I will speak yet this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." [Verse 32.] But in all the city not ten righteous persons could be found. The entire city was destroyed. Even the little children were destroyed; for evil had been transmitted to them by their parents. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities." [Genesis 19:24, 25.]

Lot had chosen Sodom as a home because of its rich lands and beautiful surroundings. But he left the wicked city with the loss of everything he had.

This is a lesson to parents regarding the location of their families. It is not the most beautiful surroundings and the most fertile land that make a place desirable as a location. Worldly treasure will not save one soul. Human beings will taint and corrupt the earth which God has made so lovely. If the dwellers in beautiful places do not reveal purity and virtue, if they do not love truth and righteousness, the Lord will, after a time of test and trial, let His wrath break forth upon them, because they corrupt themselves before God.

We need now to be terribly in earnest. God is watching the families who claim to be Christian, to see how they are conducting themselves. If ever evangelical work was needed, it is now in our families, our schools, our sanitariums, and our publishing houses. Let us consider the work to be done. Fathers and mothers need to feel the converting power of God upon their souls. The life needs to be cleansed. There are many professing Christians who have never been transformed in character. This is why the Holy Spirit cannot accomplish its work upon human hearts. It is not spasms of feeling a desire to do right that will give us an inheritance among the

saints in light. Throughout our churches and institutions there should be felt an intense desire to see souls transformed.

“The word of the Lord came unto me again, saying, What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb any more in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and ... hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.” [Ezekiel 18:1-9.]

“Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.” [Verses 30-32.]

“Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.” [Ezekiel 36:25-28.]

God calls for a thorough purification and cleansing of households and institutions. There is need, not merely of a revival, but of a reformation. Every church needs to be stirred as never before. When the light that God has given shines forth through human agencies, a great work will be done. In demonstration of the Spirit and with power will the truth be revealed in clear, distinct lines. But this work must begin in the home.

Ms 80, 1901

A Message to the Los Angeles Church

August 19, 1901

This morning I have a message for the church in Los Angeles. The past camp-meeting will prove to you a savor of life unto life or of death unto death. Let it not be said of any one of you, "Ephraim is joined to his idols; let him alone." [Hosea 4:17.] To the unfruitful fig tree Christ said, "Let no fruit grow on you henceforth forever." [Matthew 21:19.] God forbid that these words should be spoken of you.

Fathers and mothers, your children have been largely left untrained, and God is displeased. You have not set before your children a good example. Let there be a different showing. Take up your neglected work. You need to be alarmed as you see your neglect to faithfully instruct your children.

Some who have recently received baptism are ignorant of the deep meaning of this solemn rite. This is a result of a neglect on the part of their parents to educate them in spiritual things. Parents, for Christ's sake, as you value the souls of your children, make it your first work to train them for the Lord. Those who have a knowledge of the truth, but who have not been sanctified through the truth, must now learn as never before what it means to reveal the meekness and lowliness of Christ. They should now prepare their hearts to receive the golden oil from the two olive trees as represented in the Word of God.

Take heed, parents; for you are not ready for the Lord's coming. Take heed to thyself and to the doctrine. Thyself, father; thyself, mother. Reform your individual characters. You are not prepared to do justice to your children or to yourselves. You must first humble your hearts before God, and overcome your defects. Talk less, and pray a great deal more. Receive the faith that works by love and purifies the soul. Then the inner lamp, trimmed and burning, will shine forth brightly in faithful, earnest, consecrated work for your children.

Fathers and mothers, consecrate the tongue to the Lord. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] Let there be no loud-voiced, angry commands heard in the home. Subdue the voice. Pity the children who have not had wise training.

Remember that it is not merely push and activity that the Lord requires. He wants you to obey the command, "Be still, and know that I am God." [Psalm 46:10.] Surrender your will to Him. Has it not in your own hands done enough mischief in the home? Place it now in the hands of the Lord. God will give fathers and mothers a rich experience in the knowledge of Christ Jesus our Lord if they will take themselves in hand and rule the spirit. When your will is under the control of the Holy Spirit, you can be workers together with God.

Parents, a reformation is needed in your home. You must consent to be ruled by the Holy Spirit before you can rule your children wisely. You must be trained by the Lord before you can properly train the little ones He has placed in your care. Your children have not been trained to

habits of usefulness, and therefore they have feeble ideas of what it means to be a Christian. God calls upon you to teach them to prepare to be members of the royal family, children of the heavenly King. Co-operate with God by working diligently for their salvation. If they err, do not scold them. Never taunt them with being baptized and yet doing wrong. Remember that they have much to learn in regard to the duties of a child of God.

Have patience, fathers and mothers. Often your past neglect will make your work hard. But God will give you strength if you will trust in Him. Deal wisely and tenderly with your children. Remember that they are reproductions of yourselves, that from you they have received tendencies to wrong.

This is your day of trust. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Teach your children that it is their privilege to receive every day the baptism of the Holy Spirit. Let Christ find you His helping hand, to carry out His purposes. By searching the Scriptures, learn what the will of the Lord is. Remember that only through justice and mercy and the love of God can you be saved, and that thus alone, through your ministration, can your children be saved.

By an unwise course of action you can make the baptism of your children of none effect. By prayer you may gain an experience that will make your ministry for your children a perfect success.

“Who then is that faithful and wise servant whom the lord hath made ruler over his household?” [Matthew 24:45.] Fathers and mothers, ask yourselves this question. Take your children and teach them how to live the life of a Christian. This is your day of responsibility and opportunity. Redeem the time by working faithfully for the Master.

Ms 81, 1901

Talk/To Board of Directors of Pacific Press

August 21, 1901

Talk given by Mrs. E. G. White to Board of Directors of Pacific Press. August 21, 1901.

I will take up the last question first. For the past fifteen years much has been presented to me regarding the special work which should be done for apprentices by those who occupy positions of responsibility in our publishing houses. The Lord will lead us onward and upward if we are willing to be led. He wants us to reach a higher standard of spirituality than we have reached in the past. Those carrying responsibilities in our publishing houses have under their charge apprentices, who will be influenced by their words and actions. Those who have any part to act in the education of these apprentices should reveal Christ in their lives.

I have seen for a long time that the apprentices in our publishing houses have not received sufficient attention. It is not enough to see that they work the stated number of hours in the office. Connected with their work there should be hours for education. Studies should be taken up and lessons given at appointed times.

The workers in the office should be as one family. Tell the apprentices that they are members of God's family, and that He desires them to co-operate with Him. Tell them that they have been bought with a price, and that to each one of them God has given His work. To those who are faithful God will give capabilities, enabling them to rise higher and higher. They gain a knowledge of God's will, and when temptation comes, they recognize it as such, and with God's help resist it.

The suggestion which has been made regarding the forming of classes for the education of the youth in the office is an excellent one. Bring pleasantness, encouragement, and hopefulness into this work. Reveal the truth that our heavenly Father has a close connection with us and that He wants us to stand where we can commune with Him. When we stand in this position, the salvation of the Lord will be revealed, for He says, "Them that honor me I will honor." [1 Samuel 2:30.]

The apprentices should be given instruction in bookkeeping. A knowledge of how to keep accounts will be a great help to them personally and a great advantage in their work.

The publication of our literature is a great work, a work which is to elevate and ennoble those connected with it, bringing before them their relation to God and God's relation to them, and the great work that is to be done in the sanctification of body, soul, and spirit. Keep this before minds as a living question, and the Lord will surely make you instrumental in the salvation of souls.

The youth in all our institutions are to be molded and fashioned and disciplined for God, and in this work the Lord's mercy and love and tenderness are ever to be revealed. This is not to degenerate into weakness and sentimentality. We are to be kind, yet firm. God wants us to demonstrate His love by showing a living interest in the youth in our care. Hold them up before the Lord, and ask Him to do for them what you cannot do. Let them see that you realize your need of divine help.

"Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] God desires this spirit to pervade the office. When last winter I spoke to the office hands in the chapel, I knew that angels were in the room and that the mighty power of God was there. Such a demonstration as this should be the greatest encouragement to those connected with the office; for it shows that we are not working alone, that we have beside us One who is able and willing to help us to overcome. He says, "All power is given unto me in

heaven and in earth.” And He adds, “Lo, I am with you always, even unto the end of the world.” [Matthew 28:18, 20.]

The conversation carried on in the office should be elevating, far removed from all trifling and nonsense. There is so much common conversation. The Lord desires everything connected with His service to stand on an elevated plane. Remember that angels are walking through the office. The workers should be weighted down with the importance of the work, for the time is short. We have only a little time in which to work. We should be preparing to move to the city which hath foundations, whose maker and builder is God.

It is God’s desire that discipline and order shall be maintained, but no arbitrary authority is to be shown. Loud-toned commands, harsh, dictatorial orders, harden the spirit, while words which show that the heart is filled with the milk of human kindness have a great influence for good. Keep before the minds of the workers the fact that they are in the presence of God, and that it is His desire that they shall be sanctified through the truth. If in their work they seem to receive no benefit, if they are only hardened by their connection with God’s service, show them the danger of making their connection with the office a light matter, the danger of maintaining an attitude of indifference in regard to the influence they exert.

Before a worker is admitted to the office, he should be examined in regard to his capabilities and his spiritual condition. This examination should not be conducted in an arbitrary manner, but in the love of Christ, not after the regular order, but after Christ’s order.

You are to feel the same interest in the youth under your care that a minister feels in those for whom he is working. You are to feel even a deeper interest, because the youth in our institutions are being trained to fill positions of responsibility. You do not know where the youth now in your care may be called to go in the future.

If familiarity is seen between the boys and the girls, take those in the wrong apart, and tell them that the course of action they have been following cannot be allowed in the office. Tell them that God is to be honored and glorified.

You cannot in your own power do the work required of you. God will aid you. Angels will be with you as you work in the fear of the Lord.

The light I have is that the ministers of Christ should take a deep interest in the spiritual welfare of those in all our institutions—our sanitariums, publishing houses, and schools. This is the instruction I have always tried to present. Again and again I have told our ministers that when they visit the office, they should make it a point to show their interest in the helpers by speaking to them of spiritual things. Show them that you have an interest in them. Ask them if they are making progress in the Christian life, if they delight in the study of God’s Word. If they

are discouraged, pray with them. Never scold. Five minutes of prayer is worth more than half an hour's scolding.

The work done for the spiritual interest of the workers in the office should be done with cheerfulness. It is not to be looked upon as a burden, but as a privilege. Those who do this work are not to wear long faces, as though they were going to a funeral. Their countenances should be lighted up with the joy of serving Christ.

Keep this idea uppermost. Make the social meeting as interesting as possible. Let each one feel that he has a duty to perform in the meeting. This will help the workers. Co-operate with the heavenly angels who are trying to make a right impression on every worker. They are sent forth to minister to those who shall be heirs of salvation.

In reference to the establishment of a branch office in Mexico, I cannot see why this work should not be entered upon. I cannot see why, when we are the helping hand of God, when we have been given instruction in regard to the part the publishing work is to act in carrying the message of present truth, this opportunity should not be improved. It is through the publication of our literature that light is to shine forth to many places. Our books and tracts and papers will go where we cannot go. As these messengers are sent on their way, they will give their message. No one can enter into controversy with them, for they cannot answer back. They stand as dumb, but powerful witnesses for the truth.

Matters have been presented to me in this way. In some places where there are those who have been kept in one position for years, a change is frequently necessary. We read in God's Word, "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed." [Jeremiah 48:11.]

Those connected with our publishing houses should take an active interest in missionary work. As I look through the rooms of this office, and see the advantages you have, I wonder whether you realize the disadvantages against which those who are starting the work in new fields must contend. God has blessed you, and when a call is made for help by those who are endeavoring to establish another publishing house, He wants you to be ready to respond, just as He wants the sanitariums to respond when a call for help is made by those who are starting a new sanitarium. Those connected with our institutions which have been long established should overcome the inclination to add to their already abundant facilities, realizing that they have one hundredfold more than a newly established institution. Instead of investing money unnecessarily to make their own work more convenient, they should help in those places where the workers have nothing upon which to draw.

Attention has been called to the Southern field. All ought to feel a living interest in this work. They should do all they can to help, and God will return to them double for all they do. This is God's work and the money is His. When His workers obey His directions by establishing the work in a new field, it is not His purpose that they shall be left to struggle along without help. When they pray to Him for aid, He has some way of answering their prayers, someone whom He desires to use as His helping hand in sending them assistance. And He will give them spiritual perception, so that the help sent them will be multiplied by wise use.

This instruction has been repeated to me no less than fifty times.

I am glad to hear Brother Jones speaking of Mexico. I am sure that God has a work to do in that field. It may be hard to see that much advancement is being made, but as in faith you sow the seeds of truth, you will reap a harvest. It is in God's order that the work should be started in Mexico. Let this work advance. The Lord desires His people to reach out into new fields. They are not to say, "The work is established where we are, and we need make no further efforts." Christ says, "Lift up your eyes and look on the fields, for they are ripe already to harvest." [John 4:35.] When doors are opened to us, God wants us to enter at once. Be prepared to improve the opportunity.

It is highly proper for those working at established centers to ask themselves, "What would I do were I in the position of those who are trying to start the work?" Let them practice self-denial, that they may make less taxing the work of those who are laboring in hard places. This is the purpose of God. When He tells you to help the work in such a place, take hold willingly to help. As this is done, God helps you, separating from your life that which He calls idolatry.

God wants everyone to represent Christ. We are to work as He worked. He did not confine His efforts to one place. When the people of one city pressed Him to remain with them, He said, "I must preach the kingdom of God in other cities also; for therefore am I sent." [Luke 4:43.] God wants us to show in the work in all parts of the world an interest like the interest of Christ. He wants us to do all in our power to bring prosperity to His work, that He may be represented.

We have failed to study from cause to effect. We have not understood that we must be producers as well as consumers.

At one time I was instructed to say to the ministers in Oakland, "Why do you remain here, treading on one another's heels? Why do you not go to new fields?" They said, "Most of the places in California have been worked." But what if they have? Go to the people with a new message, a new gift. An interest will be awakened in the minds of many, and they will accept the truth.

But this is not all. Go to fields where the people have never heard the truth. There are such fields all around you, and every gift is needed.

In regard to the management of this office, there are points which God desires you always to remember. Never say as <some have> said, "Business is business, and religion is religion." God desires the spirit of liberality, generosity, and tenderness to control in the office. Do not allow this spirit to be quenched. Do not allow a spirit of harshness to rule. Be sensitive to the necessities of others. God wants us to respond to the calls for help, for His work is one. Do all you can to relieve the necessities that arise.

Tell the workers in the office of the needs of the work. Tell them of the education God wants them to obtain, that they may serve Him acceptably. Tell them that if they do all in their power to form a character which He can approve, their work will bear His endorsement, and although they may feel very weak, yet if they give themselves and all their interests to God, He will use them as His helping hand.

Those who improve their opportunities for gaining a knowledge of God, walking in the light and doing faithfully the work given them, will be used by the Lord. "He that is faithful in that which is least is faithful also in much." [Luke 16:10.] If small things are done with God's glory in view, the larger things will also be done in this way. This is the instruction the apprentices need, line upon line, precept upon precept, here a little and there a little.

These are some of the things which have been presented to me as matters of which you should take notice. Those in positions of responsibility in our publishing houses should not allow themselves to be pressed beyond measure with their work, so that they have no time to give to the spiritual interests which should ever be a living power in the office. When this interest is kept alive in the office, it will exert a powerful influence in the church, and when it is kept alive in the church, it will exert a powerful influence in the office. God's blessing will rest on the work when it is carried on in such a way that souls are won to Christ.

Sometime ago I was instructed that there are in the office things that are underhand and covered up. Were Christ on this earth, He would cleanse the office as He cleansed the temple.

Here is another point. Some one was looking over an order of job work which had come in. The inquiry was made, "How much do you receive for such work?" On hearing the reply, the question was asked, "Will it pay? Will it pay? This work occupies the hands and minds of many of your workers. Will it pay?"

Let your outside work go when it interferes with the spirituality of the office. Keep up the denominational work.

Teach the apprentices to do their work with exactitude. This is the instruction God desires you to give. To give the apprentices the education they need will require time. It may seem that you cannot afford so much time. But the time expended in this work will bring splendid interest; O, it will bring splendid interest! As you strive to give the youth in your care a perfect education, your work will be approved by God. You are working with Christ. Those for whom you work may be faulty. They may have inherited from their parents tendencies to wrong. Be kind to them. God wants us to stand where we can say, "Thy gentleness hath made me great." [Psalm 18:35.]

While we are to be gentle, we are never to cover up an error. We are to strive earnestly to lead those who sin to see the sinfulness of sin. When God sees that we are trying to work for the ignorant and those who are out of the way, He will help us. When one offends, do not turn him off without laboring earnestly for him. Give him another trial. Urge him to reform. If he is turned away without repenting, he will continue to do as he has done in the past.

Win the confidence of the youth. I have always said, "Give me the confidence of a child, and I can do anything with him." In dealing with one another in business lines, be sure not to do anything that will cause others to lose confidence in you. Stand on the side of liberality and mercy. Let all you do and say leave the impression that you are striving to reveal God's love. In His directions to the children of Israel, the Lord told them that they were not to gather all the fruit from their vineyards and that they were to leave the corners of their fields unreaped, that the needy might thereby find sustenance. Today He desires us to help those who are struggling to find standing room. Never are we to look upon it as a virtue to make their work as hard as possible.

God is rich. He can afford to be liberal. He desires His servants to work in lines that will inspire confidence. Every one is to be liberally dealt with. Yet the fragments are to be gathered up, that nothing be lost.

In dealing with minds, be very careful to reveal Christ. Make your apprentices understand that they are a part of the firm. Say to them, "We want you to co-operate with Christ. As you do this, you will work out your own salvation with fear and trembling; for God will work in you, to will and to do of his good pleasure." Do nothing that will lead the apprentices to feel that they have not been treated right. This feeling corrodes in the mind, and the impression is never lost.

May the Lord give us tender hearts, hearts of flesh, not hearts of steel. Remember that as you judge, so you will be judged. To those who show mercy, God will show mercy. Remember that to you has been given the privilege of helping Christ in the person of His saints. When you use this privilege aright, you are giving glory to the Saviour. Your work will bring you rich returns.

I speak of these things because I want you to study them. God desires you to give these matters special attention. If we raise the standard high and keep it high, God will give us for our hire

souls who will rightly represent His truth. This is better than money. When in this institution God's work is done in His way, rich blessings will come to the workers.

Ms 81a, 1901

Talk/The Work in England

Battle Creek, Michigan

April 19, 1901

The Work in England. Talk by Mrs. E. G. White at Gen. Conference. Printed in G.C. Bulletin, Vol. 4, Extra, 17.

It seems to me that the necessity of the work in England is a very important question to us in this country. We talk about China and other countries. Let us not forget the English-speaking countries where, if the truth were presented, many would receive and practice it.

Why is it that more work has not been done in England? What has been the matter? The workers could not get means. Does not this speak to us of the necessity of economy in every line? Does it not speak to us of the necessity of guarding against wasting the money which the Lord has placed in our hands to help forward His cause?

London has been presented to me again and again as a place in which a great work is to be done, and I have tried to present this before our people. I spent two years in Europe, going over the field three times. And each time I went I saw improvement in the work, and the last time a decided improvement was manifest. And oh, what a burning desire filled my heart to see this great field, London especially, worked as it should be! Why have not workers been sent there, men and women who could have planned for the advancement of the work? I have wondered why our people, those who are not ordained ministers, but who have a connection with God, who understand the Scriptures, do not open the Word to others. If they would engage in this work, great blessing would come to their own souls. God wants His people to work. To every man—and this means every woman, also—He has given his work, and this work each one is to perform according to his several ability.

Let no one suppose that the work in London can be carried forward by one or two. This is not the right plan. While there must be those who can oversee the work, there is to be an army of workers striving to reach the different classes of people.

House-to-house work must be done. This work we have done in Australia, and we have seen the salvation of God as this work has been carried forward.

Those who have means are to help the work with the money the Lord has entrusted to them. And God wants men and women who are willing to give themselves entirely to Him, even as Elisha did when, as he was ploughing, Elijah came to him and bade him follow him. Elisha obeyed, and we read that his first work was to pour water on the hands of the prophet. He willingly took up the work of ministering to him, and thus he became acquainted with the work in which he was afterward to have a leading part.

Elisha's work was not the same as Elijah's, yet they were both working for the Lord. Let no one, when asking for help for a place, say what help they want and what help they do not want. God knows what they need. No human being can know just what help is needed for any field, but God knows. It is not God's plan for us to establish ourselves in a certain place, and then specify the kind of help we are willing to accept. This is not the right way. Say, "Lord, we need help. Send us those who will best advance the work." Let not those who are managing the work in the different parts of the field say, "I cannot accept this man. I am afraid something will come in that will throw the work into perplexity." God knows what is best for His people, and He will help them when they fall into difficulty. We wish we had heaven here below, but we have not. The church militant is not the church triumphant. The church militant must wrestle and toil. She must strive against temptations and fight severe battles, because Satan is not dead. His agencies are much more active in his work than are the agencies of God in the work of their Leader.

God calls upon His people to awake. There is much work to do, and no one is to say, "We do not want this one. He will stand in our way. He will hinder us." Cannot God take care of that? Are there not those in this congregation who will settle in London to work for the Master? Are there not those who will go to that great city as self-supporting missionaries? But while missionaries are to do all they can to be self-supporting, let those who remain here, who Sabbath after Sabbath come to the Tabernacle to hear the Word of God, who have every convenience and advantage, let them beware how they say to those they send to foreign fields, destitute of every facility and advantage, "You must be self-supporting."

Those who go to foreign fields will always find themselves placed in awkward positions at first. They will find that they have many things to correct in their manner of work. But if they persevere, they will gain the ability to take up the work and carry it forward successfully.

God wants His workers to stand together in perfect unity. One worker is not to measure another worker, trying to find out how high or how broad he is spiritually. If you think your fellow worker is not all he ought to be, try to show him where he is lacking. Those who are in a new field cannot expect to possess the experience of those who have been in the field for years. They are to be trained and educated, learning lesson after lesson, [in] how to do the work.

To those in America who all their lives have indulged themselves, God says, "If any man will come after me, let him deny himself, and take up the cross, and follow me." [Matthew 16:24.] The one we are told to follow is the Majesty of heaven, the King of glory, who, in His great love for the human race, laid aside His royal robe and kingly crown, and came to this earth to show men how to live Christian lives. He tells us that self-denial is the evidence of discipleship.

Could the curtain be rolled back, you would today see that the angels of heaven are looking with sadness upon our terrible neglect. All heaven is waiting to give God's sufficiency to those who will consecrate themselves unreservedly to the Master's service. Let us remember the words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." [Zechariah 4:6.]

God wants His people to come into working order. He calls upon them to stand in such a position that He can work through them. What is the work of the right hand? It is to open doors for the entrance of the body. This is the work the medical missionary work is to do for the message. God wants every one of us to be His helping hand. The medical missionary work is to be carried forward in every field.

The Lord wants His people to die to self and live in Him. Are we willing to do this? Are we willing to say, I will give myself to the work, not to require the highest wages, but to do the best I can for God?

We need now to open the door to the work in London. This door has long been closed, but it must now be opened. Brother Prescott is fully capable of organizing the work in that field, but means must be provided. Think of how little help England has had. How do we stand before God as regards the work there? Job said that the things he knew not he searched out. God wants you to search out the things you do not know. He wants you to set the work in England in operation in such a way that He can co-operate with you for its advancement.

The European field must receive the attention it needs. And we are not to forget the needy fields close at hand. Look at New York! What representation for truth is there in that city? How much help has been sent there? Our education and health work must be established there, and this work must be given financial aid till it is self-supporting.

In Europe there are outsiders who have money. Let men who have tact go to these people and tell them what is being done to help the people of all denominations. Tell them that you are desirous of establishing a sanitarium, where people of all classes can be helped; that you want to establish a school where the Bible will be used as the basis of all the work, where the youth can be educated in Bible lines. There are those who, if approached in the right way, will give of their means to help in this work.

The Lord wants every one who goes to London to stand where he can say, We are brethren. I am willing to learn every day, that I may be so educated that it may be said of me, "Ye are complete in Christ." [See Colossians 2:10.] God wants those at the heart of the work to practice self-denial and self-sacrifice. Do not look over to London and say, "Be ye warmed and be ye clothed and be ye fed," while neglecting to do those things which will relieve their necessities. [See James 2:16.]

God does not want you to measure men, to cherish your peculiar impressions of what men should be in order to be accepted by God.

There is a work to be done in London. I have been given light that this work can be done, and that help will come from outside. Those who have money will give of their means. You need not be delicate about asking them for money. Whose money is it—the Lord's? All is His. Then cannot you ask men to give Him a little of their means, and thus lay up for themselves a treasure in the heavens? Cannot you do it? When I was collecting money to establish the work in San Francisco, I was appealing to men whom I knew had means; but when I asked for pledges, they did not stir. A man arose and said, "Do you milk the goats over the fence? Because here is some money I wish to give, though I am not a Seventh-day Adventist."

God wants His work to go forward in New York. There ought to be thousands of Sabbath-keepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept the plans of others. Thus opportunities are lost. In New York there should be several small companies established, and workers should be sent out. It does not follow that because a man is not ordained as a preacher, he cannot work for God. Let such ones as these be taught how to work, and then let them go out to labor. On returning, let them tell what they have done. Let them praise the Lord for His blessing, and then go out again. And encourage them. A few words of encouragement will be an inspiration to them.

If you see things to find fault with, remember that Christ said to His disciples, "Come ye apart ... and rest a while." [Mark 6:31.] And in this place of retirement they told Him all about their labor, and Christ instructed them how to work. They said, "Master, we saw one casting out devils in thy name, and we forbade him; because he followeth not us." And Jesus said to them, "Forbid him not; for he that is not against us is for us." [Luke 9:49, 50.]

We need to come in closer touch with humanity. We need to put away our wrong, preconceived opinions. Among those that are standing at the head of the work there is too much prejudice. The feeling is too prevalent, "I am perfect. I do not need any simmering down at all." If Christ should come, as represented in Malachi, the fuller's soap might make us a good deal less than we are.

What we need is to hear the Lord's call to work. Instruct men in every line. You have a whole corps of workers in this place. It is time that you stopped taking the measurement of every man who comes in here. It is God who is to measure the men, and place them where they can be learning from those who have had experience. He does not send them forth without educating them, without training them to do His work. But you must take inexperienced men and work with them. When you see them working and speaking, and they do not say just what you would say, do not groan as though they were spoiling the whole work. Sit still; be quiet; and tell them afterward how they can improve in their manner of work. Never discourage them. God desires us to come into working order and to stand in that position where we will heed counsel. Every one of the young men is to heed counsel. They are not to set up their own opinions as though there were no way but theirs.

The field in New York is ripe unto the harvest, and if Elder Haskell and his wife feel that it is their duty to go there and work for the people, I believe that God will greatly bless them, enabling them to bring from the Lord's treasure house things new and old. And He will bless Brother Prescott and Brother Waggoner, as they take up the work in England, where they have labored so hard. The Lord desires that men and women strong in the faith be sent there to work by their side. Men are needed there who can take financial management of the work. Help is needed in every line, and as workers go forth to labor in this line, God will strengthen them. Angels from heaven will stand beside them as they strive to teach others the truth for this time. Let this work be taken hold of in earnest. Let plans be made for its advancement, and a different report will be brought in at the next General Conference, if time lasts long enough for us to hold [one].

Let those who have money help the work in England with their means. The work there has had very little help in this line. God forgive and pardon us for not making plants all over Europe and in the great city of London and its suburbs. God grant that men and women will go there who are willing to sacrifice for Him, who in their homes will exert an influence that will tell in favor of the truth, who will hold Bible readings with their neighbors, bringing the third angel's message to their personal attention. We cannot hide ourselves away from the multitude and expect them to hunt us up. God wants us to make ourselves known. The third angel's message is to go with a loud cry.

Brother Conradi has carried a very heavy burden of work in Europe. Brother Conradi, the Lord wants you to have laborers to stand with you, and He wants you to give them all the encouragement you can. He wants the work you are doing to go with strength and with power. You have been doing the work of several men, and God has greatly blessed your labors. The angels of God have done this work, not Brother Conradi. He has opened doors for the angels, and they have entered. And if you will all open doors for the angels and give God an

opportunity to work, let me tell you that He will set in operation that which will carry forward the work with a strength you do not dream of. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] God wants us to work by faith. Put away all criticism, all unbelief, all desire to measure your fellow worker, who perhaps has not had one-hundredth part of the opportunity you have had. The Lord desires you to work and pray in all simplicity. He told Nicodemus that unless he were born again, he could not see the kingdom of heaven. We must be born again. We must leave behind all our inherited and cultivated tendencies to wrong. We must talk and walk and work with Jesus, taking Him with us every where we go. What we need is heart-religion. We need to sit low at the feet of Jesus Christ, where we can learn the precious lessons He is waiting to teach us.

The power of God means everything to us. God will make the impression on hearts if self is taken out of the way. Let the [A]ngel of God place [H]is stamp on the message you bear. God help us to work in Christ's lines as we seek to give to the world the last message of warning.

Let the name of the Lord be magnified. We want the truth to triumph, and it is going to triumph in every respect. Let every one pray in faith. Let every one talk in faith. Let every one inspire the next one. Do not begin to pull each other down, or speak disparagingly of one another. Let all fix their eyes upon Christ, not upon man. Let us educate men who are under the influence of the Spirit of God and we shall see that one can chase a thousand, and two put ten thousand to flight. The powers of darkness cannot withstand God nor the angels who do His will. Let us work intelligently, in solid lines, and we shall see the salvation of God.

Ms 82, 1901

Interview/With Dr. and Mrs. Sanderson

"Elmshaven," St. Helena, California

August 25, 1901

Report of Interview of Dr. and Mrs. A. J. Sanderson with Mrs. E. G. White, 7 a.m., August 25, 1901.

Mrs. White: Now you may present what you have upon your mind.

Dr. Sanderson: I want to emphasize the ideas that I had relative to the education and training of our helpers and what I thought that the work ought to be. It has been my conviction in all my work that every effort that was made would be purely a matter of education, either with the patients or the helpers, that the only consistent way to get them to change their course is to educate them so that they can see the reason for it, and do it by their own free will. In our family things will come up that will need discipline, and it seems to me that the more we

educate, the less we will have to discipline; and to discipline without educating, it seems to me, is more a destructive work than an educative work.

Sister White: I thought that was understood in our work all the way through.

Dr. Sanderson: Yes; but there is a great deal of difference in the way different people go at it.

Sister White: While we know that the helpers must receive an education, yet there is to be an enforcement of the rules of the institution, or else there will be a broken up, distracted state of things, which must not be allowed. There must be discipline connected with such an institution. Education is good, yet in such an institution discipline is decidedly necessary.

Dr. Sanderson: I am sure that there should be discipline, but it has to be done with the educational work.

Sister White: It should be all woven together. The discipline should come in connection with the education. The discipline and the precept go together.

Dr. Sanderson: Yes, I think that is true. But I think when you undertake to discipline without educating, when you undertake to change the course of a helper without getting him to see the reason why you are doing it, you always make it worse and do not accomplish anything.

Sister White: Well, they should be told why these things are done. Appeal to their reason. Do not let them remain in ignorance.

Dr. Sanderson: I think that has been the greatest source of our difficulty in the Sanitarium. I have always tried to work on those lines, and I think that the difficulties in the management have come from that more than anything else.

Sister White: It comes as the result of a lack on both sides. If you do not make the education of sufficient force to ensure its being carried out, it does not amount to anything. Then too, there is a lack, if they are given the "You must" and "You shall" without the education. As you will see when the educational book comes out, I have had laid open before me these things. The education that is given does not amount to anything unless it is carried out by practical obedience and service.

