

Ellen G. White 1901 Manuscripts 101-200

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The Need of the Grace of Christ

Battle Creek, Michigan

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We are now on the field of battle. May God help me to hide in Christ!

The most convincing evidence of growth in grace is a constantly increasing love for righteousness. He who is growing in grace loves to obey the Word of God.

We are living amid the perils of the last days. Our safety lies in holding the beginning of our confidence firm unto the end. Ordinary, half-hearted service does not please God. I would that the perceptive faculties of the people of God were sharp and clear, that they might see the need of cultivating righteousness. Difficult work is before us. Let us seek to harmonize, to love one another as Christ has loved us. As religious teachers, we should have a growing sense of the need of unity in faith and action. We are to guide the flock of God. Let us, then, not make false paths for our feet.

“Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.” [James 3:13.] Let him reveal his wisdom by showing that he has learned of the great Teacher. “Take my yoke upon you,” Christ says, “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 11:29, 30.]

Christ’s wisdom never leads to contention and strife. His gentleness is a wonderful gift. It is true goodness. “The fruit of righteousness is sown in peace of them that make peace.” [James 3:18.] Let there be no strife for the supremacy among the people of God. Let no words of contention or bitterness fall from their lips. If you have never learned to control self, begin to learn now. The heart that sends forth the bitter waters of strife cannot possibly send forth the sweet, pure waters of love to God and man.

My brethren, my sisters, let us strive for the Holy Spirit by submitting to the control of the Spirit. Remember that a strict account must be rendered to God of all the words spoken. O that all realized the eternal consequences dependent on the use of the tongue!

I tell you, my brethren and sisters, that Satan works through every one who is not fully consecrated to God. Some are not aware that their influence is strongest on the side of the enemy. But though they do not realize it, they are making crooked paths for their feet, and the

lame—those deficient in religious experience—are turned out of the way. When will they gain the faith that works by love and purifies the soul?

When a minister takes with him into the ministry objectionable traits of character, he places the truth in peril. He is not converted, and therefore he does not appreciate his sacred trust. He does not use his influence and capabilities on the Lord's side. He is an instrument in the hands of the enemy. The evil into which he breaks out diminishes his power of doing good, and casts reproach on the ministry. He robs his message of its power to convict the conscience of the sinner.

He who is converted carries himself circumspectly. The sinner, born again, has become the child of God. His character has undergone a transformation. The gospel has become to him the power of God unto salvation. He is a laborer together with God—the Lord's helping hand.

God bestows on men gifts which He desires them to use to His name's glory. The enemy tries to make men place their own interests first. This is their danger. Unless they humble themselves at every step, they will introduce self into their work. Those who engage in the Lord's service must pray much, else human wisdom will mar their efforts.

For years past many have been anxious to produce something new and surprising to present to the people, to amaze them, instead of steadily and prayerfully leading them to Christ, teaching them to eat His flesh and drink His blood. There is no safety in trusting in humanity, in keeping before the mind the doings of men. Thus Satan tries to eclipse Christ. He does not want the world to behold Him as the One altogether lovely, the chiefest among ten thousand.

Work, my dear brethren, under the eye of God. Intense watchfulness and strict censorship over self are now essential. Walk humbly and trustingly with God. Christ is your pattern. Behold Him, the Lamb of God, who taketh away the sin of the world.

The energies of the church have been fettered. Cut away the bands. There is a great deal of rough, hard work to be done, but because of this, the worker must not grow rough and uncourteous, unlovely in speech and action. Let everyone in God's service strive to be as pure and holy as the Master. Let God's people act so that the world will see that Seventh-day Adventists are an intelligent, thinking people, whose faith is based on a surer foundation than the bedlam of confusion. The people are hungry for the bread of life. Do not offer them a stone. God requires His servants to give the people pure, spiritual food.

The salvation of souls is the grand object to which our whole attention should be turned. To the accomplishment of this work we should bend all our energies. The earth is covered with moral darkness. Crime and vice abound. Those who love the truth should now work earnestly and zealously for Bible religion. God will accept no compromise. We must lift the standard higher

and still higher. A religion that is merely nominal is an insult to the One who was crucified for us. "Put ye on the Lord Jesus, and make no provision for the flesh, to fulfil the lusts thereof." [Romans 13:14.]

Should Christ appear in the clouds of heaven with power and great glory, who would be found complete in Him, not having their own righteousness, but the righteousness which is by faith?

In His work God uses a transplanting process, changing the situation and labor of His workers. He sees that there are those who need a purer atmosphere, and He sends them to another place. So it is in nature. To us it may seem that the gardener, tearing the plants up by the roots, is undoing his past work. But it is by transplantation that the best results are gained.

It may seem that much service is lost by carrying out the plans of reorganization. But the Lord says, "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 scent remained in him, and his scent is not changed." [Jeremiah 48:11.]

There are gospel ministers, shepherds of the flock of God, who, though they have had great light, are not following the principles of health reform in their diet. They still eat meat.

Those who at one meal eat a great variety of food will find that they are lacking in spirituality. The food we eat should be wholesome, nourishing, and palatable, and it should also be plain and simple. And I would not advocate the disuse of salt.

The Need of Christlike Sympathy.

All who are guided by heavenly wisdom will manifest a heavenly spirit. O, when will those who profess Christ put on Christ? When will they work as true medical missionaries? Into the practical, everyday life Christ's followers must bring His tenderness and lovingkindness. Stop right where you are, my brother, in your close, hard dealing. Remember that your every action is recorded in the books of heaven. Every day your character is photographed by the heavenly artist. Every action of oppression and fraud, and every action of love and tenderness, is faithfully reproduced. At the last great day, to everyone before Him, Christ will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," or, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Matthew 25:40, 45.]

How are you relating yourselves to God's work as medical missionaries? If God gives me strength, I shall not let this subject drop until a thorough change is made in business dealing, until a reformation takes place, and God's people love Him with the whole heart and soul and strength and mind, and their neighbor as themselves. The Lord has not one word of commendation for sharp, close dealing. Let those in responsible positions in our offices of publication begin with themselves, closely examining their every action, and asking, "Is this the way of the Lord? Is Christ's will my will?" Be in earnest as you ask yourselves these questions. Plead with God. Pray as you have never prayed before. Bring your habits into conformity with the Word of God. One lax habit leads to the continual breaking of the commandments. Overcome your inclination to wrong before the heart is hardened in sin.

The head of every department in our publishing houses should be an earnest, sincere Christian, prepared to deal with those in his charge as human beings under Christ's rule should deal with one another. By kind words and unselfish actions, they should gain the confidence of those whom they direct.

No one has any reason to expect acceptance of Christ in others any further than he himself reveals Christ's likeness. When Christ abides in the soul, the temper is sweetened and the voice controlled. The words spoken are comforting and encouraging. The truth is uttered in love. Then does the Lord say, "Well done, good and faithful servant." [Verse 23.]

God calls upon those in positions of responsibility in His publishing houses to put themselves in the place of those with whom they deal. How would those who give orders in harsh, dictatorial tones like to be spoken to in the same way? Remember that it is the delight of God to manifest the largeness of His benevolence, His love, His compassion. He looks with tender pity on those who have an unhappy disposition.

Let the heart of the instructor be linked with the hearts of those in his charge. Let him remember that they have many temptations and trials to meet. How little we realize the many objectionable traits of character which are given to the youth as a birthright, and how many temptations come to them as a result of this birthright. Help the youth by your kindness, your prayers, your words of loving interest. Thus you may save souls from death and hide a multitude of sins.

God desires you to study the material with which you are working. Do you seek to win the love and confidence of your apprentices by giving them your love and confidence? Once you have gained their confidence, you have found a way of helping them. Do not, by a lack of sympathy, force them into strange paths. Instead, by your unselfish interest in them, guide their wayward, inexperienced feet in the narrow path leading to the city of God.

God desires the windows of His publishing houses to be closed earthward and opened heavenward. If the hearts of the managers do not reflect the sunshine of pleasantness and love, they should be labored with. If they refuse to be converted, to change their way of dealing with the apprentices and other workers, let them disconnect from the office; for their wrong methods will spoil the youth with whom they come in contact in the office.

Remember that a publishing house is a school, and that it is to be wisely governed, as Christ governs His school. Are you who occupy positions of trust in our offices of publication learning of Christ His meekness and lowliness? Are you by your actions of tenderness and sympathy binding yourselves up with every worker in the office? When you have done this, stewards of God, then it is time to have seasons of fasting and prayer for these souls.

Discipline yourselves. Until you do this, you cannot discipline others. Repress that harsh, condemnatory word. Let it not be spoken. Let the law of kindness be on your lips. Souls are too precious to be handled harshly. They are the purchase of the blood of Christ.

“Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him.” [James 1:12.] Blessed is the man who endureth temptation, who has not sacrificed his self-respect by being harsh, dictatorial, and arbitrary. Angels are marking every thought, word, and action. If he endures the test, he comes forth with the approval of God. The righteousness of God goes before him, and the glory of the Lord is his reward. He fails not to represent the goodness, mercy, compassion, and love of the Lord Jesus. He will receive a crown of life.

The religion that does not govern the temper and control the tongue, making men kind, patient, and forbearing, is not the religion of Christ. It will not secure salvation

Throw yourselves unreservedly into the work of helping others. Then hearts will be softened, subdued, converted. Drink deeply of the spirit of Christlike tenderness and sympathy, for the Saviour yearns over every soul He has redeemed. If by kindness and love you break up the fallow ground of the heart and sow the gospel seed, you will reap a rich harvest.

Make the office a house of prayer; then God will be present with you in your religious exercises and in your work.

The great trouble in our publishing houses has been that those at the head of the work have taken on themselves too many burdens. The outside work which has been brought in has caused backsliding from God. It has led the workers to hurry and drive. They have had no time to pray. They have not had sufficient time to prepare to meet temptation. The time will come when the many presses in our publishing houses will not be needed. They will be disposed of, and the proceeds will go toward the advancement of the Lord's work.

May God help those in charge of the publishing work to see that He desires far less worldly business brought into His offices of publication. Instead, He desires the managers and directors to spend more time in the education of those who are learning the printer's trade. God is dishonored when He and His angels are crowded from the office by the rush of outside work. There is far more loss than gain in this kind of management. One soul is worth more to Jesus than all the financial profits that can be brought in.

God asks, "What is the chaff to the wheat?" [Jeremiah 23:28.] I will turn and overturn until the changes are made that will bring correct principles into the publishing houses.

Every institution is to stand in heaven-born righteousness. One institution is not to deal selfishly with another institution which is carrying forward a different line of God's work. The interests of the Review and Herald and the Sanitarium are to blend, as are the interests of our publishing houses and sanitariums all over the world.

Selfishness and covetousness have been mingled with all parts of the Lord's work, defiling it and dishonoring Him. Let this great evil be purged from His cause. "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy nor knowledge of God in the land." "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings." [Hosea 4:1; 6:4-6.]