Dr. Sanderson: No, it is no good, except they carry it out; but often it takes line upon line, and precept upon precept upon precept, in order to get them to carry out the education they receive.

Sister White: We know that, because we have met these questions in our educational institutions, especially in Avondale.

Dr. Sanderson: I do not think that you can look upon educational work in our institutions—in our sanitariums, and among our patients—in the same way that you can in our schools where we are dealing entirely with young people and children.

Sister White: I am speaking of education along medical missionary lines of work, in our sanitariums as well as in our schools; the principle is the same, and it is the practical carrying out of the principle that gives the people confidence in the work. In the family there must be correct education and discipline. I took up this question during our recent camp-meeting at Los Angeles. Discipline begins with the educator; the teacher should always be properly trained. As teachers in their own family, parents are to see that the rules are not disobeyed, because if disobedience to parents is allowed, disobedience to God would be encouraged. The father and mother, as teachers in the home, should teach their children to obey the commandment of God, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." [Exodus 20:12.] A heavy responsibility rests upon parents. They are to teach their children to obey this command. By allowing their children to go on in disobedience, they fail to exercise proper discipline. Children must be brought to the point of submission and obedience. Disobedience must not be allowed. Sin lies at the door of the parents who allow their children to disobey.

Dr. Sanderson: You would not think an arbitrary obedience that was forced out of the children, without the heart being in it, would do any good, would you—when the individual did not see the right of it?

Sister White: Are you speaking of a child?

Dr. Sanderson: Do you think that forced obedience out of an individual, because an individual is so influenced that he has to obey and does not want to obey—do you think that does him any good?

Sister White: You cannot force a grown person to any course of action, because God compels no one to obey Him. It is left for you to lay down the principles. If they refuse to accept the principles, then separate them from the institution without further controversy. This is the course of action to follow. Discipline commences with the person. Parents must educate their children for their present happiness and for their future eternal happiness. If parents first learn obedience themselves, they are prepared to bring up their children to obey strictly. No half-way work is to be done. Children are to understand that they are to obey. When fathers and mothers discipline their children in the fear of the Lord, they may have a church in their home. Then they are prepared to have their names recorded on the church-book, and to work in the church. Discipline in the church has been neglected, and neglected, and neglected, until there is existing a disorganized state of things, which is not pleasing to God. Many names now retained

on the church-book should be dropped. When they repent, confess their sin, and humble the heart before God, then let them unite with the church.

Dr. Sanderson: I think that is true. It is pretty hard, though, when you get a child that has never been disciplined in the home, to discipline him in the church.

Sister White: O yes; as I have said, the beginning is with the father and the mother; they must discipline themselves; and then they can discipline their children. Then when these children unite with the church, they will carry with them the habits of obedience they have learned in the home. But so often they are allowed to go all haphazard, just as they want, saying, "I don't want to." When I was a child, when I was told to do something, sometimes I would begin to speak words of complaint, and would go out of the room. But I would be called back, and asked to repeat what I had said. Then I would repeat it. My mother would take that up, and show me how I was a part of the family, a part of the firm; that it was as much my duty to carry my part of the responsibility as it was my parents' duty to take charge of me. She would carry that right out to the letter. I had my times now and then for amusement, but I tell you there was no idleness in my home, and there was no disobedience there that was not taken in hand at once.

Dr. Sanderson: If our young workers had always had that discipline, our institutions would be altogether different. But we have to deal with young people and grown-up people who have not had that discipline. That is what makes it complicated.

Sister White: As those in the institution are nearly all believers, you should let them see that as they are professedly under service to God, you have the same responsibility as parents have over their children, to require them to walk in the right way, according to the Word of God; and if they do not do it, why, then, it is of no use for them to stay there, and attempt to get an education, because it would all be false. They cannot get it without coming under discipline. Without a proper training they will never be of any service to God or to any one else; therefore obedience is a reasonable requirement for the benefit of both themselves and the institution.

Dr. Sanderson: O, I think that is true.

Sister White: There is where the heaven is brought into the family. If we ever unite with the family in heaven, we must begin that work of having a heaven in the home. We may have heavenly order in the family in our homes here below. I am instructed to caution parents never to punish in anger, never to raise the voice, never to let any passionate word escape their lips. I never allowed my children to think that they could plague me in their childhood. I also brought up in my family others from other families; but I never allowed those children to think that they could plague their mother. Never did I allow myself to say a harsh word or to become impatient or fretful over the children. They never got the better of me once—not once, to provoke me to anger. When my spirit was stirred, or when I felt anything like being provoked, I would say,

“Children, we shall let this rest now; we shall not say anything more about it now. Before you retire, we shall talk it all over.” Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely.

Dr. Sanderson: I think we agree entirely upon the principles that ought to be carried out in the institution, and upon the education that ought to be given; and, of course, it always takes time, however, to make reforms and to carry the people with you.

Sister White: It takes a great deal of time, if they never begin. Now is the time to begin. If you wait, and wait, and wait, and allow disorder to come into the institution, and this disorder prevails, there never would be any reform before the institution closes. There are dispositions that must be handled decidedly, yet dispassionately. They must understand what the institution is—that it is something we are carrying on in behalf of God; it is a sacred place, and there are to be no side issues connected with it. The helpers are to come up to time, and to obey the rules of the institution, or else they can go somewhere else to get their education; because in an institution like this, where the influence of one will have an effect on the influence of another, a wrong, counteracting influence cannot be allowed; for this catching spirit of so-called independence would soon permeate the institution, making it an unmanageable affair. It would be a wicked thing to let it go so, because you are sanctioning wickedness when you do not take it right in hand and stop it right where it is. There is a solemn responsibility resting upon every soul working along educational lines. If we expect the Lord to co-operate with us, we cannot carry out our ideas, but must do what the Word of God tells us to do.

Dr. Sanderson: You take Christ, the life of His disciples. Christ did not undertake in the early part of His ministry to change their lives all over. They carried habits and temperaments with them all the time Christ was with them, and Christ educated all the time; but He did not accomplish all that He wished to accomplish, even until He left them.

Sister White: Not in Judas, He did not.

Dr. Sanderson: He did not in Peter.

Sister White: I know that. He did not fully in Peter. But He did in Peter until the great trial came. Peter was submissive to the Lord until his great trial came. There was nothing in John. When He reproved John for proposing to call down fire from heaven, and all these things, John repented, and so did Peter. Christ knew the awful trial was coming, and He told Peter all about how it would come; and Peter had a pretty sore time of it, I assure you, in carrying out his own way. Of course Jesus did not force him. He let Judas have the whole education—but we have no need to bring up those things. Christ rebuked them severely. You know He again and again did it. He rebuked John, and rebuked Peter. He said, “Get thee behind me, Satan.” He had been trying to prepare Peter for the great trial. Satan was influencing the mind of Peter. Christ said the rebuke

Peter gave Him came from Satan. Said He, "Get thee behind me, Satan: thou art an offence unto me." [Matthew 16:23.]

Dr. Sanderson: It seems to me that is the attitude always to take—to be in a perfect attitude where you can give perfect advice, and act with authority; but after Christ had educated them, after He had rebuked, He never attempted to do anything more than that with His disciples. It took them years in order to develop righteous principles and see things as they ought to be seen. I think with young people—we have young people that come here with certain temperaments, and you cannot change those temperaments, if you try to. You have to expose those temperaments, and expose those lives to Christian influences and to conditions by which they can gradually come to see their condition, and by which they will become transformed.

Sister White: That is all that we have ever tried to do; but if they, after understanding plainly what the rules of the Sanitarium are, go on the same way, not caring for the rules, then it is right to separate them from the institution, because not merely the one person, but the whole institution, is affected by the phase of character of that one person. That is how it is. All of the people—the whole class of students—are affected by the atmosphere which surrounds the soul of the one who will not come to the right terms.

Dr. Sanderson: I think that is true. I think if there is a person there who is bound to take an independent course, independent of the atmosphere and the rules and regulations of the institution, he ought to be separated; and I have always thought this; only what troubles me is to know how much leniency and patience we ought to maintain to some who may know well, and have not the power to do it.

Sister White: Of course there is to be a dealing with them something like Christ has instructed us to deal with the church members. You go to them alone, and talk with them. If they will not hear you, then take two or three others. If they will not hear you then, set them aside. Christ has told us what to do. He has given us our lesson.

Dr. Sanderson: If those rules had always been carried out, there would have been a good deal better condition of things now.

Sister White: Certainly there would be; but they have not always been carried out. These rules have been neglected.

Dr. Sanderson: But they ought to be carried out in the right way.

Sister White: There is a right way, and there is a wrong way. I never lifted a hand to my children before I talked with them; and if they broke down, and if they saw their mistake (and they always did when I brought it before them and prayed with them), and if they were subdued

(and they always were when I did this), then I had them under my control. I never found them otherwise. When I prayed with them, they would break all to pieces, and they would throw their arms around my neck and cry like children.

Edson ran in one day. "Come," said he, "come, Mother, I want you to pray with me." "Well," I said, "what is the matter? What's up now?" Said he, "My little cousin struck me, and I struck him back, and," said he, "I'm afraid it will be written in the book. I don't want it to be written in the book." Well, I took him into the bedroom, knelt down, and prayed with him; and then he prayed. He asked the Lord to forgive him and not to put it in the book. He seemed so afraid his mistake was going to be written in the book. He had heard me talk in meeting concerning the wrong deeds of persons being recorded in the book. He just cried and broke all to pieces, saying, "Now, Mother, you don't think it will be put in the book, do you?" Said I, "No, I know it will not be." Then he was very much pleased. But passion, the jerking and twitching of children, and hurting them, bruising them, I cannot tolerate anywhere nor in any way.

Dr. Sanderson: That passion that bruises children is the same thing as that impatience which becomes arbitrary and offensive to a grown person when you undertake to change them; and there is just where the difficulty in our work comes in. I have never been able to co-operate with that kind of discipline. I have never objected to anybody's using that discipline, if they took the responsibility; but standing in the responsible position that I have, I have always taken the other policy—of trying to educate and get them to reform. And that is the only successful way I have found in changing anybody's course and altering their condition.

Sister White: A Christian would do that. There is no question about that. Christians who have an abiding Christ in them will never hurt and bruise the soul by their words, by their spirit, or by their actions. They never will do it.

Dr. Sanderson: I think that everybody has to be moved by an inner Christian principle in the soul. If they have it themselves, they will discipline others in accordance with that; but for a person who has not that experience for themselves, to make another have an experience they think they ought to have, is always destructive work.

Sister White: Yes, it always is, because they themselves must be ruled and controlled. When those, who in childhood have been left uncontrolled and passionate, come to maturity and attempt to govern children, that passion will fly out every time their way is crossed.

Dr. Sanderson: Certainly.

Sister White: Therefore it is the wickedest thing, I hold, for parents not to bring up their children in the nurture—there is nurture to it—and admonition of the Lord.

Dr. Sanderson: Now the great difficulty of our institutions and our work throughout the Conferences is the fact that people are set to work and set in authority that have not got that experience. They have a certain knowledge of the truth; they have a knowledge of a form of the truth, a form of diet, a form of reform, and they carry that out in form, and they try to have everybody else carry it out in form; but it does not work, and when others are told to do it, and do not see the heart and life in it, it is always destructive.

Sister White: Yes. But you will meet these negative, warring spirits everywhere, and if you let them have their sway, there will be great mischief done; but if you in the name of the Lord show them that it is not the right spirit, that you cannot have it, that it must not be indulged, that things cannot be corrected and set in order in that way, and then represent in your own spirit the meekness and tenderness of Christ—this is what we should endeavor to do. There is one who rushes into the fire, and another rushes into the water; but there is a right way—the narrow path of self-denial. They will think they have to give a lecture, or something, and that will set things in order. You have to come directly to the person and ask them, “Why did you do that?”

Dr. Sanderson: Yes, I think that is true—that personal work is the only way to accomplish that.

Sister White: Ask them, “Why did you do that? You know that is wrong, and why do you do it?” If they get in a passion, as I have seen, just as soon as the lines get loose, they do not know where they are going. I never allowed, in correcting my children, even my voice to be changed in any way. When I saw something wrong, I waited until the “heat” was over, and then I would take them after they had had a chance for reflection and were ashamed. They would get ashamed, if I gave them an hour or two to think of these things. I always went away and prayed. I would not speak to them then. After they had been left to themselves for a while, they would come to me about it. “Well,” I would say, “we will wait until evening.” At that time we would have a season of prayer, and then I would tell them that they hurt their own souls and grieved the Spirit of God by their wrong course of action. Sometimes, as the apostle says, wrongdoers are to be rebuked sharply right on the ground, in order to give a right impression to others concerning such a spirit being exercised.

Dr. Sanderson: It takes a good deal of discernment to understand which things ought to be rebuked sharply and which things ought to be dealt with leniently.

Sister White: That is it. We must have an abiding Christ; for unless we have an abiding Christ, we shall be all out of line. It is a great thing to know how to do; but there is a way. When Satan is in the person, the one in error is to be rebuked right there, and there is to be no passing over the evil. It must be rebuked.

Dr. Sanderson: O yes; I acknowledge that; and it ought to be done right at the time, too.

Sister White: Yes.

Dr. Sanderson: You expect to go away tomorrow morning?

Sister White: Yes.

Dr. Sanderson: I will not have a chance to see you again, probably, before our next board meeting.

Sister White: Where is this meeting to be?

Dr. Sanderson: There are a good many things that are coming up. It ought to be over here, I think.

Sister White: I could come up here, I think, if it were here. Of course I could come up. I want to be at the next meeting. I don't know as I do, either. I don't really care to. I would rather not. I would rather not be at the next meeting.

Dr. Sanderson: We would be glad to have you there.

Sister White: Well, I carry too much upon my heart. It hurts my heart.

Dr. Sanderson: I am greatly perplexed to know what I ought to do in the face of what you have said and written about my work. I have carried a great burden for the work ever since I have been there, and if I have failed in it in the way it seems I have, I do not think it is consistent to go on with it.

Sister White: To go on with it?

Dr. Sanderson: No. I have carried the responsibilities there for a good many years, and I have never had the sympathy and support of those who were with me. They have always looked on my work with suspicion, and they have thought that it was of a different stamp than ought to be there; and there has always been an effort to criticize in an underhanded way. People have not come to talk with me about the faults in my work.

Sister White: I cannot endure anything underhanded. I cannot endure that kind of a thing. It is not a right thing to do. They should come right to you and tell you in a proper manner what they have to say; but to go around to others, I do not believe in it.

Dr. Sanderson: I have stood it for five or six years there, and the situation now—I do not know as it is any better than it has been; and if there are others who are better prepared to carry the responsibility there, I would rather they would.

Sister White: Yes. One thing, I think you are not plain enough to come out and say what should be before the very persons themselves. I think you shrink from that. I know you do; and therefore things go as they should not go. They do not seem to—well, they look at it as a weakness in your managing. When something is wrong, that wrong must be remedied before the healing can come from the wrong; and there is a lack of carrying out the principles of faithful rebuking and reproofing and correcting. All these things have to be done. You remember the charge given to Timothy: “I charge thee therefore before God, and the Lord Jesus Christ, ... preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.” [2 Timothy 4:1.] Well, this work must be done. It is not a pleasant work, I want to tell you—not a pleasant work at all. But still, these duties must not be neglected. It is doing a serious injury to a person to allow them to go on in a high-headed way, in a style of their own; for it is confirming in them a spirit which ought to be repressed in any of the workers or in any of the students who are trying to learn. That spirit will be met. Why? Because it was never met in their childhood. In church capacity it is very hard to do anything with those who were in their youth left to have their own way, carry out their own plans, and consult their own wishes.

Dr. Sanderson: In your conversation the other day at the board meeting, in speaking of the responsibilities of medical superintendent, you expressed yourself quite strongly that in his work he was in a certain sense responsible for nearly everything in the institution.

Sister White: That he was responsible?

Dr. Sanderson: Yes.

Sister White: Yes; he is.

Dr. Sanderson: I could not understand the meaning of a statement like that, when you have written to me so many times that I must not undertake to deal with the management of the institution.

Sister White: Well, as you did manage—when you stand as a manager, as you have done—it has been as a manager, although you may say others are chosen; but you have virtually been the manager; although you did not have the name of being a manager.

Dr. Sanderson: In what way was I manager?

Sister White: Because it was your mind that was carried out. That is how it was.

Dr. Sanderson: Do you mean at the present time?

Sister White: I mean it has been thus. I do not say just the present time, just now; but it has been thus. You have not taken the name of a manager, and yet you were the manager, and things went as you said. You were back of things. It may be there were some things that went contrary; but generally they went as you said. You were virtually the manager in these things.

Dr. Sanderson: You think it ought to be different than what it is at present? Do you think that the arrangement at the present time is a wrong one?

Sister White: What arrangement?

Dr. Sanderson: Do you think the organization of the work as it is at present is wrong?

Sister White: I do not know what the arrangement of the work comprehends.

Dr. Sanderson: It is practically the same now as it has been all the time. Brother Kilgore is manager, and I am medical superintendent. A manager has been there all the time. It is true, when they put Bowen in, he was a young man, and he did not comprehend the needs of the institution, and I had to do a good many things, because he did not know how.

Sister White: That is it. You see you were the manager. He consulted you in these things. He understood what your mind was, and he carried it out.

Dr. Sanderson: O no, Brother Bowen did not carry out my mind a good part of the time. He did a great many things that I could not approve of in the least.

Sister White: There may be some things that he did not do in harmony with your mind; but generally that was it; that was the general tenor of the understanding. But from the light that was given me, I felt decidedly that there should be one other physician there, and the patients should have more attention from the physician himself than they have had. They should have—

Dr. Sanderson: I have always said that, Sister White. I have always said that it was not my desire to have to devote my time to take care of the mechanical arrangements of the institution. It is not my desire, or my place, or my work; but, on the other hand, when I meet the patients and see that they do not have the arrangements that it is necessary for them to have, I must do it. I see that they do not have what they should, and I have to educate the management to get the necessary facilities. That has been the trouble ever since I have been there. I would go to any department of the institution—I would go to the culinary department, or to any other department, and would find that the people who had them in charge had no conception whatever of the necessities of those departments for the satisfaction and comfort of the guests.

Sister White: That is why there should be no persons of limited experience and understanding placed as directors. No one should have taken Brother Bowen as a manager, because any such young person is not prepared for such work.

Dr. Sanderson: They took him simply because they did not know who else to get at that time.

Sister White: That is why they should have had at the very commencement—when Maxson came in there—they should have had a firm, strong, decided man, but he would not have such; no, sir, he would not have a manager at all; he would not come in unless he could manage himself. So it was with Burke—just the same. The great mistake was in not having a fully authorized, appointed manager. If they had had one, the institution today would stand very much higher than it does. But he would not have one. He was going to be manager himself. He was fully sufficient and equipped, he thought, to be a manager. Well, he was out of his place in being a manager. It was not his place, nor your place—you are physicians. It is your business to take the physicians' work. They should consult together—the manager consult with the physicians, and the physicians consult with the manager—and have a thorough understanding of how things should go. The physician should consult the manager in regard to the facilities that they must have in the Sanitarium; and when the physician sees a lack, anything that is not as it should be, just communicate to the manager, and have a perfect understanding—drawing in even cords all along.

Dr. Sanderson: Supposing your manager would not do that?

Sister White: Well, if he is a sensible man, and understands the will of God, he will do it. There are some high-headed and strong-opinionated men who want to carry things. They will always be in every place; you will always find them; and they are difficult to handle, difficult to do with; therefore it is essential that in all these places, men should not be put in positions of trust to be regarded as fixtures. They should be put in on trial and test, and then it will soon develop whether they have the qualifications to stand in that position. If they have not the qualifications, that institution is not to go crippled and lamed all the way through, bearing the defects that should be reformed. It is not to be so.

Dr. Sanderson: But that has been the difficulty all through these years. There has been a manager there all the time during Dr. Maxson's presence, and during all the time—during my time there; and you recognize, Sister White, that the physician who comes in contact with the patients every day, to whom the patients come with all their complaints and all their difficulties—the physician can recognize and see the conditions that are most essential for the welfare of those patients a great deal better than anybody else; and if you can have a manager who is willing to consult, and is willing to take in the situation as it is, and will execute that

management that will give to the patients what they should have, that is all right—that is where it should be.

Sister White: Here is where we had the difficulty with Dr. Burke. He received into the institution several Catholic girls. The Crawford girls stood at the head of the nurses, you remember.

Dr. Sanderson: I was not here at the time. I do not know anything about it.

Sister White: Well, the Crawford girls stood at the head; and if they asked these Catholic girls to do something, they would sometimes take a notion that it was not the right thing to do, and would go right to Dr. Burke, and tell him all about it; and then he would tell them that he would see to that. Instead of telling them that they should do as they were directed to do in their service for the institution, as far as it was right and consistent, he would pacify them and say that he would see that the matter was attended to. Then these wicked girls would write notes and tuck them under the door of these girls who had stood in a position of trust for years at the head of the nurses. These notes would say, "Dr. Burke is going to attend to your case. He will see that you are ushered out of here pretty soon." I myself saw one of these notes, so that I know this is not a false report. They would slip the notes under the door, and Dr. Burke dismissed the Crawford girls and kept the Catholics.

Dr. Sanderson: For a great many years there has not been a single individual taken into the institution as a nurse or in any capacity, but what the matter has been carefully discussed by all the management together, and it has come as the united action of the management every time.

Sister White: Yes. You see how miserable was the management at that time. These Catholic girls were as high-headed as they could be, with their education and their Catholic theories. And they ruled out those who did not come in accordance with their mind. Well, then, the doctor came to Healdsburg and wanted me to come here. Said I, "What do you want me to come there?" "I want you to come to remove Sister Ings." "Why, what has Sister Ings done?" "Well, she does not treat the patients right." I came up. I learned all about it. They had several patients, oh, the queerest set! Some were filled with hatred against everything good and righteous. Their course of action was such that no one could please them. They would complain to the doctor, and he would take up their words of complaint. He had gotten it all fixed up that Sister Ings was to be turned out. Her fault was that she was faithful and truth to principle.

I came up, learned those circumstances, and then asked the doctor if he would not have an interview with me. I asked them to tell me what Sister Ings had done, and I found that she had done nothing but what she should have done. They told me that they wanted something cooked, and it was not done the minute they wanted it. There was nothing to their complaints. I investigated them thoroughly. You see, if the physician would listen to all these little

complaints of the patients, failing to understand that they were not reliable, but evil conjectures, prejudices that the devil puts into their minds because they do not love God and the truth, there would be a strange condition of things.

Dr. Sanderson: I think that Sister Ings has been one of my most valuable workers all through the years that I have been here.

Sister White: She is not a severe person at all. She is not one of that kind.

Dr. Sanderson: She is not severe enough. She would do better if she would bring her girls to time.

Sister White: That is the difficulty I would find with her; and you have the same weakness too, have you not?

Dr. Sanderson: Yes, I know.

Sister White: It is necessary to be firm and decided in order to correct the faults of early education. In a sanitarium the work must be done properly. At times some must be brought to order. Those who refuse to reform should for their own good and the good of the Sanitarium, be dismissed.

Dr. Sanderson: When I was speaking of the patients, I was not speaking to find fault with my manager. But I could not see how you can have a manager here who is successful, unless he can listen to the physician sufficiently to bring about those things which will be for the welfare of the guests.

Sister White: You could not make a decree like that of the Medes and Persians, to hold persons in the Sanitarium who were not capable of doing the duties devolving around them.

Dr. Sanderson: I want especially to get at the present situation, and I want to know what to do. The essential thing is to know what are the necessities of the institution.

Sister White: I brought these cases up to show how some patients are always disturbed, and think they are always neglected. Poor, feeble sufferers, if their hope is not centered in Christ, will be impatient. They will brood over their supposed grievances, and think that they are neglected. Their words of complaint cannot always be accepted as truth.

Dr. Sanderson: Certainly. I appreciate that.

Sister White: There are some sick people who have always been drawing upon others, and sapping, as you may say, the very life out of others. They expect that everybody is going to sympathize with them. A physician should understand this matter. He should lead their minds

into a hopeful train of thought. Those who are sick think that a physician helps them. He is next to God to them; they have confidence that he can help them better than anybody else, because he relieves their sufferings. This is the reason that a Christian physician can do more in spiritual things than any one else, because the patients look to him almost as their Saviour. So the patients will be helped if you will give them a sympathetic talk oftener than you do. You say too little to your patients. Let your words assure them about themselves and how they are. If you can encourage them in regard to their health; but I presume that there are some to whom you can hardly give encouragement that they will regain their health. So speak to them of the loving Redeemer. By your helpful words, plant the seeds of truth. Speak words to encourage them.

Dr. Sanderson: In some cases you cannot. You must be truthful. You cannot tell lies.

Sister White: I know that. I remember how one physician told a mother concerning her daughter, "There is no consumption about her. We will soon send her home to her husband," and in just a few days she was past all hope. O, it was awful! The mother was in an agony. The doctor did not know what he was talking about. I was well acquainted with the family. To my knowledge there were several patients who were encouraged by this same physician that they would get well, and they went down rapidly. Almost to the last breath he told them that they were going to get right well. He should have faithfully presented their condition to them, pointing them to the sympathizing Redeemer. When one who is dying is led to believe in the Saviour, peace and joy comes to the soul.

Dr. Sanderson: I have seen a great many such cases. I do not think that it is right. I do not think that a physician can be untrue and make a success of his work.

Sister White: You do not know, you cannot tell, what a good work you can do. You can tell your patients that One higher than you has control of their cases. Say to them in tender, pitying love, We are going to do everything we can do for you. We will pray for you and work for you, and we shall be very thankful if God will raise you up. My brother, you are too reticent on spiritual matters. It is best not to be so reticent. This is where some physicians have made a mistake. It is not right for you to come in and say abruptly, "You are going to die; you cannot live"—unless it were such as the woman who died so suddenly as the result of wrong eating. Well, you knew that she could not live. To all appearances, her case was a hopeless one. But I did not expect that she would die quite so soon.

Dr. Sanderson: These cases drop off suddenly, usually.

Sister White: You told her that there was no hope, did you not?

Dr. Sanderson: Yes.

Sister White: Is there anything else that you wish to say now?

Dr. Sanderson: I just want to get thoroughly your ideas in reference to the management—the action that it is necessary to take. I recognize, Sister White, that what you have said is true, that I am responsible for a great many things. The very fact that I have accepted the position that I have held, makes me responsible for the way things have gone; but, on the other hand, for a large part of the time, my hands were perfectly tied. I could not do anything as it should have been done. I am unwilling to hold a position where I am to be held responsible for the way things go, and then have no voice to say how things ought to be.

Sister White: This is a matter that should be considered. There are some things which ought to be studied and carefully reformed. You have a large responsibility as a physician, and others should not stand in your way or stand as criticizers. Those who do this are out of their place. There are those who have not given you the encouragement you should have had. I know from the light the Lord has given me that they have gotten out of their place in binding your hands. I have no question about this. There are some men who do not reason from cause to effect. They do not understand the relation that the physician should sustain to the institution; and while the cares and the responsibilities of outside things should not come on the physician, yet he should stand in a place where he is to be consulted in regard to what improvements are to be made, and what is to be done. He should so conduct himself that he will have the confidence of all who are bearing responsibilities. I do not think there has been a competent manager in the Sanitarium since I have been here.

Dr. Sanderson: You have spoken several times about my relation with Brother Burden while he was here. Is it your conviction that he was a proper man as manager here?

Sister White: Not in all respects. His greatest difficulty was in being too narrow. He was too narrow in spiritual things as well as in temporal. He did not link up sufficiently with the workers to understand what was for the good of the institution in inside conveniences. This is something that must not be stinted. Every facility for the health and treatment of the patients should be provided, even though many things outside are lacking in perfection. Brother Burden was too narrow.

Dr. Sanderson: You can appreciate how such a condition as that would tie the hands of a physician who was trying to do anything.

Sister White: Yes, I understand that that is so; but the qualifications of the man religiously, and his integrity, were a great help. This was not appreciated by you and by others. If he had only known more and understood better in regard to the facilities essential in an institution, he would have been more forward to do. It does not matter half so much what is outside as what

is inside, in an institution. Proper inside facilities must be provided, so that the best work will be done.

Dr. Sanderson: That is the trouble we were in all the time. That is the trouble that Dr. Maxson was in. As physicians we stood there, knowing that certain internal conditions were necessary for the welfare of the institution, but our hands were tied.

Sister White: I do not justify that in any way.

Dr. Sanderson: Yes.

Sister White: Before Brother Burden went to Australia, I talked with him, and I have written since, telling him that those connected with the Sanitarium there must understand that the fear of the Lord is the beginning of wisdom. I had to give decided caution, because of the peculiarity of things. I told him to elevate true principles. I wrote to the brethren there and told them to receive Brother Burden; and Dr. Kress and the ministers are all very thankful that Brother Burden and his wife and sisters were sent Australia. And even the doctor and the manager have said that Brother Burden's coming has been the greatest blessing. That is how they have written.

Dr. Sanderson: He has had long experience. He ought to have developed some.

Sister White: His danger was not in taking a broad enough view of the work. I told him not to take too narrow a view. "But," said I, "I feel more like telling you not to allow those who want a large institution to carry out their ideas." Well, they have cut the plan down, and cut it down, and cut it down, and even now they cannot finish the building. I have given, and pled, and raised money, until I am weary; and the building still stands unfinished. There are few there who can be called upon to help. Those who can give have given. Australia is different from this country. Here there are those who have been long in the truth. Many of those in the truth in Australia have just been born into the message. They have had to build meeting-houses. As many as fourteen meeting-houses have been built since we went there. It costs something to get the land and put up a church. Both lumber and labor are much higher than they are here.

God will adjust all these things. They will come out all right. But I knew they needed just such a man as Brother Burden, and although we needed his talent and ability here, I am glad that he went. I am not sorry at all. It is better that he be connected with others in a new field. I told Brother Burden that he must connect with Dr. Kress and Elder Farnsworth, and counsel with them in regard to every movement made.

Dr. Sanderson: What you have written so repeatedly about the management of the institution here being in the hands of somebody outside of physicians has led them to take extreme views. I do not think that you intended it so.

Sister White: No.

Dr. Sanderson: But it has made it awful hard for the physicians.

Sister White: Well, it is this way. The way Dr. Burke carried things, and the way Dr. Maxson carried things, God could not endorse, because it was not the right way. If I had used my influence as they wanted me to—to turn out the old hands, that new workers might come in, what would have become of the Sanitarium?

Dr. Sanderson: I never have asked for a change of managers. I never asked for Brother Burden to be removed. I have simply let the matter grow and develop and ripen itself. I have not asked the Board to do any of these things. And now it puts me in a very embarrassing, hard position to understand how I can go on with my work, with the way you have written about my management.

Sister White: About what?

Dr. Sanderson: About my management.

Sister White: Well, you are a physician. You are not a manager, and you should not undertake that work, because you have another work that demands all the time and attention that you can give. Then you will not have the responsibility of managing and looking after these other things that have to be attended to. The experience that you have had in the weak management does not at all alter the fact that there should be a competent manager, but makes the necessity more positive.

Dr. Sanderson: That is true, Sister White; there is no one who wants a manager any more than I do.

Sister White: I was surprised to see so young men serving here as managers. Always, when I have had anything to say about it, I have advised that an experienced man be manager. They have needed such men here. They have had young men who had but little experience. They might have done well in a food factory, or something like that. But sanitarium work needs men of more experience. Dr. Maxson would not consent to work unless he could control. The brethren made a great mistake in not putting in a strong manager when Dr. Maxson was in the institution. They should have chosen as a manager the best man they could find. That is where they made a mistake, in giving the institution right up to Dr. Maxson, letting him run it as he did, in a way that God could not endorse. It was managed something like a great hotel.

Dr. Sanderson: Burden was manager all the time when Dr. Maxson was here.

Sister White: All the time?

Dr. Sanderson: Yes.

Sister White: As the matter was presented to me, I understood that there was no manager that could manage Dr. Maxson.

Dr. Sanderson: Burden was manager all the time Dr. Maxson was here.

Sister White: Your brother, Dr. Maxson, or yourself, were not qualified to be managers. But both of you managed largely.

Dr. Sanderson: During Dr. Maxson's time here, I had no official relationship to the institution. I was not an officer or a member of the Board, or anything. I was simply assistant physician to Dr. Maxson. That testimony that you wrote to Dr. Maxson at the time he left was greatly perplexing to him, because you stated in that testimony a certain official position that I held, which he gave me when he was here, when I did not have any such position at all.

Sister White: There is some misunderstanding about that, I am certain, because there was a movement made here in the building, and in things outside, that you were officious in as well as he. There were things in the movements of things, that whether you had the name of being a manager or not, there were things managed by you, and—

Dr. Sanderson: Do you know of anything that was—do you know what it was?

Sister White: I cannot tell now. I do not know that I ever had anything specified to me about the matter. But if there had been a proper manager here, things never would have gone as they have. Maxson never would have ruled things as he did rule them; things would not have come in as he allowed them to come. O, the displeasure of God was upon this eating and drinking, and all this indulgence of appetite. The institution was managed for a while more as a great hotel than as a sanitarium. God did not endorse any such management as that.

Dr. Sanderson: Do you approve of the manager that we have there at present?

Sister White: Who is the present manager?

Dr. Sanderson: Brother Kilgore.

Sister White: He has just begun his work. We cannot tell yet how he will do. I do not know that I have had any special light about his capabilities for this work.

Dr. Sanderson: Did you have anybody in mind that you thought ought to be manager?

Sister White: I did think of Brother Nichols. Many have spoken of him. They said he had splendid faculties as a manager. I said if he had, we ought to have him here. But it seems that they want him in about four places, and he cannot be in all. They want him at the school being established at Berrien Springs, to see about putting up the buildings; they want him at Los Angeles; and they want him here. I thought he was coming to St. Helena, but his partner would not let him come. He is the only one I have thought of. Still, I have no definite knowledge from the Lord about it. Neither have I in regard to Brother Kilgore. Let him have a trial. Does Brother Fulton seem to be a good fit in the work he is doing?

Dr. Sanderson: He is doing good work in that department. I was in favor of his coming, because the culinary department of the institution has been in a very bad condition all the time. It is not my business, anyway, to give my attention to it, and the manager has not been able to build it up, and we have not had anyone to see to this work.

Sister White: The food, do you mean?

Dr. Sanderson: O, the service, and the menus, and the food, and all.

Sister White: Is the cook a good, competent person?

Dr. Sanderson: O, he is not the best, but he is the best we can get.

Sister White: Is he the man who went around to the camp-meetings to cook, when we were here ten years ago?

Dr. Sanderson: I do not think so; I do not think he has been in the truth that long.

Sister White: He is not the one I had in mind, then.

Dr. Sanderson: This man is a very experienced cook, but he got his experience outside of our institutions, and he has not given the best satisfaction in certain lines. That is, he is not an expert in cooking vegetables and getting things up in nice shape, which is very essential in an institution of this kind.

Sister White: It is very essential to have a well-trained, thorough cook.

Dr. Sanderson: Yes, it is.

Sister White: And the foods that are to be brought together can be put together in a way to be palatable, and they can be combined in a way that makes them unpalatable.

Dr. Sanderson: He makes things more palatable than any cook we have had for a long time, as far as that is concerned.

Sister White: I think that is saying considerable. If we can have a good, intelligent cook, then we can educate away from the meat diet.

Dr. Sanderson: I think that is the only way we can educate away from it. The cooking and the menus and the service have improved a great deal since Brother Fulton came.

Sister White: For a time in Avondale school we had a man as cook, and the food was made very palatable. Everything was served tastefully. No meat at all was used.

Dr. Sanderson: I do not think it would be a difficult matter to do away with meat, providing we got everything just perfect without it. But the trouble with our cooks in our institutions—and it is more so with our people throughout the denomination—is, they have left off the style of cooking that they used to have, and left off meat, and they are cooking things so tastelessly and so insipid that there are lots of our people who are just starving to death.

Sister White: I acknowledge that. I have written thus to Dr. Kress. I told him that as a physician he should understand when his blood was getting impoverished. “Now,” said I, “if God spares your life through this attack, never place yourself in that position again. Never say that persons must not use milk or butter or eggs or anything of that kind.” I said, “Keep these things to yourself. Do not make such statements publicly in Australia. People have to be educated by degrees; and these things are the least harmful of this class of food, if you are particular to get pure milk and fresh eggs. As to butter, I do not use it on my table, though occasionally some of the members of my family eat a little. Sometimes we use it in cooking, when we have not milk or cream.” I said to Dr. Kress, “You must not tell the people that they must not use milk and that they must not use such and such things. The time will come when they cannot have these things, but do not make a time of trouble beforehand. Do not tell those who do not understand the principles of health reform that they must dispense with milk and cream and all such things, because they must have something to eat, and it is next to impossible to prepare food palatably without milk when fruit and nut foods cannot be obtained. Let flesh meat be discarded, but do not cut off the less objectionable articles of diet, such as eggs and milk.”

I know about this extreme you speak of. They have not, it is true, the faculty to put things together in such a way as to make them palatable, and then they say, “I am starving to death on a vegetarian diet.” They would not need to starve to death if they only knew how to prepare food properly. They must learn how. Someone should educate them. I have a cook who knows how to put food together. She does not have to prepare these dishes now, for there is so much fresh fruit, but when winter comes, we shall want these dishes.

Mrs. Sanderson: Maybe she might help our cooks at the Sanitarium.

Sister White: If I could spare her, I would like to have her go in and show how she does these things. I would like to have her do it.

Mrs. Sanderson: That is what is very much needed there.

Sister White: When I was at Cooranbong many that were great meat-eaters came into my family, and when they would sit at my table, where not a particle of meat was served, they would say, "Well, if you have food like this, I could do without meat." I think that our food satisfies our family. I tell our family, "Whatever you do, do not get a poverty-stricken diet. Place enough on the table to nourish the system. You must do this. You must invent and invent and study all the time, and get up the very best dishes you can, so as not to have a poverty-stricken diet."

Dr. Sanderson: Do you think that Dr. Rand ought to take the position of superintendent of the work out here when he comes?

Sister White: Well, the doctor thought that he would be qualified to do that—that he would be of the best service in doing that. But he need not serve here all the time. He would visit different places, becoming acquainted with the work. Then he would come back to the institution; and his associate physician could have a change, as circumstances might direct. It has been proposed that there should be an equality, that one should go out and then the other should go out, to get acquainted with other parts of the work, and to educate, as well as to work here at the Sanitarium.

Dr. Sanderson: The doctor thought he would want to superintend the institution, if he came out, did he not?

Sister White: I did not hear anything about it.

Dr. Sanderson: You said that Dr. Rand thought he would work in the best capacity, if he were superintending the work here, did you not?

Sister White: I did not converse with Dr. Rand; I have had some conversation with Dr. Kellogg about Dr. Rand's ability and loyalty, and the position he should occupy, but not with Dr. Rand. I do not recollect distinctly what was said. I talked the matter over with Dr. Kellogg, and he thought that Dr. Rand was fitted to stand in a leading position. That was the recommendation that was given by him.

Dr. Sanderson: Well, I certainly do not want the position if I am not the person for it. It is not anything that a person needs to crave.

Sister White: Your position as a physician is appreciated, and yet if we had the two physicians, so that one could go out occasionally, I think it could bring in more. Do you not think it would?

Dr. Sanderson: O yes, I think there ought to be more experienced physicians here certainly.

Sister White: To go out, and then let the other take his turn, and go out, and that will keep it so that there will not be a constant wear on the very same nerves, and the very same kind of work. We must broaden. We must get out. We cannot stay huddled up here in a little compass. We should become more acquainted with the outside element, and educate, and present health principles to the people, so that they may know what to expect when they get here. I felt very desirous that those who came in here should see reform right through, and I think it will come around. I think that when there is the least patronage, that is the best time to make a change in the matter of serving meat to patients on the dining room tables. And yet I cannot say there never should be any meat served. I cannot say that. But meat should never be served in the dining room. In Australia, Dr. Caro and Dr. Silas Rand were called in to advise with me as to whether they should allow meat to be served on the dining room tables of the medical institutions. I said, "Not a particle of meat is to be served on the tables." I desired to have them understand this. Well, they have had the most wonderful success in the recovery of the sick that I have seen in any institution in my life. But not a particle of meat served in the dining room.

Dr. Sanderson: What do you think ought to be done up here?

Sister White: I think meat should be ruled out of the dining room. But I do not advise any rash, inconsiderate movements. I am not prepared to say just how the reform should be brought about. But I know that flesh meat should be kept off the table. How is it? Do the helpers have meat on their tables?

Dr. Sanderson: No.

Sister White: Well, I think it should be taken off the patients' tables just as soon as it is possible to do it, and there should not be long waiting either. There will be times when there will not be so many here, will there not?

Dr. Sanderson: Last winter it was just about as full all through the winter as it was in the fall.

Sister White: It was? I hope it will be so again. But there must be an educating, and there must be more force in the education given on the subject of healthful diet. I do not think that meat is allowed on the tables in the Battle Creek Sanitarium.

Dr. Sanderson: O no, they have it. They had it there when I was there last spring.

Sister White: Is that so? But it is not used so much as formerly.

Dr. Sanderson: We do not have it here as much as in the past.

Sister White: I suppose the patients call for it. Or is it put on the tables?

Dr. Sanderson: They put it on only when it is asked for—at the special request of the patients themselves.

Sister White: The Lord will be best pleased when all our sanitariums discard flesh meat. We have reason now as never before to let meat alone, because animals are diseased. The subject can be presented from this standpoint, and it will have great effect.

Dr. Sanderson: Well, I probably will not see you again before the Board meeting, and if you have anything for the Board, anything that you wish to express to the Board as to what you want them to do, I hope you will speak to them about it. I shall show to the Board that communication that you wrote to me. You sent that to the managers. If you have anything further that you would like to write them, I would be glad if you could do it.

Sister White: Yes, I have some things, if it is possible for me to get them off. I do not know as it will be before I leave. It may be that we can have a talk before the meeting. I would rather have a talk with you before we enter the Board meeting, if I have anything to present.

Dr. Sanderson: I have no feeling about your saying anything you care to, to the Board, independent of your talking with me. As I told you, if I am not the person for the place, I certainly do not care to carry the responsibility.

Sister White: Yes. And when it comes to the things in the Sanitarium that are necessary, you should not be at all delicate in stating the need for these things, that you may see that the necessities are supplied. This is the physician's right and privilege.

Dr. Sanderson: That is what I have been trying to do for ten years, but it has always been denied me til lately. For the last six months I have had things as I wanted them, largely. The institution has prospered during that time.

Sister White: As soon as I went through the bathrooms, I said, "You have not done your duty here. You will have to have different facilities."

Dr. Sanderson: I have worked for two or three years to make those changes, and I was fought at every step by the managers.

Sister White: It is a pity that things work in that way, because we give the treatment inside, and the conveniences should be on the inside. The outside can go very well, if there are some

inconveniences; but when the patients come to get treatment, and have to pay their price, they should have the very best conveniences that are possible; and I know that there has been great dissatisfaction. I have heard people talk while travelling between here and Oakland. They did not know that I had any connection with the Sanitarium, or they would not have said what they did in my hearings; but they did say these things.

If I do not go to Healdsburg tomorrow, there are some things I may want to say before I go.

Ms 82a, 1901

Interview/With Dr. and Mrs. Sanderson

"Elmshaven," St. Helena, California

August 25, 1901

Report of Interview of Dr. and Mrs. A. J. Sanderson with Mrs. E. G. White, 7 a.m. August 25, 1901.

Mrs. E. G. White: Now you may present what you have upon your mind.

Dr. A. J. Sanderson: I want to emphasize the ideas that I had relative to the education and training of our helpers, and what I thought that the work ought to be. It has been my conviction in all my work that every effort that was made would be purely a matter of education, either with the patients or the helpers; that the only consistent way to get them to change their course is to educate them so that they can see the reason for it, and do it by their own free will. In our family things will come up that will need discipline, and it seems to me that the more we educate, the less we will have to discipline; and to discipline without educating, it seems to me, is more a destructive work than an educative work.

Sister White: I thought that was understood in our work all the way through.

Dr. Sanderson: Yes; but there is a great deal of difference in the way different people go at it.

Sister White: While we know that the helpers must receive an education, yet there is to be an enforcement of the rules of the institution, or else there will be a broken up, distracted state of things, which must not be allowed. There must be discipline connected with the education. Education is good, yet in such an institution discipline is decidedly necessary.

Dr. Sanderson: I am sure there should be discipline, but it has to be done with the educational work.

Sister White: It should be all woven together. The discipline should come in connection with the education. The discipline and the precept go together.

Dr. Sanderson: Yes, I think that is true. But I think when you undertake to discipline without educating, when you undertake to change the course of a helper without getting him to see the reason why you are doing it, you always make it worse, and do not accomplish anything.

Sister White: Well, we do not do that. We tell them why.

Dr. Sanderson: I think that that has been the greatest source of our difficulty up there. I have always tried to work on those lines, and I think that the difficulties in the management have come from that more than anything else.

Sister White: It comes as the result of a lack on both sides. If you do not make the education of sufficient force and value to ensure its being carried out, it does not amount to anything. Then too, there is a lack, if they are given the “You must” and “You shall” without the education. As you will see when the educational book comes out, I have had laid open before me these things. The education that is given does not amount to anything, unless it is carried out by practical obedience and service.

Dr. Sanderson: No, it is no good, except they carry it out; but often it takes line upon line, and precept upon precept, in order to get them to carry out the education they receive.

Sister White: We know that, because we have met these questions in our educational institutions, especially in Avondale.

Dr. Sanderson: I do not think that you can look upon educational work in our institutions—in our sanitariums, and among our patients—in the same way that you can in our schools where we are dealing entirely with young people and children.

Sister White: I am speaking of education along medical missionary lines of work, as well as in our schools; but the principle is the same. Even in the family there must discipline. I took up this question during our recent camp meeting at Los Angeles. Discipline begins with the educator; for he or she should be properly trained. Then, as teachers in their own family, they are to see that the rules are not disobeyed, because if disobedience be allowed, disobedience to God would be encouraged. The father and mother, as teachers in the home, should teach their children to obey the commandment of God, “Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” [Exodus 20:12.] By allowing their children to go on in disobedience, they fail to exercise proper discipline. Children must be brought to the point of obedience. Disobedience must not be allowed.

Dr. Sanderson: You would not think an arbitrary obedience that was forced out of the children, without the heart being in it, would do any good, would you—when the individual did not see the right of it?

Sister White: Are you speaking of a child?

Dr. Sanderson: Do you think that forced obedience out of an individual, because an individual is so influenced that he has to obey and does not want to obey—do you think that does him any good?

Sister White: Or separation?

Dr. Sanderson: Yes.

Sister White: Yes; it sometimes comes right to a point where you cannot force a grown person to any course of action, because God compels no one to obey Him. It is left for you to lay out the principles. If they refuse to accept the principles, then separate them from the institution. That is the course of action to take. But as I told the brethren in Los Angeles, discipline commences with the person. Parents must educate their children for their present happiness and for their future eternal happiness. Parents having first learned obedience themselves, they are prepared to bring up their children to obey strictly. No half-work is to be done. Children are to understand that they are to obey. When fathers and mothers discipline their children in the fear of the Lord, they may have a church in their home. Then they are prepared for the church, to have their names recorded on the church book, and to work in the church. Discipline in the church has been neglected, and neglected, and neglected, until there is existing a disorganized state of things which is not pleasing to God. Many names now retained on the church book should be dropped.

Dr. Sanderson: I think that is true. It is pretty hard, though, when you get a child that has never been disciplined in the home, to discipline him in the church.

Sister White: O yes; as I have said, the beginning is with the father and the mother; and when the father and mother discipline their children, then you can connect them with the church, and they will carry that obedience into the church. But so often they are allowed to go all haphazard, just as they want, saying, "I don't want to." When I was a child, when I was told to do something, sometimes I would begin to make a word of complaint, and would go out of the room. But I would be called right back, and asked to repeat what I said. Then I would repeat it. Well, then, my mother would take that up, and show me how I was a part of the family, a part of the firm; that I had just as much right to lift my part of the responsibility, as she had to take charge of me. She would carry that right out to the letter. I had my times now and then for

amusement, but I tell you there was no idleness in my home, and there was no disobedience there that was not taken in hand at once.

Dr. Sanderson: If our young workers had always had that discipline, our institutions would be altogether different. But we have to deal with young people and grown up people that have not had that discipline. That is what makes it complicated.

Sister White: As those in the institution are nearly all believers, you should let them see that as they are professedly under service to God, you have the same responsibility as parents have over their children to require them to walk in the right way, according to the Word of God; and if they do not do it, why, then, it is of no use for them to stay there, and attempt to get an education, because it would all be false. They cannot get it without coming under discipline. Without a proper training they will never be of any service to God or to any one else; therefore obedience is a reasonable requirement for the benefit of both themselves and the institution.

Dr. Sanderson: O, I think that is true.

Sister White: There is where the heaven is brought into the family. If we ever unite with the family in heaven, we must begin that work of having a heaven in the home. We may have heavenly order in the family in our homes here below. I am instructed to caution parents never to punish in anger, never to raise the voice, never to let any passionate word escape their lips. I never allowed my children to think that they could plague me in their childhood. I also brought up in my family others from other families; but I never allowed those children to think that they could plague their mother.

Never did I allow myself to say a harsh word, or to become impatient or fretful over the children. They never got the better of me once—not once. When my spirit was stirred, or when I felt anything like being provoked, I would say, “Children, we shall let this rest now; we shall not say anything more about it now. Before you retire, we shall talk it all over.” Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely.

Dr. Sanderson: I think we agree entirely upon the principles that ought to be carried out in the institution, and upon the education that ought to be given; and, of course—it always takes time, however, to make reforms, and to carry the people with you.

Sister White: It takes a great deal of time, if they never begin. The time to begin is <at once>. If you wait, and wait, and wait, and allow disorder to come into the institution, and this disorder prevails, there never would be any reform in the institution. There are dispositions that must be handled. They must understand what the institution is—that it is something we are carrying on in behalf of God; it is a sacred place, and there are to be no side issues connected with it. The helpers are to come up to time, and to obey the rules of the institution, or else they can go

somewhere else to get their education; because in an institution like this, where the influence of one will have an effect on the influence of another, a wrong, counteracting influence cannot be allowed, for this catching spirit of so-called independence would soon permeate the institution, making it an unmanageable affair. It would be a wicked thing to let it go so, because you are sanctioning wickedness when you do not take it right in hand and stop it right where it is. There is a solemn responsibility resting upon every soul working along educational lines. If we expect the Lord to co-operate with us, we cannot carry out our ideas, but must do what the Word of God tells us to do.

Dr. Sanderson: You take Christ, the life of His disciples. Christ did not undertake in the early part of His ministry to change their lives all over. They carried habits and temperaments with them all the time Christ was with them, and Christ educated all the time; but He did not accomplish all that He wished to accomplish, even until He left them.

Sister White: Not in Judas, He did not.

Dr. Sanderson: He did not in Peter.

Sister White: I know that. He did not in Peter. But He did in Peter until the great trial came. Peter was submissive to the Lord until the great trial came. There was nothing in John. When He reproved John for proposing to call down fire from heaven, and all these things, John repented, and so did Peter. Christ knew the awful trial was coming, and He told Peter all about how it would come; and Peter had a pretty sore time of it, I assure you, in carrying out his way. Of course Jesus did not force him. He let Judas have the whole education—but we have no need to bring up those things. Christ rebuked them severely. You know He again and again did it. He rebuked John, and rebuked Peter. He said, “Get thee behind me, Satan.” He had been trying to prepare Peter for the great trial. Satan was influencing the mind of Peter. Christ said the rebuke Peter gave Him, came from Satan. Said He, “Get thee behind me, Satan: thou art an offense unto me.” [Matthew 16:23.]

Dr. Sanderson: It seems to me that is the attitude always to take—to be in a perfect attitude where you can give perfect advice, and act with authority; but after Christ had educated them, after He had rebuked, He never attempted to do anything more than that with His disciples. It took them years in order to develop and see things as they ought to be seen. I think with young people—we have young people that come here with certain temperaments, and you cannot change those temperaments, if you try to—you have to expose those temperaments, and expose those lives, to Christian influences and to conditions by which they can gradually come to see their condition, and by which they will become transformed.

Sister White: That is all that we have ever tried to do; but if they, after understanding plainly what the rules of the sanitarium are, go on the same way, not caring for the rules, then it is

right to separate them from the institution, because not merely the one person, but the whole institution, is affected by the phase of character of that one person. That is how it is. All of the people—the whole class of students—are affected by the atmosphere which surrounds the soul of the one who will not come to the right terms.

Dr. Sanderson: I think that is true. I think if there is a person there who is bound to take an independent course, independent of the atmosphere and the rules and regulations of the institution, they ought to be separated; and I have always thought this; only, what troubles me is to know how much leniency and patience we ought to maintain to some who may know well, and have not the power to do it.

Sister White: Of course there is to be a dealing with them something like Christ has instructed us to deal with the church members. You go to them alone, and talk with them. If they will not hear you, then take two or three others. If they will not hear you then, then set them aside. Christ has told us what to do. He has given us our lesson.

Dr. Sanderson: If those rules had always been carried out, there would have been a good deal better condition of things now.

Sister White: Certainly there would be; but they have not always been carried out. These rules have been neglected.

Dr. Sanderson: But they ought to be carried out in the right way.

Sister White: There is a right way, and there is a wrong way. I never lifted a hand to my children before I talked with them, and if they broke down, and if they saw their mistake (and they always did when I brought it before them, and prayed with them), and if they were subdued (and they always were when I did this), then I had them under my control. I never found them otherwise. When I prayed with them, they would break all to pieces, and they would throw their arms around my neck, and cry like children. Edson ran in one day. "Come," said he, "come, Mother, I want you to pray with me." "Well," I said, "what is the matter? What's up now?" Said he, "My little cousin struck me, and I struck him back, and," said he, "I'm afraid it will be written in the book. I don't want it to be written in the book." Well, I took him into the bedroom, knelt down, and prayed with him; and then he prayed. He asked the Lord to forgive him, and not to put it in the book. He seemed so afraid his mistake was going to be written in the book. He had heard me talk in meeting concerning the wrong deeds of persons being recorded in the book. He just cried, and broke all to pieces, saying, "Now, Mother, you don't think it will be put in the book, do you?" Said I, "No, I know it will not be." Then he was very much pleased. But <to punish with> passion, the jerking and twitching of children, and hurting them, bruising them, I cannot tolerate anywhere nor in any way.

Dr. Sanderson: That passion that bruises children is the same thing as that impatience which becomes arbitrary and offensive to a grown person when you undertake to change them; and there is just where the difficulty in our work comes in. I have never been able to co-operate with that kind of discipline. I have never objected to anybody using that discipline, if they took the responsibility; but standing in the responsible position that I have, I have always taken the other policy—of trying to educate and get them to reform; and that is the only successful way I have found in changing anybody's course and altering their condition.

Sister White: A Christian would do that. There is no question about that. Christians who have an abiding Christ in them will never hurt and bruise the soul by their words, by their spirit, or by their actions. They never will do it.

Dr. Sanderson: I think that everybody has to be moved by an inner Christian principle in the soul. If they have it themselves, they will discipline others in accordance with that; but for a person who has not that experience for themselves, to make another have an experience they think they ought to have, is always destructive work.

Sister White: Yes; it always is, because they themselves must be ruled and controlled. When those, who in childhood have been uncontrolled and passionate, come to maturity, and attempt to govern children, that passion will fly out every time their way is crossed. It will come out in the teacher.

Dr. Sanderson: Certainly.

Sister White: Therefore it is the wickedest thing, I hold, for parents not to bring up their children in the nurture—there is a nurture to it—and admonition of the Lord.

Dr. Sanderson: Now, the great difficulty of our institutions, and our work throughout the conferences, is the fact that people are set to work and set in authority that have not got that experience. They have a certain knowledge of the truth; they have a knowledge of a form of the truth, a form of diet, a form of reform, and they carry that out in form, and they try to have everybody else carry it out in form; but it does not work, and when others are told to do it, and do not see the heart and life in it, it is always destructive.

Sister White: Yes; but you will meet that everywhere. You will meet it wherever you are. You will meet these negative, warring spirits everywhere, and if you let them have their sway, there will be great mischief done; but if you in the name of the Lord show them that that is not the right spirit, that you cannot have it—that it cannot be indulged, that things cannot be corrected in that way—that is what we should endeavor to do. There is one who goes into the fire, and another into the water. One will neglect to set things in order. They will think that they will give

a lecture, or something, and that will set things in order. You have to come direct to the person, and ask them, "Why did you do that?"

Dr. Sanderson: Yes, I think that is true, that personal work is the only way to accomplish that.

Sister White: Ask them, "Why do you do that? You know that is wrong, and why do you do it?" If they get in a passion, as I have seen, just as soon as the lines get loose, they do not know where they are going. I never allowed, in correcting my children, even my voice to be changed in any way. When I saw something wrong, I waited until the "heat" was over, and then I would take them after they had had a chance for reflection and were ashamed. They would get ashamed if I gave them an hour or two to think of these things. I always went away and prayed. I would not speak to them then. They would come to me, you know, about it. "Well," I would say, "we will wait until evening." At that time we had a season of prayer, and then I would tell them about it. Sometimes, as the apostle says, wrongdoers are to be rebuked sharply right on the ground, in order to give a right impression concerning such a spirit being exercised.

Dr. Sanderson: It takes a good deal of discernment to understand those things ought to be rebuked sharply, and those things that ought to be dealt with leniently.

Sister White: That is it. We must have an abiding Christ; and unless we have an abiding Christ, we shall be all out of line. In Addie and May Walling I had two of the most passionate children to bring up. Their mother kept a whip at the table, and I think there was not a meal eaten, but what that mother used that whip—a rawhide—on those children. I took them in my care, and brought them up. I never struck them a blow except once, and then it was because I could not help it. But I put out every kind of inducement to them. I would say, "If you do not show passion today, your uncle and I will ride out with you, and we can gather flowers," and so on. Well, I would not say anything more all day. Then I would ask them about it. During the day I would see them throw themselves on the floor, and kick, and scratch, and then they would get their hands together and they would be ashamed. It is a great thing to know how to do, but there is a way. When Satan is in the person, the one in error is to be rebuked right there, and there is to be no passing over the evil. It must be rebuked.

Dr. Sanderson: O yes; I acknowledge that; and it ought to be done right at the time, too.

Sister White: Yes.

Dr. Sanderson: You expect to go away tomorrow morning?

Sister White: Yes.

Dr. Sanderson: I probably will not have a chance to see you again before our next board meeting.

Sister White: Where will that board meeting be, I wonder? They said they were going to have it—it was appointed at San Francisco. If they could change it over to Healdsburg, it would save my going down. I could be at Healdsburg, and it is full as easy to hold it there as it would be in San Francisco.

Dr. Sanderson: There are a good many things that are coming up. It ought to be over here, I think.

Sister White: I could come up here, I think, if it were here. Of course I could come up. I want to be at the next meeting. I don't know as I do, either. I don't really care to. I would rather not. I would rather not be at the next meeting.

Dr. Sanderson: We would be glad to have you there.

Sister White: Well, I carry too much upon my heart. It hurts my heart.

Dr. Sanderson: I am greatly perplexed to know what I ought to do, in the face of what you have said and written about my work. I have carried a great burden for the work ever since I have been there, and if I have failed in it in the way it seems I have, I do not think it is consistent to go on with it.

Sister White: To go on with it?

Dr. Sanderson: No. I have carried the responsibilities there for a good many years, and I have never had the sympathy and support of those who were with me. They have always looked on my work with suspicion, and they have thought that it was of a different stamp than ought to be there; and there has always been an effort to criticize in an underhanded way. People have not come to talk with me about the faults in my work.

Sister White: I cannot endure anything underhanded. I cannot endure that kind of a thing. It is not a right thing to do. They should come right to you, and tell you in a proper manner what they have to say; but to go around to others, I do not believe in it.

[Dr. Sanderson:] I have stood it for five or six years there, and the situation now—I do not know as it is any better than it has been; and if there are others who are better prepared to carry the responsibility there, I would rather they would.

Sister White: Yes. One thing, I think you are not plain enough to come out and say what should be before the very persons themselves. I think you shrink from that. I know you do; and therefore things go as they should not go. They do not seem to—well, they look at it as a weakness in your managing. When something is wrong, that wrong must be remedied before the healing can come from the wrong; and there is a lack of carrying out the principles of

faithful rebuking and reproofing and correcting. All these things have to be done. You remember the charge given to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ ... preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." [2 Timothy 4:1, 2.] Well, this work must be done. It is not a pleasant work, I want to tell you—not a pleasant work at all. But still, these duties must not be neglected. It is doing a serious injury to a person to allow them to go on in a high-headed way, in a style of their own, for it is confirming in them a spirit which ought to be repressed in any of the workers or in any of the students who are trying to learn. That spirit will be met. Why? Because it was never met in their childhood. In church capacity it is very hard to do anything with those who were in their youth left to have their own way, carry out their own plans, and consult their own wishes.

Dr. Sanderson: In your conversation the other day at the board meeting, in speaking of the responsibilities of medical superintendent, you expressed yourself quite strongly that in his work he was in a certain sense responsible for nearly everything in the institution.

Sister White: That he was responsible?

Dr. Sanderson: Yes.

Sister White: Yes; he is.

Dr. Sanderson: I could not understand the meaning of a statement like that, when you have written to me so many times that I must not undertake to deal with the management of the institution.

Sister White: Well, as you did manage—when you stand as a manager, as you have done—it has been as a manager—although you may say others are chosen; but you have virtually been the manager, although you did not have the name of being a manager.

Dr. Sanderson: In what way was I manager?

Sister White: Because it was your mind that was carried out. That is how it was.

Dr. Sanderson: Do you mean at the present time?

Sister White: I mean it has been thus. I do not say just the present time, just now; but it has been thus. You have not taken the name of a manager, and yet you were the manager, and things went as you said. You were back of things. It may be said there were some things that went contrary, but generally they went as you said. You were virtually the manager in these things.

Dr. Sanderson: You think it ought to be different than what it is at present? Do you think that the arrangement at the present time is a wrong one?

Sister White: What arrangement?

Dr. Sanderson: Do you think the organization of the work as it is at present is wrong?

Sister White: I do not know what the arrangement of the work comprehends.

Dr. Sanderson: It is practically the same now as it has been all the time. Brother Kilgore is manager, and I am medical superintendent. A manager has been there all the time. It is true, when they put Bowen in, he was a young man, and he did not comprehend the needs of the institution, and I had to do a good many things, because he did not know how.

Sister White: That is it. You see, you were the manager. He consulted you in these things. He understood what your mind was, and he carried it out.

Dr. Sanderson: O no; Brother Bowen did not carry out my mind a good part of the time. He did a great many things that I could not approve of in the least.