Is it not high time for us to awake out of sleep and become workers together with God? Let not those who claim to be Christians act like sinners, manifesting anger and doing unchristlike deeds. Shall we not search for the Lord diligently? Shall we not study His Word, that we may know and do His will? Shall we not call on Him in our great necessity? Shall we not show that repentance that needeth not to be repented of?

"Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. ... Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall be unto us as the rain, as the latter and former rain unto the earth." [Verses 1, 3.]

"Go, and Do Thou Likewise."

Christians are in need of learning of the great Physician how to restore their brethren who have fallen into decay by showing an interest in them, speaking and acting kindly toward them, not passing them by on the other side. When you see one who needs to be encouraged, be to him

as the Lord's helping hand. You dishonor God when you pass by a needy brother to patronize those who do not love or fear God.

A Christian is Christlike. Supreme love for God and unselfish love for one another are the two great principles on which hang all the law and the prophets. Should we not, then, obey these principles, that we may gain eternal life? Christlike love is the best gift which God bestows. All should strive most earnestly for this love, that they may reveal it in the life.

"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. But he, willing to justify himself, said <petulantly> unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, 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 unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Luke 10:25-37.]

This is genuine medical missionary work. It is the law of God practiced. "Go, and do thou likewise," are the words which come sounding down along the line to our time. Do you ask, "Who is my neighbor?" It is everyone who is in need of the help which you can bestow. You may be tempted to leave your neighbor alone in his helpless condition, because to help him is not an inviting task and may cause considerable inconvenience and cost much care and anxiety. But the word comes, "Go, and do thou likewise."

The work that is done in business lines is never to be done with sharpness and selfishness. Never, ever, never put out your hand to do a deed of oppression. No such act will Christ endorse. All the ambitious projects, all the striving of worldly glory, are of very little advantage. Nothing of earthly treasure that men obtain will gain for them entrance into the kingdom of heaven. Worth infinitely more than the advantages which may be gained by selfishness in business deal is the approval of God.

God desires every one who names His name to reveal the character of Christ. Christians are to learn of the Saviour, not merely now and then, but always. From Him they are to obtain skill in healing the bruised souls with whom they come in contact. They are to help one another as Christ has helped them. They are to be prepared to understand the needs of those who are in distress. As well-trained physicians of the soul, they are to bind up the wounds which sin has made. The great Physician will direct them in this work, telling them just what to do.

Skill in ministry is needed. God's people need to learn from the Saviour how to restore those who have fallen into decay. Make diligent inquiry. Job declared, "The cause that I knew not, I searched out." [Job 29:16.] Seek to bind up, to heal. Never do anything to send a soul into discouragement. Refuse to follow the selfish, exacting principles which have expelled from the hearts of some every vestige of the love of the compassionate Redeemer.

Set the one who has fallen once more on his feet. With skilled hands bind up the wounds which trial and hardship have made in his heart. Does not the pale face of your brother who is struggling under a burden of debt awaken your sympathy? Perhaps he is fighting against ill health. God is dishonored when you do not do all in your power to help him. His instruction is that we are to do good to all, and especially to those that are of the household of faith. Go to those of his brethren who are receiving good wages and say, Cannot we do something to help our brother who is in poverty and distress?

Cases needing help have come before the workers in the Review and Herald and the Pacific Press. In His providence God arranges matters so that He may prove what His professed followers will do for Christ in the person of His saints.

Those who reject the gospel of mercy reject the Saviour. We advise all who wish to gain eternal life to obey the words, "This do, and thou shalt live." [Luke 10:28.] Those on whose pathway the light of heaven shines are responsible for the use they make of the light. The greater the light, the greater the darkness which comes if it is not received.

God expects every child of His to follow the example which Christ has set in His life of unselfish service. No one will be excused who is careless and indifferent in regard to the needs of suffering humanity. Christ is to be represented by the words and actions of His followers. It is to be as if He were present. He will greatly bless those who cultivate love and tenderness and compassion for the suffering. The doing of kind deeds softens the harshness in the character, making the experience agreeable and satisfactory. Love of self is lost in love for Christ and the purchase of His blood. Genuine love leads to helpfulness. It is revealed by words and deeds of kindness. He whose heart is filled with Christlike love is self-forgetful. He makes painstaking efforts to help others.

Love is of God. He first loved us, not because we were attractive in character, but because we were needy. He loved us, not because we were good, but because we needed a Saviour, a Redeemer, to rescue us from Satan to whom we had been sold by the belief of our first parents in his lie. He revealed His love by purchasing for us at an infinite cost the gift of everlasting life.

In order for our sins to be forgiven, we must accept the provision which has been made for us. We need not suppose that we can act out the character of Satan, and at the same time to [be] regarded as worthy to be chosen as Christ's jewels. We must be good and do good.

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us, with the word of truth, that we should be a kind of firstfruits of his creatures. 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 aside 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 1:16-27.]

"So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 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 2:12-17.]

Ms 102, 1901

Sermon/"We give thanks to God ..."

St. Helena, California

September 21, 1901

Sermon, Mrs. E. G. White, Sanitarium Chapel

“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: as ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit.” [Colossians 1:3-8.]

These words, written by Paul to the Colossians, show the relation which we should sustain to one another. The hope we have in Jesus Christ will lead us to manifest His mind. We are to be “partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:4.] And “for this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” [Colossians 1:9.] To have a knowledge of His will is worth everything to us. Because Christ was made an atonement for our sins, it is our privilege to stand on vantage ground.

After Christ had broken the fetters of the tomb, prior to ascending on high, leading captivity captive and giving gifts unto men, He declared to His disciples: “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.]

This is the commission given to every Christian. Some may say, “How can we give our attention to this work, and at the same time obtain a livelihood?” It is because we do this, that He gives to us His promised blessing. He says, “Ask, and ye shall receive.” [John 16:24.] If we come to Him in living faith, He will impart to us His power in all its fulness.

Place yourselves in a position where you will have the Spirit of “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.” [Colossians 1:9, 10.] Those who have spiritual understanding will walk worthy of the Lord. Those who are partakers of Christ’s sufferings, who follow on to know the Lord, will increase in strength and in a knowledge of God.

There is to be continual advancement. “If we follow on to know the Lord, we shall know that his going forth is prepared as the morning.” [Hosea 6:3.] I know something about the coming of the morning, for usually I arise at two or three o’clock. If I can, I sleep till three. I am often in a position where I can see the morning as it comes. At first I can see just a little light, which

gradually increases. The day is dawning. The light constantly increases, until the sun appears and, rising higher and still higher, shines in glorious splendor—the king of the heavens.

That we may be fruitful in every good work, and increase in the knowledge of God, we are “strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.” [Colossians 1:11.] Let the nurses consider these words. Those who care for the sick should not go about with long faces, condoling with those who are suffering. Cheer them with words of comfort, hope, and joyfulness. Tell them that in Jesus Christ they have a greater Physician than any one connected with the Sanitarium. Let them understand that you who give them treatment are only finite beings, but that you have a living connection with God, and are there to help them to co-operate with Him in combating disease. Tell them that this institution is an object of the prayers of God’s people. Show that God has filled your hearts with sympathy and tenderness for every suffering individual who is here.

Fasten your faith upon Christ, who in giving His life for you has so plainly evidenced His love. That your joy may be full, He offers to share with you His glorious power. Be joyful in the Lord. At times you will have opportunity to softly sing the praises of our God, helping the sin-sick soul to accept by faith the words, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” [Isaiah 27:5.]

“Strengthened with all might.” [Colossians 1:11.] This is not might to speak hasty words, which hurt and bruise others, and which injure us more than any one else, making us ashamed when we think afterward of what we have said. Cease to fret. I beseech those who claim to believe that Jesus has died for them, those who have been baptized in the name of the Father, the Son, and the Holy Ghost, to come to Christ, believing that He will give them power to resist the enemy. If by our compassion and generosity, by our kind, tender words, we manifested His sweet Spirit, His righteousness, we should truly be lights in the world.

“Longsuffering with joyfulness.” [Verse 11.] Wherever you are, you may be tantalized, and reproach may come upon you. If I were to undertake to hunt up a thousandth part of what has been said against me, I should have no time to do anything else. I have said, “God knows all about this, and I will let Him take care of it.” I am not at all troubled by what other people say concerning me. I desire to live in Christ. If I lose my self-control, and flash out in anger, I would in so doing give people some reason to say that the representation of my accusers is correct.

I know what it is to cultivate self-control. In my girlhood I obtained the mastery over a nervous temperament, so that I could control myself. And although I am now seventy-three years old, I still am striving to have control over my words and actions. Since I have chosen to be a child of God, I must be clothed with the righteousness of Christ, notwithstanding what others may say.

It is useless for me to talk of being a child of God, if I allow the spirit of the evil one to flash out in words that are not unto salvation.

Never should we lose control over ourselves. Let us ever keep before us the perfect Pattern. It is a sin to speak impatiently and fretfully, or to feel angry—even though we do not speak. We are to walk worthy, giving a right representation of Christ. The speaking of an angry word is like flint striking flint: it at once kindles wrathful feelings.

Never be like a chestnut bur. In the home do not allow yourself to use harsh, rasping words. You should invite the heavenly Guest to come into your home, at the same time making it possible for Him and the heavenly angels to abide with you. You should receive the righteousness of Christ, the sanctification of the Spirit of God, the beauty of holiness, that you may reveal to those around you the Light of Life. When others are impatient, fretful, and complaining, because self is not subdued, begin to sing some of the songs of Zion. While Christ was working at the carpenter's bench, others would sometimes surround Him, trying to cause Him to be impatient; but He would begin singing some of the beautiful Psalms, and before they realized what they were doing they had joined with Him in singing, influenced, as it were, by the power of the Holy Spirit which was there.

God desires us to be patient in tribulation and affliction, content to rest in His great arms of infinite love, believing that He is working for us all the time. It is our privilege to be joyful in the Lord. Let us praise Him more. By our joyfulness we reveal that our life is hid with Christ in God; that in Him we find the most blessed companionship; and that through His grace we have a living connection with heaven.

What does long-suffering with joyfulness lead us to do? To give thanks unto the Father, "which hath made us to be partakers of the inheritance of the saints in light." [Verse 12.] How full is this language! If you attempted to measure it, you would find that in these words are measureless depths of meaning. We are now being fitted up to dwell in the mansions which Christ has gone to prepare for those who love Him.

"Who hath delivered us from the power of darkness." [Verse 13.] If this is true, what excuse <then> have we for talking discouragement and unbelief and doubt—drawing darkness around us as a mantle? Let us roll back the dark shadow of doubt, casting it aside to be borne by Satan, the originator of all doubt and discouragement. He is seeking to cast his hellish shadow across our pathway. Our faith must penetrate the dark cloud of doubt and unbelief, taking hold of the arm of Christ beyond.

If I should look at the dark clouds—the troubles and perplexities that come to me in my work—I should have time to do nothing else. But I know that there is light and glory beyond the clouds. By faith I reach through the darkness to the glory. At times I am called to pass through financial

perplexities. But I do not worry about money. God takes care of my affairs. I do all that I can, and when the Lord sees that it is best for me to have money, He sends it to me.