Sister White: There may be some things that he did not do in harmony with your mind; but that was the general tenor of the understanding. But from the light that was given me, I felt decidedly that there should be one other physician there, and the patients should have more attention from the physician himself than they have had. They should have—

Dr. Sanderson: I have always said that, Sister White. I have always said that it was not my desire to have to devote my time to take care of the mechanical arrangements of the institution. It is not my desire, or my place, or my work; but, on the other hand, when I meet the patients, and see that they do not have the arrangements that it is necessary for them to have, I must do it. I see that they do not have what they should, and I have to educate the management, to get the necessary facilities. That has been the trouble ever since I have been there. I would go to any department of the institution—I would go to the culinary department, or to any other department—and would find that the people who had them in charge had no conception whatever of the necessities of those departments for the satisfaction and comfort of the guests.

Sister White: That is why there should be no persons of limited experience and understanding placed as directors. No one should have taken Brother Bowen as a manager, because any such young person is not prepared for such work.

Dr. Sanderson: They took him simply because they did not know who else to get at that time.

Sister White: That is why they should have had at the very commencement—when Maxson came in there—they should have had—a firm, strong, decided man; but he would not have such; no, sir; he would not have a manager at all; he would not come in unless he could manage himself. So it was with Burke—just the same. The great mistake was in not having a fully authorized, appointed manager. If they had had one, the institution today would stand very much higher than it does. But he would not have one. He was going to be manager himself. He was fully sufficient and equipped, he thought, to be a manager. Well, he was out of his place in being a manager. It was not his place, nor your place—you are physicians. It is your business to take the physicians' work. They should consult together—the manager consult with the physicians, and the physicians consult with the manager—and have a thorough understanding of how things should go. The physician should consult the manager in regard to the facilities that they must have in the sanitarium; and when the physician sees a lack, anything that is not as it should be, just communicate to the manager, and have a perfect understanding, drawing in even cords all along.

Dr. Sanderson: Supposing your manager would not do that?

Sister White: Well, if he is a sensible man, and understands the will of God, he will do it. There are some high-headed and strong-opinionated men who want to carry things. They will always be in every place; you will always find them; and they are difficult to handle; therefore it is essential that in all these places, men should not be put in positions to be eternally there. They should be put in on trial and test, and then it will soon develop whether they have the qualifications to stand in that position. If they have not the qualifications, that institution is not to go crippled and lamed all the way through. It is not to be so.

Dr. Sanderson: But that has been the difficulty all through these years. There has been a manager there all the time during Dr. Maxson's presence, and during my time there; and you recognize, Sister White, that the physician who comes in contact with the patients every day, to whom the patients come with all their complaints and all their difficulties—the physician can recognize and see the conditions that are most essential for the welfare of those patients a great deal better than anybody else; and if you can have a manager who is willing to consult, and is willing to take in the situation as it is, and will execute that management that will give to the patients what they should have, that is all right—that is where it should be.

Sister White: Here is where we had the difficulty with Dr. Burke. He received into the institution several Catholic girls. The Crawford girls stood at the head of the nurses, you remember.

Dr. Sanderson: I was not here at the time. I do not know anything about it.

Sister White: Well, the Crawford girls stood at the head; and if they asked these Catholic girls to do something, they would sometimes take a notion that it was not the thing to do, and would

go right to Dr. Burke and tell him all about it; and then he would tell them that he would see to that. Instead of telling them that they should do as they were directed to do in their service for the institution, as far as it was a right and consistent thing for them to do, he would pacify them, and say that he would see that the matter was attended to. Then they would write a note, and tuck it under the door of the [Crawford] girls, who had stood there for years at the head of the nurses who were there getting an education. These notes would say, "Dr. Burke is going to see you. He will see that you are ushered out of here pretty soon." That is the language that was used. I myself saw one of the notes, so I know it was not a false report. They would slip the note under the door, giving them a threat, and Dr. Burke just dismissed these Crawford girls, and kept the Catholics.

Dr. Sanderson: For a great many years there has not been a single individual taken into the institution as a nurse, or in any capacity, but what the matter has been carefully discussed by all the management together, and it has come as the united action of the management every time.

Sister White: Yes. You see how miserable that was—Catholic girls were as high-headed as they could be, with their education and their Catholic theories! And they ruled out those who did not come in accordance with their mind. Well, then, the doctor came down to Healdsburg, and wanted me to come up here. Said I, "What do you want me to come up there for?" "I want you to come up so as to remove Sister Ings." "Why, what has she done?" "Well, she does not treat the patients right." I came up. I learned all about it. They had several patients, oh, the queerest set! Their course of action was such that no one could do anything to please them. They would complain to the doctor, and he would take every word they said. He had gotten it all "cooked up" that Sister Ings was to be turned out. I came up, learned these circumstances, and then asked him if he would not have an interview with me. I had an interview with Brother Gates' sister. They were going to put in Brother Gates' sister, and Sister Gotzian, as matron, and one who was to help him right along in the work. I asked them to tell me what Sister Ings had done, right before Sister Gates. They told me that they wanted something cooked, and it was not done just the minute they wanted it done, and then they went to Burke. There was nothing to it. I investigated it thoroughly. You see, if the physician would listen to all these little complaints of the patients, and to the prejudices that the devil puts into their minds because they do not love God and the truth, we would have a pretty upsetting of things. I took Sister Gates in, talked with her, and had it all through with her; but she was very much displeased and Burke abused me shamefully—not to my face, mind you, but he wrote to me a most abusive letter. I would not have written such a letter to a worst person who had ever professed to believe the truth. I have a copy of it now—the very letter he wrote me—because I did not agree with his plan of managing, and did not turn out Sister Ings.

Dr. Sanderson: I think Sister Ings has been one of my most valuable workers all through the years that I have been here.

Sister White: She is not a severe person at all. She is not one of that kind.

Dr. Sanderson: She is not severe enough. She would do better if she would bring her girls to time.

Sister White: That is all the fault I would find of her; and you have something of the same weakness too, have you not?

Dr. Sanderson: Yes, I know.

Sister White: It is about six of one and half a dozen of the other.

Dr. Sanderson: When I was speaking of the patients, I was not speaking to find fault with my manager. But I could not see how you can have a manager here who is successful, unless he can listen to the physician sufficiently to bring about those things which will be for the welfare of the guests.

Sister White: You could not make a decree like that, of the Medes and Persians.

Dr. Sanderson: I want especially to get at the present situation, and I want to know—the essential thing is to know—what are the necessities of the institution.

Sister White: But I brought these cases up to show how some patients are always disturbed, and think they are always neglected. They talk of your neglecting them.

Dr. Sanderson: Certainly. I appreciate that.

Sister White: There are some who have always been drawing upon others, and sapping, as you may say, the very life out of others. Well, they expect everybody is going to sympathize with them, and so on, too much. But a physician is in that position where those who are sick, think that that physician helps them. He is next to God to them; they have confidence that he can help them better than anybody else, because he does relieve their sufferings. This is the reason a physician can do more in spiritual things than almost any one else, because the patients look to him almost as their saviour. So it will help, if you launch out and give them a little sympathetic talk oftener than you do, and kind of assure them about themselves and how they are—I presume some cases are so that you can hardly give them encouragement.

Dr. Sanderson: In some cases you cannot. You have got to be truthful. You cannot tell lies.

Sister White: I know that. I remember <Dr. Burke> told a mother concerning her daughter, “There is no consumption about her. We will soon send her home to her husband;” and in just a few days she was past all hope. O, it was awful! O, it was awful! The mother was all in an agony. The doctor did not know what he was talking about. I was well acquainted with the family. To my knowledge there were as many as four cases that went down rapidly, and he told them to almost the last breath that they were going to get right up.

Dr. Sanderson: I have seen a great many cases in his work just that way. I do not think that it is right. I do not think that a physician can be untrue, and make a success of his work.

Sister White: Yes, but you do not know, you cannot tell, what a good work you can do. You can tell them that there is One higher than you who has control of their case; that we are going to do everything we can do for you, and we will pray for you, and work for you, and we will be very thankful if God will raise you up. You are too reticent on those things. It is best not to be quite so reticent. There is where some have made a mistake. It is not right for you to come in and say abruptly, “You are going to die; you cannot live”—unless it were such as the woman that died so suddenly from the result of wrong eating. Well, you knew that she could not live. To all appearances, her case was a hopeless one. I did not expect that she would die quite so soon.

Dr. Sanderson: Those cases drop off suddenly, usually.

Sister White: You told her that there was no hope, did you not?

Dr. Sanderson: Yes.

Sister White: Well, that is the way I think you ought to do.

Dr. Sanderson: O, yes.

Sister White: Well, this woman I was speaking of, was almost raving-distracted. I never saw a woman who was so raving-distracted as she was when her daughter was dying with consumption, notwithstanding they had told her that there was no danger of her dying. She did not live a week after he had told her that she would go back to her husband. There was no consumption about it, he said. He knew better, if he was a physician; he knew better than that.

Dr. Sanderson: O, certainly.

Sister White: Is there anything else you wish to say now?

Dr. Sanderson: I just want to get thoroughly your ideas in reference to the management—the action that it is necessary to take. I recognize, Sister White, that what you have said is true, that I am responsible for a great many things. The very fact that I have accepted the position that I

have held makes me responsible for the way things have gone; but, on the other hand, for a large part of the time, my hands have been perfectly tied. I could not do anything as it should have been done. I am unwilling to hold a position where I am to be held responsible for the way things go, and then have no voice to say how things ought to be.

Sister White: There is a ground that should be considered. There is something there that ought to be considered and carefully reviewed. You have a responsibility, and others should not stand in your way, or stand as critics. They may get out of their place, and no doubt they have gotten out of their place. I do not doubt at all that they have gotten out of their place many a time in binding your hands. I have no question about it, because they are not capable men. They are not men who reason from cause to effect, and who understand the right relation that a physician should sustain to the institution. And while the cares and the responsibilities of outside things should not come on the physician, yet the physician should stand in a place where he is to be consulted in regard to what improvements are to be made, and what is to be done. He should have the confidence of those who are in any way bearing responsibilities. I do not think there has been a competent manager there—that is, since I have been here—who has been a suitable one, who understood how to manage. I do not think there has been.

Dr. Sanderson: You have spoken several times about my relation with Brother Burden while he was there. Is it your conviction that he was a proper man as a manager there?

Sister White: He was too narrow. He was too narrow to understand. He did not link up sufficiently with the physician to understand what was necessary for the good of the institution in the inside conveniences. He did not understand it. He was too narrow.

Dr. Sanderson: You can appreciate how such a condition as that would tie the hands of a physician who was trying to do anything.

Sister White: Yes, I understand that it is so; but the qualifications of the man religiously, and his integrity, were a great help, if he had only known more and understood better what was really essential for the facilities in an institution. It does not matter half so much what is outside, as what is inside.

Dr. Sanderson: That is the trouble that we were in all the time. That is the trouble that Dr. Maxson was in. As physicians we stood there, knowing that certain internal conditions were for the welfare of the institution, but our hands were tied.

Sister White: I do not justify that in any way.

Dr. Sanderson: Yes.

Sister White: Before Brother Burden went to Australia, I talked with him, and I have written since, that whatever was done, the physicians there—I had to give cautions there very decidedly; because of the peculiarity of things, I gave him cautions—I told them to receive him; and Dr. Kress, and the ministers, and all the brethren, are so thankful for that man. They do not have one word of complaint. And even the men themselves now—the doctor, and the one who was manager—have said that it was the greatest blessing that could come to them. That is how they have written in regard to Burden.

Dr. Sanderson: He has had long experience. He ought to have developed some—

Sister White: The only thing—he took too narrow a view. I told him not to take too narrow a view. “But,” said I, “I feel more like telling you not to allow these men (Dr. Caro and the manager, Brother Sharpe) to carry out their ideas.” They wanted a large institution. Well, they have cut it down, and cut it down, and cut it down, and now they cannot finish it. I have raised money, and raised money, and raised money, until I have become about tired, and yet it stands unfinished now. There is nobody there they can call upon. Those who can give, have given. It is different from this country. Here there is a class who have been long in the truth. Those over there have just been born into the truth. They have had to build meetinghouses. We have as many as fourteen meetinghouses that have been built since we went there. It costs something to get the land and build the meetinghouses. It takes just double the price for the lumber, and double the work to put that lumber together.

God will adjust all these things. They will come out all right. But I knew they needed just such a man as Brother Burden, and I am glad he went there. I am not sorry at all. But he connected with others. Said I, “You must connect with Dr. Kress, and with Elder Farnsworth, and with these men of responsibility. Every step you take, it must be before them. Tell them the ‘whys and wherefores,’ and let them harmonize with you.” Said I, “It must be so.” But they think that they have the greatest treasure in Brother Burden and his wife and her two sisters—they think everything of them all.

Dr. Sanderson: What you have written so repeatedly about the management of the institution here being in the hands of somebody outside of physicians has led them to take extreme views. I do not think that you intended it so.

Sister White: No.

Dr. Sanderson: But it has made it awfully hard for the physicians.

Sister White: Well, it is this way: The way Dr. Burke carried things, and the way Dr. Maxson carried things, it was not the right way. Dr. Burke, especially, would not have anybody but

himself. He would have run this institution clear into the ground if I had done just as they wanted me to do—turn out all the old hands, and let others come in to run it.

Dr. Sanderson: I never have asked for a change of managers. I never asked for Brother Burden to be removed. I have simply let the matter grow and develop and ripen itself. I have not asked the board to do any of these things. And now it puts me in a very embarrassing, hard position to understand how I can go on with my work, with the way you have written about my management.

Sister White: About what?

Dr. Sanderson: About my management.

Sister White: Well, you are a physician. You are not a manager, and you should not undertake that work, because you have another work that demands all the time and attention that you can give. Then you will not have the responsibility of managing, and looking after these other things that have to be attended to. The experience that we have had in the weak management does not alter at all the fact that there should be a competent manager.

Dr. Sanderson: That is true, Sister White; there is nobody who wants a manager any more than I do.

Sister White: I was surprised to see young men in here as managers. Always, when I have had anything to say about it, I have advised that an experienced man be manager. They have had no such men here. They have had young men who had but very little experience. They might have done well in a food factory, or something like that. When there is so much to be considered—o, it has been bad not to have had an experienced manager! But Dr. Maxson would not consent to work, unless he could have control. They should have put in a strong manager, anyhow. They made a great mistake. That is the light I have had. They should have chosen as a manager one of the best men they could find. That is where they made a mistake—in giving the institution right up to Dr. Maxson, and letting him run it as he did, in a way that God could not endorse.

Dr. Sanderson: Burden was manager all the time when Dr. Maxson was here.

Sister White: All the time?

Dr. Sanderson: Yes.

Sister White: I understood that there was no manager.

Dr. Sanderson: No; Burden was manager all the time he was here.

Sister White: Your brother Dr. Maxson or yourself, were not qualified to be managers, either of you.

Dr. Sanderson: During Dr. Maxson's time here, I had no official relation to the institution. I was not an officer or a member of the board, or anything. I was simply assistant physician to Dr. Maxson. That testimony that you wrote to Dr. Maxson at the time he left was greatly perplexing to him, because you stated in that testimony a certain official relation that I held which he gave me during the time he was here, when I did not have any such position at all.

Sister White: There is some misunderstanding about that, I am certain; because there was a movement made here, in buildings, and in things outside, that you were officious in, as well as he. There were things in the movements of things, that, whether you had the name of being a manager or not, there were things managed by you, and—

Dr. Sanderson: Do you know of anything that was—do you know what it was?

Sister White: I cannot tell now. I do not know as I ever had anything specified about the matter. But if there had been a proper manager here, things never would have gone as they have; Maxson never would have ruled things as he did rule them; things would not have come in as he allowed them to come. O, the displeasure of God was upon this eating and drinking, and all this indulgence of appetite! The institution was managed for a while more like a great hotel than as a sanitarium. God did not endorse any such management as that.

Dr. Sanderson: Do you approve of the manager that we have there at present?

Sister White: Who is the present manager?

Dr. Sanderson: Brother Kilgore.

Sister White: He has just begun, you know. I do not know anything about his capabilities for this work.

Dr. Sanderson: Did you have anybody in mind that you thought ought to be manager?

Sister White: I did think of Brother Nichols. They spoke of Nichols. They said he had splendid faculties as a manager. I said if he had, "we would like to have him here." But it seems that they want him in about four places, and he cannot be in all. They want him at the school being established at Berrien Springs, to see about putting up the buildings; they want him at Los Angeles; and they want him here. I thought he was coming, but his partner would not let him come. I thought he would be a good hand here. That is the only one I have thought of. Still, I have no knowledge from the Lord about it. Neither have I in regard to Brother Kilgore. Does Brother Fulton seem to be a good fit?

Dr. Sanderson: He is doing good work in that department. I was in favor of his coming, because the culinary department of the institution has been in a very bad condition all the time. It is not my business, anyway, to give my attention to it, and the manager has not been able to build it up, and we have not had any one to see to this work.

Sister White: The food, do you mean?

Dr. Sanderson: O, the service, and the menus, and the food, and all.

Sister White: Is the cook a good, competent person?

Dr. Sanderson: O, he is not the best, but he is the best we can have.

Sister White: I think he is the man who went around to the camp meetings to cook, when we were here ten years ago.

Dr. Sanderson: I do not think so; I do not think he has been in the truth that long.

Sister White: He is not the one I had in mind, then.

Dr. Sanderson: This man is a very experienced cook, but he got his experience outside of our institutions, and he has not given the best satisfaction in certain lines. That is, he is not an expert in cooking vegetables, and getting things up in nice shape, which is very essential in an institution of this kind.

Sister White: It is very essential.

Dr. Sanderson: Yes, it is.

Sister White: And the foods that are to be brought together can be put together in a way to be palatable, and they can be combined in a way that makes them unpalatable.

Dr. Sanderson: He makes things more palatable than any cook we have had for a long time, as far as that is concerned.

Sister White: I think that is considerable, so that we can educate away from the meat diet.

Dr. Sanderson: I think that is the only way we can educate away from it. The cooking and the menus and the service have improved a great deal since Brother Fulton came.

Sister White: For a time in Avondale we had a man cook. O, the food was nice! Everything came on so tasteful. There was no meat at all. He had kept a large restaurant.

Dr. Sanderson: I do not think it would be a difficult matter to do away with meat, providing we got everything just perfect without it. But the trouble with our cooks in our institutions—and it

is more so with our people throughout the denomination—is, they have left off the style of cooking that they used to have, and left off meat, and they are cooking things so tastelessly and so insipid that there are lots of our people who are starving to death.

Sister White: I acknowledge that. I have written thus to Dr. Kress. I told him that as a physician he should understand when his blood was getting impoverished. “Now,” said I, “if God spares your life through this attack, don’t you ever bring yourself into that position again. Never say that persons must not eat any milk or any butter or any eggs or anything of that kind.” Said I, “Just keep that to yourself; do not come out with such statements. People have to be educated by degrees; and these are the least harmful of this kind of food—if you know you have got pure milk and eggs.” “As to butter,” said I, “I do not hold to it. I do not put it on my table at all, and only use it sometimes in cooking, when we have no cream or milk. I use that in cooking, but we do not put butter on our table.” But I told Dr. Kress, “You must not tell the people that they must not have milk, or they must not have so and so. The time will come when they cannot have these things, but do not make a time of trouble beforehand. Do not tell them they must dispense with milk and cream and all such things, because the poor people have to have something to live on, and they cannot provide themselves with these health foods; for they are not able to.” I know about this extreme that you speak of. They have not, it is true, the faculty to put foods together to make them palatable, and then they say, “I am starving to death on the vegetarian diet.” They would not need to starve to death, if they only knew how to prepare the foods properly. They have to learn how. Someone should educate them. I have a cook here from Battle Creek. She knows how to put these things together. She does not have to do it so much while we have everything from the garden, like green corn, you know, and these things that come off from the ground. We have enough to eat, with bread and fruit and such things; but the time will come in the winter when we shall want these dishes. But I have a good cook. When I was at the doctor’s home in Battle Creek, she put things together as I had never seen them put together, and they were tasteful, palatable.

Mrs. Sanderson: Maybe she might help our cooks at the Sanitarium.

Sister White: If I can spare her, I would like to have her come in and show how she does these things. I would like to have her do it.

Mrs. Sanderson: That is what is very much needed there.

Sister White: When I was at Cooranbong, many that were great meat-eaters came into my family, and when they would sit at my table, they would say, “Well, if you have food like this, I could do without meat.” I think that our food satisfies our family. I tell our family, “Whatever you do, do not get a poverty-stricken diet. Place enough on our table to nourish the system.

You must do this. You must invent, and invent, and study all the time, and get up the very best dishes you can, so as not to have a poverty-stricken diet.”

Dr. Sanderson: Do you think that Dr. Rand ought to take the position as superintendent of the work out here, when he comes?

Sister White: Well, Doctor Kellogg thought that he would be qualified to do that—that he would be of the best service in doing that. He would work here, but he need not stay here all the time. He would go out around, going to different places. Then he would come back to the institution; and then you could go, taking the same round, or some other round. You would have a chance to get out, and not to be confined. That is the most I heard talked of, that there should be an equality—one should go out, and then the other should go out, to form an acquaintance with others, and to educate, as well as to be here at the Institute.

Dr. Sanderson: The doctor thought he would want to superintend the institution, if he came out, did he not?

Sister White: I did not hear anything about it.

Dr. Sanderson: You said that Dr. Rand thought he would work in the best capacity if he was superintending the work here, did you not?

Sister White: (Note: I conversed with Dr. Kellogg, about Dr. Rand’s ability, and loyalty, and the position he should occupy, but not with Dr. Rand.) I do not recollect what was said. But that was what we thought. We talked it over with Dr. Kellogg, and he thought that he was a man qualified to stand in a leading position. That is the recommendation that was given by him.

Dr. Sanderson: Well, I certainly do not want the position, if I am not the person for it. It is not anything that a person needs to crave.

Sister White: Your position as a physician is appreciated; and yet if we had the two physicians, and one who could go out some, I think it would bring in more. Do you not think it would?

Dr. Sanderson: O yes, I think there ought to be more experienced physicians there; certainly.

Sister White: To go out, and then let the other take his turn, and go out, and that will keep it so that there will not be a constant wear on the very same nerves, and the very same kind of work. We must broaden. We must get out. We cannot stay huddled right up here in a little shell. We should become acquainted with the outside element, and educate, and try to get these principles that we have, before the people, so that they may know what to expect when they get here. I felt very desirous that those who came in here should see reform right through; and I think it will come around. I think that when there is the least patronage, when it comes

down to the smallest patronage, that is the best time to make a change in the matter of serving meat to patients; and yet I cannot say that there never should be any meat served. I cannot say that. Yet I have said it at our institutions that have just begun. They called in Dr. Caro and Dr. Silas Rand to advise with me as to whether they should allow meat to be served on the dining room table. Said I, "Not a particle is to be introduced, not a particle." I desired to have them understand it. Well, they have had the most wonderful success in the recovery of the sick that I have ever seen in any institution in my life. They have not a particle of meat served in their dining room.

Dr. Sanderson: What do you think ought to be done up here?

Sister White: O, I think it should be ruled out of the dining room. I do not advise any rash movements. I do not say just how that should be brought about. I think the meat diet should be kept off from the table. How is it? Do the helpers have any meat on their table?

Dr. Sanderson: No.

Sister White: Well, I think it should be kept off of the table just as soon as it is possible to do it, and there should not be a long waiting, either. There will be times when there will not be so many here, will there not?

Dr. Sanderson: Last winter it was just about as full all through the winter as it was in the fall.

Sister White: It was? I hope it will be so. But there must be an educating, and more force in the education. They are just about through with the meat in Battle Creek institution, I think.

Dr. Sanderson: O no; they have it. They had it there when I was there last spring.

Sister White: Yes, they do have it, but not so much as formerly.

Dr. Sanderson: We do not have it here as much as in the past.

Sister White: I suppose they call for it? Or is it put on the table?

Dr. Sanderson: They put it on only when it is asked for—at the special request of the patients.

Sister White: The Lord is best pleased when they let this meat alone. There is reason for it now. If there ever were a reason for its use, it was to shorten life; but now there is the best reason to let it alone, because of the disease of animals, and on that score the question can be taken up, and it will have great effect.

Dr. Sanderson: Well, I probably will not see you again before the board meeting; and if you have anything for the Board, anything that you wish to express to the Board as to what you

want to have them do, I hope you will speak to them about it. I shall show to the Board that communication that you wrote to me. You sent that to the managers. If you have anything further that you would like to write them, I would be glad if you could do it.

Sister White: Yes, I have some things, if it is possible for me to get them off. I do not know as it is, before I leave. ... It may be that we can get together so as to have a little talk before the meeting. I would rather have a talk with you before we enter the board meeting, if I have anything to present. I do not know where that board meeting is going to be held. There are three places talked of.

Dr. Sanderson: I have no feeling about your saying anything you care to, to the Board, independent of your talking with me. As I told you, if I am not the person for the place, I certainly do not care to carry the responsibility.

Sister White: Yes. And when it comes to the things in the sanitarium that are necessary, and that are wanted, you should not be at all delicate to state those things right out, what is wanted, and see that the necessities are supplied. That is the physician's privilege and right.

Dr. Sanderson: That is what I have been trying to do for ten years; but it has always been denied until lately. For the last six months, I have had things as I wanted them, largely. The institution has prospered during that time.

Sister White: As soon as I went through the bathrooms, I said, "You have not done your duty here. You will have to have different facilities."

Dr. Sanderson: I have worked for two or three years to make those changes, and I was fought at every step by the managers.

Sister White: It is a pity that things work in that way, because inside we give the treatment, and the conveniences should be on the inside. The outside can go very well, if there are some inconveniences there; but when the patients come to get treatment, and have to pay their price, they should have the very best conveniences that are possible; and I know that there has been great dissatisfaction. I have heard them talk, while coming up on the boat. I have heard them say things. They did not know, of course, that I had any connection with the sanitarium, or they would not have said what they did in my hearing; but they did say these things.

If I do not go to Healdsburg tomorrow, there are some things I may want to say before I go.

Ms 83, 1901

God's Purpose for His Sanitariums

August 26, 1901

To our sanitariums has been given the work of reaching the higher classes. This work is to be done, not by consorting with them and providing entertainments for them, but by revealing the power of the truth to transform the character. Every human being who is sanctified through a belief of the truth becomes God's light-bearer to the world, His helping hand for the recovering of souls from transgression. He is God's medical missionary.

"This is the victory that overcometh the world, even our faith." [1 John 5:4.] It is to be deplored that the people of God are content with such a low standard of personal religion. How can we account for this? We have been bought with a price, and what a price! Individually we have a work of no ordinary character to do. We are to reveal the grace of Christ. God expects us to exert the motive-power which the gospel brings to bear upon the human heart. We are not to be common in thought, in speech, or in practice. The earnestness of our efforts is to be proportionate to the value of the object set before us.

What means did God employ for the salvation of sinners? Look at the cross of Calvary. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] This wonderful plan was set in operation to achieve a result of no insignificant value, even the work of redemption. All this God did that man might lay hold of the hope set before him in the gospel and feel the force of the redeeming power derived from the incarnation of the Son of God. Taking humanity, Christ died in the place of the transgressor, that the transgressor, though fallen, might by the Saviour's resurrection, ascension, and mediation, receive the Holy Spirit. Christ was humiliated that man, estranged from God, might be cleansed and purified and sanctified, made meet to receive the inheritance of the saints in light.

Is Christianity producing fruit unto righteousness, or is it a strange vine? When God planted His vine, He designed it to produce fruit. Does Christian saintliness distinguish us from worldlings? Truth is at stake. It must be talked; it must be lived. Christians must live the words of Christ. Thus they will gain spiritual strength. If by receiving the gospel we are not placed upon higher ground than we occupied before receiving it, we are not honoring the Lord Jesus Christ; for we do not represent Him aright.

As we handle the things of this world, we are not to become worldly. Christ says to His followers, "Ye are the light of the world." [Matthew 5:14.] The principles of heaven are to be followed in all we do.

He who supremely desires the blessings of salvation will reveal a soul-hunger for righteousness. He will not be charmed by the pleasures of this life. He looks for a city that hath foundations, whose builder and maker is God.

Many of God's servants have died in faith, "not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." [Hebrews 11:13-16.]

We need personal religion. This will enlighten the understanding, arouse the conscience, and enable us to be God's helping hand, to guide others into light. We either gather with Christ, or scatter abroad from Christ. If our energies are paralyzed, if our arms are bound by spiritual inactivity, our work is misleading.

We are not only to arouse the souls dead in trespasses and sins. We are to educate them in the knowledge of God. Giving the trumpet a certain sound, we are to guide them into the light. Thus many good impressions can be made on those who as guests and patients come to the Sanitarium.

The ministry of the Word is the Lord's great instrumentality for the conviction of the mind and the saving of the soul. It is God's appointed agency for the perfecting of the saints. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.]

In order for Christ's work to be carried out as it should be, true religion must be revealed in spirit, word, and action. When our institutions, after a good work has been done, lose the zeal and fervor and interest once aroused, the result is serious. The power of the truth is not felt where it is so much needed. The people rest satisfied with good emotions. After a good work has been done, the ones who have been awakened to a sense of sin should be taught how to take hold of the arm of the Lord. But if the good impressions made are not followed up with true, earnest efforts, no permanent good is accomplished. The result might be very different, did not a desire for amusement divert the mind from the contemplation of serious things.

Give the patients and guests and students rich morsels of food from the Word of God. But amusement is not to be interwoven with instruction in the Scriptures. When this is done, the hearers, amused by some cheap nonsense, lose the burden of conviction. The opportunity passes away, and no one is drawn by the cords of love to the Saviour.

O how important it is that those who have had opportunity to learn the message of truth live up to the light they have received. But there has not been an imparting of the sacred principles

of truth. Greater earnestness must be shown. More persevering efforts must be made to win souls to Christ. The high and holy truths of God's Word are to be kept before the mind. We are to do all in our power to bring souls to the Saviour.

Come directly home to the needs of the soul. Awaken the mind. Inquire, What is the supreme desire of the soul that is troubled? Does he desire salvation, or will he yield to the deceptive power of Satan who is trying to ensnare him. Will the love of gain grow in his mind into an intensity of desire to secure earthly treasure; or does he estimate the power of the truth, the grace of God as it really is—gold tried in the fire? Is he afraid of displeasing God, or does he allow his worldly friends to divert his mind from heaven? Will he choose good or evil to guide his thoughts and feelings and mold his character? Christ watches the conflict, and He says, "I have prayed for thee, that thy faith fail not." "Be of good cheer, I have overcome the world." [Luke 22:32; John 16:33.]

Victory over the world is dependent on the gospel of Christ. "If any man love the world, the love of the Father is not in him." [1 John 2:15.] Faith and love and hope and trust come through partaking of the divine nature. We must live under the light of Christ's glory. We must show continual growth. 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 and Saviour Jesus Christ.

The language of those who have surrendered all to God is, "The love of Christ constraineth us." [2 Corinthians 5:14.] It has complete power because of the perfection of Christ's principles. We are filled with a desire for true piety. We trade upon the sacred talents of trust that we may impart to others, who, convinced and converted, will in turn so use their talents that they also may impart. No longer are our talents to be concealed in a napkin and hidden in the earth. No longer are they to be used in the service of the enemy. We employ them in the service of God.

We are to be doers, not hearers only. Work for the Master who loves you with an everlasting love. Teach the church in your own home, praying and working for the conversion of the entire family. Work by prayer and counsel, by warnings and invitations. Do not give up till you have done all in your power to win every member of the family to the service of God.

If these souls are obdurate, having educated themselves to resist the Spirit of God, preferring to follow their unsanctified inclinations and desires, great is their loss; for they know the truth, but do it not. There is before them not only a broken law, but a neglected gospel, a rejected Saviour.

Ms 84, 1901

Talk/Teachers to Have a Living Experience

Healdsburg, California

August 28, 1901

Teachers to Have a Living Experience. Talk at Church School Teachers' Institute.