The more you talk faith, the more faith you will have. The more you dwell upon discouragement, talking to others about your trials, and enlarging upon them to enlist the sympathy which you crave, the more discouragements and trials you will have.

Why mourn over that which we cannot avoid? God is inviting us to close the windows of the soul earthward and open them heavenward, that He may flood our hearts with the glory which is shining across the threshold of heaven.

God “hath translated us into the kingdom of his dear Son.” [Verse 13.] We are to be “conformed to the image of his Son.” “Be not conformed to this world: but be ye transformed by the renewing of your mind.” [Romans 8:29; 12:2.] In this world we are to be transformed by the Holy Spirit of God. We are left free to choose to follow the One who said, “All power is given unto Me in heaven and in earth” [Matthew 28:18], or to turn away from Him to the world.

Whether we are in the grave or alive on the earth, when Christ comes we will go just where we have chosen to go while on probation. If we have loved heavenly things and have lived for Christ, throughout the ceaseless ages of eternity we shall enjoy heaven, and shall have a life which measures with the life of God. Oh, how happy and grateful I am, when I realize that God knows far better than we can tell Him who we are, where we are, and what we need!

We are preparing for promotion, from the school in this world in which we are forming characters for the future immortal life, to the higher grade, the school of heaven. But man is not to depend upon his own finite strength to wrestle with difficulty. In faith he is to look to God, believing that all the resources of heaven are at his command to help him overcome. Thousands upon thousands and ten thousand times ten thousand of heavenly angels are ministering unto those who shall be heirs of salvation.

God “hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins.” [Colossians 1:13, 14.] In place of our sins, Christ gives us His righteousness. He does not cover our sins with His robe; therefore a man who cannot bear the slightest temptation without exhibiting passion is not wearing this robe. God does not want us to be in that position. He desires us to be clothed with Christ’s righteousness. Those covered with this robe of righteousness hold passion under control.

“Who is the image of the invisible God, the firstborn of every creature.” [Verse 15.] By beholding, we become changed into the divine image from glory to glory—from character to character. We never retain exactly the same character; for there must be growth in grace and in

the knowledge of the truth. Continually the Spirit of God is working in us and by us and through us, giving us a deeper and more solid experience as we follow on to know the Lord.

“For by him [Jesus Christ] 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.” [Verses 16-18.]

After creating us, Christ loved us so much that He gave His own life in order that He might bear our sins. How, then, can we help loving Him in return? Throughout His life of toil and suffering, He bore the strokes of divine retribution which in justice we should bear. After having paid so great a price for our redemption, will He not give us the help and grace and power necessary for victory?

He who gave us Christ has placed at our demand all the resources of heaven. By living faith we should grasp the hand of infinite power, which is able to keep us from falling. We have a right to claim the blessing of God. We have a right to ask of Him the things we need. He is honored when we commit the keeping of our souls unto Him as unto a faithful Creator. It is our privilege to be free in Christ; for He has given His life to make us free.

I desire to show you the importance of having the Holy Spirit of God to help you in every emergency. I have chosen to be under the blood-stained banner of Prince Emmanuel. I have chosen to keep the commandments of God, and live, and to keep His law as the apple of the eye. I have chosen to obey all the requirements of God. If Christ gave His life for me, why should not I give my life to Him? Is my life more precious than His? Oh, I have only a finite life, and yet He promises that He will work for the salvation of that life!

Before us is presented the hope that during this life Christ will prepare us for heaven, so that should we die we shall rise from the grave to enjoy a life of glorious immortality. How I value this blessed hope! I want to live in a better place than this sin-cursed earth. It would be a pleasant place in which to live if all sin and violence and crime were removed from it; but we have no hope that they will be before Christ comes; for we read, “As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, ... so shall also the coming of the Son of man be.” [Matthew 24:37-39.]

There is nothing wrong of itself in eating and drinking, marrying and giving in marriage, if done under the control of the Holy Spirit, if the commandments of God are written in the heart. When Christ is in the heart, He is brought unto the family. The father and mother feel the importance of living in obedience to the Holy Spirit, so that the heavenly angels, who minister

to those who shall be heirs of salvation, will minister to them as teachers in the home, educating and training them for the work of teaching their children. In the home it is possible to have a little church which will honor and glorify the Redeemer.

What an important work it is to properly instruct children in the home! This work must be done, not only that they may escape the corruption that is in the world through lust, but that through Christ and through a knowledge of the Word of God they may have “all power” to proclaim to others that it is their privilege to accept the gift of everlasting life. [See Matthew 28:18.]

Let us teach to our children the beautiful lessons of God’s Word, that they may have a knowledge of Him. Let them understand that they should do nothing which is not right. Tell them that as their teacher and guardian, you cannot let them take a wrong course. In the name of the Lord Jesus Christ, present them in prayer at the throne of grace.

Encourage them to form characters fashioned after the divine similitude. Let them know that Jesus still lives to make intercession for them.

To every one has been given the wonderful talent of speech. Let us cultivate this talent, never misrepresenting Christ, never casting a shadow on those with whom we speak. We are to speak the truth in love. This truth may cut those to whom we tell it, because they are not in harmony with it; but the truth must be spoken. If while we are talking we see the Spirit of God exerting an influence upon human hearts, we are to take no glory to ourselves; for it is Christ Himself working through the human instrumentality. He says, “Lo, I am with you alway.” [Verse 20.] “Without me ye can do nothing.” [John 15:5.] In the presence of such a Companion, we ought to walk worthy, realizing that as His representatives we are in this world to glorify Him.

We do not talk half enough about the infinite sacrifice of Christ. He who has given Himself for us is saying, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [Matthew 16:24.] He does not say, “Let him indulge himself in worldly pleasures, let him go to the theater and to horse races, let him engage in the worldly games and pleasures.” Those who make a covenant with Him must deny themselves, take up their cross, and follow Him.

Those who use tobacco, thus benumbing the sensibilities of the brain, are not following Christ. Who told them to form this habit which has no foundation in nature? Such a habit is the most difficult for some to wrestle with and to overcome. We desire something better. “I am the bread of life,” said Christ. “This is the bread which came down from heaven: ... he that eateth of this bread shall live forever. ... He that believeth on me hath everlasting life.” [John 6:35, 58, 47.] How does he have it? “The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verse 63.] In His Word is found eternal life. How many of us study

the Scriptures, feeling that opened before us is a living fountain from which we may freely drink? How many of us hunger and thirst for the bread of life and the water of salvation?

“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.” [Verses 53-55.]

“A city that is set on an hill cannot be hid.” [Matthew 5:14.] As I lie in my room at night, I can see the bright lights of this institution, which is truly like a city set on an hill; for it cannot be hidden. “Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Verses 14, 16.] There is something for us all to do. Every one is amenable to God. The Lord declared to the children of Israel, “Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take all sickness away from the midst of thee.” [Exodus 23:25.] The Lord has solemnly covenanted with us that if we walk in His ways and do righteousness, He will preserve us.

In this world we are on test and trial, forming characters for the future immortal life. We need a light that is continually burning—a light kindled from the glorious light flashing from the threshold of heaven. The truth must dwell in us with all its purifying and refining influence. The whole world is to be enlightened by the brightness of those who are partakers of the divine nature.

You are on this hillside to glorify God. Search the Scriptures. In them you will find the comfort and hope which you need in doing your work. Constantly, persons are coming and going to and from this Sanitarium. Every one connected with this institution, whether working on the grounds, or in the food factory, or nursing the sick—a most responsible position—is to have in his own heart the consolation of Jesus Christ, that in word and deed this consolation may be revealed to the afflicted and suffering ones in our midst.

During this coming week take hold of the Spirit and power of God, walking circumspectly before Him. Let this be a week during which you will remember Jesus Christ, taking Him at His word and believing just what He says. See that victories can be gained in the name of our Lord and Saviour. Live in Christ and be free in Him, having His sweet peace in your soul, and walking worthy of the blessed hope which you profess to have. See how much of His glory you can bring into your life, asking Him to take away all frivolity, weakness, and passion from your nature, giving you His righteousness, that you may live in Him, having His help and strength to sustain you.

We desire to see the healing power of God in this Sanitarium. Let those who are sick have hope and courage to bring their cases to the Master. The angels of God are here. While the

physicians and the helpers are doing everything they can in your behalf, Christ Himself is the Healer of your diseases. He it is who combats the disease you have brought on yourself by an imprudent, sinful course of action. He, the Sin-bearer, is the only One who can successfully combat disease. Oh, link up with the Great Physician! He is ready to place His everlasting arms underneath you.

My soul goes out in yearning and deep longing that everyone connected with this institution shall look to Jesus. If you take the power of unconsecrated self out of this Sanitarium, you can bring in the power of God. A heavenly light will shine into your soul and be reflected from your countenance. Thus the glory of God will be revealed, sinners will be converted, and this will be a place where God reigns. May God help everyone to work to this end.

Ms 103, 1901

"I have a most earnest desire for ..."

St. Helena, California

October 8, 1901 [typed]

I have a most earnest desire for the salvation of Brother and Sister Sanderson. I ask myself, What can I say to help them, or what can I write more than I have? Both Brother and Sister Sanderson have feelings, but these feelings are not acceptable to God. They have encased themselves in their own opinions as in a coat of mail. Is Brother Sanderson right in the sight of God? No; for years he has not walked wholly in the counsel of the Lord. Had he walked aright, he would have exerted a very different influence in the Sanitarium. At times he has strong desires to be and do right, but he has not the executive ability to carry out his purposes. He has some opinions and imaginations which are erroneous.

I am carrying the burden of Brother Sanderson's case, and I cannot rid myself of the load. What is the matter? The Lord has shown me Brother Sanderson's spiritual condition. He needs a power out of and above himself. This he will not get from his wife, for she is not a wholehearted Christian. She does not feel the cords of gratitude and love binding her to Christ, and while her husband accepts her mind and will as his strength and sufficiency, he cannot see the glory of the Redeemer. His heart is not bound up with the heart of Christ. He cherishes a spirit of Pharisaism, which excludes Christ from his thoughts. His refusal to relinquish his high estimate of himself, to humble his heart before God and cast himself wholly on the mercy of Christ, is placing a barrier between him and his Saviour.

Wisdom from on high is needed in laboring for one whose danger seems so great. The souls of his brethren are deeply afflicted. They see the peril to which he is exposed. How can he be

helped while he looks upon himself as sufficient to carry the chief responsibilities of a Sanitarium without the aid and counsel of another experienced physician? As a physician he has much to learn. As a manager he shows a deficiency of character which reveals his need of the help he does not consent to accept. Years ago an experienced physician should have been brought to the Sanitarium to stand at Dr. Sanderson's side. A willing acceptance of the gifts God offered would have made Dr. Sanderson in every way a much more complete physician. But he has not wanted the help which would have been a great blessing to him, bringing advancement to him in spiritual lines.

Dr. Sanderson needs to see the evil of his resistance of light and the danger of having his own way. He needs to understand what it means to eat the meat, the strong meat, of gospel truth. The time that he has devoted to the study of how one mind can control another should have been spent in searching the Word of God to find the science of true godliness. Had he begun this work years ago and carried it on faithfully, the record of his connection with the Sanitarium would have been very different. The institution would have exerted on the surrounding community the purifying, beneficent influence which it ought to have exerted.

The Doctor's ideas in regard to what constitutes the practice of true religion need to be changed. The science of religion is explained by the Lord Jesus, Himself the author and finisher of our faith, in the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] He declares that at every step sacrifices will have to be made.

The system of religion that Dr. Sanderson has cherished, though agreeable and pleasant to many, is not the system of heaven. It comforts in a great many ways that are not the ways of the Lord. Peaceableness in unrighteousness is not pure and undefiled religion. Men and women are not to be flattered in their impenitence, for this will never lead them to love and fear God. The fear of the Lord is the beginning of wisdom; and until this fear comes into the personal experience of Brother and Sister Sanderson, until they have a realization of the great love expressed by Christ for sinful beings, until they show that their lives are guided by the high principles of a living, earnest, zealous faith, they have no right to be connected with any sanitarium.

Self-righteousness means death to spiritual life. Self-righteousness is so inconsistent with being children of God, that Christ can have little influence on a self-righteous man. Those who are self-righteous are a law to themselves. The spiritual perception is perverted. They do not see the evil of transgression. Their religion needs to be reformed, for it is sick unto eternal death. They follow the subtle philosophy of the enemy—to be religious in a way that will keep them within the bounds of so-called consistency, pacify the conscience, and lead public sentiment to endorse their sentiments. Away with public sentiment when it favors an egotism and pride

which it seems impossible to break down. If they are saved, the truth, as a two-edged sword, must cut away their false sentiments.

The Lord expects human agencies to co-operate with Him, making constant advancement, increasing in faith and adaptability until Christ alone is magnified and self lost to view. The Holy Spirit will co-operate with determined effort on the part of the human agent.

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give it diligent care through the successive stages of its growth. How is this to be done? After the Word has been carefully received, it is to be cherished and practiced in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear.

Man is to hear the Word of God, filled with a hungering desire to hear in faith and profit by the hearing. He is to live by every word that proceedeth out of the mouth of God. "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.] We are to fear and tremble lest we make a wrong use of the words of the gospel, the leaves of the tree of life, which are for the healing of the nations. "Take heed therefore how ye hear; for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken away, even that which he seemeth to have." [Luke 8:18.]

We are to give sincere, earnest attention to the instruction of Christ, realizing the importance of hearing correctly, that God may use us in instructing others. "With what measure ye mete, it shall be measured to you again." [Matthew 7:2.] The measure of the earnestness with which you hear My Word, that you may benefit others, will be the measure which will be given back to you. To him who hath—who listens intently that he may receive knowledge to lay up in the treasure-house and impart to others—shall be given; for God sees that he will use his knowledge aright. He who hath not—who has not improved his opportunities, who has not practiced the truth that others may see the blessing of his knowledge—shall be taken away even that which he hath. His opportunity to be all that God designed he should be, receiving and imparting the light of heaven, shall be taken away from him.

Ms 104, 1901

The Need of a Reform

October 8, 1901

The work we have to do is the work of preparing the way of the Lord, causing light to shine amid the moral darkness. In this work, something more than money is needed. The human talent lent by God is to be utilized in His cause. Money is needed, but patience and faith are

much more needed. The work in our sanitariums and other institutions is to be carried forward in right lines. We must co-operate with the heavenly angels sent forth to minister to those who shall be heirs of salvation.

In our sanitariums and the various enterprises connected with them, there must be a reformation. And there will be great changes when humanity co-operates with divinity. Then there will be a revival of faith. We shall meet with discouragement and disappointment. And as we see men and women departing from the faith, giving heed to seducing spirits, we must take heed to ourselves and act well our part. As we place ourselves wholly on the Lord's side, a marked change will be seen; for divine instrumentalities will co-operate with us. There are those whose characters are as pure gold, and one such person is worth a score of those who have not the true ring.

No culture of field or garden brings so rich a result as the culture of the heart; for the Lord God of heaven has placed a high estimate on the beings He has purchased with the blood of His Son. He demands from them improvement and growth. Mental and moral culture is infinitely more precious in His sight than gold and silver. He declares, "I will make a man more precious than gold, even a man than the golden wedge of Ophir." [Isaiah 13:12.]

There is no safety in dependence on self. Christ says to His chosen, "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." [John 15:4, 5.] The union between Christ and His disciples is mutual. By faith and love and obedience they abide in Him, and by His Holy Spirit He abides in them—the Source of their spiritual life.

Those in positions of responsibility in God's work, who have been wrought upon by the Holy Spirit, have seen their nothingness, as from the depths of penitence they have cried for mercy and the love of Christ. As the great apostle to the Gentiles looked at his sinful condition, he exclaimed, "O wretched man that I am, who shall deliver me from the body of this death?" [Romans 7:24.] Did Paul love Jesus? Read his letters—full of intense ardor and deep yearning for the churches. His words are weighted with a burning desire to love his Redeemer with greater love.

The depth of our love for God and Christ is revealed by the clearness and fulness of our conviction of what constitutes sin. And our love is shown also by the genuine faith we have in the offering made in our behalf. I repeat: the degree of our love for Jesus depends on the clearness and fulness of our conviction of sin, our realization of the need of simple, living faith, and our dependence on Christ's power and grace. He saves us, not in our sins, but from our sins. The more definite our experience of absolute dependence on God for spiritual health and

growth, the more powerful will be our influence for good in any office we attempt to fill. Entire dependence on a power above ourselves will lead us to reveal Christ's gentleness in all our connection with our fellow men. Those who realize the peril of these last days will seek for refuge in Jesus Christ. And by His grace they will be enabled to practice the truth.

We are living in the time when changes will be rapid. Impediment after impediment is now to be removed. There are to be reformatations in the Sanitarium. It must be cleansed, refined, purified. When the unprofitable ones, the unbelievers among nurses and helpers, are separated from it, there will be a change in the spiritual atmosphere. There will be seen between the true Vine and the branches, the vital union which is essential to the life and fruitfulness of the branches.

The workers in the Sanitarium are to give a much clearer representation of Christ than they have given in the past. The exact way and methods to be followed in the reformation essential cannot be marked out; but we do know that the Lord declares that this institution shall be purged of its defiling influences.

Those who have sinned against great light will find it very hard to receive the truth and make reformation now; and to some who have long resisted light, choosing their own course, will come the knowledge that they have resisted for the last time. When human agencies lose the realization of the perfection of the character of Christ, they rapidly retrograde toward depravity. It is not enough to be half converted.

Human beings are privileged to live in co-operation with heavenly powers. "We are laborers together with God," says the apostle. [1 Corinthians 3:9.] Those who enter heartily into this work of co-operation place themselves in a direct line with light and strength and power and excellence. Among the redeemed there will be none who has not co-operated with God in working out their own salvation. God does not work alone for our salvation. He works with us to will and to do of His good pleasure.

While the believer is on this earth, it will always be essential for him to oppose error and defend the truth. Error is injurious to the soul. Truth is always beneficial. Christ is the Way, the Truth, and the Life. He came to enlighten those spiritually blind by bearing witness to the truth. He said, "Every one that is of the truth heareth my words." [John 18:37.]

A great deal of harm has been done by admitting to our sanitariums persons of superficial character. Those who should be vigilant stewards are not watchful and discriminating. God calls for a decided change.

Those who are admitted as nurses should be firm in the faith. No trifling ones, no persons of superficial character, are to be taken in; for one light, frivolous mind may be used by Satan to

do mischief which few can anticipate. Such ones misrepresent the high standard of righteousness. There are those who are easily influenced by them, and together, by their foolish talking, their loud laughing, their love of amusement, they injure the reputation of the institution. The patients are disgusted by their indecorous conduct. Those who have any part to act in our sanitariums are to be circumspect. They are to act like men and women who carry grave responsibilities.

A warning is given us: “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, 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 6:14-18.]

There is necessity for much prayer. Walk circumspectly if you desire to be children of God. True Christians will not enter into worldly amusements and entertainments. The truth demands that a firm, decided influence be exerted against the amusement and folly which counteract the serious impressions that are made on the mind. It is time for those who believe the most solemn message ever given to man to take heed, lest in word or action they give Satan any advantage. Believers must show constant vigilance, lest the enemy obtain the victory. The righteous will show a definiteness in their work—a clearness of understanding as to their course of action.

In the Word of God is found instruction which cheers and encourages in times of doubt and darkness. In comparison with this instruction, the amusements of the world sink into insignificance. In the Bible, Christ speaks as the greatest Teacher the world has ever known. God is greatly dishonored when those to whom He has given light walk contrary to the guidance of His Word.

God calls upon us to confess Christ by honoring Bible truth. His Word is to be our meat and drink. The truth is of no profit to those who claim to believe it unless it is appreciated and honored. The nurses and helpers in the Sanitarium are where they can act as God’s helping hand. The Bible is their armory. There they find the weapons of their warfare. If they use aright the grand, sanctifying truths of this Word, they will find them mighty through God to the pulling down of strongholds. Error will be destroyed and truth established.

The Bible contains directions for the life service which we are to offer to Him whose we are by creation and by redemption. The Word of the living God is quick and powerful, able to make

men wise unto salvation. It is a discerner of the thoughts and intents of the heart. It is profitable for doctrine, for reproof, and for instruction in righteousness. The Lord Jesus Christ came to our world to bring to men the leaves of the tree of life, which are for the healing of the nations.

God calls for a purification in the outside connection of the institution. Untold harm may be done by one youth of vile habits. Take heed, for this is an important matter. Purity must be observed. There is soon to be a great separation, the just and pure from the unjust and impure. More harm than any one supposes can be done by children who are not pure. If in connection with the sanitarium work there are those who have such children, they should at once be separated from the institution. If there are men who are loose in their words and practices, let them be sent away at once. The Sanitarium and its branch enterprises are no places for any such persons. It was established away from the cities to avoid the corruption of the sons of Belial. If the sons of Belial are brought into connection with the institution, Satan will work his will.

Parents whose children are impure should take them where they will do the least harm; for such children will corrupt the children with whom they associate. What will be the result, if the word goes forth that the children attending school here have been corrupted by association with those whose parents are employed in the sanitarium? Make most thorough investigation of this matter. And let the parents of these children, if such there be, do all in their power to avert the great evil, else the curse of God will rest upon them.

The public schools in the cities are full of Sodomitish children. In the name of the Lord, search the camp most diligently. "Prove all things; hold fast that which is good." [1 Thessalonians 5:21.] God says, "Believe not every spirit, but try the spirits whether they are of God." [1 John 4:1.] We are not asked to accept without proof every one who claims to be a Seventh-day Adventist. In the name of the Lord we are to detect error and unrighteousness. By earnest inquiry we should learn from fathers and mothers what their children are in character.

It is a most dangerous error for those conducting sanitariums to think that to avoid strife they must suffer the good and bad to mingle, every one being responsible for himself. It is true that believers and unbelievers, the wheat and the tares, must grow together. But shall we do nothing to prevent impurity? Shall we make no effort to separate the vile from the righteous? We must search. We must exhort parents to guard their children. We must entreat those whose children are wicked to take them where they will do the least harm.