I wish to say a few words in regard to true education. All who are attending this Institute that they may become better prepared to teach in our schools or to exert a proper influence in any place, should make it their very first work to seek the Lord with all the heart, that they may find Him. Those who seek God and His righteousness will have divine assistance. To those whose hearts are right with God, all the instruction that is presented will have an uplifting tendency.

Christ is the greatest Teacher, the greatest Educator, that the world ever knew. If you come into close relation with Him, the atmosphere surrounding your soul will exert an educative influence wherever you are. Unless you have Christ formed within, the hope of glory, all the education that you may obtain in Greek, in Latin, in the languages, or in anything else, will be of no value in securing eternal life. You must bear in mind that Christ co-operates with you when you co-operate with Christ. Constantly you are to be learning of the Great Teacher.

Have you given yourselves to Christ? Or are you seeking the position of teacher in such a way that after you have enjoyed all the advantages offered at this time, you will know no more concerning the great truths which sanctify the soul than when you came here? It is necessary to know that Christ is formed within, the hope of glory. Then you will know that you have a Helper, even the Lord, and an influence for good will go forth from every teacher.

Teachers, be truly converted to God. Realize that in every school established, the first work is to become acquainted with God and with the principles of heaven, that in your daily work you may prove the truthfulness of the words of Christ to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water," which is as "a well of water springing up into everlasting life." [John 4:10, 14.]

In obtaining an education, there is danger that spirituality will be considered of secondary importance. We often think if we only could reach the world's standard in education, we should have gained something. Those who believe this will prefer the society of the world to the society of those who love and fear God.

Many have imagined that in order to become educated, they should place themselves under worldly influences. According to the worldly idea, in obtaining an education, spiritual things are not considered of much value. Those who choose to enter schools where our faith is not

recognized are on the losing side. They lose the very things which they should value most—a knowledge of God and Jesus Christ and of that life which measures with the life of God.

All who are engaged in teaching the youth in our schools must have as the foundation of their knowledge the fear of God, for this is the beginning of wisdom. They may have had years of training, and yet have not touched the very beginning, the a-b-c of spirituality, the a-b-c of devotion, the a-b-c of self-sacrifice. The science of education is to love God and to keep His commandments. Study the Word of God intelligently. It is the foundation of all education.

The Apostle Paul could meet eloquence with eloquence, logic with logic; he could intelligently enter into all controversies. But was he satisfied with this worldly knowledge? He writes: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.” [1 Corinthians 2:1, 2.]

Here is a very important lesson. We need to understand our whereabouts. We need to understand that the highest education ever given to mortals develops a spirit of humility, for it reveals how much more there is yet to be learned.

The more you learn, the more you will see the necessity of putting your whole mind and interest into learning for Christ’s sake. Why are you learning? Are you acquiring knowledge so as to become intelligent in the truth? If that is your object, be assured that you will hide self in Jesus Christ.

“And I was with you in weakness, and in fear, and in much trembling.” [Verse 3.] Paul was a very great teacher; yet he felt that without the Spirit of God working with him, all the education he had obtained would be of little account. We need to obtain this same experience; we need to be afraid of ourselves. All need individually to sit at the feet of Jesus, and listen to His words of instruction. Let us empty from the soul-temple all foolishness, pride, and folly, and invite Jesus to take possession of heart and soul and character. When we do this, there will be no pride of spirit; for we shall more fully appreciate how much more there is to be learned. “What shall I do, that I may inherit eternal life?” is a life-and-death question, a question which should be constantly before us. [Mark 10:17.]

“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” [1 Corinthians 2:4-8.]

The Lord will help every one of us. He will bring to our minds things which we would not otherwise have remembered. He is rich in resources. Every faculty of our minds, every capability which we possess, we receive from the Lord. Jesus Christ died upon Calvary's cross, that He might place us in such a relation to Himself that we could co-operate with Him in the great work of letting our light shine forth to others, that they by seeing our good works might glorify our Father which is in heaven.

Put away all things like unbelief and infidelity. Press close to the bleeding side of Christ Jesus. Be willing to be partakers of Christ's suffering, that you may be partakers with Him of His glory. There is a heaven to win. "God hath prepared for them that love him" a rich treasure, which we are enabled to receive by His Spirit. Let us cherish the Spirit of God. The Lord desires to have every one of us come into sacred relation with Him. If we do this, He will open before us the mysteries of the grace of God, as we read in the next verse: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [Verse 9.] When Christ comes to take us home, we must take our minds with us, and our education should be of such a nature that we shall be fitted to compose the family of God.

Those who are preparing for the heavenly home should now be cultivating a teachable spirit. If we are overcomers, we may unite with the heavenly family and see the King in His beauty. Are we being fitted to become members of the royal family, children of the heavenly King?

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." [Verse 10.] Like a lighted candle, the Spirit searches the hidden things of the heart which we must overcome, else we never shall see the kingdom of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." [Verses 11, 12.]

The instruction most essential is the simple kind which will shut us in with the greatest Teacher we can have—the Lord Jesus Christ. Through Him alone can we reach the highest elevation. God has provided us with all the facilities and the capabilities of mind that we enjoy. Let us make the very highest use of every capability, that we may win the prize, eternal life.

What is your object in obtaining an education? Is it to glorify yourself? Is it to say, "See how much learning I have?" Or is it that you may be able to help weak and trembling souls plant their feet upon the platform of eternal truth? Do you long to lift up and encourage others? If you are striving merely for the name of being a teacher, an educator, you might just as well be somewhere else. God invites everyone to be His helping hand. He invites you to carry out the

principles of heaven, the a-b-c of true education. If you have never learned them before, commence to study now, and when you have thus learned, you will be fitted to teach others.

If your great aim has been to learn Greek and Latin, and all these things, you need to go back to the beginning, and in the love and the fear of God learn the a-b-c of spirituality. This is the preparation essential, if you would see the King in His beauty and behold His matchless charms.

The purpose of education is to glorify God, to answer His prayer, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” [Matthew 6:10.]

Keep thinking of these things. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.” [1 Corinthians 2:9, 10.] Be in a sensitive frame of mind, so that the Holy Spirit may impress upon the heart the rays of light which will come to you in any discourse that is preached, or in any advice that is given. In all your connection with your brethren and sisters in the church, be in such a receptive state that you can catch the spirit and influence that God wants you to have, that He may mold you and work through you. Do not try to work the Holy Spirit after your particular ideas, but allow the Holy Spirit to work and mold you.

Because you expect to be teachers, do not think that it is unnecessary to obtain an education in the simplest duties of life. Because you are studying, do not neglect every-day duties around you. Wherever you are, weave into your life all the usefulness possible, and you will find your mind more capable and susceptible of understanding the lessons you endeavor to learn. By having these simple, practical lessons brought into your life-experience, you are better qualified to educate those who need to learn.

Let there be manifested in the life of every teacher that sweetness in the family, that helpfulness, that meekness and lowliness of heart, which characterized the life of the Great Teacher. In being helpful, we shall be learning how to live faithfully to God—how to be His helping hand. He who is faithful in the little things, will be faithful in greater responsibilities. “Thou hast been faithful over a few things, I will make thee ruler over many things.” [Matthew 25:23.]

Those who are preparing to be teachers should have a fragrance of character, a sweetness of disposition, which savor of heaven. Put away all passion, all pride, all self-exaltation. Consider what Christ is to you, and what you are to Christ. Train yourselves never to speak a hasty word. Exercise perfect self-control. Educate yourselves to perform with faithfulness every practical duty which may come to you. True and faithful are all those who will enter in through the gates into the city.

In the great mercy of God, probationary time is given to you, that you may have a preparatory heaven here below where you can develop a character that will entitle you at last to hear the blessed words, "Good and faithful servant, ... enter thou into the joy of thy Lord." [Verse 23.] Are you willing to be servants of the living God? By using all the capabilities and powers which God has given you, are you determined to reach the very highest standard, climbing the ladder of progress round after round, round after round, and getting a clearer and yet clearer knowledge of God and His ways and His works? If you do this, you will finally step from this ladder into the immortal inheritance.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;"—and why?—"and I will receive you." [2 Corinthians 6:17.] If you have the proper qualifications of character, Christ will receive you. Realize that you are God's property. "Ye are not your own" to make a disposition of yourselves as you please. "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.]

We are on the very borders of the eternal world. The crisis is upon us. The end of all things is at hand. Let every one realize that he has an account to settle with God by and by. God is longing to give us a most rich and greatly needed experience. If as humble servants of Jesus Christ we place ourselves in right relation to God, He will work mightily in our behalf.

As we are placed in various positions of trust, temptations and trials will come. Unless we are enlightened, unless we realize the necessity of most earnest prayer to God, unless we humble our hearts before Him, we shall lose the very essence of education. During this institute, let us do more praying than we have ever done before. We should know how to pray, and know what language to use in prayer. Let us learn how to glorify God by bearing testimony in the social meeting, or in any place where we may be called upon to speak in behalf of truth and godliness.

Read and study the first chapter of the second epistle of Peter. Work upon the plan of addition brought to view in this Scripture. "Giving all diligence, 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. But he that lacketh these things is blind, and cannot see afar off." [Verses 5-9.] No; with all his pride of education, he cannot see the outcome. He does not see that he will lose eternal life, because he does not submit his heart to Jesus Christ, to be softened and subdued and fashioned after the divine similitude.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence (observe the reason for being diligent) to make your calling and election sure: for if ye do these things

(notice what should be done in order to be transferred to the higher grade, the school of heaven) ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verses 9-11.]

Here is an everlasting life insurance policy for every one of us. Have we looked at these promises in a correct light? God help us to see that in His love the Lord has given us probationary time, that we may get rid of all our selfishness, pride, egotism, and seeking for the highest place; and that we may become humble, devoted Christians, leading others in the way of salvation. God is calling upon all teachers and students to have as their aim in obtaining an education, the securing of this life insurance policy, that they may have the immortal inheritance, the eternal substance, and see the King in His beauty.

While obtaining our education, we have the inestimable privilege of sitting at the feet of Jesus, and at last of having it written in the books of heaven, "Ye are complete in him." [Colossians 2:10.] O, precious, precious Saviour, who has given us all of these opportunities, that we may win eternal life! May God help every one of you to take these words to heart and meditate upon them.

Ms 85, 1901

Talk/Teachers to Have an Abiding Christ

Healdsburg, California

August 30, 1901

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." [John 15:1, 2.]

"In me." This does not mean that those who are really in Christ do not bear any fruit. God has purchased us through Christ, that He might be a propitiation for our sins. We are within the bounds of His mercy; for in mercy His arm encircles the whole human race. Since Christ has paid the price for all the service that we should give Him, we are His servants by purchase. Although we are in Christ Jesus by His covenant of promise, yet if we stand in a position of perfect indifference, without acknowledging Him as our Saviour, we bear no fruit. If by failing to be a partaker of His divine nature we bear no fruit, we are taken away. Worldly influences take us away from Christ, and our portion is the same as that of the unfruitful branch—"Every branch in me that beareth not fruit he taketh away."

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [Verse 2.] Our fruit-bearing testifies whether we are really abiding in Christ.

Every opportunity, every advantage, every privilege, has been given to us to gain a rich Christian experience; but we do not learn everything all at once. There must be a growth. Many, having learned a little in school, think they are ready to graduate. They think they know about all that is worth knowing. We are not to think that as soon as we are baptized we are ready to graduate from the school of Christ. When we have accepted Christ, and in the name of the Father, and of the Son, and of the Holy Spirit have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit—the three dignitaries and powers of heaven—pledge themselves that every facility shall be given to us if we carry out our baptismal vows to “come out from among them, and be ... separate, ... and touch not the unclean thing.” When we are true to our vows, He says, “I will receive you.” [2 Corinthians 6:17.]

We are Christ’s property. “Ye are not your own, ye are bought with a price.” [1 Corinthians 6:19, 20.] Are we in Him by living faith? If we do not bear any fruit, the powers of darkness take possession of our minds, our affections, our service, and we are of the world, though we profess to be children of God. This is neither a safe nor a pleasant position, because we lose all the beauty and the glory and the satisfaction that it is our privilege to have. By abiding in Christ, we may have His sweetness, His fragrance, His light. Christ is the Light of the world. He shines in our hearts. His light in our hearts shines forth from our faces. By beholding the beauty and the glory of Christ, we become changed into the same image.

“Now ye are clean through the word [through obedience to 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.” [John 15:3, 4.] Consider this. We are to abide in Christ. We make a mere profession of faith in Christ, if we keep the world and its affections in our hearts and in our minds. O, what power the enemy has to strengthen our thoughts of vanity and of self, even in our childhood years, so that when we bear responsibilities in the church there are serious defects in our character and a disagreeableness in our words, because we have not learned of Christ. If we were in Christ, learning His lessons, we should be meek and lowly of heart.

We must have an abiding Christ. Then we shall choose to accept His invitation, “Come unto me, all ye that are weary and heavy laden.” Many persons who are weary and heavy laden come to me, and to different ones, but they do not go to my Saviour, who has invited them. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] How precious is this invitation!

The Saviour adds, “Take my yoke upon you.” Are there any here who have felt that it is disagreeable to comply with the conditions Christ has made, to “take my yoke upon you, and learn of me; for I am meek and lowly in heart”? [Verse 29.] While you are preparing to teach in harmony with Jesus Christ, are you learning to bear His yoke? Or have you fixed your eye upon

something very exalted which “I” am going to do—“I,” “I,” the most exalted person in the world? God can work through those who lie the lowest at the feet of Christ, those who are the most humble. He can mold them, fashioning them after the divine similitude.

If Christ does not abide in you, then take the very lowliest position, and surrender to God. Determine that you will surrender to God. When you are willing, and will to do that which God would have you do, you may come in the simplicity of a child, and tell the Lord that you realize your weakness.

We all need to humble ourselves before God and to realize our weakness. As we do this, let us have faith in the One who can help us. Let us not run to some human being, hoping that he will exalt us and tell us that we are a great deal better than we are. No; we are to come to Christ Jesus as we are, self-broken, and put ourselves fully into His hands. We are to tell Him that we are willing to be molded, not allowing in ourselves anything that bears a likeness to the powers of darkness. We need an abiding Christ. If He abides in us, we shall not think of running to human agents because we do not happen to feel just as we want to feel.

It may be that the mother or the father so trained their children that they do not have the right mold of character. These children must be born again. They must come to Jesus and give their hearts in submission to Him. They must say, “Now Lord, here I am; I am thy child, and I must have the things that I ask of thee.”

Then take the promise of God, “Lo, I am with you alway.” [Matthew 28:20.] Believe that He has invited you to come and that you may abide in Christ and He in you. If there was no possibility of your abiding in Him, do you think that He would tell you to do so? Then why are you so troubled, when you do not have just the feeling that you expected to have?

I do not pretend to go by feeling. I do not think of such a thing. Is feeling stronger than the Word of the living God, which is Spirit and life? When you do not feel just as you want to feel, tell the Master all about it, and ask Him to give you His peace.

“Learn of me; for I am meek and lowly in heart.” [Matthew 11:29.] You will continue to learn all the time. When you have been converted and can say, “I have received Christ,” when your name is put on the church-book, you have not learned your whole lesson. It is then that the life with Christ, the bearing of the yoke of Christ, the learning of Christ, commences. You are to go on from step to step; and by watchfulness, by working out your own salvation with fear and trembling, you are learning how to educate others. Your very words can educate them. But do not turn away from our precious Lord to some human agency who may have just as much difficulty in understanding as you have. Come to the Master, saying, “Now I take this yoke upon me; I will learn of Thee, the divine Teacher. I must have Thy strength and grace, or I cannot bear fruit. I must have the virtue which is in the Parent-stock, or I shall fail.”

But what is Christ's promise?—"Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." That is just what you desire. You will find it by learning of Him in your experience. He says, "Take my yoke upon you, and I will give you rest." [Verses 28, 29.] Learn of Him His meekness and lowliness, and by a living experience you will find rest.

Take hold of the arm of God, and say, "I am nothing and Thou art everything. Thou hast said, 'Without me ye can do nothing.' [John 15:5.] Now, Lord, I must have Thee abiding in me, that I may abide in Thee." Then advance step by step, by living faith abiding in Jesus Christ. This is wearing His yoke, the yoke of obedience.

Christ continues, "For my yoke is easy, and my burden is light." [Matthew 11:30.] Rejoice in this. It is the very life of your being. It will bring you into close relation with those out of Christ who need your help. You are to tell them how to find Him.

You need to walk circumspectly. Let every step be of such a character that you may reach the very highest standard. In lifting and bearing the cross, you are yourself lifted and borne upward. The cross lifts you up from the lowlands of earth and brings you into sweetest communion with God. Through bearing the cross your experience may be such that you can say, "'I know that my Redeemer liveth' [Job 19:25], and because He lives, I shall live also." What an assurance is this!

Study this chapter verse by verse, and you will see that it is when you bear the cross of Christ, that He gives you rest.

"Learn of me." [Matthew 11:29.] There is to be a learning. You are to study Christ's words. Step by step you are to follow in His footsteps. But there is something else to do. "Whosoever will come after me, let him deny himself, and"—follow Me?—No; "let him deny himself,"—and what?—"and take up his cross, and follow me." [Mark 8:34.] How many of us are willing to take up the cross—to be partakers with Christ of His suffering and follow Him through cloud as well as sunshine? How many of us will realize indeed that true rest is found in taking up the yoke of Christ? By yoking up with Christ, we shall find rest; for He has covenanted with us to give us rest. In this rest there is a blessedness of more value than gold and silver and precious stones. It will fit you for any position in life.

Planted firmly upon the earth, and reaching heavenward to the throne of God, is a ladder of shining brightness. God is above the ladder, and His light is shining along its whole length. This ladder is Christ. Every round that you climb, you are coming step after step into fellowship with the sufferings of Christ, and are becoming fashioned after His divine similitude. The angels of God are constantly ascending and descending this glorious ladder. They will not let you fall, if you keep your eye fixed upon the glory of God that is at the top of the ladder. Some are trying to grasp the highest round of the ladder, without starting at the first round.

Every teacher should train the voice, so that he can speak intelligibly and read the Scriptures distinctly, giving emphasis where it is necessary and essential. The voice is a power, a talent, which few appreciate. Then cultivate your voice; for thus God is to be magnified. Let the voice be mellowed and softened by the Holy Spirit of God. There was pathos in the voice of Jesus.

Your words are a precious talent. You should learn how to bear testimonies in meeting with a clear and distinct voice, as though you knew that you had an abiding Christ. Learn to pray as though you had confidence that your prayer reached the throne of God. Then you will have an educating power which will go further than any Latin or Greek or any such knowledge you may gain. My soul is tired of hearing tame prayers—prayers offered by those who do not believe that they will receive what they ask for. These prayers hurt my soul, because I remember that Christ died in order that a whole heaven of opportunities and privileges might be brought within the reach of fallen humanity. Yet many act like helpless babes.

Teachers, you must have a living faith, or you will be separate from Christ. He does not ask how much favor you have with the world, and how much praise you are receiving from the world; but He does ask you to live so that He can put His seal upon you.

Satan is seeking to cast his hellish shadow across your pathway, that he may hinder your journey heavenward. Act as though you had within you a power from above, that in the name of Jesus Christ of Nazareth you may resist that power which is working intensely from beneath. To have in the heart the sweet, mellow Spirit of Jesus Christ is of more consequence than any amount of self-sufficiency and self-exaltation, which separate you from Christ.

Christ teaches humanity never to be self-sufficient. He says, “Learn of me: I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:29.] Learn of the One who was meek and lowly in heart—the One who has promised, “Ye shall find rest unto your souls.” This glorious experience will come, and you can say, “I know Him, I know Him; I have tested Him; I have proved Him, and He has never failed me.”

I feel sorry for Christ. O, I feel sorry for my Redeemer, that we honor Him so little in our life service! But I feel a great deal more sorry for the half-hearted professors of religion, because unless they obtain a living experience in the things of God, they never will see His face. I feel sorry for them, because of their unbelief and their dwarfed religious life. There is not a particle of reason for such an experience, for with Christ was given all heaven. You may draw upon all the treasures of heaven. It is your privilege to be wise in Jesus Christ; to learn day by day His methods, His ways; and to be educated with Christ in God.

“I am the vine,” Jesus said; “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.” [John 15:5.] Let the fruit be

manifest in your prayers. Learn how to pray. Learn how to come to the Lord, and to plead with Him until the heavenly assurance comes. And then praise Him.

Teachers, how much praise comes from your lips to the One to whom you should be full of gratitude for this probationary time during which, if you allow Christ to abide in you, you may obtain a fitting in character to live with Him?

Co-operate with God and He will co-operate with you. Then you are God's helping hand. Then you can take hold of Him, and He will hold your hand. He says, "I am at thy right hand to help thee." [See Isaiah 41:13.] As you work for Him with only His glory in view, He will teach you. You are to learn all these lessons, that you may teach others.

"If a man abide not in me, he is cast forth as a branch, and is withered." God has made you children of His covenant, and if your wills are submitted to His will, you are as children that have an abiding Christ, and you will not be cast off. If men abide not in Christ, they will be as the branches of which He says, "And men gather them, and cast them into the fire, and they are burned." [John 15:6.]

"Now ye are clean through the word which I have spoken unto you." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [Verses 3, 7.] Do you believe this? Have you practical faith? Do you practice the truth of God? He says, "It shall be done unto you." In giving your testimony, do you say you are not all in a transport of joy and feeling? What has feeling to do with faith? It is just as distinct from faith as is the East from the West.

If you send up your petition to God, He says He hears you. What is your evidence? Do you feel any better than before? Do you think of and examine your feelings to see if some great change has taken place within? You should step out on the Word of God, and go straight forward, knowing that He answers your prayers, because He has promised to give, if you ask. Thus by exercising faith, bring about the answer to your petitions. As you work to answer your own prayers, you will find that God will reveal Himself unto you as He does not unto the world.

"Herein is my Father glorified, that ye bear much fruit." [Verse 8.] What will be the fruit of such a meeting as we are holding here? It costs something to provide it for you. It has cost a great deal to the Son of God. He gave His life for you. Where the grace of God is concerned, there should be no trifling with His precious time. You are on trial for your life. You are on test, to see what you are going to make of all these opportunities and privileges, all this light which shines upon your pathway. Will you come forth from this trial and test purified? "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [Isaiah 13:12.] Who believes it? Open now a new chapter in your experience of faith. Open a chapter of purification

of everything that interposes between the soul and God. Lay hold upon the promises of God which are “yea” and “amen” in Christ Jesus—not outside of Christ. [2 Corinthians 1:20.]

There are some who love the society of the world, who think it is a great deal better than the society of those who are not considered so elevated and who do not know, as they judge, half so much. Teachers, know enough to obey God and His commandments. By studying His Word, know enough to follow in the footsteps of Jesus, to wear the yoke of Christ. Then you will become fools for Christ’s sake. It is not the so-called wisdom of worldlings that God accounts anything. He says their wisdom is foolishness; but to them the wisdom of God is foolishness. Do you desire to have the wisdom of God? Humble yourselves before God, walk in the way of His commandments, be determined that you shall make the most of every educational privilege, gather every ray of divine light, practice the light, bring it into your life and character, and thus show that you have learned of Jesus.

“As the Father hath loved me, so have I loved you.” Think of this! As the Father has loved His Son, Christ loves you. “Continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [John 15:9-11.]

God grant that from this time every one here may have a new experience. Begin now to reach higher and still higher. Prize the things of heaven above earthly attractions and inducements. In this institute it is your privilege to advance. Learn how to pray; learn how to bear a clear and intelligent testimony; and God will be glorified in you. If you trust God, if you commit the keeping of your souls unto Him as unto a faithful Creator, you will have the sweet assurance of His love.

Ms 86, 1901

The Need of Medical Missionary Work

September 12, 1901

The Lord will have a people who are as true as steel to principle. He has pointed out the work devolving on every church. He declares that the church members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord and to do justice and judgment.

But the light, which for years has been before the churches, has been disregarded. The work which ought to have been done for suffering humanity in every church has not been done.

Church members have failed to heed the Word of the Lord, and this has deprived them of an experience they should have gained in gospel work.

The Lord gave Dr. Kellogg a special work to do—the work of reaching the higher classes, the people represented in the Word as those in the highways. Under divine supervision he was to carry forward this work. But it was not to be expected that Dr. Kellogg should carry all the burdens. He is to have the hearty co-operation of his brethren. When he saw such a lack of missionary effort, he placed himself where increased burdens came upon him. He took responsibilities which brought too heavy a strain upon him. He did this because he was filled with an intense desire to do the work which he saw needed to be done. He knew that many of his ministering brethren were not following the counsel of God, and he had little confidence in their discernment and judgment. Had not the Lord worked in his behalf, he would ere this have succumbed to the pressure of the work which he thought it his duty to do. He would have become confused, and this is what the enemy desired. But He who reads every heart did not leave His servant to fall into infidelity because of the defective course of persons whose spiritual eyesight was not clear, who did not do the work they should have done to plant the standard of truth in new places.

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers who will surmount these difficulties.

The cause of God has been in great need of new blood, fresh talent. There are many who have stood off to criticize and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth taken up the work of health reform and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance.

Medical missionary work—Christlike ministry for the suffering—this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field.

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places where as yet nothing has been done. Had they sought the Lord diligently, He would have given them places in which to work.

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the Most High God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor that through His poverty we might be made rich. He is the greatest medical missionary who has ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him?

We read of Christ, "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. ... And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." [Matthew 4:13-16, 23, 24.]

The Lord continually carried on evangelistic work, and this every minister of the gospel should do. He has appointed us His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.]

Read carefully the instruction given in the New Testament. The work that the great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of the Lord I ask, Where are the laborers together with God?

By an unselfish interest in those in need of help we are to give a practical demonstration of the truth of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not

works, is dead, being alone.” [James 2:15-17.] “And now abideth faith, hope, and charity; but the greatest of these is charity.” [1 Corinthians 13:13.]

Much more than mere sermonizing is included in the preaching of the gospel. The ignorant are to be enlightened. The youth are to be instructed. Children are to be taught by means of object lessons. The human voice is to act its part in God’s work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels nearer.

The evangelization of the world is the work God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, but by warning those who have never heard the last message of mercy. Work with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for a more decided proclamation of the truth. You will find that relieving physical suffering gives you opportunity to minister to the needs of the soul. The union of Christlike work for the body and Christlike work for the soul is a true interpretation of the gospel. To hold forth the Word of life is to preach and practice the gospel message.

Those who minister in word and doctrine should pray in faith for the sick, at the same time doing what they can by the use of the facilities which God has provided to heal suffering. The Lord will give them success in this work. The gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced.

Christ’s power was always manifested to heal physical suffering. And then He said, “Behold, thou art made whole; sin no more, lest a worse thing happen unto thee.” [John 5:14.] Those who do not accept the light God has given in regard to the proper care of the body, who do not do their best to prevent sickness and disease, are not the proper ones to engage in medical missionary work.

A Reform Needed

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Should Seventh-day Adventists practice what they profess to believe, what a surprise it would be to the world! If they were sincere health-reformers, they would indeed be a spectacle to the world, to angels, and to men. They would show a far greater zeal for the salvation of those who are ignorant of the truth.

Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat-eating, but who are still eating the flesh of animals,

thus endangering physical, mental, and spiritual health. Many who are now only half-converted on the question of meat-eating will go from God's people and walk no more with them.

In our work we must obey the laws which God has given for the preservation of health, that the physical and spiritual energies may work in harmony. Those who preach the gospel should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message that God has ever given, men war against the truth by indulgence in eating and drinking, they take all the force from the message they bear. If ministers eat beef, they will preach beef; for animal food has an unfavorable influence upon the perceptive faculties. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified.

Those who indulge in meat-eating, tea-drinking, and habits of gluttony are sowing seeds for a harvest of pain and death. The meat, condiments, spices, and pickles which are introduced into the stomach strengthen the appetites which war against the soul, developing the lower propensities. A diet of flesh meat develops animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding practical truth.

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. A warfare is instituted between the higher and the lower attributes of the man. The quarrel is kept up. Every appetite indulged that is at enmity with the laws of the being becomes a warring lust. Lustful eating wars against health and peace. The highest interests of the soul are imperilled by the indulgence of appetites which heaven has not sanctioned. The lower propensities, strong and active, oppress the soul.

Many who are afflicted with bodily ailments are themselves responsible for their sufferings. When sickness comes to the one who has pursued a course of self-indulgence, he requests prayers for his recovery. But should he be spared, would he forsake his wrong habits and seek for sanctification? If, before disease had taken firm hold upon his system, he had seen and practiced the truth, the outlook would be more hopeful. The Lord cannot work a miracle, He cannot change the course of His physical laws, in order to prevent the consequence of wrongdoing. God requires us, by being temperate in eating and drinking, to act our part toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. Intemperance is seen in the quantity of food eaten. The general practice is to over-load the

stomach. Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if care is shown with regard to the quantity and quality of food eaten.

Eating has much to do with religion. Eating and drinking in accordance with the laws of health will produce virtuous actions. But if improper food is eaten, if the stomach is abused by habits which have no foundation in nature, the powers of discernment are enfeebled. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. Taking advantage of the wrong which has been done, Satan uses the stomach as an enemy of righteousness, creating a disturbance which involves the entire being. The spiritual experience is greatly affected by the way in which the stomach is treated.

To eat on the Sabbath the same amount of food eaten on a working day is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be especially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the religious exercises of this day, on which the purest and holiest service is to be offered to God.

The time has come when it is essential that the house we live in—the body—be carefully guarded. God calls for a decided reformation. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been manifested had God's people walked in the light. All creation is groaning under the curse, and God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience.

The Lord has instructed me to bear a decided testimony against making an idol of food. The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to His people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but 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." [1 Corinthians 9:24-27.]

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us

therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." [Romans 13:11-14.]

Our Talents

God uses in His work men of varied capabilities. Some present the truth in such a persuasive manner that they are selected to minister in word and doctrine. Others are entrusted with talents which enable them to do business in various lines, while others are entrusted with the gift of teaching. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.]

Christ likens the kingdom of heaven to a man who, when about to take a long journey, called to him his servants, and delivered to them his goods, giving to one five talents, to another two, and to another one, bidding them trade upon them. After a long time he returned and reckoned with them. The servant who had received five talents and the servant who had received two brought to their lord the talents entrusted to them, with the increase they had gained by trading. And in terms of the highest approval their lord commended their diligence and skill, saying, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." [Matthew 25:21.]

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." [Verses 24, 25.]

This is the reflection all unfaithful servants cast upon God, saying that He desires to take from them that which He has not given them. But it is impossible to give to God anything that is not already His. "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." [1 Corinthians 6:19, 20.]

God's claims have been plainly set forth. No one need to be in doubt as to where he should use his time, his influence, his money. To each one of us comes the question, "Have you a proper

appreciation of your God-given talents? Are you in their use co-operating with God?" You may have only one talent, but if this one talent is faithfully used in God's service, it will be increased. God will accept your purposes and will co-operate with you in your efforts.

Ms 87, 1901

"Many temptations will come ..."

1901

Many temptations will come to the workers in our sanitariums. How important that those connected with them be freed from reproach.

Great harm will come to our sanitariums, if in any department young girls are employed who are vain and foolish, easily led into false paths. It is a great mistake to admit into these institutions young, frivolous girls and boys. Those who are employed in any department should have qualifications which recommend them as likely to become useful, capable workers.

The physicians and managers should use the greatest care that there is nothing in their behavior toward the young ladies employed as nurses and helpers that would cause Satan, by his wiles, to disgrace our work and hinder the great good that should be accomplished. When a man is sanctified by the truth, when he keeps his capabilities pure and holy, he acts as the Lord's helping hand; but when there is a stain on his soul, when his thoughts are defiled, when he follows the loose, corrupting practices of the world, he is a shame and reproach to the sanitarium with which he is connected. His evil course should be plainly set before him, and unless he repents, he should be separated from the institution.

God will not commit His glory to a man whose soul-temple is defiled, and who closes his eyes to his own danger and the danger of others. Such a man, by his plausible words, deceives young girls, and though no actual crime may be committed, they are wronged. Though married, he pays attentions to young girls who are foolish enough to accept them, leading them to think that the words he speaks are wisdom and truth. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." [Proverbs 16:2.]

Our sanitariums are established to break down the prejudice which exists in the world against the truth for this time. How important that loose principles be not allowed to prevail. One act of misdoing will undo for years the good that might have been accomplished if the high standard of Christianity had been maintained.

Unless great care is used, there will be found among our physicians and managers men who are not sanctified—soul, body, and spirit—men who should have no place in the work of God. They may have a knowledge of the truth, but they have not a sense of the sinfulness of sin.

The corrupted morality that is being brought in is destroying the sacredness of these institutions that are established to honor and glorify God. A married man who selects some young girl and pays her special attention does a great injury to himself and to the one selected, and deeply wrongs his wife. Thus he places in peril an institution which, as God's sanctuary, should stand forth without a taint of corruption. O, it is such a pity that Satan has so many helpers in those who ought to act as Christ's helping hand, by their example leading the youth to a higher standard of purity.

What a terrible thing it is for those who should be shepherds of the flock to be wolves in sheep's clothing, destroying the sheep of the Lord's pasture.

God calls upon those who act as leaders to be pure and as true as steel to principle. There is hope for all in God. He is faithful, and His purpose for us will be fulfilled if we but do our part. God is rich in mercy, and from Him alone cometh our help.

Ms 88, 1901

"I am instructed to say ..."

1901

I am instructed to say that God calls for greater purification and sanctification in His sanitariums. Those connected with the Lord's work are to reach a far higher standard. All superficiality is to be put away. All cheap pretense of serving God is to cease. His institutions are established to glorify His name. He is to be recognized in them. He is to be made the first and last and best in everything. Then the truths which have been given us for this time will stand out before the world with convincing power.

Those who come to our sanitariums should find an influence which creates in them a desire to know Jesus. Then they will obtain not only relief from bodily suffering, but will find a balm for the sin-sick soul. One precious soul saved in the kingdom of God is worth more than silver or gold.

Satan and his agents will do all they can to hinder the work that God desires to have done in the sanitarium. They know the great good that would be accomplished, if each worker were a channel through which the Lord could reach poor, suffering humanity. Often difficulties and perplexities and heavy burdens will be the lot of those who labor in God's institutions. It is a solemn and important work, and Satan will bring all his power against it. But God's blessing will rest on His sanitariums when each worker connected with them looks at his work from a high religious standpoint.

Physicians should work together harmoniously, disinterestedly, and zealously for the good of those who are perishing around us, ever keeping prominent that the great object to be attained is perfection and the spirit of holiness, which cannot be attained with diseased minds and bodies. Sin is the cause of disease and suffering, and a true physician will seek to remove this cause by pointing the soul to the "Lamb of God, which taketh away the sin of the world." [John 1:29.]

The physicians and managers should be upright, trustworthy men; the matron, while kind, should be as firm as a rock to principle. Every helper should act as if he were a part of the firm, for God counts him as such.

None are to think that they are to work only a certain number of hours each day. When emergencies arise and extra help is needed, they should respond willingly and cheerfully. They should feel an intense interest in the success of the institution with which they are connected.

The one who holds the position as cook has a most responsible place. He should be trained to habits of economy and should realize that no food is to be wasted. Christ said, "Gather up the fragments, that nothing be lost." [John 6:12.] Let those who are engaged in any department heed this instruction. Economy is to be learned by the educators and taught to the helpers not only by precept, but by example.

Self-denial is to be brought into the daily experience of each worker. Let them say to one another, Come; we will put all earnestness into our labors; "for the night is at hand, when no man can work." [John 9:4.] Let no one lose minutes by talking, when he should be working. There are times when he has no right to talk nor to stand still. Make not others idle by tempting them to listen to your conversation. Not only is your own time lost, but that of others is wasted when you spend in chatting the time you should spend doing your work. The Word of inspiration tells us that we are to be "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] Then let all take hold of the work in earnest.

If helpers have not learned the science of being quick, doing their work with dispatch, let them begin at once to train themselves in this line, or consent that their wages be proportioned to the amount of work done. Every day each one should become more and more efficient, more all-round and helpful. All can individually help themselves to reach a higher and still higher standard, as the Lord's helping hand.

Let those, who are naturally slow, train themselves day by day to do their work more quickly and at the same time more carefully. Ask the Lord to help you to be able to learn the science of being quick. The present is our time for earnest labor. Let those who work for the Lord, in whatever department it may be, put all diligence into their efforts. Pray for grace to overcome

shiftlessness in temporal and spiritual matters. Rise above indolence. We will be led to work faithfully when we have faith in God and a genuine love for souls.

Be determined to be just what the Lord desires you to be. Put your heart and soul into your work. We are to love God with all our heart, mind, and strength. The efforts we put forth to advance His cause will show our love. Every worker should be willing to put in faithful time. All should be producers as well as consumers, becoming able to take hold of the work in various places, if called from one department to another. Seek to become efficient in every line of the work. Those who are earnest and faithful may receive knowledge and understanding from God, and can gain tact and ingenuity because they are willing to learn and to do.

Ms 89, 1901

“The Lord would have all who are ...”

1901

Sept. 29, 1901

Read to the Southern Publishing Association employees,

The Lord would have all who are laborers in His institutions free from selfishness, for the lover of self is a transgressor of the law. Those who are truly united to Christ will reveal the glory of God. Those whom God will accept for His work must be as true as steel to principle. They must be men and women who are emptied of self, who give evidence that they are wearing Christ's yoke and manifesting His meekness and lowliness of heart.

The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian's work. Those who fill places of trust and responsibility must die to self if they would have the Lord rule and guide their lives. The soul-temple must be cleansed and the heart's door opened to let Jesus in. The obeying of the Word by all connected with God's institutions will lead to a state of things vastly different from that which now exists. There will be a putting away of fleshly lusts and greed for gain. “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.” [Galatians 5:24, 25.]

We are to show supreme love to God; the salvation of precious souls must engage our first and highest thought. We are to manifest mercy, benevolence, and the tenderest pity for all. “Thou shalt love thy neighbor as thyself.” [Leviticus 19:18.] As workers for God, we must take hold of this work. Our love must be revealed in good works. This will give power to the truth, and there will be no limit to plans for the salvation of souls.

Those engaged in any department of our institutions should realize that they are there to work for God. They are co-laborers with Jesus. No selfishness should mar their work. Many who acknowledge that our institutions belong to the Lord, and that they are connected with them as His laborers, neglect the claims of God. Yet they do not sense that they are doing wrong. They are shut up to self-serving. Let them not suppose that they can live a life of selfishness, merely serving their own interests, and then at last enter into the joy of their Lord. He who refuses to impart to others that which he has received will at last find that he has nothing to give. It will be said, "Take the talent from him." [Matthew 25:28.] We should not mistake the enjoyment of our blessings for the use we should make of them.

Many try to excuse themselves from active Christian work, because they are incapable. God did not make them so. They have drifted along, carrying no responsibility, thinking of self and pleasing self. Continual neglect and misuse of their talent have caused it to be taken away and given to another. Talent employed to bless others increases the gift, but when used only to bless self it diminishes, and finally is withdrawn. How few realize that they are responsible for the work they have failed to do by not using their entrusted talent as they should have done. God would have each worker develop the attributes of His character—compassion, long-suffering, tenderness, and love.

Angels from heaven stand by the side of all who do service in leading souls to Christ. Those who unite heart and soul in the work of God will be prepared to work in Christ's lines. With humble, devoted reverence they will labor on the right hand and on the left, using their God-given capabilities to save their fellow man. With singing and praise and thanksgiving they rejoice with God and the heavenly host as they see souls uplifted and helped.

The Lord would have His institutions cleansed and elevated to a high and holy standard. Those connected with them He would beautify with the spirit of holiness and have them express the image of His dear Son. He would have them real helps and not hindrances. Christ's righteousness is abundantly imputed to all who hunger and thirst for it. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." [Matthew 5:6.]

Every soul that truly accepts Jesus as his personal Saviour will pant for the privilege of serving God. He will covet toil, hardship, and sacrifice, if only he may follow in Christ's footsteps.

Workers connected with our institutions are to be united in bonds of sympathy and kindness. They must remember that they are to be faithful stewards, having compassion on those who may err. They are to cultivate patience, brotherly kindness, and forbearance. It is Satan who leads us to be unfeeling, without compassion or tenderness.

Those in responsible positions are to be humble. If they have the love of Christ abiding in the heart, they will not want to hurt and condemn. Instead of destroying, they will seek to restore. They will rid themselves of the unmerciful spirit which so greatly offends God.

We are engaged in the work of the Most High. He will accept the work of no man who hurts and discourages Christ's heritage. Let us not weave into the web of our work one thread of selfishness—neglect and carelessness of others.

Oh, that all the Lord's institutions might be bright and shining lights to lead souls to God! This is the purpose for which the institutions are established, and it is for this that men and women should accept a place in them as God's workers.

Ms 90, 1901

The Southern California Conference

September 17, 1901

During the Los Angeles camp-meeting many important questions came forward for consideration. Some of them were very perplexing. And because similar questions will arise in other young conferences and missions on the Pacific Coast, and elsewhere, I will speak of them through the Recorder.

At the last General Conference, the work of organizing union conferences was well begun. This work, carried forward till a thorough and efficient organization is perfected, will prove a great blessing.

At the Oakland camp-meeting, it was proposed to divide the large California Conference into two conferences. This is a matter of great importance. In many ways it will be for the advancement of the work. Workers in the southern part of California should not be obliged to wait for the action of committeemen hundreds of miles away before proceeding with conference work which all who are on the ground regard as essential.

And in the management of sanitarium and restaurant work also, men of sound judgment should be selected to take the local management, that the work may go forward without unnecessary delay. But the brethren in this new conference should not move forward without taking counsel with their brethren in the sister conferences on the Pacific Coast.

The light given me is that the very best talent should be placed on the general boards, and that the brethren in Southern California should ask counsel from these boards when considering the establishment of large interests, such as the starting of a sanitarium, a food factory, or a school. These are interests too large to be left to the decisions of a local board of a newly formed

conference. Mistakes or errors of judgment in these undertakings in California will mean more to the cause elsewhere than many suppose.

The question in the minds of some is, Should not the Southern [California] Conference have the power to act independently? The following is the instruction given me with reference to this question:

The formation of a conference in Southern California does not mean that this conference is to stand alone in its working, isolated from other parts of the union conference. It is not to be a separate entity. Those in that part of the field should not suppose themselves competent to carry forward large enterprises without asking advice and counsel from their brethren. They cannot work in a restless, independent spirit and have the approval of God.

If the brethren in the newly made conference understood what is involved in the establishment and conducting of a sanitarium and a food factory, they would not desire the conference to take this work so fully into its own hands. This work does not concern merely Los Angeles and the rest of Southern California. It concerns all California, and goes beyond California to the conferences around and to the parent sanitarium in Battle Creek. In starting a health food factory, we should remember that its work will affect the entire health food work.

The formation of the Southern California Conference was a wise move. The matter now to be proved is, Will the men who have been chosen to direct in this Conference carry the work forward wisely? If they show that they think they are able to stand alone, plan alone, and work alone, they give evidence that they do not measure their capabilities as God measures them.

It is not God's design that the Southern California Conference shall carry large and important responsibilities, which affect the whole field, without the counsel of the Union Conference Committee and the aid of most trustworthy businessmen. All the movements made to advance the work on the Pacific Coast are to be carefully scrutinized and the work closely knit together. The Southern California Conference is to harmonize with the other conferences on the Pacific Coast. They may have made mistakes, but from these mistakes the new conference may learn wisdom.

Some conferences have tried to establish sanitariums on an independent basis, entirely separate from all other branches of the medical work, but this experiment has always been a failure. Those who take up a new work for the Master of the vineyard are to receive help from those who have had an experience in this work both in failure and success. This is to be distinctly understood. The workers in one part of the field are never to think that they can stand as an independent whole.

Those who desire complete independence for the Southern California Conference are seeking for something different from what was intended in the separation of that conference from the Northern Conference. In all the work done there is to be harmonious action. Those who have charge of the work in Southern California are to make solid, intelligent advancement. But they are never to work in a way which says to their brethren, We want none of your counsel. We are capable of showing what we can do. We will show that we shall prosper if left to ourselves. My brethren, you are never to look upon the separation of the conference in this light. This is not the way in which God works. The work done in one part of His vineyard is to be done with reference to the work in other parts of His vineyard.

Never attempt to build a sanitarium or a school until you have studied the lesson which Christ gave in regard to building a tower. "Which of you," He says, "intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." [Luke 14:28-30.] The folly of beginning a work without counting the cost is a reproach to God. Let those who are considering the establishment of a sanitarium first sit down and find out what means they can command. Then let them limit their outlay to their means.

Do not rush. This will hinder the work. Before purchasing a site, find out what the wealthy men of the place will do to help the enterprise. If these men are approached wisely, they will be quite willing to help. Do not think that you must give the impression that you have a full treasury from which to draw. Do not think that strength lies in making a display, so that the world will think us a great and influential people.

From the beginning of the work on the sanitarium—from the selection of the site and the laying of the cornerstone—let everything be done with modesty, without boasting or display.

In the erection of the Boulder Sanitarium a great mistake was made in this respect. There were wealthy men in Colorado who would have helped in the erection of the Sanitarium, had they been asked. But a course was followed which gave the impression that Seventh-day Adventists are a rich people, able to erect costly structures.

The Lord has been greatly dishonored because men have followed the inclination of the natural heart. The work of these men stands today as a witness against pride of display. Because of their extravagance, the work in new fields has been crippled. Foreign missionary fields have been robbed of that which belonged to them.

How does God wish us to work? In self-denial and self-sacrifice. Not a thread of selfishness is to be woven into the pattern. As those who have been placed in positions of trust establish new enterprises, they are to remember the poverty-stricken fields needing help. The work in the

dark places of the earth is to be established. God is not pleased when the appeals for help made by those who are working in these fields are not answered, when years elapse before His truth is properly represented.

Let us seek counsel from God. It is the Lord's money which the wealthy men of the world have, and we should not hesitate to ask them to impart of the Lord's goods for the establishment of sanitariums, which are for the benefit of all classes of people. It is the privilege of the Lord's servants to go to these men and solicit their aid for the advancement of the work. As you in Southern California do this, tell those to whom you go of the missionary work being done throughout America. Tell them of the Sanitarium in Battle Creek. Tell them you wish to establish in California certain lines of missionary work, and that it is their privilege to help.

Tell them that Christ gave His life on Calvary's cross to save to the uttermost all who come to Him, and that He has commissioned His disciples to carry on His work in the world, saying, "All power is given unto me, in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.]

Preach a crucified and risen Saviour. If your heart is guided by the Holy Spirit, your words will make a deep impression on minds. Hope will be aroused; courage and faith will be awakened. God gave His only begotten Son to save sinners. Then will He not exercise His mighty power for the advancement of His work?

I beseech you not to allow human wisdom to come in and spoil the work of God. You need all the sanctified human wisdom you can possibly obtain from wise and understanding counsellors. And besides this, you need wisdom from above. Look beyond human beings to the divine Counsellor. Pray, O, pray with heart and voice that God will lead, so that mistakes shall not be made!

I urge you again, my brethren in southern California, to remember that we are all parts of one great whole. It is not safe for those who so earnestly desire to work on independent lines to be left alone in the work. If God has ever spoken by me, I tell you that at the beginning of your work in this new conference, you must humble your hearts before the Lord and build on the solid Rock. God calls for unity of purpose and action.

The end is near. Satan is working with an intensity of effort. Let none of us work blindly, making our efforts of none effect by striving with one another. In order to have strength to meet the increasing power of those who are opposed to God, we must drink deeply of the water of life. God desires His people constantly to gain new power; but we are not all doing this. Christ

speaks to us the words He spoke to His disciples, "Watch and pray, lest ye enter into temptation." [Matthew 26:41.]

Paul writes, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ... Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [Philippians 2:1-3, 14, 15.]

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." [Colossians 3:12-14.]

Ms 91, 1901

Talk/Teachers to Make the Lord Their Strength and Efficiency

Healdsburg, California

September 4, 1901

Formerly Undated Ms 139.

A talk at the Church School Teachers' Institute.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." [1 Peter 2:1, 2.]

What a wonderful lesson there is in these words! Teachers, it is necessary to lay aside these things, that you may be prepared to partake of the precious food.

"If so be ye have tasted that the Lord is gracious." [Verse 3.] Have you tasted that the Lord is gracious? Does your spiritual appetite crave communion with the Lord? You may discover that He is gracious, not by having all you desire, but by passing through the school of affliction. Since I was nine years old I have been learning in the school of affliction. In my early childhood I could find nothing desirable but the precious words of Jesus. Since I tasted the Word of God in all its sweetness, I have never lost the desire for more.

After I went to Australia, I was afflicted with the rheumatism and malaria. For eleven months I did not have the free use of my arms. After the first week of wonder as to what it all meant, I concluded it would be best to stop wondering, and to leave myself in the hands of the Lord. I tasted His goodness, and found that He is gracious. Only a little while during the night could I forget the pain enough to sleep. Yet I tasted the Lord's goodness. The sense of His presence shut me in from the world, so that it seemed as if I could speak to Him face to face as did Moses. Throughout all the pain and suffering, I felt that I had with me a heavenly Companion.

During the eleven months of affliction I learned the preciousness of tasting the graciousness of Christ, and realized the benefits of communion with God. I feared that my usefulness was gone. As long as I kept my arms down, I did very well. Whenever I moved them I suffered much pain. But I often spoke to the people. My brethren would not allow me the privilege of retirement. Carrying me in an easy chair, they took me into the halls to speak. My voice did not fail, and my mind was fully as clear as it now is. I had not a particle of heart difficulty. Only the muscles and nerves of my limbs were affected. The blessing of God was upon me, and I regard those months as being the most precious period of my life.

Because we are afflicted, we are not to think that we must succumb. Although during my affliction I had the use of my right hand when held only in a certain position, I wrote twenty-five hundred pages of letter-paper to be sent across the broad waters. Thus a blessing was mingled with the suffering that came to me. My hand never became tired, nor have I ever had any difficulty with it. God has strengthened it, so that I can write constantly.

Paul continues: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." [Verses 3, 4.] We should not allow the mind to wander, first to one thing and then to another. We should hold it to the task. When we live temperately, we are capable of understanding, we have hunger of soul for righteousness, and are brought close to the One whom God has chosen.

What is the result?—"Ye also, as lively stones [not dead material], are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." [Verse 5.] Whenever I read this Scripture, I feel a great joy that it is our privilege to offer up in faith spiritual sacrifices acceptable to God.

The Lord desires us to improve in prayer, and to offer our spiritual sacrifices with increased faith and power. "To them gave He power to become the sons of God." [John 1:12.] He has given His own Son for our redemption. If by living faith we accept Him as our Saviour, we are placed on vantage ground with God; for Christ stands before His Father, saying, "Lay their sins on me. I will bear their guilt. They are my property. I have graven them upon the palms of my

hands.” In our behalf He presents before His Father the marks of the crucifixion which He will bear throughout eternity.

We accept too low a standard of spirituality. If we would grasp the hand of infinite power, we would reach a much higher standard. Christ says, “I am at thy right hand to help thee.” [See Isaiah 41:13.] What more could we in our weakness desire? Shall we go to one another with all our troubles, telling human beings the temptations we have and how weak we are? The Saviour is standing at our right hand, offering to lift us up, that we may “sit together in heavenly places in Christ Jesus.” [Ephesians 2:6.] But so often we turn away from Him and His promises, and tell our troubles to those who, like ourselves, are but mortal, with troubles which only Christ can bear.

Can we get relief from them? Let us no longer dishonor God by turning from Him to human inefficiency. Let us come to Christ just as we are, and place ourselves in His hands, saying, “Lord Jesus, I believe in Thy keeping power. I believe that I am kept by the power of God through faith. I will no longer dishonor Thee by turning from the Source, the Fountainhead of strength, to lean on the arm of flesh.”

Take your troubles to the Master. Say, “Here I am, Lord. Thou knowest all about me, and Thou canst help me. I will follow in Thy footsteps and do Thy will.” When you commit yourself to God, you may be sure that in all times of affliction you will have the very help that you need.

Night after night, when I do not know what to do or how to meet the cases presented before me, I simply tell it all to the Lord, saying, “Jesus, thou knowest all about this. I must have help; for I can do nothing without it. I will cling to Thee for the help I must have.”

When we meet together, let us remember that it is the effectual, fervent prayer that avails with God. We should pray from the heart, and when we pray we should be as confident as is the man who with his whole armor on approaches an enemy.

The enemy is trying to interpose between us and Christ. He casts his shadow across our pathway, apparently making it impossible for us to go forward. But by exercising living faith we are able to pass through the dark shadow and find our Saviour beyond. When a shadow is cast before you, when you cannot see light at the right hand or at the left, you may know that it is time for you to wrestle with God. Jacob wrestled with Him and prevailed. There should be more wrestling prayer, more living faith.

Every teacher should have an intelligent understanding of what Christ is to him individually. When you know that the Lord is your strength and efficiency, you can commit the keeping of your soul to God, as unto a faithful Creator. In doing this you will honor God far more than if you were to go to a neighbor, or to write a letter, seeking for advice. While I was in Australia

many persons sent letters of inquiry to me across the broad waters of the Pacific. It took two or three months for them to receive an answer. Standing by their side all the time was One full of power and grace, saying, "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.] What more could He say? Why did they not go to Him with their perplexities? They would have found rest in Him.

The apostle continues: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." [1 Peter 2:6.] Cannot you present this promise before Him, asking Him to give you power to believe? This is the education which as teachers you are to obtain.

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." [Verses 7, 8.] They are disobedient, and therefore to them Christ is a rock of offence. They stumble when the Word interferes with their selfish inclinations and ambitions. They desire to reach the highest round of the ladder without climbing step by step from the lowest round; therefore they fail to receive that practical education which they should have to impart to others.

"Whereunto also they were appointed." [Verse 8.] They were appointed to a different work. God has appointed to every one a position of honor in His work. He uses every one who will be used, who in humility and meekness will consent to be fashioned after the divine Pattern.

Some who have but one talent feel that they can do nothing. They hide their talent in the earth, and because they receive no increase, they murmur against God. But if they would use the ability given them, their talent would double. They would have two talents for further improvement. Those who have two talents, and use these with fidelity, will be given two more talents. Thus by faithful use talents are multiplied. God desires every one to do his best. As human agents use aright the talents given them, God increases their power and strength.

He who conscientiously strives to improve one talent will as surely receive an increase as he who conscientiously strives to improve a larger number.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [Verse 9.]

Christ said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." [John 4:10.] This Samaritan woman nearly lost her opportunity to learn of Jesus, but she began to feel after the truth, and just as soon as its value dawned upon her—even before she fully comprehended it—forgetting that she had come to the well for water, she left her water pot and hastened to tell others what she had learned. "Come," she said, and "see a man, which told me all things that ever I did: is not this the Christ?" [Verse 29.] Many believed her words and went to the well to meet Christ. He had an opportunity to give them the living water, and many souls came to a knowledge of the truth.

Too often we fail to draw our strength from Christ. He is saying to us, "If you had asked of me, I should have given you the living water, which would have been in you a well of water springing up into everlasting life." [See verses 10, 14.] Christ in the soul is as a well of water springing up into everlasting life. When preaching on science, a minister in Australia said that "Christ in His day must have known something about science." What a statement for a minister of the gospel to make! When I heard what he said, I was astonished, for I knew that all the science that is of any value has been given to humanity by Jesus Christ. Christ is Himself the Door to all truth. In Him "are hid all the treasures of wisdom and knowledge." [Colossians 2:3.] Although He could have astonished the world with the most startling revelations of science which would have occupied the minds of men till He should come the second time, yet this was not His mission. Had He placed before human minds a rich feast of science, it would have been used to gratify unholy ambition.

From Christ proceeds all the knowledge essential to enable you to be children of God, and which opens to you the widest fields of usefulness. Many persons do not appreciate this true knowledge, but in their education seek for something which will be regarded as wonderful.

The apostle exhorts you to "show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." [1 Peter 2:9, 10.] Act as though you were indeed God's living right hand. To every one is given his appointed work. God does not take all over the same ground.

No one is to think that all of his time is to be spent in study. By putting into practice what you study, you can obtain more than by merely studying. When you use your knowledge, you will find that more is given you. Keep the channel open, that you may have the grace and light and love of Christ. Do not disappoint Christ. Though you are teachers, you are to learn of the Great Teacher. While as students you are to respect the human instrumentality through which you receive instruction, you are ever to look beyond this to the divine. Then the truths which come

from the lips of the human teacher will be to you of far greater importance than they otherwise would be.

Every teacher should gather up all the rays of divine light shining upon his pathway, that he may have the wisdom which Daniel had. Walk in the light which is opening before you in this Institute. "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning." [Hosea 6:3.] As the light of the sun shines with increasing power from morning till noon, so as you advance in the opening light of God's Word, you will receive more light.

You are to work on the plan of addition. "Giving all diligence, 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. But he that lacketh these things is blind, and cannot see afar off." [2 Peter 1:5-9.] He cannot see that God is to do the work. If instead of attempting in his own strength to reach the highest attainments, he were willing to co-operate with God by taking God's Word as his standard, he would daily increase in knowledge. Why? Because he would look beyond the teacher to the divine Instructor, and the power and grace of God would unfold him.

Long ago I learned never to depend upon my feelings. I have heart disease. Sometimes when heavy burdens come upon me, I suffer constantly from pain in my heart. At such times I walk the floor, not daring to close my eyes in sleep for fear I should never wake. It is then that I plead with the Lord, and He gives me the victory. Then I am able to go to rest, with the sweet assurance that it is well with my soul, and with confidence that God will take care of me. As far as feeling is concerned, I feel no better. But what has feeling to do with faith? It is just as distinct from faith as is the east from the west. Your faith should rest upon the Word of God. It is your privilege to claim His promises by faith. Plant your feet firmly on a "Thus saith the Lord," and you will not need to consult your feelings.

People often ask me, "How do you feel this morning?" I tell them that I do not say much about my feelings. But when I am the weakest, when I feel the most pressed by the enemy, I know there is a victory to gain, and this victory I am determined to gain. In the faith that I have, I feel today that I can take hold of the Mighty One, and that He will spare my life just as long as He sees best.

Let us all have confidence in God. Press your way through the shadow which Satan throws across your pathway, and take hold of the arm of Jesus, the Mighty One. Let your case rest in His hands. Let your prayer be, "Lord, I present my petition to Thee. I put my trust in Thee, and I ask for the blessing that thou seest will be for my present and future usefulness and my eternal

good." When you arise from your knees, believe! When the enemy comes with his darkness, sing faith and talk faith, and you will find that you have sung and talked yourself into the light.

"Rejoice in the Lord alway: and again I say, Rejoice." [Philippians 4:4.] Those who do this have a joyous life. No unpleasantness comes from their lips or from the atmosphere surrounding the soul; for they do not feel that they are better than others. Hide in Jesus Christ; then all the time the truth of God will be fitting you up for the future, immortal life. When you have confidence in the Mighty One, your experience is not borrowed; it is your own. Whatever your disposition may be, God is able to so mold that disposition that it will be sweet and Christlike. By living faith you can separate from everything not in accordance with the mind of God, and thus bring a heaven into your life here below. Will you do this? If you do, you will have sunshine at every step.

He who takes charge of a school is in need of a living, ever-present Saviour. Teach the simplest principles of the Word of God, making the Bible the foundation of education. Those who are seeking to obtain the so-called higher education do not know what true education is. True higher education is that which is received by sitting at the feet of Jesus. Humble yourselves under the mighty hand of God, and He will lift you up. You need not struggle to lift yourself. Commit your work to Him; do it in faithfulness, in sincerity, in truth, in righteousness; and you will find that every day it brings its reward, and that the light of heaven is shining upon you. His light, His grace, His salvation, are thus revealed.

We are a very ignorant people. We know so little of Jesus Christ that we can but dimly comprehend what He will do for us. God desires us to learn of Him. While you are in this Institute, let your boasting be in God, and not in science, not in foreign languages, nor in anything else that is human. First learn whether you can practice Christianity in your own language. There are souls to convert, and you should be able to so bring the simplicity of godliness into your own life that you can use the talent of speech with converting power among those with whom you associate.

There should be in your hearts a burning desire to be united with Christ, that you may be "laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] He is working with you as with a building, forming within you a character after the divine similitude. Let your character-building be in accordance with the beautiful pattern revealed to men in the life of Christ.

In all your work you should do as the husbandman does in producing the fruits of the earth. Apparently he throws away the seed; but, buried in the soil, the seed, in dying, germinates. The power of the living God gives it life and vitality, and there is seen, "first the blade, then the ear, after that the full corn in the ear." [Mark 4:28.] Study this wonderful process. O, there is so

much to learn, so much to understand, that it seems as though we cannot learn everything during this life—and we cannot. But if we now improve our minds to the utmost of our ability, we shall through the eternal ages carry forward the study of God's ways and works, continually reaching higher and still higher. We need now minds that can understand the simplicity of godliness. More than we desire anything else, we should desire to have Jesus Christ abiding in the soul-temple, because He cannot abide there without being revealed and shown forth in fruits and good works.

Conducting recitations is only the beginning of a teacher's work. The teacher has a heavy responsibility to bear in connection with the students entrusted to his care, and he is to understand that he cannot throw off this responsibility. He has the oversight of those in his charge. He is to regard them as those who have been bought with a price. He must watch over this recreant one and over that recreant one; he must talk and pray with them. Thus he may save souls unto Jesus Christ.

The work of a teacher does not end in the classroom. Because he is an educator, he is not to divorce himself from the church work. Power is to be brought into the church. Teachers are to strive to bring the church to a higher and still higher standard. God requires of teachers more than they give. They are to be working agencies, and not dwarfs. If they fulfil God's requirements, He will give them still more intelligence, until it can be said of them, "Ye are complete in Him." [Colossians 2:10.] If every teacher in this college would come up to the help of God in the church, we should have in Healdsburg one of the most precious churches that could be found anywhere in the world.

There is a world to be saved. Such a work is to be done by our people, that often at night I sit up in my bed and wring my hands in agony, and ask, "O God, will thy people ever understand?" I believe they will, when they come to the foot of the cross of Christ, and sit at His feet as did Mary, to learn of Him. If the teachers attending this Institute will follow the Bible rule and be Bible Christians, they will be God's helping hand. God wants every one of you to be His helping hand; and if you yield yourself to Him, He will teach and work through you, that you may be able to impart to others. Then you will be able to say, "O God, 'thy gentleness hath made me great.'" [Psalm 18:35.]

There is a fullness for every teacher to gain. The studies that you receive either will strengthen your faith and confidence in God, and teach you how to work as His helping hand, or else they will leave you in a worse condition than if you had never attended the Institute. If you work out the principles that the Lord has given you, He will surely place you on vantage ground, and the mercies and blessings of heaven will come into your life-practice, enabling you to work out the will of God.

“He that hath ears to hear, let him hear.” [Mark 4:9.] The Lord bless you, is my prayer.

Ms 92, 1901

Lessons from the Third of Revelation

Healdsburg, California

September 5, 1901

A talk at the Church School Teachers’ Institute.

“And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful (this is highly important), and strengthen the things which remain, that are ready to die (we cannot do this, unless we first obtain the strength): for I have not found thy works perfect before God.” [Revelation 3:1, 2.]