The ministers and physicians who shall connect with the sanitarium are on trial. God is taking the measurement of the temple and the worshipers therein. Our profession of faith demands that a close work be done in families. "Seeing then that we have this ministry, we faint not, but

have renounced the hidden things of darkness, 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.] We are not to weaken the principles of the truth by imperfect lives. The truth is to shine forth much more brightly than it has done. It is of God; it maketh free; it overcometh the world. Its principles are from above, and if brought into the daily life will make the character Christlike. Christ desires His people to be partakers of the divine nature, "having escaped the corruption that is in the world through lust." [2 Peter 1:4.] Freedom from corruption—this is what we are to seek for in all our associations, in all our work, in all our institutions—schools, publishing houses, sanitariums, and food factories. Those who are soundly converted to the truth will strive earnestly to advance the truth in its purity. They will seek to the best of their ability to make the truth what it should be to every household.

The qualifications of an elder are plainly stated by the apostle Paul: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For 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 by sound doctrine both to exhort and to convince the gainsayers." [Titus 1:6-9.]

If a man does not show wisdom in the management of the church in his own house, how can he show wisdom in the management of the larger church outside? How can he bear the responsibilities which mean so much, if he cannot govern his own children? Wise discrimination is not shown in this matter. God's blessing will not rest upon the minister who neglects the education and training of his children. He has a sacred trust, and he should in no case set before church members a defective example in the management of his home.

Ms 105, 1901

Sermon/"God, who at sundry times ..."

St. Helena, California

September 28, 1901

Sermon, Mrs. E. G. White, Sanitarium Chapel.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." [Hebrews 1:1, 2.] To Jesus Christ was given the work

of making for man a home—the world in which we are being tested and tried. Those who acknowledge their loyalty to God are “heirs of God, and joint-heirs with Christ.” [Romans 8:17.]

“Who (Christ) being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” [Hebrews 1:3.] The power of God is upholding all things, and keeping in check the powers of darkness, that man may have opportunity to form a character after the divine similitude.

Could man have been saved in sin, there would have been no necessity for Christ to make His sacrifice in our behalf. But no one can be saved in sin. The pitiable condition of man after the fall led Christ to give His own life to redeem the fallen race. And what a life of humiliation and suffering was His! He did not come to this world in His glory, heralded by the heavenly angels. That He might stand at the head of humanity, He laid aside His kingly crown and royal robe, clothing His divinity with humanity. Taking upon Himself our nature, with His long human arm He encircled humanity, while with His divine arm He grasped the throne of the Infinite.

That none could accuse Christ of knowing nothing about poverty, God appointed that the Saviour should be born of humble parentage. He did not take His place with the great or wealthy men of the world, but made Himself of no reputation. What a change from His exalted position in the heavenly courts!

To His Son the Father has committed all judgment. To prepare Himself to be the Judge of all the world, Christ endured the hardships and trials of mankind, suffering in all points like as we suffer, thus familiarizing Himself with the power of Satan’s temptations. The enemy beset Him on every point, but He was victorious over the powers of darkness. If He had failed in a single instance, there would be no salvation for us. But He has fought the battle for us, overcoming in our behalf. He rebuked those possessed of devils, and the evil spirits acknowledged His name, asking Him if He had come to torment them before the time. What a wonderful salvation has been worked out for us!

To every sinner with whom we come in contact, we are to tell the infinite pains heaven has taken to bring us into right relation to God. We are to show that we are amenable to One higher than any human being; that we must render to God an account for the deeds done in the body; that notwithstanding His infinite love for us, He cannot take a sinner <in his sins> to heaven.

Of the glory of Him who stood in the world as our Saviour, it is said, “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” [Verse 4.]

The Roman guard fell as dead men before the glory of one angel who came to roll back the stone from the tomb of Christ. The soldiers could not endure the heavenly light which pierced the surrounding darkness. Hurrying into the city, they published the story concerning the glory which had struck them as dead men, as the angel whose "countenance was like lightning, and his raiment as snow" rolled away the stone from the sealed sepulcher. [Matthew 28:2, 3.] But the priests soon hushed up the story, fearing that in rage the people would kill them. They counseled the soldiers, "saying, Say ye, His disciples came by night, and stole him away while we slept." [Verse 13.] This false report was circulated to conceal the power of God which should have been revealed to the people.

If strong men could not endure the presence of that one glorious angel, how much less could Christ's glory have been endured! In order to make it possible for men to behold Him, His divinity was veiled.

"For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" [Hebrews 1:5.] What a precious promise is held out before us! Does any one feel inclined to sneer or mock at these words? May God give everyone power to grasp eternal realities. Purify the mind from the sin and the allurements of this world, that you may not lose sight of eternity. Close the windows earthward, open them heavenward, and let in the glory of God which is shining across the heavenly threshold.

As God "bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." [Verse 6.] Shall we not worship Him who first loved us, making Him the center of attraction? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Verses 7-14.]

Christ sees men so absorbed in worldly cares and business perplexities that they have no time to become acquainted with Him. To them heaven is a strange place, for they have lost it out of their reckoning. Not familiar with heavenly things, they tire of hearing about them. They dislike to have their minds disturbed concerning their need of salvation, preferring to engage in amusements. But the Lord wants to disturb their minds, that they may be led to take hold of

eternal realities. He is in earnest with them. Very, very soon they will all know Him, whether they desire to or not. The angel of mercy is now folding his wings and stepping down from the throne.

The Lord is coming. If He were revealed in a moment, in the twinkling of an eye, would you be ready to meet Him? Have you made your peace with Him? Would you like to be sent away from God's presence to share in the humiliation and punishment of Satan and his angels? But if during your lifetime you rob God of the service which He has purchased with His own blood, spending all your time in foolish words and amusements, you will finally lose heaven. How can you afford to barter away for worldly pleasure the gift of eternal life? God's arms are open to take you to Himself. He invites you to come to Him. Choose life, eternal life.

To eclipse the beauty and the loveliness of the Prince of Light, upon whom the mind should ever be dwelling, Satan seeks to engross the mind with exciting games, horse races, and worldly pleasures. He endeavors to so occupy the attention with trivialities that no time will be taken to think of Jesus. Even after the most solemn discourses, the enemy will, if possible, destroy the impressions made by the Holy Spirit.

Accurately recorded in the books of heaven are the sneers and trivial remarks made by sinners who pay no heed to the call of mercy when Christ is represented to them by a servant of God. As the artist takes on the polished glass a true picture of the human face, so God daily places upon the books of heaven an exact representation of the character of every individual.

Those who are saved must travel the same road over which Christ journeyed. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] The character is to be formed according to the Christ-likeness.

In the Word the Saviour is revealed in all His beauty and loveliness. Every soul will find comfort and consolation in the Bible, which is full of promises concerning what God will do for the one who comes into right relation to Him. Especially will the sick be comforted by hearing the Word; for in giving the Scriptures God has given to mankind a leaf from the tree of life, which is for the healing of the nations. How can any one who reads the Scriptures, or who has heard them read, lose his interest in heavenly things and find pleasure in amusements and enchantments of the world?

Our object in establishing sanitariums is to encourage the sick and suffering to look to God and live. Those who are afflicted should be pointed to the Man of Calvary, who taketh away the sin of the world. By beholding Him they will be changed into His image. Let the physicians in every institution keep Christ before those to whom disease of body and soul have brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the Great Physician who is touched with the feelings of their infirmities. Encourage

them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the chiefest among ten thousand. Talk of His love; tell of His power to save.

We need to put our trust in a sin-pardoning Saviour. In the days of Christ a poor paralytic was told by the priests and rulers, "Your sins have brought your affliction upon you. You can never be healed." They left him to die. But he had heard of Jesus. Someone told him that he could be taken where Christ was. On an improvised litter he was carried to the house where the Saviour was speaking to the people. But so great was the crowd by which Christ was surrounded that it was impossible for the man to get near Him. Realizing the danger of losing the last chance for recovery, the paralytic said to his attendants, "Take me to the roof, and let me down." So "they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." And the first words of the Saviour to the one suddenly let down before Him were, "Son, thy sins be forgiven thee." [Mark 2:4, 5.] Today sin is hindering the recovery of hundreds. If the peace of God were in their hearts, their sickness would be regarded as of much less consequence. Peace of mind prepares the way for the faith that Christ will do as He has promised to do.

"But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." [Verses 6-12.] The faultfinders excepted, all praised God for the wonderful works they had seen.

When Christ was on His way to heal the daughter of Jairus, a woman who had suffered for many, many years wanted to speak to Him. The multitude was so great that she could not present herself before Him, but she was able to reach out and barely touch the hem of His garment. Immediately she was made whole. There was no healing power in the garment. It was faith in the Person who wore the garment, which restored her to health.

The Great Physician recognized the touch of faith. "Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing." [Mark 5:30-32.]

Then the woman, afraid that she had taken something she ought not to have, came before Him and with fear and trembling told her pitiful story—how she had been under the care of many physicians, but had not been benefited by them, being made rather the worse by their treatment and drugs. All her living had been spent in paying their charges. “But now,” she said, “I am made whole.” The Saviour said to her, “Daughter, thy faith hath made thee whole.” [Verse 34.] Blessing her, He bade her go in peace. By this object lesson of His healing power He taught the multitude pressing about Him that He was the Mighty One, the Restorer.

I exhort all those who are connected with the St. Helena Sanitarium to present Christ in all His loveliness to the patients in this institution as the Great Physician, the Mighty Healer, the One who can heal both soul and body, taking away both sin and disease. In His work of healing, Christ desires the co-operation of every helper in the Sanitarium. He has a right to expect help from you. You are His purchased possession. You are bought with a price—and what a price! For your salvation He sacrificed His own life. You are to be bearers of the precious light which heaven has given to mankind. Christ says, “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.]

You should be in earnest, helping all who can be helped to seek God with the whole heart, that they may find Him, and take their stand under the blood-stained banner of Prince Emmanuel. Co-operate with the ministering angels who are watching for opportunities to work through your helping hand. Set forth the truth as it is in Jesus. Tell these poor, perishing ones, sick in body and mind, to rest on the bosom of Jesus Christ. Present before them the cleansing Fountain which has been opened for Judah and Jerusalem. Teach them to eat the bread of life. Christ says, “I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever.” [John 6:51.] In reading and studying the Word of God, we are eating the flesh and drinking the blood of the Son of God. He says, “The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verse 63.]

We should walk circumspectly before God and before the world, ever keeping our minds fixed on Christ. “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; who for the joy that was set before him (the joy of seeing sinners converted) endured the cross, despising the (thought of) shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” [Hebrews 10:1-3.]

These are not my words. I am reading the words of the living God. If you choose to insult Him by laughing and sneering at His words, remember that by so doing you will finally be brought to open shame.

Christ, the Mighty Healer, is to be exalted—and not any human physician. Physicians, Jesus will hear your prayers. Nurses, if you have a living connection with God, you can in confidence present the sick before Him. He will comfort and bless the suffering ones, molding and fashioning the mind, inspiring it with faith and hope and courage. The Christ-life, the Christ-grace, is the only power that can safely be brought to bear upon the human mind. Every other influence is to be taken away.