“Remember therefore how thou hast received and heard, and hold fast, and repent.” [Verse 3.] Those who have been born again remember with what joy and gladness they received the light of heaven, and how eager they were to tell everybody of their happiness. When I received Christ in my heart, I thought no one could help believing what I told them. My soul was aglow with the love of God, and everything that I saw and heard seemed to be praising the Lord. Never before had nature appeared so beautiful. It seemed as though the very trees, the birds, the flowers, were expressing the love of God.

“Hold fast.” [Verse 3.] This does not mean, Hold fast to your sins; but, Hold fast to the comfort, the faith, the hope, that God has given you in His Word. Never be discouraged. A discouraged man can do nothing. Satan is seeking to discourage you, telling you it is of no use to serve God, that it does not pay, and that it is just as well to have pleasure and enjoyment in this world. But “what shall it profit a man, if he shall gain the whole world, and lose his own soul?” [Mark 8:36.] You may have worldly pleasure at the expense of the future world, but can you afford to pay such a price?

We are to “hold fast” and live up to all the light we receive from heaven. Why? Because God wants us to grasp the eternal truth, and act as His helping hand by communicating the light to those who are not acquainted with His love for them. When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit—the three great personal dignitaries of heaven. “Hold fast” to this pledge.

“And repent.” [Revelation 3:3.] The life we live is to be one of continual repentance and humility. We need to repent constantly, that we may be constantly victorious. When we have

true humility, we have victory. The enemy never can take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus!

A true sense of repentance before God does not hold us in bondage, causing us to feel like persons in a funeral procession. We are to be cheerful, not sorrowful. But all the time we are to be sorry that after Christ had given His precious life for us, we gave so many years of our lives to the powers of darkness. We are to feel sorrow of heart as we remember that after Christ had given His all for our redemption, we used in the service of the enemy some of the time and capabilities which the Lord entrusted to us as talents to use to His name's glory. We are to repent because we have not endeavored in every way possible to become acquainted with the precious truth which enables us to exercise that faith which works by love and purifies the soul.

As we see souls out of Christ, we are to put ourselves in their place, and in their behalf feel repentance before God, resting not until we bring them to repentance. If we do everything we can for them, and yet they do not repent, the sin lies at their door; but we are still to feel sorrow of heart because of their condition, showing them how to repent, and trying to lead them step by step to Jesus Christ. Let us tell them that His arms are open to receive them, and that His promise is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.]

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." [Revelation 3:3, 4.]

If we desire to be of that number who will be accounted worthy, we should hold ourselves in such consecration, devotion, and humility that the enemy cannot take control of our minds. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "Draw nigh to God, and he will draw nigh to you." [1 Peter 5:6; James 4:8.] Draw nigh to Him by prayer, by contemplation, by reading His Word. When He draws nigh to you, He lifts up for you a standard against the enemy. Let us take courage, for the enemy cannot pass this standard.

All the powers of darkness are arrayed against us, but the promise is, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." [Revelation 3:5, 6.]

What precious words are these! Our names are all in the book of life. If we overcome by the blood of the Lamb and the word of our testimony, Christ will at last present to each of us a crown of life.

Shall we not dig for and gather up these hidden treasures, and praise God for them? Since Christ's words are, as it were, the leaves of the tree of life, how foolish it is to obtain a worldly education, and yet know but little of the Bible. When so-called men of learning talk of higher education, they do not know about what they are talking. They need to become fools in the sight of the world in order that they may be wise in regard to the mystery of godliness. Let us dig deep, and lay a sure foundation upon the Rock so that the coming tempest will beat against us in vain. The Bible is to be the foundation of our faith and of our life. It is by practicing Christ's words in the daily life, that we are cleansed and sanctified. God wants us to grow by studying His Word—eating His flesh and drinking His blood.

How are we redeemed? By eating the flesh and drinking the blood of Christ. He has told us that this is eternal life. "The flesh profiteth nothing," He declares; "the words that I speak unto you, they are spirit, and they are life." [John 6:63.] In studying the Scriptures, we are eating the words of Christ—the leaves of the tree of life, which are "for the healing of the nations." [Revelation 22:2.]

If we confess Christ before men, He will confess us before His Father and the angels. Then let there be no light, trivial conversation. Continually we are to uplift our souls to God our Creator, contemplating the highest subjects. Our spirit, our words, our actions, our interests in life, are telling those with whom we come in contact whether we are on the side of Christ or on the side of the enemy.

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." [Revelation 3:7.]

Notwithstanding the opposition of the strongest powers of darkness, there is One able to open the door. This is the same door that was opened at the baptism of Christ. After the Saviour had taken the steps in conversion requisite for every sinner to take in order to be saved—repentance, faith, and baptism—thus entering into covenant relation with God, He kneeled on the bank of the Jordan and prayed. And the heavens were opened, and the Holy Ghost, in the form of a dove of burnished gold, hovered over the Son of Man, enshrouding Him in light, while a voice from the highest heaven declared, "This is my beloved Son, in whom I am well pleased." [Matthew 3:16, 17.]

Christ laid aside His crown and royal robe, stepped down from His high command, clothed His divinity with humanity, and for our sake became poor, that we through His poverty might

inherit the heavenly treasure. He placed Himself at the head of humanity. If we walk in His footsteps, we are accepted by God. By Christ's sacrifice we are "accepted in the Beloved." [Ephesians 1:6.] As the prayers of Christ ascended to His Father, notwithstanding the dark shadow of the powers of darkness through which they passed, so will our prayers cleave through the hellish shadow of Satan and enter the sanctuary above. The same glory which flashed from the threshold of heaven at the time of Christ's baptism is revealed to every earnest seeker of Christ.

Since we are thus accepted in the Beloved, although we ourselves are weak, why should not we be strong in the hope that is set before us in the gospel? Why should not we lay hold of the power which saves to the uttermost all who come unto Him? When we come in God's appointed way, fulfilling every requirement that He has given us, why should we not claim the richest promise, saying, "God has promised it to me, it is for me; therefore it is mine, and I take it; for I love Him and believe in His Word"? We have every reason to be thankful to God. Let us press to the mark of the prize of the high calling which is in Christ Jesus, and thus glorify our Master.

"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." [Revelation 3:8, 9.]

Whenever tempted, we have this open door to behold. No power can hide from us the light of the glory which shines from the threshold of heaven along the whole length of the ladder we are to climb; for the Lord has given us strength in His strength, courage in His courage, light in His light. When the powers of darkness are overcome, when the light of the glory of God floods the world, we shall see and understand more clearly than we do today. If we only realized that the glory of God is round about us, that heaven is nearer earth than we suppose, we should have a heaven in our homes while preparing for the heaven above.

The following verse tells us why God desires us to keep His commandments, and live; and His law as the apple of our eye: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." [Verses 10, 11.] We need to heed this admonition. Our greatest desire should be to follow submissively our precious Saviour; for a crown of glory that fadeth not away is laid up for the faithful overcomer.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” [Verse 12.] Precious, precious promises are these!

“He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verse 13.] If you “hear what the Spirit saith unto the churches,” and meditate upon the instruction given to them, your ears will be closed to the folly and nonsense which surround you. You will neither hear and repeat these things, nor will you ever hanker after them. When Christ satisfies the soul-hunger, these trivialities are to you distasteful and disgusting. You have no desire to feast upon them, but choose instead the bread of heaven.

Eat the flesh and drink the blood of the Son of God, that you may have His Spirit and His life. “Be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:4.] Then you will have no appetite for the corruption that is in the world.

Christ said, “I am that bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” [John 6:48, 50, 54.] Their life is precious in God’s sight; for it is hid with Christ in God—with Him “who hath brought life and immortality to light.” [2 Timothy 1:10.] Over the rent sepulcher of Joseph, Christ proclaimed, “I am the resurrection and the life.” [John 11:25.] He broke the fetters of the tomb that every one of us might rise to newness of life. Die to the world, be buried with your Lord in baptism, and rise as a new creature in Christ Jesus. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ... For ye are dead, and your life is hid with Christ in God.” [Colossians 3:1, 3.] The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God.

As soon as our minds harmonize with the mind of God, we are in touch with an Intelligence that can communicate to each of us every lesson that will be beneficial in the education of the youth entrusted to us. In telling to children the precious story of the cross, our own souls will be lifted from despondency, gloom, and darkness. In considering the Redeemer’s infinite sacrifice, we shall lose all desire for the things of this world.

Church school teachers should carry a burden for souls—not that they themselves can save souls, but as God’s helping hand you have the privilege of winning them to Christ. The words that you speak may be very precious. Let there be no folly in your conversation. In the schools you shall undertake to conduct, set a proper example before the children by presenting them to

God in prayer every morning. Then look to Him for strength every hour, and believe that He is working, and that you are representing Him. When you do this, you gain the affection of the children. It is not such hard work to manage children, thank God. We have a Helper, One altogether above ourselves. O, I am so thankful that we do not have to depend upon our poor, miserable selves, but that we can depend upon the strength which comes from God.

Teachers, if your life is hid with Christ in God, a Helper will stand by your side, and you will be one with Christ and one with those you are teaching. Never exalt self, for this shows that you are not humbling yourself before God. Exalt Him, glorify Him, honor Him before the world. Say, "I stand under the blood-stained banner of Prince Emmanuel. I have left the banner of the powers of darkness and am wholly on the Lord's side."

When I am speaking before the people, I never feel that I myself am making an impression. I never carry that idea for it is not so. It is the Holy Spirit, the representative of Christ—the Christ-power—that impresses the heart. The Holy Spirit is sent to abide with us always. We have nothing for which we can lift up our souls unto vanity. There is nothing good in us which Christ has not given. Then why do not we magnify the name of the Lord and praise Him more than we do? We have every reason to praise Him who has opened to us a door which no man can shut. Let us glorify His name more. Let His praise be continually on our lips.

May the Spirit of God rest upon every one of you and bring you into a sacred nearness to your Saviour. Seek Him with all the heart, and you will find Him, and He will be very precious to your soul. In Him you have all for which you could ask—joy, pleasure, satisfaction—everything. He is life eternal, and He will give you a place in His kingdom of glory.

Ms 93, 1901

Care to be Shown in the Establishment of Sanitariums

September 23, 1901

The Lord desires those who claim to believe the third angel's message to realize that a solemn responsibility rests upon them. In all their work they are to manifest the mercy and lovingkindness of Christ. Seventh-day Adventists are ever to remember that they are to represent aright all that this name includes. They are to be the Lord's witnesses—a spectacle to the world, to angels, and to men. The whole heavenly universe is interested in those who claim to be loyal to the law of ten commandments, and who are sounding the notes of the last warning message to be given to the world.

Great care must be manifested in the establishing of sanitariums, for this is an important work. Those having the work in charge should counsel with experienced brethren regarding the best

plans to follow. They should count the cost of every step taken. They should not launch out into the work without knowing how much money they have to invest.

The first question to be settled is, "Should there be a sanitarium in this locality?" If there should be, the path of duty is plain. But there is another question, and a very important one, to settle, "Are those who shall be entrusted with the work of planning and devising for the enterprise, prepared to move cautiously, not in self-confidence, but in the fear of the Lord? Will they take counsel from those who have had experience in the work?"

A prevention of failure is worth far more than can be estimated. Let not the young men who have been placed in charge of certain lines of work become uneasy, restless, and venturesome. Let them learn wisdom from the failures of others.

Let no one suppose that it is an easy matter to manage an institution. I have seen so many take up this work and fail. A man is desirous of standing as the leader of some enterprise. A sanitarium is his choice. Taking up this work in his own strength, he makes an entire failure. Unless the men who stand as managers of our institutions are humble enough to be managed by the Lord Jesus, they will move unadvisedly. In order for men to strengthen the cause of God, their ability must be sanctified, that they may reason wisely from cause to effect.

The interests of our sanitariums must be guarded. All should feel it a privilege to do their best to advance medical missionary work. God requires His people to refrain from doing anything which will interfere with the work of another. It is not generous or right for a man to start sanitarium work on independent lines in a place where a sanitarium is already established. It is quite probably that the closest economy is required to conduct properly one sanitarium, furnishing proper facilities for treatment and healthful food for patients and helpers.

Every business transaction tells its story regarding the character of the individual. No haphazard work should be done. No movements should be made in a selfish spirit, irrespective of the rights and property of others. This is forbidden by the commandments of God.

"And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.]

Here we are shown that the commandments are summed up in two principles—love to God and love to man. On these two great arms hang all the law and the prophets.

The time has fully come when if we expect the Lord to give us success in conducting schools and sanitariums, not one thread of selfishness must be drawn into the pattern.

Carefulness in Diet Essential.

Physicians should watch unto prayer, realizing that they stand in a position of great responsibility. They should prescribe for their patients the food best suited for them. This food should be prepared by one who realizes that he occupies a most important position, inasmuch as good food is required to make good blood.

The cook in a sanitarium should be a thorough health reformer. A man is not converted unless his appetite and diet correspond with his profession of faith.

The cook in a sanitarium should be a well-trained medical missionary. He should be a capable person, able to experiment for himself. He should not confine himself to recipes. The Lord loves us, and He does not want us to do ourselves harm by following unhealthful recipes.

At every sanitarium there will be some who will complain about the food, saying that it does not suit them. They need to be educated in regard to the evils of unhealthful diet. How can the brain be clear while the stomach is suffering?

The Lord has instructed me that as a general rule, we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves; and God desires them to realize that pain is the result of transgression.

Many eat too rapidly. Others eat at one meal food which does not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would be brave and self-denying, giving the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.

Sugar is not good for the stomach. It causes fermentation and this clouds the brain and brings peevishness into the disposition. And it has been proved that two meals are better than three for the health of the system.

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach affects the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he

should say Yea and Amen, he says Nay. He makes propositions that are wide of the mark. The food he has eaten has benumbed his brain power.

Self-indulgence debars the human agent from witnessing for the truth. The gratitude we offer to God for His blessings is greatly affected by the food placed in the stomach. Indulgence of appetite is the cause of dissension, strife, discord, and many other evils. Impatient words are spoken and unkind deeds are done, dishonest practices are followed and passion is manifested—and all because the nerves of the brain are diseased by the abuse heaped on the stomach.

Many make fatal mistakes by following human maxims. They fail to distinguish between the frauds of men and the truths of God. The failure to follow sound principles has marred the history of God's people. Shall we who have had such great light allow those who have not been so favored to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by a wrong course of action? Shall we continue to transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristlike lives that the Saviour is ashamed to call us brethren?

Shall not the people of God do the medical missionary work which is the gospel in practice? Shall they not live so that the peace of God can rule in their hearts? Shall they not remove every stumbling block from the feet of unbelievers, ever remembering what is due to a profession of Christianity?

We call upon every church member to dedicate his life unreservedly to the service of God. Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions.

Godliness in the Home Life.

God calls upon us to be laborers together with Him. It is time that we awakened to our individual responsibility. When a man accepts Christ, he pledges himself to live the life of Christ. If he fails of doing this, he dishonors the name of Christian. In all matters of dealing, he is to be true and honest, just and liberal, following the perfect example left us by the Saviour. He is to keep vigilant watch over himself, lest in word or action he misrepresents the Redeemer.

Watch well your words; for Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] The Lord is greatly dishonored when cheap, common words fall from the lips of those whose names are registered on the church books.

Ungodliness is not Christianity. Do not think that you can stand under the blood-stained banner of Prince Emmanuel unless as faithful soldiers you obey His orders. Say by word and action, "I am a Christian. I must love my neighbor as myself." Do you dislike to have harsh words spoken to you? Remember that when you speak such words others feel the sting. Let your praiseworthy example, your peaceable words and unselfish deeds, be a savor of life unto life.

The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life everyone has difficulties with which to wrestle. Everyone meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? They will be just as much a blessing to us as to those to whom they are spoken. Who will now in word and deed sow seeds which will spring up to bear fruit unto eternal life?

Angels are not attracted to the home where discord reigns supreme. Let fathers and mothers cease all faultfinding and murmuring. Let them educate their children to speak pleasant words, words that bring sunshine and joy. Shall we not now enter the home school as Christ's students? Bring practical godliness into the home. Then see if the words you speak do not cause joy. Parents, begin the work of grace in the church in your own home, so conducting yourselves that your children will see that you are co-operating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life <eternal> in the kingdom of God. Angels will be your strong helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take an advantage.

Truth is pure and uncorrupted. Let it dwell in the heart. Let the determination of each member of the family be, "I will be a Christian; for in the school here below I must form a character which will give me entrance into the higher grade in heaven. I must do to others as I desire them to do to me; for only those who reveal Christ in this world can enter the courts of heaven."

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for the men in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, those in our publishing houses and schools, need your prayers. They all have temptations. As you plead with God to bless them, your own hearts will be subdued and softened by His grace. The more we pray, the more will our conversation be in heaven.

Christ reads the heart. He knows the motives which prompt to action. Let us begin to watch ourselves. Let us weed our own gardens before we attempt to weed the gardens of others. Let us cease to put temptation in the way of one another.

Let not a day pass in known sin. "Let not the sun go down upon your wrath." [Ephesians 4:26.] Before the setting of the sun settle every difficulty. Thus you will gain a victory over self.

The commonness of sin does not make it less objectionable in God's sight or render its penalty less sure. You may think your transgression small, but its smallness does not make it any the less a sin. Adam's sin was seemingly small, but it opened the floodgates of woe upon our world.

The church militant is not the church triumphant. Unless the people of God wage a valiant warfare against every species of sin, they will never pass through the portals of the holy city. And we shall have no second trial. Now is the accepted time, the time in which we are to obtain the education which will enable us to live in the heavenly courts. The whole heavenly universe is looking with the deepest interest to see who in this primary school is practicing the lessons of Christ.

What does the Scripture say? "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" [James 4:8-12.]

This is the great day of atonement. How much better it is for us to afflict our souls than to be engaged in strife for the highest place, causing heart-burning and discord. Never think or speak evil. When tempted to do this, go by yourself, and ask God to help you to overcome this hateful sin. Humble yourself in the sight of God, and He will lift you up. Let us praise God that when we humble ourselves, His merciful hand lifts us up.

Ms 94, 1901

The Importance of Care and Faithfulness in Bookkeeping

September 23, 1901

I wish to speak of the necessity of keeping our institutions out of debt. Debts should not be allowed to accumulate. The managers of our institutions are to be faithful in this matter, keeping the fear of God before them.

The importance of correct bookkeeping is not half appreciated. Religion is to be brought into this work. The methods of bookkeeping followed are to be simple and easy to be understood. Some desire to bring in methods of bookkeeping different from those which have been followed. They claim that their methods are more successful. But before these methods are

introduced, they should be proved by experienced, accurate bookkeepers. If after thorough examination, these new methods are found to be superior to the old methods, it may be well to introduce them. But no man, however experienced, is to bring new methods of bookkeeping into an institution, except by the consent of competent men. The institution may adopt new plans of keeping the accounts, so that the business may be benefited, but no man is to introduce new methods of bookkeeping on his own responsibility. This is a matter to be decided on by more than one. It means more than appears at first glance to introduce new methods of bookkeeping.

Suppose that a man does this, and for a time keeps the books. Then suppose that he is suddenly called away. What is the result? Perplexity arises because those who take up the work after him are not familiar with the new method. The accounts are confusing to them, and it sometimes happens that reflections of dishonesty are cast on the one who kept the accounts.

Everything that can be done should be done to train bookkeepers who will keep books by the most simple process, so that when they give up the work, and others take the place, everything on the books will be clear and easily explained.

There has been altogether too much blundering in the matter of keeping accounts. The books in our institutions have been handled by men who were not thorough, practical bookkeepers. They became confused in their work, and appearances bear the impression that they were unreliable. And it may be that the truth regarding their work will not be known until the day when every man's work is brought up in review before God.

Into some of our institutions, and especially into the Boulder Sanitarium, confusion has been brought by the way in which the books were kept. Business was done in an incorrect way. Let this be carefully avoided in the future. A bookkeeper who is not acquainted with the intricacies of the business should not be left to deal with them unaided. His work should be examined. He should be shown where he can improve. If left to himself, he may get the accounts into such confusion that his reputation for honesty will be lost and his influence hurt.

Every account passes to the invisible Bookkeeper above. Then let no bookkeeper be left to follow his own ideas without counsel from others. Inexperienced bookkeepers should receive help from those who have gained an experience in the work. Many youthful bookkeepers have become hopelessly confused because they entered upon their work without half the education they should have had in order to be able to keep books correctly.

The bookkeeper in every business firm and in every institution should make a plain record of every dollar received and every dollar paid out. Then there will be no uncertainty as to what has been done with the money. There will be no unexplainable discrepancies to cast a shadow on the reputation of someone who may have had no thought of dishonesty.

When accounts are handled in a hurried, haphazard manner, it is not known whether the bills are settled or not, and in the end it will be said that fraud has been practiced by someone. Special care is needed to keep the accounts straight at a time when buildings are being erected. Just as soon as a transaction takes place, it should be jotted down. A faithful statement of every transaction should be made on the books. If this is not done, a great amount of money will be used without any one's knowing where it has gone. Great amazement will be felt. The bookkeeper is questioned, but he has no bills to show for the money expended; and therefore an unsavory odor rests on the transactions, and the judgment alone will reveal the facts in the case.

Some have such a poor memory that if they do not note down each day what they have received and what they have paid out, they are unable to remember. Some trust to a defective memory, and then discrepancies appear in their work. And though they may have had no intention of dishonesty, yet they were unfaithful in failing to keep their accounts properly. Thus some have lost their reputation for honesty, and under the feeling that they were not trusted, they have grieved themselves to death. As long as life lasted, a shadow hung over them, and they never knew that their mistake was in trusting to a defective memory.

There is a right way and a wrong way of conducting business. Often the hard way is the right way, and the easy way the most confusing. God grant that those connected with His sacred work shall not eat of the tree of the knowledge of evil because it appears desirable. The Lord declares, Thou shalt not eat of it, lest thou die. [Genesis 2:17; 3:3.]

May God help men to understand that their accounts are faithfully kept by an unseen bookkeeper in the heavenly courts. What right has a man to put his own estimate on his work, and then pay himself out of the money which he handles? Thus did Judas. What right has he to cut down the wages of other men, showing great zeal to prevent them from getting more than he thinks they should have? Men are not judged by the estimate they place on their work. The figures kept by the heavenly Accountant are true, and by them will each man be judged.

At stated periods the account books in every office and institution should be carefully examined. This should in no case be neglected. The business done in God's institutions should be investigated by disinterested men. It is the Lord's money that is being handled. Through His heavenly intelligences He keeps an account of the way in which the money is used. When large sums of money are expended without sufficient reason for the outlay, the record is made in heaven, Weighed in the balances and found wanting.

Money has been invested in unnecessary buildings when it should have been saved to invest in buildings which were absolutely necessary. And when buildings are put up at such an expense, as some of our institutions have been, it means that buildings in other parts of the field will

have to fall far short in appearance and facilities. This is not according to the wisdom of God. Let those who are given the work of constructing buildings lay their plans with reference to the other buildings which will have to be constructed in the future.

There should not be so great a contrast in the buildings which are erected to advance the cause of God. One should not have an appearance of elegance, while the other falls far short of what is needed to give character to the work. There are workers in some parts of the field who cannot afford to purchase what they need to make their work a success, while workers in other parts of the field have an overabundance of facilities. If so much money had not been invested in expensive buildings, there would be means for the establishment of schools and sanitariums in fields where for years they have been needed.

These things have been laid open before me, and I now write them out, so that in the plans laid in the future for buildings, the same mistakes will not be made which have been made in the past.

God calls for consecrated, intelligent workers, for workers who are willing to be worked by the Holy Spirit, who, before beginning an enterprise, will sit down and count the cost to see whether they will be able to finish.

Ms 95, 1901

Regarding the Importance of Cooking

September 20, 1901

Some are called to what are looked upon as humble duties—it may be, to cook. But the science of cooking is not a small matter. The skilful preparation of food is one of the most essential arts, standing above music-teaching or dressmaking. By this I do not mean to discount music-teaching or dressmaking, for they are essential. But more important still is the art of preparing food so that it is both healthful and appetizing. This art should be regarded as the most valuable of all the arts, because it is so closely connected with life. It should receive more attention; for in order to make good blood, the system requires good food. The foundation of that which keeps people in health is the medical missionary work of good cooking.

Often health reform is made health deform by the unpalatable preparation of food. The lack of knowledge regarding healthful cookery must be remedied before health reform is a success.

Good cooks are few. Many, many mothers need to take lessons in cooking, that they may set before the family well-prepared, neatly served food.

Before children take lessons on the organ or the piano they should be given lessons in cooking. The work of learning to cook need not exclude music, but to learn music is of less importance than to learn how to prepare food that is wholesome and appetizing.

Connected with our sanitariums and schools there should be cooking schools, where instruction is given on the proper preparation of food. In <all> our schools there should be those who are fitted to educate the students, both men and women, in the art of cooking. Women especially should learn how to cook.

It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire system. The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good bread.

Let not the work of cooking be looked upon as a sort of slavery. What would become of those in our world if all who are engaged in cooking should give up their work with the flimsy excuse that it is not sufficiently dignified? Cooking may be regarded as less desirable than <some> other lines of work, but in reality it is a science above all other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts.

We need to remember that cold feet are frequently the cause of illness. God will not work a miracle to preserve the health of those who neglect the simplest laws of life. The failure to take what some regard as useless precautions has often brought disease resulting in death. By taking proper care of the body, we show that we realize that we belong to Christ and that we have no right to disqualify ourselves for His service. "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.]

Ms 96, 1901

Instruction to Church Members

Healdsburg, CA

September 24, 1901

We are in the midst of our teachers' institute. This is a very important meeting, at which much work is being done.

W. C. White; Sister Peck, who has gained a valuable experience in school work; Brother Crisler, my stenographer; Sister McEnterfer; and myself came to Healdsburg at the beginning of the institute. We shall stay part of the time and shall help all we can to make the institute a success.

We believe that those in charge of the meetings are doing excellent work. I am sorry that a much larger number are not here to enjoy the advantages afforded by this institute. I wish that the teachers in Southern California could have come to the institute. As it is, the work done here will have to be repeated in Southern California. We regret this, for there is great demand for laborers in the fields that are white for the harvest. Time and effort would have been saved if these two institutes could have been combined. It would have cost little more for the teachers in Southern California to come to Healdsburg than for the laborers to go to Southern California to hold another institute.

Teachers' institutes cannot be held without expense and taxation. Arrangements should be made to save the time and strength of the workers as much as possible. When a teachers' institute is held in a state, plans should be laid for all the teachers in the state to attend so that the instruction given will not need to be repeated in another institute. It is not a wise plan to hold two institutes in one state when this can possibly be avoided.

Brethren and sisters, we must put forth every effort to unify and move intelligently. Let us be wise in all our planning.

I would be pleased to attend the institute in Southern California, but I must now give special attention to getting out the book on Christian education. It is my duty and the duty of my workers to push this work just as fast as the Lord gives us strength. I would be glad to have the privilege of speaking in the teachers' institute at Santa Ana, but I dare not overlook the duties which cannot be neglected without great loss.

My prayer is, Lord, lead us and guide us at every step, that we may work intelligently, preserving our energy and refusing to become overwearyed, unable because of physical exhaustion to answer important calls of duty.

The mind must not be overtaxed. God desires His servants to labor in such a way that they will have the needed strength to meet the important issues which arise. Again and again I am admonished not to take up brain-wearying work which others can do; for I must preserve the powers of my mind, that I may be able to understand what God says. I must be able to say, "Speak, Lord, for thy servant heareth." [1 Samuel 3:9.]

To the members of our churches I am instructed to say, As a church bear your own burdens. Keep your own souls in the love of God. Remember that He has ordained you to help one another to be burden-bearers. If you preserve the unity of the Spirit in the bonds of peace, the church will make spiritual advancement. As the members walk in the light, they will grow in grace and in the knowledge of the truth. As they are called upon to make decisions, they will find that wisdom from on high is given to them.

Let church members pray unitedly. With fervent prayer let them make known their requests to God, believing that it is their privilege to advance in spiritual experience, to live to the glory of God and for the saving of precious souls ready to perish, thus acting as the helping hand of God. Then they have a convincing argument in favor of the truth, for God works with them. Jesus is their sufficiency. With earnest zeal they work harmoniously under the divine Head, provoking one another to love and to good works. The lukewarm are led to work with spiritual zeal, the desponding are encouraged to trust in God.

Because church members follow their own inclinations, they cut themselves off from much light. They do not think it a sin to rob God daily by withholding the service He requires. When the powers of the being are not used in spiritual lines, the character is dwarfed. The reason is placed on the side of the enemy.

Let church members examine with jealous scrutiny their reasons for carrying on the work in which they are engaged, asking themselves, Am I using my abilities to guide souls in the path cast up for the ransomed of the Lord? Am I entirely subject to the inspiration of the heavenly forces?

To each one the divine Teacher gives the invitation, "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.]

As the character is transformed by the grace of Christ, rest is found by actual experience.

God's people are commanded to shine as lights in the world. With sanctified reason, under the guidance of Christ, they are to use the powers and facilities God has given them in the great mission field. As you do this work, you will find it necessary at times to consult the ministers. But do not lay your burden on them. Do your appointed work as individual members of the body of Christ. O, what a work would be done for God if each church member would accept his responsibilities, realizing the wonderful possibilities and probabilities before the consecrated worker!

“The field is the world.” [Matthew 13:38.] There are many thousands who have not yet been warned. The members of our churches in city and country are to encourage one another to make every effort for the salvation of the souls in their neighborhood. They are to be earnest and industrious, active in the service of God, and with this activity they are to unite an unreserved consecration of all they have and are. This they must do in order to fulfil their baptismal vows.

Let the members of our churches arise and fulfil the commission given them by the Saviour—a commission they have long neglected. The Word of God declares, “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” [James 5:20.] “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” [Daniel 12:3.]

Let the youth remember that the indolent forfeit the invaluable experience gained by a faithful performance of the common duties of life. Not a few, but thousands of human beings exist only to consume the benefits which God in His mercy bestows on them. They forget to bring the Lord gratitude offerings for the riches He has entrusted to them in giving them the fruit of the earth. They forget that by trading wisely on the talents lent them, they are to be producers as well as consumers. If they had a realization of the work the Lord desires them to do as His helping hand, they would not feel it a privilege to shun all responsibility and be waited on.

Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfil their appointed duties. To every man, according to his ability, God entrusts a work. No honest work is degrading. It is ignoble sloth which leads human beings to look down on the simple, everyday duties of life. The refusal to perform these duties causes a mental and moral deficiency which will one day be keenly felt. At some time in the life of the slothful, his deformity will stand not clearly defined. Over his life record is written the words, “A consumer, but not a producer.”

He who is indolent and willingly ignorant places in his pathway that which will always be an obstruction. He refuses the culture which comes from faithful toil. By failing to put forth a helping hand in behalf of humanity, he robs God. His career is very different from the career which God marked out for him. To despise useful employment encourages the lower tastes and effectually paralyzes the most useful energies of the being.

From all the vocations of life, useful spiritual lessons may be learned. Those who till the soil may, while they work, study the meaning of the words, “Ye are God’s husbandry.” [1 Corinthians 3:9.] In the human heart the seeds of truth are to be sown, that the life may bear

the beautiful fruit of the Spirit. God's impress on the mind is to mold it into graceful symmetry. The crude energies, both physical and mental, are to be trained for the Master's service.

The youth who is studying for a physician has before him the very highest example, even the example of Him who left heaven to live on this earth a man among men. To all, Christ has given the work of ministry. He is the King of glory, yet He declared, "The Son of man came not to be ministered unto, but to minister." [Matthew 20:28.] He is the Majesty of heaven, yet He willingly consented to come to this earth to do the work laid upon Him by His Father. He has dignified labor. That He might set us an example of industry, He worked with His hands at the carpenter's <trade>. From a very early age He acted His part in sustaining the family. He realized that He was a part of the family firm, and He willingly bore His share of the burdens.