No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind-cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. We may be as weak as was the woman who touched the hem of Christ's garment; but if we use our God-given opportunity to come to Him in faith, He will respond as quickly as He did to that touch of faith.

It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the Mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind. The human agent must never interpose between the heavenly agencies and those who are suffering.

Everyone should be in a position to co-operate with God in directing the minds of others to Him. Tell them of the grace and power of Him who is the greatest Physician the world ever knew. He came to the world to restore in man the moral image of God. Seeing that Satan was exercising a controlling influence over the minds of men and women in order to further his evil designs, Christ came to combat the powers of darkness, to break the control which Satan had gained over human minds. Make the Saviour the center of attraction.

A minister once said that "he could but think that Christ must have known something about science." Of what could this minister have been thinking? Science!—Christ could have opened door after door of science. He could have revealed to men treasures of science on which they might have feasted to the present time.

But knowing that this knowledge would have been appropriated to unholy uses, He did not open the door.

We do not ask you to place yourself under the control of any man's mind. The mind-cure is the most awful science which has ever been advocated. Every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution.

Christ can do nothing for those who are yoked up with the enemy. His invitation to us is, "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.] When in our daily experience we learn His meekness and lowliness, we find rest. There is then no necessity to search for some mysterious science to soothe the sick. We already have the science which gives them real rest—the science of salvation, the science of restoration, the science of a living faith in a living Saviour.

Ever keep looking unto Jesus, the author and finisher of your faith. When the Holy Spirit works in this institution, then will the power of God be revealed, enabling you to work with ministering angels who are waiting to co-operate with you. When all the workers are sanctified by the Spirit of God, the spiritual atmosphere circulating through this institution will comfort the sick, encourage the depressed, and give hope to the despondent.

Ms 107, 1901

Instruction Regarding the Publishing Work

October 16, 1901

The presentation before me is that for years the publishing house in Battle Creek has been failing to train workers so that they can go forth from the office properly qualified to work wherever they may be called to go. The reason is that those in positions of responsibility have lost sight of the importance of enlightening the world in regard to present truth.

Patient, painstaking effort should be put forth to train the workers who come into the office. They should be taught the various lines of work. It is not sufficient to have a knowledge of one line only. But in some instances there has been shown a selfish dislike to make the apprentices acquainted with the different lines of work. This is not right. They should be given an all-round knowledge of the work, so that if they are called to other fields to engage in printing work, they will have a practical knowledge of what is to be done. With this training they can do without blundering the work before them in a new field.

The workers in a publishing house have a right to expect advantages of education in that line of work. It is supposed that they are receiving these advantages, but in many cases they are being spoiled by a sham education. This is robbery of them. Their work is only half done and would not be accepted by any well-regulated office.

God has seen with sadness the lack of principle, the lack of genuine religious instruction. Because of the neglect shown in this matter, work that should be done well is done imperfectly, and the same neglect is brought into the religious experience.

If justice is done to the apprentices, they should, after the necessary time spent in the institution, be ready to go forth prepared to take up intelligently the different lines of printing work, giving momentum to the cause of God by the best use of their energies. They should be able to give to others the knowledge they have received and acquired. They should receive a training in Bible lines, that they may go forth as men and women who love and fear God, to do missionary work for Him, having respect for all His commandments and desiring above all things to advance in accordance with His will.

The learners in our publishing houses must be trained to be master workers, who will be a recommendation to the managers as they go out into the world. Their conduct should be such as will inspire confidence. If they have been wisely trained, their usefulness and adaptability will speak for the instruction they have received.

To every young man and young woman, I make my appeal: Maintain Christian principles. Refuse to allow any man, no matter what his position, to lead you to deviate from strict fidelity to the law of God. Remember that if you treat lightly one of God's precepts, He will call you to account. Do not take the careless, indifferent attitude of any human beings, even though they may be your instructors, as a criterion.

Those who stand in such an attitude have mingled the common and the sacred, bringing the sacred down to the level of the common. I warn the youth not to copy indifference to a plain "Thus saith the Lord." "Thou shalt" and "Thou shalt not"—this is to be your guide. Let not the word of any one lead you to deviate in the slightest degree from God's plan.

God has plainly stated the principles which should control in all matters of business. Believers should keep the Word of the Lord ever before them. In all their business dealing with believers or unbelievers, they are to show justice and equity. They are to be examples of purity and integrity, giving no cause for the world to point to the close, selfish, covetous practices of men professing godliness.

God's people, bought with the blood of His only begotten Son, will never be gainers by underhand transactions, even though these transactions are entered into to obtain means for His cause. God is glorified only when His people practice His principles. They are never to compromise or confederate with wrongdoers. They are never to give the impression that the law of God is not their safeguard. They are to honor God by a strict observance of His principles. Never is principle to be sacrificed to policy.

There must be no deviation from the straight line of duty, no yielding to the suggestion to mingle plans of worldly policy with the work of God. This is always dishonoring to God, and spoils man's record in the books of heaven.

Those who love God will obey His law, realizing that they are answerable to God. He who is saved must be truly converted, determined to serve God and God only. Those who are born again are bound to maintain the principles of righteousness in all their dealing. They feel an intense solicitude for the good of their fellow beings and for the exaltation of the law of God.

The law of the Lord is perfect, converting the soul. In no case is it to be trifled with. In all you do, keep before the mind the glory of God. Look constantly to Jesus, the Author and Finisher of your faith. Bow with solemnity to the mandate of heaven. Remember that your manner of keeping the law of God determines your future.

God's blood-bought heritage should be clothed with the righteousness of Christ. There should be far less idle talk and far more of the silence of God in the soul. Then will the heart be filled with respect and love for the law.

The Lord is our Judge, our Lawgiver, our Ruler. Parents and children are to be controlled and guided by Him. Those who love Him will keep His commandments. But in every one of our institutions, there is need of elevating the standard of obedience. There is need of a reformation of the principles followed in dealing with one another. In all our institutions, to a greater or lesser degree, the principles of heaven becoming mixed with human preferences and opinions. There are many, even among those occupying responsible positions, who are not walking in the light of God's commandments. The following words describe their religious standing:

"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." [Isaiah 56:10, 11.] God says to them, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:11.]

I tell you that those who have discovered themselves to strangers, who have led God's people in false paths, will never see His face. They claim to believe God's law, but they transgress this law, allowing Satan to work his will and way through them. They claim to follow the Lord, but He says: "I know them not. They are workers of iniquity, multiplying disobedience, and leading my people in strange paths. I cannot keep my covenant with them."

I speak to the workers in our institutions, especially those in the Review and Herald Office. There must be a cleansing from all unrighteousness. Take up the stumbling blocks. Inquire for right paths. Walk in the footsteps of Christ. The office needs to be cleansed from defilement. God's standard has been lowered to the dust. If His will is carried out, His truth must penetrate deeper into the hearts of His people than it has penetrated for years in the past. A work must be done that has not been done. Noble sentiments must come in to expel the cheap, irreligious sentiments which have borne sway. Those who keep eternity in view will live in hourly communion with God. When the way is prepared for the

Lord, He will co-operate with men and women, and His truth will be honored.

I have set before you the necessity of a much deeper work of conversion than has yet been seen. When the people of God seek Him with all the heart, in repentance and humiliation, His high, holy principles will revive in their hearts. Under the influence of the Holy Spirit, they will make strenuous efforts to arouse the powers which God has implanted in the nature, which have so long lain dormant. As they seek the Lord in true penitence, with confession of sin, He will respond, giving light and life and power to do right because it is right.

Come to the cross of Calvary. This is the source of all power. Many of you have laid down the cross which Christ placed on you. Take it up for Christ's sake; take it up and bear it after Him. Thus only can you gain spiritual life and strength and excellency.

Those who cherish and follow the two great principles of the law will manifest deep, earnest sympathy and love to God and man. The moral taste will be elevated, the passions controlled and sanctified. Christ will be set forth as the one altogether lovely, the chiefest among ten thousand. In the life will be revealed the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. "They that are Christ's have crucified the flesh with the affections and lusts." [Galatians 5:24.]

The system of education given the apprentices needs to be reformed. But before this can be done, the practices of those in responsible positions must be reformed. To these I say, Put away the commercial work, which has taken so much time, and labor in missionary lines for the youth under your care. Take time to deal honestly with God, time to understand and obey His law. Every talent we possess is a gift from the Lord, to be used to His glory. Wherein has He been glorified by your short-sighted policy in introducing into the publishing house the sentiments of the enemy?

The Laodicean message has been presented to me as applicable to the people of God in their present spiritual condition. For Christ's sake open your eyes to discern spiritual things.

“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, 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.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 Corinthians 6:14-7:1.]

Ms 108, 1901

Diary/“I had an interview with Brethren ...”

Los Angeles, California

August 14, 1901

I had an interview with Brethren McClure and Knox, and the Lord helped me to speak words to them in reference to the work to be accomplished in this new Conference. We then attended a council meeting in the tent, and the brethren asked me questions in regard to the relation of the Conference to the Medical Missionary Board and to the work in other parts of the Union Conference. I told them I could not tell them anything but that which was distinctly impressed on my mind by the Holy Spirit, but that they might ask me questions; for then I would know better what formation they desired.

I spoke about the relation of this new Conference to the Union Conference. Some of the brethren here have the idea that in its work the Southern California Conference should stand independent, to a large degree, of the work in other parts of the Union Conference; that it should conduct sanitarium work and health food work on independent lines. But in all the work done, this Conference is to blend in harmonious action with its sister conferences on the Pacific Coast. It is to have its own Board of judicious counsellors, but is to receive counsel and advice from brethren in other parts of the field.

The establishment of a sanitarium and a food factory is a matter which needs careful consideration; for there is constant danger of running into debt. These lines of work should be established and conducted with reference to the many other lines which their success or failure will affect. I told the brethren that they had neither financial strength nor managing ability to carry such weighty responsibilities without counsel and aid from experienced brethren. While it

is time for the brethren in Southern California to begin to move out in the establishment of a sanitarium, let them make haste slowly. They should not think of establishing a food factory at the present time; for they have neither the talent nor the money necessary to carry forward such an enterprise. Men with the tact, skill, and ingenuity necessary for successful business management are rare.

Dr. Moran and his brother have had marked success in conducting the vegetarian restaurant; but they must remember that the establishment of a sanitarium will bring many more responsibilities. And Dr. Moran has his work as a physician. He is not to add to this work the extra burden of financial management. To do this would be to make a mistake which he cannot afford to make.

In all the economy of the Jewish nation, nothing is so strikingly presented as the plan for using a diversity of gifts. In our work today we are to show respect for God's plan with regard to His gifts, looking upon it as sacred. These gifts are like the stars in the heavens, differing in magnitude and brightness. The Lord gives to one five talents, to another two, and to another one. All are to learn by trading to what use to put their talents so as to gain the best results. The Lord expects every one to make improvement.

In every conference there are men of varied capabilities. All are not fitted for the same work. Each should be given the work for which he is best adapted, in which he can use his talents to the greatest advantage. There are those who would make successful ministers who would fail in business management.

As a people we have much to learn. Men are continually making the mistake of striving to do great things in their own supposed strength. By their actions they say, "See what I can do, what great service I can accomplish for the Lord." They are unwilling to take time to do with faithfulness the humble duties which fall to them. God requires His servants to perform the very smallest duty with exactness, fidelity, and unselfishness. To him who shows faithfulness in that which is least, God says, "Friend, come up higher." [Luke 14:10.] But let God, not man, do the exalting.

God's work is to be carried forward with more sanctification and elevation than it has been in the past. All business transactions are to be closely investigated in the light of God's holy Word. Never allow worldly policy or pretense to become stock in trade. A close, grasping spirit is an abomination in the sight of God. This spirit is never to be cherished by those connected with His service; for it is opposed to the laws of Christ's kingdom.

God's servants are to remember that they are in this world on test and trial. Day by day they are to learn in the school of Christ the lessons of the present, in preparation for translation to the higher grade. Perfection in the work God gives to be done in this life constitutes fitness for

entrance into the higher courts. The perfect man in Christ Jesus is the one God will honor. To those in our institutions who unite with God in their efforts, bringing His principles into all their work, He will say, "Well done, good and faithful servant." [Matthew 25:23.] But He separates from those who misrepresent Him by following sharp, underhand plans, lowering His work in the estimation of those with whom they deal. They may think themselves talented, but their practices create and strengthen an appetite for greed and selfishness. Their talents are defiled by worldly practices. Their work is dishonoring to God. At the last great day He will say to them, "I know you not." [Verse 12.]

God's injunction to us is, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.] I beseech those connected with God's work to be sure that they have found the path cast up for the ransomed of the Lord to walk in.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" [Verses 15, 16.] Thus will appear the work of those who have educated themselves to deal sharply and unfairly with their fellow men. The leprosy of selfishness, which God hates, taints and destroys their work. Their manner of dealing with their fellow men introduces Satan's principles into sacred places, destroying the sweetness of fellowship and love. Thorn berries are gathered where there should be grapes. The words and actions, which should be like figs, pleasant and nutritious, are more like thistles, pricking and wounding the soul.

"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. Wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [Verses 17-23.]

These words portray the sad ending of the self-deceived. They see the good that they might have done in this life, and they plead that they have performed some good actions. But their good was so alloyed with selfishness and greed that they turned souls away from the truth, causing them to lose faith in all professed Christians. On the minds of those with whom they were connected, they left a sense of suspicion, distrust, and injustice, which strengthened the spirit of criticism. Evildoers, though in the service of God, they educated themselves in dishonesty. Their sense of justice became confused. Their hearts were hardened, and they left

undone many things which would have glorified God. Self-complacency filled their hearts, leading them to say, "I have done this and that good work." But the Lord did not accept their work, because it was defiled by robbery and injustice.

Their wrong course began with the doing of unprincipled actions. The spirit of cupidity, not at first apparent to themselves, grew till it led to actions which meant robbery. Their unfaithfulness, commended by the world, was cherished for a lifetime under the decent garb of frugality and honest industry. Constantly it was working the destruction of themselves and many others. Those who have not the virtue of true godliness are shams, not Christians. Parsimoniousness is covetousness. It is the frugality of selfishness.

Handling the Lord's goods is a sacred matter. Those who act in this capacity are to represent Christ, doing as He would do under similar circumstances. God's divine benevolence is to be revealed by those connected with His work. His vineyard is to be worked in a way that will bring forth the fruit thereof.

Selfishness is as contagious as the leprosy. The sin of selfishness in dealing with the Lord's goods ought to be seen as it is; for it is the greatest curse that can come into any man's life. It is hard to reconcile the selfishness shown by church members with their claim to be the Lord's helping hand. The halfhearted Christians working in the vineyard are the cause of the great dearth of means in the treasury. Will those to whom this is well known continue to manifest a hardheartedness that is lessening the resources brought in through church members? Godliness is becoming more and more rare. Unless the divine leaven of renovation works in the church, little will be done to convert souls who will be not only consumers but producers. The church is now as a vast hospital, filled with the spiritually sick, who need to be placed under the influence of the refining furnace, until all dross is consumed.

The future of the church depends on the efforts made by the members to understand the sinfulness of selfishness, and their willingness to take the remedy which will cure the disease from which they are suffering. Let a reformation take place, that those who accept the truth in the future shall not be contaminated by the corrupting influence of Satan.

As Seventh-day Adventists we must reach a higher standard. God brings a terrible charge against His professing people: "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.]

Many who are condemned by men are vindicated by God. Many who are exalted by human judgment are by God pronounced to be wretched, and miserable, and poor, and blind, and naked. Human judgment often errs. Often man condemns his brother because his discernment is defective. God looks at the heart. He reads the motives which prompt to action.

God prompts the question, “Ought I to do this?” Satan leads man to say, “I can.” Right is a loyal subject. Might is a haughty tyrant, leading to warfare, the scourge of the world. Right is a representation of the perfect man in Christ Jesus. It is the foundation of all righteousness and peace—the oil which fills the divine flagons.

“The angel which talked with me came again, and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake unto the angel that talked with me, saying, What are these, my lord? And the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” [Zechariah 4:1-7.]

“Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.” [Verses 11-14.]

Read this chapter over and over again, until you grasp its full meaning. Keep inquiring, “What are these, my Lord?” [Verse 4.]

There is a work to be done among the churches of Seventh-day Adventists which has not yet been done. Ministering angels are waiting to see who will take up the work in the right spirit. You may say, “Wherein must we change? What have we done?” It is not my work to enter into details. Let all humble themselves before God, asking for grace and wisdom, that they may see wherein they have violated His holy law. Unless His Spirit enlightens them, they will never

know, even though it is set before them by their brethren. Those who refuse to come into right relation to God, who will not obey the rules of His government, do not bear His mark.

Let all who claim to be reformers be reformers in the fullest sense of the word. The Lord is merciful. He does not chastise His people because He hates them, but because He hates the sins they are committing. He must chastise them, that they may return to their loyalty. He designs their punishment to be a warning to them and to others. No one need walk in darkness. No one need say, "Specify to me the precise wrongs of which I am guilty." To those who say this, I give the word of the Lord: "Search prayerfully, and you will know."

If the warnings and reproofs given in the Word of God and in the testimonies of His Spirit are not plain enough, what words would be sufficiently plain to bring about a revival and a reformation?

If God's people will turn from their wrong ways and seek counsel from Him, He will be spared a repetition of their chastisement. He waits long for His erring people to repent, that He may remove the rod from them, and grant them His forgiveness and favor, filling their hearts with His peace and joy. But those who in self-complacency strengthen themselves in following their own way, must be left to suffer the consequence of their wrong course. Cause will be followed by the sure result.

Ms 109, 1901

Work for the Higher Classes

October 22, 1901

I have been instructed that the Lord has given men talents to improve by the acquirement of wealth, which is to be used in opening doors for the entrance of truth. Those God has blessed with means will act as His helping hand in reaching those of their own class. Thus He will sustain missionary work among the higher classes.

Altogether too little effort has been put forth for men in responsible positions in the world, men who possess means and influence and superior qualifications. These gifts have been entrusted to them by the Lord, to be increased and imparted to others. They have souls to save, and God calls upon His ministers to present to them the living Word of a living God, giving the message, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

God gives men power to get wealth, and He desires those to whom He has entrusted this talent to be converted, that they may act as His helping hand, investing in His work the means He has lent them, opening the way for the gospel to be preached to all classes. He desires those who can help in His work of reformation and restoration to see the precious light of truth and be

transformed in character, that they may unite with Him in opening the way so that other wealthy men may see that now is their opportunity to use their means in saving souls ready to perish.

Our great cities are full of wickedness, crime, injustice, and all kinds of depravity, but there are those in them whom the Lord desires to use in telling the wealthy as well as the lowly what each must do to be saved. God calls for men and women of talent to use their capabilities in convincing the weary and heavy laden that Christ is not only their Creator, but their Redeemer. He gave His precious life for them. He bought human beings with His blood, that He might bear the curse of their sin and impute to them His righteousness. Many are praying for light. They long to understand what is truth. There are men who have money who will reveal living faith in the Word of God, and will return to the Lord the means He has lent them, that light may shine amid the darkness of error.

I am instructed to tell you to seek to save the men of wealth. Tell them to lay up treasure beside the throne of God by employing their talents in opening ways for the salvation of souls ready to perish. I have an intense desire that the wealthy and honorable men of the world shall be sought out and appropriately and wisely educated, taught to seek for the eternal weight of glory. There are many who will not heed the counsel of God, but the whole world will not turn from light and truth, from the invitations of a patient, longsuffering Saviour.

“Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.” [Romans 2:4-11.]

Are we not in these words given encouragement to make every effort in our power to save those honored by the world? If they accept Christ, they will receive the very highest honor, which the world can neither give nor take away, even a far more exceeding and eternal weight of glory. Christ offers them a life which measures with the life of God. They will find that in keeping the commandments there is exceeding great reward. With the psalmist they will say, “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity, they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all

thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.” [Psalm 119:1-7.]

We should work earnestly for those in the highways as well as for those in the byways. There are many, many souls who will come to a knowledge of the truth if Christlike effort is put forth in their behalf. The compassionate Redeemer bids His servants give the call to the supper to both the rich and the poor. “Go out into the highways and hedges,” He says, “and by your persevering, determined efforts compel them to come in. I have prepared my supper for them. I have made every provision to seat them at my bountiful repast, and to serve them.” [See Luke 14:23.]

Will not heaven be appreciated by the men of the world? Oh yes! There they will find repose from all the din and confusion of this earth. Then do not pass them by. Urge them to accept the peace and happiness and joy that Christ is longing to bestow on them. Take hold of them and bring them in to the banquet which Christ has prepared for them. He has provided for them a wedding garment, even the robe of His righteousness. Tell them that Christ is proffering them this garment, spotless as the pure white lily. Urge them to give their whole attention to securing this gift—the richest that can be bestowed on mortal man.

Link yourselves, ministers of Jesus Christ, with this class. Pass them not by as hopeless. He who gave His precious life for them says, “Bring them in, seat them at my table, and I shall serve them.” Work for them with loving persuasion, and as the fruit of your efforts you will see in the kingdom of heaven men and women who, crowned as overcomers, sing the triumphant song of the conqueror. “They shall walk with me in white,” saith He who is the first and the last; “for they are worthy. He that overcometh 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 3:4, 5.]

The end is not yet, and now, just now, the Lord calls for every talent to be employed in His work. Move forward, leaning on the arm of the One who has said, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.] Lean heavily, but only on God. Pray in faith, and believe that you receive the things you ask for.

We have a risen Saviour. He broke the fetters of the tomb and came forth from its dark borders, proclaiming His triumphant victory over death and the grave. He is our Saviour. To all who come to Him confessing their sins, He says, “Thy sins be forgiven thee; go in peace and sin no more.”