Children and youth should take pleasure in lightening the burdens of father and mother, showing an unselfish interest in the home. As they lift faithfully the everyday burdens, they are receiving a training which will fit them for positions of trust and usefulness. Each year they are to make steady advancement, gradually but surely laying aside the inexperience of boyhood and girlhood for the experience of manhood and womanhood. In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence.

Remember, dear young friends, that each day you are weaving the web of your own destiny. Each time the shuttle is thrown, it draws into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven.

Christ gave lessons suited to all phases of life, all classes of work. The children were not forgotten by Him. Hearing the stern, forbidding words of the disciples to the weary mothers who had brought their children to receive His blessing, He said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [Matthew 19:14.] And He laid His hands on them and blessed them, and took them up in His arms, where, wearied by their journey, they fell asleep, drawn close to His heart of infinite love.

Again and again this experience was related to these children, and it had a wonderful effect on their lives. They became earnest followers of the One who in their childhood had treated them so lovingly.

Ms 97, 1901

Sin and Its Result

September 24, 1901

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth. [Genesis 1:27, 28.] They were to live in close communion with heaven, receiving and assimilating power from the great Source of power. Upheld by God, they were to live sinless lives.

Satan determined to defeat God's plan. We need not try to understand the motives which prompted the being next to Christ in the heavenly courts to bring envy and jealousy into the ranks of the angels. To many he communicated his disaffection, and there was war in heaven, which ended in the expulsion of Satan and his sympathizers. We need not puzzle our minds for a reason why Satan acted as he did. Could a reason be found, there would be excuse for sin. But there is no excuse. There is no reason why human beings should travel over the same ground over which Satan travelled. There is no need for them to follow the principles which led to his expulsion from heaven.

After Satan was thrust from heaven, he determined to set up his kingdom on this earth. Through him sin entered the world, and death by sin. By listening to his misrepresentation of God, Adam fell from his high estate, and the floodgates of woe were opened upon our world.

There is no excuse for Adam's transgression. All his wants were generously supplied. He had need of nothing more. Only one prohibition was laid upon him. God said, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." [Genesis 2:16, 17.]

This prohibition Satan used as a means of insinuating suggestions of evil. "God doth know," he said to the woman, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis 3:5.]

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded

thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

“And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” [Verses 6-19.]

This lesson is for all mankind. By it God would teach that His Word is to be sacredly respected and His requirements implicitly obeyed.

Through the ages Satan worked to instil his evil principles into the minds of men, till, when Christ came to this earth, He found the minds of His chosen people filled with the selfsame envy and jealousy against which He had warred in heaven. The Jewish leaders would not accept Christ because they were jealous of His popularity. They hated Him because He would not receive the ideas which they pressed upon Him. Unbelief was the sin of Israel. Their jealousy led to their downfall and ruin. The leaders were spiritually blind. And they made no effort to receive enlightenment, choosing rather to remain in darkness.

Christ’s miracle of restoring the sight of the man who had been born blind was a wonderful evidence of the truth of His mission. When the people saw the transformation, they said to the man, “How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes and said unto me, Go to the pool of Siloam, and wash; and I went and washed; and I received sight. Then said they unto him, Where is he? And he said, I know not.” [John 9:10-12.]

Then they brought him to the Pharisees, “and again the Pharisees asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I was healed, and do see.” [Verse 15.]

But with hearts hardened by prejudice and unbelief, the Pharisees said, “Give God the praise; we know that this man is a sinner. He answered, and said, Whether he be a sinner or no, I know

not; one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye would not hear; wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." [Verses 24-34.]

So the Pharisees tried to make themselves even more spiritually blind than they were; and not content with closing their own eyes, they tried to close the eyes of the man who had been healed. They endeavored to smother his testimony. They saw that Jesus was working wonderful miracles, and they hated him, fearing that He would be honored above them.

Can we afford to experiment with envy and jealousy? They are the cause of the wars, the strikes, the murders, which are so common in the world today. Is it not best to work on Christ's plan—the plan outlined in the words, "Do unto others as ye would they should do unto you"? [See Matthew 7:12.]

"And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.]

Knowing that he was condemned by his own words, and wishing to justify himself, the lawyer asked, "And who is my neighbor?" [Verse 29.]

In answer, Christ related an incident which had lately taken place. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of

him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor to him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus, Go, and do thou likewise." [Verses 30-37.]

The command to love God supremely and our neighbor as ourself outlines the whole duty of man. On these two great principles hang all the law and the prophets. When these principles are followed, peace and happiness and joy are brought into the home and the church.

Thousands who profess to love God and keep His commandments are making void His law. Especially do professing Christians disobey God by failing to reveal the unity which should be seen among the children of God. No one can enter the heavenly portals who fails to respect the principles which bind the members of the human family together. Those who love God will love one another. If the Spirit of Christ were cherished, it would unite human beings in their proper order.

The Scriptures declare, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] Those who are truly sons of God show by their Christlike lives that they are members of the royal family. They love God supremely and their neighbor as themselves.

Through the unity of His people God desires to reveal the wonderful principles of heaven. Each is to unite with the other in carrying out the Master's will, all working under the divine head. All are to blend together in perfect harmony, receiving from the same Source their power, their joy, their influence.

When the truth is practiced, there will be no contention in regard to who is the greatest. There will be no strife for the supremacy. No one will follow dishonest practices for the sake of gain. There will be no robbery of God in tithes and offerings.

When God's people are obedient to all His commandments, the love will be cherished which brings peace and joy into the family circle. Then will the Redeemer be honored. Then will be obeyed the injunction, "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.]

In the condition of the world today we see the terrible result of living for self. When man ceases to exert a heavenly influence, he still exerts an influence, but it is an influence for evil. If his influence is not hallowed by the sanctifying power of the truth, he is a worker of evil. His selfishness is an injury to him and to others. Every seed of evil which is sown reproduces the evil of the original sin, increasing the curse brought upon the world by disobedience.

Cannot we see that God's Spirit is being withdrawn from the world, which in its moral pollution is as it was before the flood and as it was in the days of Sodom and Gomorrah? So great is the corruption of the cities that the moral atmosphere is as the atmosphere of a pesthouse. Society is corrupted by the transgression of God's law. From generation to generation sin has been exerting its evil influence upon society, bringing a continual increase of depravity and degradation, till soon there will come from the highest Authority in the universe the word, Shorten the days, lest there shall no flesh be saved.

The world is becoming more and more devoted to the service of sin. Each age as it passes away bequeaths to the one following its accumulation of contamination. Satan is the god of the world. With despotic power he rules in temple, palace, and church, working with intense earnestness to overthrow every plan, human or divine, which is set in operation to counteract the increasing disregard of the law of God. The destructive evil of Satan's agencies is dedicated to the work of keeping crime, destruction, and death in circulation. In the enemy's hands, temptation has become a science for the overthrow of good. Under his control men sin by rule.

Religion, opposed to God's law though bearing the name of Christianity, aggravates the evil. Crime of the darkest hue is in circulation under the form of godliness. Satan takes his principles to the churches and gives them back to the world under the solemn names of law and religion. He works with power in his children of disobedience who are church members. The life of one who is a professed Christian, and at the same time a sinner in the daily life, is a terrible power for evil.

Is it not time for those who claim to believe the truth for this time to awaken? Shall not the people who have had great light depart from all iniquity? Is it not time for them to set a more Christlike example? Should they not show with greater distinctness the power of the truth to sanctify human beings?

If we only knew the solemnity of the time in which we are living, if we only realized how greatly the world needs to see the power of Christ's grace revealed in His followers, we would work more earnestly and diligently for the Master. The Lord calls upon His church to arise and shine amid the moral darkness of the world. His people are to be a spectacle to the world, to angels, and to men.

Let those who believe the truth put their belief into practice by revealing the love and unity which pervade heaven. No man liveth to himself. Christians are to show such zeal, such earnestness in prayer, such determination to let the light shine, that many souls ready to perish will be saved.

Let not the professed people of God think it a privilege to separate from conference organization, that they may show their supposed efficiency. This is entirely opposed to God's order. There is need of perfect unity and love, and this will appear when we learn of Jesus.

It is the plan of God that every church and every conference shall cherish the feeling of reciprocal dependence. We are to build one another up in the most holy faith, seeking the impartation of the Holy Spirit, that light may be reflected in clear, bright rays.

Shall the sacred chain of dependence, which binds men together, be looked upon as slavery? Shall we allow the enemy to enter to cause discord and separation, to rob families of happiness and the church of usefulness? Shall we allow him to use us to prevent the great and blessed work of reformation? Who can say, It is well with my soul, while evil thinking and evil speaking are allowed to rule in the heart, causing disunion and strife?

Christianity transforms the character, bringing the will into harmony with the will of God. God's people are plainly distinguished from worldlings because they follow God's plan.

Sound an alarm! Wake up the mighty men! Remove from the church all that is offensive to God. God grant that all who are inclined to sow the seeds of jealousy and envy may be thoroughly converted. Church members need just what Nicodemus needed—a new birth. Christ says to them, “Ye must be born again.” [John 3:7.]

Ms 98, 1901

Fragments/The Need of Church Schools

September 25, 1901

It is time for the members of our churches to be instructed to withdraw their children from the public school. The apt mind of a child readily learns lessons of evil in companionship with children who have not been properly trained. Thus many children are corrupted.

Church schools should be established, and teachers should be secured who will work earnestly for the physical, mental, and spiritual health of the pupils. I urge those in charge of the church school work to obtain the very best teachers to take charge of the schools started.

I would say to church school teachers, Know that you do know that you are worked by the Holy Spirit. Reveal in your life the power of the transforming influence of truth. Teachers should do their utmost to improve their own capabilities, that they may teach their students how to make true improvement.

For church school teachers to try to reform the children who have been neglected, without the co-operation of the parents, would make a very disagreeable state of things. Remember that

while decision is necessary, you are never to be harsh and condemnatory. You are never to manifest an overbearing spirit. Keep calm. Reveal the better way by refusing to be provoked.

Instruction in Practical Lines Essential

In our schools there should be classes for instruction in cooking and other branches of housekeeping. These classes will be a great blessing. They should be taught the science of healthful cooking. They should be taught to be neat and quick in performing the common duties of life. Many are deficient in this respect. There is great loss when those who are receiving a training for missionary work do not gain this experience, for unless students are educated in regard to the duties of practical life, how can they do intelligent missionary work?

The educators in our schools, as well as the students, are to be more practical. Then their services will be more valuable. If teachers will live up to their privileges, they will improve the opportunity of learning how to do all kinds of housework.

Words to Parents

To the parents who have received the truth of God, I am instructed to say, Give your children patient instruction and tender care. When the parents in our churches do the work the Lord has laid upon them, He will have channels through which He can do an advanced line of work.

It is impossible to depict the evil that results from leaving a child to its own will. Some who go astray because of neglect during childhood will, through the inculcation of practical lessons, line upon line, precept upon precept, come to their senses; but careful, painstaking effort is required to place them in a right position. Many are lost forever because in childhood and youth they received only a partial, one-sided culture. The precious motive-power of the life is wasted, and the sin lies at the door of the parents.

Many who serve in church capacity are in bondage to strange inconsistencies. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false.

In His Word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome every indolent habit. Each child should be taught that he has a work to do in the world. Mothers, there is no work more important than the training of the child for usefulness in this life. It is in the home that a child shows whether he is prepared to take his place in the world.

The Holy One has spoken words to parents and children: "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; ... that it may be well with thee, and thou

mayest live long on the earth. And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” [Ephesians 6:1-4.]

If parents do not fulfil their responsibilities, if they do not train their children for the Lord, the crime of disobedience lies at their door. To God they must answer for their neglect. They are to teach their children that they are to honor their parents, and they are to so live that their children can honor them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord’s family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must themselves be patterns of piety.

Speaking of the qualifications of a bishop, Paul says, “A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; ... one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?)” [1 Timothy 3:2, 4, 5.]

Let not parents betray their trust. Let there be no hypocrisy on the one hand or deception on the other; but let them do their appointed work with the fear of God ever before them.

Unreserved Surrender

There will be those who will give money to the work of God, but this is not enough. The Lord calls for more—the gift of the whole life. This is where the real sacrifice comes. In many cases, to give money requires no effort. Missionary work calls for much self-denial. Christ says, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [Matthew 16:24.] There are many who are not willing to suffer personal inconvenience, to make personal effort, to advance the cause of God.

The physician promises to save only on condition that the patient obeys his direction. Thus it is with the great Physician. If human beings desire deliverance from sin, they must be guided by His Word. Those who will not submit to His control cannot but continue in disobedience. Those who step to the devil’s side will fall into the devil’s hands.

The shepherd goes forth to find the lost, perishing sheep and rejoices when he finds it. But the wanderer is henceforth to remain under the shepherd’s care. It is not to renew its wanderings, but is to repay the shepherd’s love by remaining in the fold. When the prodigal returns to claim a son’s privileges, he must also consent to accept the obligations of a son.

Ms 99, 1901

The Southern California Conference

September 25, 1901

We hope that because the California Conference has been divided, the brethren in the Southern Conference will not think that they need not harmonize with their brethren in the northern part of the state. Here is their danger. Let them not erect barriers of division by working according to their independent judgment, without reference to those in the Northern Conference. I have a caution to give in regard to this.

The division of the California Conference was not made to cut those in the southern part of the state adrift, but that the work there might move forward with new vigor, that under the guidance of the divine Head, and imbued with fresh zeal, the workers might press into new territory. The movement to divide the conference means unity, not divorce.

The work will soon be closed up. The Lord has instructed His people to be united and earnest in their prayers and in their work as they proclaim to the world the message of present truth. Thus they give evidence that they are sanctified by the Spirit, and their work is a success. The Holy Spirit always draws believers closer together, increasing their unity and happiness.

There are those who have an excellent understanding of the Word, but who are always criticizing the work of others. Let us pray that we may be of one mind and one judgment. Let no one think that it is a virtue to stand on the side of the criticizer, unable to see the great work to be done nigh and afar off. We know that there will be some who will put into the minds of their brethren thoughts and suggestions that should be repressed. The sowing of this seed causes dissension and strife to spring up. May God convert the jealous and suspicious ones who see a yoke of bondage in uniting with their brethren in counsel and prayer regarding important movements. The Lord says, "All ye are brethren." [Matthew 23:8.]

God needs the strength of the united action of the Northern and Southern California Conference. The workers in the new conference are to be faithful in all they do. They are not to move independently, without any reference to the counsel of their brethren in the North. Those in one part of the vineyard should consider it a favor to have the counsel of their brethren in another part. Thus they guard against mistakes. One man's mind is not to become a controlling power. Narrowness is not to be revealed in the plans laid. The cause is one. The aims of the workers should be one.

In order for the work in Southern California to move onward and upward with the march of God's providence, men of keen insight will be needed to stand at its head. These men must unite in counsel with their brethren in the Northern Conference. Those who are working for God should obtain all the advice they can from experienced workers. God grant that all may work in such a way that the great I AM may imprint His name on the work done.

There is an important work to be done in Southern California. The medical missionary work will demand talents and divine wisdom. The command of the Saviour is that the work done in one part of the field is to be done with reference to the work in other parts of the field. In Southern California the workers are to enter upon aggressive missionary work, remembering the command which opens to their view a world to be warned. They are to duly consider the progress of the work in all parts of the world, showing a heaven-born interest in every plan that is laid for the advancement of God's cause.

The wisdom, skill, and tact shown in the management of the work will tell their own story. If the condition of the work shows that it does not bear the inscription of heaven, the cause is to be searched out.

In the Bible is shown the imperative importance of God's workers being controlled by the Holy Spirit. The work is to be carried forward on Scriptural lines. The workers are to deepen and broaden their religious experience by a careful examination of the Word of God, which is their textbook and guidebook. Following the direction of this Word makes men wise unto salvation.

The same divine authority that guides the minds of men in one conference will guide the minds of their brethren in other conferences. Therefore the workers in the different conferences should compare experiences, that the influence of the divine authority may be shed abroad. As men relate their varied experiences, the influence of God's power is collected and multiplied. The power that has made the work a success in the past is to exert its influence in the present and the future. As the workers review the history of the past and see how Christian influence has prompted men and women to action, their missionary zeal will increase.

The workers should not hurry the work forward without giving due consideration to the means they have in hand. The enterprises established for the advancement of God's work are not to be trammelled with debt. Take into consideration all the difficulties, and then work like brave, wise men. Consecrated zeal is much more powerful than mere activity. Consecration in thought, word, and action is necessary for success in God's service.

"Go Ye Into All the World."

A true sense of equity, judgment, and the love of God is to be brought into our devising and planning. Those who bear responsibilities are to set an example that will give church members confidence that they are wise men, who are not influenced by selfishness or pride.

God brings His people together in church fellowship that they may better impart to the world the blessings of light which they receive from Him. There is no need of an education in criticism. All should strive to be true missionaries, encouraging and sustaining one another by speaking words of encouragement and hope, lifting up the hands which hang down and strengthening

the feeble knees. Each is to work according to his ability. But even after they have done their best, God's people will not feel a sense of self-congratulation. The true worker always feels a sense of abasement, of dissatisfaction with self. Humility is the fruit borne on the Christian tree.

Christ said, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you always, even unto the end of the world." [Mark 16:15; Matthew 28:20.] This commission comes from the lips of One who loves the world, not a few human beings. When the church ignores the Word, "Go ye into all the world," she makes the promise of none effect. She places herself where she cannot see the realization of the words, "Lo, I am with you always, even unto the end of the world."

Let not the church, by binding up her interests in a few places, refuse to obey the command of Christ. Thus she draws away from Him who gave His life for the life of the world. The Saviour desires His cause to make proportionate advancement in the various openings made by the proclamation of the truth. He does not direct men to make extravagant expenditures in a few spots, multiplying the advantages there, while other places remain barren and unworked. By such misappropriation of means, the work in foreign fields is hindered. The way is not prepared for Christ.

For our publishing houses to add continually to their conveniences is not according to God's plan. Constant investment in new machinery means that commercial work must be brought in to keep the new presses running.

God calls for a higher devotion on the part of His people. There is need of a revival of the Holy Spirit in every place. A reformation is needed. The expense is to be carefully guarded, lest too much money shall be expended in a few places. Human planning has been seen in the erection of costly buildings involving a large expenditure, when less expensive buildings would have been sufficient for the needs of the work. All the buildings erected should be neat and tasteful, but unnecessary expense should be avoided. These buildings are to represent our faith. They are not to be put up at such an expense that the debt on them will deny our faith. It is the integrity of the workers, not the costliness of the building, that exalts an institution before men and angels.

Success in any field means support for that field. Success brings with it increased responsibilities. It means that the work must widen, that the church must put forth every effort to properly sustain the advancing work. It means that new territory must be annexed, that the standard must be planted in towns and cities that have not heard the Word of truth.

Ms 100, 1901

Talk/Parents to Co-operate with Church School Teachers

Healdsburg, California

September 8, 1901

A talk at the Church School Teachers' Institute.

"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.] This is a wonderful statement. It is by our experience that we are to "prove what is that good, and acceptable, and perfect, will of God."

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with all diligence; he that sheweth mercy, with cheerfulness.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." [Verses 3-21.]

In this twelfth chapter of Romans the apostle Paul points out many principles concerning the conduct of Christians toward one another. As members of the heavenly family, we should help and strengthen each other. There is a heaven to win. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Revelation 3:21.] Will we think of these words? Will we work to this rule, overcoming as Christ

overcame? His example is before us. No one need walk in darkness. All may be overcomers, joining in the work of helping others to overcome.

In His mercy, God invites us to dedicate ourselves—body, soul, and spirit—to His service. Let us surrender all to Him. When as a triumphant company we are privileged to acknowledge Christ as our Redeemer, casting our crowns at His feet and crying, “Worthy, worthy, worthy is the Lamb that was slain and lives again,” we shall understand that all the privileges and benefits and blessings which we enjoyed in this world came through Christ’s sacrifice in our behalf.

Is it possible that there is any one, young or old, who really feels that he is making a sacrifice in giving his life to God? Is it possible that we do not understand that Christ made an entire sacrifice—body, soul, and spirit—that we might come into possession of that life which measures with the life of the Eternal? In return for His infinite sacrifice, He requires of us a whole sacrifice—body, soul, and spirit, the willing and the doing. If we will to do, we can do; and if we do His will, we shall know by experience that His doctrine is truth. Thus we are built up in the most holy faith.

We are responsible to God for the purchase money paid for our ransom. “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.] What is the work before us? If our capabilities are weak, we should make them strong. If we have not accepted some of the precious gifts of God, we should by living faith seize these gifts, saying, “They shall be mine,” and they will be ours. It is our duty to reach a higher standard than we have yet attained. If a careful consideration of our privileges, and of our failure to properly represent our Redeemer before others, does not arouse us and keep us from partaking of a worldly spirit, what will?

It is of the greatest importance that every family in our churches should understand the value of Christian education. The early training of children is a subject which all should carefully study. We need to make the education of our children a business. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can educate our children. May the Lord help us to understand that their salvation largely depends upon the education given them in childhood. We are to prepare ourselves and our children for the future, immortal inheritance. Let fathers and mothers be imbued with divine power, that they may resist and overcome the temptations of the enemy, which are growing stronger and stronger.

Mothers, it is your privilege to bind your children to your heart with the tenderest and strongest cords of love. During the first few years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. It was with sorrow and great self-denial that in fulfilment of her vow to dedicate her son to the service of God, she gave him to

Eli the high priest to be brought up. But the early training received by Samuel led him to refuse to yield to the evil influences surrounding him in the household of the high priest.

Many parents allow children to go and do as they please, amusing themselves, and choosing their own associates. In the Judgment, such parents will learn that their children have lost heaven because of the lack of proper home restraint. Parents should awaken to their responsibilities, realizing the importance of setting their children a right example by walking in the narrow way, that at last, a united family, they may enter the city of God.

Children left in the hands of Satan are gladly taken by him and used in his service. Fathers and mothers, Satan is seeking to seize every one of your children. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Consecrate your household to God.

Parents, teach your children the way of the Lord. In your morning and evening devotions, join with them in reading the Bible and singing beautiful songs of praise. Let them learn to repeat God's law. Concerning the commandments, the Israelites were instructed: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." [Deuteronomy 6:7.] In accordance with this command, Moses directed the Israelites to set to music the words of the law. While the older ones played on instruments, the younger children marched, singing in concert the song of the commandments of God. In later years they retained in their minds the words of the law which they learned during childhood.

If it was essential for Moses to embody the commandments in sacred song, so that the children could learn to sing the law verse by verse as they marched in the wilderness, how necessary it is today to teach our children the Word of God. Let us come up to the help of the Lord, instructing our children to keep the commandments of God to the letter. Let us do everything in our power to make music in our homes, that God can come in. Allow not the discordant music of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the Great Teacher to wisely train their children, bringing them up in the fear and admonition of the Lord.

The father is the house-band of the family. The prudent mother, as the first teacher of her children, sets a guard upon her lips, that she may not utter one hasty, loud, or fretful word. Fathers and mothers, never scold. Consecrate your words to God. Teach your children exactly what you require of them. Then let them understand that your word is law and must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare, "Thou shalt" and "Thou shalt not." It is far better for your boy to obey from principle than from compulsion. In a missionary meeting I once heard a speaker say that instead of

buttoning the gate so the child cannot get out, the button should be put on the boy. This is true. Parents, put the button on the boy.

If as teachers in the home, the father and the mother allow the children to take the lines of control into their own hands, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never should the mother allow Satan to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment which will bring the child to its senses should in love be administered. Frequently one correction will be enough for a lifetime to show a child that he does not hold the lines of control.

This question of discipline should be understood in the school as well as in the home. We should hope that in the schoolroom there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey.

Some teachers do not think it is best to urge or enforce obedience. They say that it is their duty merely to educate. True, it is our duty to educate. But what does the educating of children amount to, if when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority?

I know that many parents do not co-operate with the teacher by fostering in their homes the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint. Then if in any way authority is exercised by the teacher in requiring obedience, the children carry to their parents a greatly exaggerated and distorted account of the way in which they have been misused. The teacher has been doing only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong. Those parents who rule in passion are the most unreasonable when their children are sensibly governed in school to keep them from injuring other students by their wrong influence.

When the church school teacher tries to so train and discipline your children that they will gain eternal life, do not in their presence criticize his actions, even though you may think he is too severe, too strait-laced. You cannot afford to sympathize with them when they are disciplined. If you long for them to give their hearts to Jesus, receiving the light and grace and glory of God, take up in the home the long-neglected work of co-operating with the teacher's efforts for their salvation.

Instead of criticism, how much better it is for children to hear from the lips of their mother sweet and tender and loving words, commending the work of the teacher. Such words make lasting impressions, and in the schoolroom their influence is manifested in the respect shown to the teacher.

Teachers, let the separation of a child from the school be your last resort. When you say to a child, "You cannot come to the school," you are taking a fearful step. I should never do it: I should work with an unruly child hours after school was dismissed. I should plead with God in his behalf, and in some way touch his heart. But never could I dismiss him; for it is almost his last hope. Fathers and mothers, you cannot afford to allow matters to come to this crisis in the life of your child.

Teachers in our schools need the keen perception of the Spirit of God, that they may know how to deal with the tender minds of the youth. Those who conduct church schools, and state schools established where there is a church, should consider it their privilege not only to teach in the school, but to bring into the church the same talent of instructing which is used in the school. Learn how to talk to the older ones along educational and medical missionary lines. Present to parents their need of using their God-given capabilities in wisely training their children in the home, thus co-operating with the teacher.

Parents, there is a heaven to win and a hell to shun. If you desire the salvation of your children, make home as pleasant as possible. Let all the rooms be attractive, and arranged for the comfort of the children. Make them feel that they are to enjoy <the comfortable rooms> in the house—that it is their own home.

Sometimes when invited to take dinner with a friend, my children have anticipated having an unusually pleasant time; but often they have returned, saying, "O, I did not enjoy myself nearly so well as I do when at home." I was glad to hear them say this. Parents have the privilege of making home a heaven on earth. If they choose, they can invite heavenly intelligences—ministering angels—into the home, bringing heaven nearer to earth.

God desires both parents and teachers to train children in the practical duties of everyday life. Industry should be encouraged in the home. Girls—and even boys who do not have outdoor work—should learn how to help their mothers. From childhood the boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm. Patiently show them how you use your hands, teaching them that their hands are to be used as skilfully as are yours in doing the work of the household. Often a crying, fretful infant or a sick child keeps the mother awake night after night. How much better it is for the children to draw upon their strength, than to allow the already overtaxed mother to be burdened with work which they should do. Too often the mother succumbs to disease, sometimes lying upon

her deathbed, before children realize that by sharing the burdens in the home they could have lessened her cares and spared her much affliction and suffering.

Many hours spent in visiting could be saved. Sometimes friends have asked me, "Won't you come to see us, Mrs. White?" I have answered that I would at a certain hour. When I visited them, even though I could remain no longer than a few minutes, yet they soon asked to be excused, that they might go out into the kitchen to prepare supper for me. I have told them, "My time is precious. I came to see if I could not help and strengthen you spiritually. Since I came I have not had fifteen minutes' conversation with you, and now I cannot remain longer. I must return home." My friends soon learned that it was useless to ask me to visit them in that way.

<Some> said, "Unless you allow your children to enter society, they will not know anything." I responded, "Then that 'anything' they never will know; for into society they shall not go." I told my children that they would not know this "anything" which could be learned only by going into society, but that they should know something concerning the infinite sacrifice their Saviour made in order to bring them to a knowledge of the truth and save them from the so-called wisdom of worldlings.

If children see their parents practicing the least dishonesty in robbing God of tithes and offerings, if they are not taught to bring their gifts to the One who has given them all things, if in their childhood they do not realize their obligations to God, they will, when grown to years of maturity, steel their hearts against the clearest discourses that they hear from the minister in the church. They will say, "Father and mother have not done thus, and they are good Christians." By allowing children to grow up careless and indifferent in regard to presenting to God the tithes and offerings which He requires, parents rob Him to the third and fourth generation; for their children and their children's children will have no inclination to fear and obey God. The third chapter of Malachi condemns every unfaithfulness in withholding tithes and offerings. Let us all bring to God an honest tithe. Unless we do this, how is the gospel ministry to be maintained? We cannot expect God to rain money from heaven into His empty treasury; for He has made us His helping hand. We are entrusted with means, and blessed with food and clothing. In return, He requires faithfulness in rendering to Him, not only the tithe, but liberal gifts.

"O," says one, "I must make my will and provide for my family. They would feel much offended if I should not give them my property." But do you know that your children will carry on the work which you as a faithful steward would have done with your means? The money coming into your hands is God's, not yours. The Lord requires that every dollar entrusted to you as His steward be expended wisely. Do not place your means in the hands of others, unless you feel confident that they will be faithful almoners.

Some may ask, “Does Sister White pay tithes and offerings?” Sister White does, and in addition to giving her own means to the cause, she is today paying interest on thousands of dollars borrowed in order to advance the work in destitute fields. I am so grateful to God that I have had a part in His work by using to His glory the means He has given me. Although I now have a home, it is only partially paid for, and at any time I am ready to dispose of it to advance the cause of God. The time has come to “sell that ye have, and give alms;” to “provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.” [Luke 12:33, 34.]

We are approaching the day of final reckoning. Christ told His disciples that prior to the coming of the Son of Man, the world would be as it was in the days of Noah, when “they were eating, and drinking, marrying and giving in marriage, ... and knew not until the flood came, and took them all away.” [Matthew 24:37-39.] They chose to drink the waters of the flood. During one hundred and twenty years they were on probation, free to choose whether they would obey the voice of God and find refuge in the ark, or refuse to hear His voice, and be destroyed. They chose to disbelieve. Those who did believe when Noah began to build the ark lost their faith through association with unbelievers who aroused all the old passions for amusement and display. In those days “the earth was filled with violence.” [Genesis 6:11.] Is not violence now in the land? How much is human life worth, if somebody’s way is crossed, if somebody’s passion is excited?

If this picture of the present state of the world is not sufficient to arouse parents to do their duty in bringing up their children in the nurture and admonition of the Lord, what will bring them to a right understanding? God wishes us to be sensible concerning the training of our children, educating them for the future, immortal life.

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

In Healdsburg, it is necessary that the interest in educational work shall be deeper than it has ever been before. The Lord desires that Healdsburg College shall stand upon the exalted platform of eternal truth—the Word of the living God. “The fear of the Lord is the beginning of wisdom.” [Psalm 111:10.] All who unite with the school should understand that they are to educate themselves for the future, immortal life.

The church in Healdsburg should take hold of the educational work in earnest, beginning in the home. The instruction given by the parents should harmonize with the teaching of the school. Too often the church and the school have been regarded as separate interests, that could not blend. This view of the matter is not right. The work of the church and of the school must blend. The church members should have a high conception of their work, understanding that they are to co-operate with the work of the school, that they may prepare their families to unite with the great gathering above at the time of the inauguration of Christ in the heavenly courts, when the names of the redeemed will be called, and they will respond, laying their crowns at His feet.

I desire the brethren and sisters in Healdsburg to have the honor of paying the debt upon their church. If each one would bestir himself, it could be paid, and there would be no occasion to call upon the conference for assistance. If the conference would pay the debts on meetinghouses, it would soon be overburdened with debt. Already it is called upon to support foreign missions and has many heavy obligations to meet in the home field.

Brethren and sisters of the Healdsburg church, have the nobility of soul to say, "We will meet our own indebtedness." Explain the situation to your children. Let every member of the family lay aside a certain amount each week for the special purpose of paying the indebtedness on this church, until it is entirely free. May God help you to do this.