May the Lord arm you who labor in word and doctrine with the clearest messages of truth. Give these messages with simplicity, assurance, and all authority; then the Lord will work with you. Never suppose that by putting on outside appearance you will make an impression for good.

There is an abundance of this policy, but it does not reveal the righteousness of Christ. It is those who work in Christ's way, with simplicity and self-denial, who are blessed in their efforts.

Minute men are needed, men who will see the necessity of opening new fields and will do all in their power to meet this necessity. To enter the fields that have been neglected, to give to the world the precious, saving message of the gospel—this is the work that must be done. Talent is needed; influence is needed, not such as the world gives, but such as Christ gives. He says, "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. ... Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." [John 14:27, 12, 13.]

Heed this comforting assurance, and commit the keeping of the soul to God as unto a faithful Creator. Work and pray and wait, and you will see the salvation of the Lord.

Ms 110, 1901

Sermon/The Christian's Hope

Sanitarium Chapel, St. Helena, California

October 5, 1901

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." [1 Peter 1:1, 2.]

These words, so full of meaning, give us assurance that grace and peace are multiplied to those who are elect "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." [Verse 2.] Without this grace, of how much value would be all our wrestling with God? Our efforts would amount to nothing. We should greatly appreciate these words, which throw such a flood of light on the relation that Jesus Christ sustains to us as our Redeemer.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." [Verse 3.]

After the crucifixion of Christ, His followers lost their hope. They had expected Him to reign on David's throne in Jerusalem, but they had been terribly disappointed. Late in the afternoon of

the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem.

These disciples had no prominent place in Christ's work, but they were earnest believers in Him. They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ's body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion, recounting their unfulfilled hopes concerning the One who they had verily believed would redeem Israel.

While they were talking thus of their crucified and buried Lord, "Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" [Luke 24:15-17.] "Have ye not heard," they answered, "that the prophet mighty in deed and word has been taken and crucified by cruel hands, and is now buried?" Beginning at Genesis, the Stranger told them what had been prophesied from the first concerning Jesus. While He was comforting their hearts, they came to the house where they lived, and invited their Companion to come in. He acted as though He were going further, but they constrained Him to tarry with them.

As they sat before the repast which had been prepared, the disciples were forcibly struck by the familiar motions of their Guest's hands as He took the bread and began to ask the blessing. The movements were strangely like those of their Master. Then when He held up His hands, they saw the marks of His crucifixion. Both exclaimed, "It is the Lord Jesus! He has risen from the dead!"

They rose to cast themselves at His feet and worship Him, but He had vanished out of their sight. Looking at the place that had been occupied by One whose body had lately lain in the grave, they said to each other, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" [Luke 24:32.]

But with this great news to communicate it was impossible for them to sit and talk. Their weariness and hunger were gone, and leaving their meal untasted they hurried back to the city, stumbling over the rough places along the way. They did not know that the Saviour journeyed with them. Entering Jerusalem, they went to the house where the disciples were assembled, gave the signal for unlocking the doors, and were admitted. The disciples were listening to a story of the women who had been to the sepulcher, and who declared that Christ had risen from the dead. But those in the room did not believe the story.

Then the two disciples told their experience. They said that Christ had walked with them, and that their hearts had burned within them while He opened the Scriptures to their understanding. Still some could not believe that their Lord had indeed risen. Some were saying that they could not believe the story, when behold, another person stands before them. Every eye turned to the stranger. Then the disciples heard the voice of their Master. Clear and distinct the words fell from His lips, "Peace be unto you." [Verse 36.]

"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." [Verses 36-39.]

"Then were the disciples glad when they saw the Lord." [John 20:20.] Faith and joy took the place of unbelief, and with feelings which no words could express they acknowledged their risen Saviour.

After the Saviour was placed in the sepulcher of Joseph, a great stone was rolled before it and sealed. While Roman soldiers who had been commanded to guard the tomb stood at their post of duty, lo, a mighty angel commissioned to roll back the stone from the sepulcher came in bright, heavenly glory, parting the darkness from his track. The astonished guard saw him roll back the stone as easily as if it had been a pebble. The glorious light caused them to fall as dead men to the earth, but they were sensible enough of what was occurring to see that Christ rose from the tomb.

Over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." [John 11:25.] Let us rejoice that we have a risen Saviour. Just before He ascended on high, leading captivity captive and giving gifts unto men, He said to His disciples, "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.] With outstretched hands He blessed them before He was taken up to join the glorious angels waiting to escort Him on His upward way.

Two angels remained behind. While the disciples were looking at the cloud taking away their Lord, and listening to the music of the angels, "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Acts 1:10, 11.]

In our love for Christ we long to see Him as He is. And the time is soon coming, when we shall see Him. Concerning this time, John the Revelator says, "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.]

Those who work against the natural laws of the being must suffer the penalty of transgression. But the Saviour pities us even when we suffer from infirmities caused by our own wrong course of action. In Him there is a healing power for us. Let us praise God for the tree of life, the leaves of which are for the healing of the nations.

“And there shall be no more curse.” Everywhere the effects of the curse are seen. Let us praise God that in the earth made new “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.” [Verse 3.] Some little know what true service means. Those who expect to sing in an entertainment spend time in practicing, to familiarize themselves with the music and the words. That we may learn how to serve the Lord in heaven, we must enter His service now, becoming acquainted with Him and learning to be faithful servants. No one can do service for another by exercising a controlling influence over another’s mind. Every individual must learn for himself the meaning of God-fearing service.

Notice particularly the next verse: “And they shall see his face; and his name shall be in their foreheads.” [Verse 4.] When the glory of God rests upon the Redeemed, they recognize Christ, for they see Him as He is. And the happiness revealed in their countenances is indescribable.

“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 for ever and ever.” They will reign on His throne, because they have obediently served Him in this world, forming characters for the future, immortal life. “And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.” [Verses 5-7.]

It is our privilege to understand the blessed Word of God. We have fallen, it is true; but we are not always to remain in sin. We have been placed on vantage ground. The Lord God of heaven “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.] What a precious hope we have in Christ!

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for

you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” [1 Peter 1:3-5.]

We are not kept by our intelligence, by our words, or by our riches. In these we find no safety. We are kept only by the power of God through faith unto salvation. We are living in a period of time during which we must by faith be allied with an infinite God, or else we cannot overcome the strong powers of darkness seeking to destroy us. The Holy Spirit is as a light shining on our pathway. Let us put our trust in Christ, who is ever at our right hand to help us. Let us take courage, placing our confidence and our trust in Him. He has not left us destitute.

“Wherein [in the prospect of the second coming of Christ], ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” [Verses 6, 7.]

Temptations will come. But when Satan throws his hellish shadow before us, we should reach in faith through the shadow to the Light of life—to Him who has not only created man, but who by His own blood has redeemed him. We are Christ’s cherished heritage. In living faith we must co-operate with Him in working out our own salvation. Amid trials and temptations His hand upholds and sustains us. Those who rest in Christ Jesus are never restless or uneasy. He means just what He says when He bids us commit the keeping of our souls unto Him, as to a faithful Creator.

Those who hold fast their faith unto the end will come forth from the furnace of trial as fine gold seven times purified. Of this work the prophet Isaiah says, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” [Isaiah 13:12.] When in trouble, remember that faith tried in the furnace of affliction is more precious than gold tried with fire. Remember that there is One watching every movement, to see when the last particle of dross is taken away from your character. It is then that you are counted more precious than the golden wedge of Ophir. By hiding with Christ in God, fallen man reaches this state of purity.

Those who love the riches of this world should remember that faith in Christ is more precious than gold; for gold perishes. The saints of the living God have a glorious hope, the fruition of which is a life of immortality. I am so grateful for a sure hope of eternal life.

“Jesus Christ: whom having not seen [with natural eyes], ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” [1 Peter 1:8.]

Do you suppose that after Christ gave His precious life to redeem the beings He created, He would fail to give them sufficient power to enable them to overcome by the blood of the Lamb and the word of their testimony? He has power to save every individual. At the time of His

ascension, He said, "All power is given unto me in heaven and in earth." [Matthew 28:18.] For our redemption all power is given to Him who stood at the head of humanity. For nearly six weeks the Sinless One fought a battle with the powers of darkness in the wilderness of temptation, overcoming not on His account, but on our account, thus making it possible for every son and daughter of Adam to overcome through the merit of His sinlessness.

In Christ "ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." [1 Peter 1:8-12.] The angels communicated the prophecy to men, but did not see it unfolding as now we see it. Every generation has realized the power and glory of God, but especially has this generation most clearly seen and realized the fulfilment of prophecy.

"Wherefore," considering these things, "gird up the loins of your mind." If ever there was a time when we needed to gird up the loins of the mind, it is the present time. "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [Verses 13-16.]

Only those who practice holiness in this life will see the King in His beauty. Put away all vain, trifling talk, and everything of a frivolous and sensational nature. Do not engross your mind with thoughts of worldly entertainments and pleasures. Engage in the work of saving your soul. If you should lose your soul, it would have been better for you never to have been born. But you need not lose your soul. You may use every moment of this God-given life to His name's glory. Strengthen yourself to resist the powers of darkness, that they shall not obtain a victory over you.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." [Verse 17.] This does not mean a slavish fear. The fear of God is the beginning of wisdom. If you begin to fear Him, you are one of the wisest men on earth; for His everlasting arms are about you, and the enemy cannot deceive or harm you. A faith that is centered in God cannot be moved.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.” [Verses 18-21.]

Notice the result: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” [Verses 22, 23.]

If we dealt kindly and tenderly and compassionately with one another, loving others as Christ has loved us, what a change would take place in our world! What a transformation would be brought about in the home life! In this church there are whole families who need to be educated and trained for the future, immortal life. All the power that can be obtained from above is needed to lead their feet in safe paths.

The members of this church need to study the Bible. Feed on the Word of God, and you will find that it is indeed the bread of life. Christ declared, “Whoso eateth my flesh, and drinketh my blood, hath eternal life.” In explanation He said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [John 6:54, 63.]

The Scriptures are as leaves from the tree of life. From beginning to end the Bible is full of promises. For nearly four weeks I have not been able to sleep later than about one o’clock. Night after night I have been awake, pleading with God for His blessing to come to me, so that I should be enabled to present the truth in its beauty and loveliness to the people, helping them to realize its force and power.

Christ cannot co-operate with a dead church. He desires His church to be full of vitality, to take hold by living faith of His power. Trials will come upon the true church. Some members will depart from the faith, giving heed to seducing spirits. Satan himself will personate Christ, declaring that he is the Son of God. One will say, “Christ is here;” another, “He is there” [Mark 13:21]; and still another, that He is somewhere else; but we should know individually that He is abiding with us, and that He will save us by His righteousness.

We do not begin to reach the high standard that God has set before us. We may be “partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:4.] It is our privilege to stand on vantage ground with God, to be full of hope, praise,

cheerfulness, joy, thanksgiving. Let us educate ourselves to praise Him and to glorify His name. Let us by feeding upon His Word bring more spirituality into our hearts.

In our behalf Christ bore the test of denial of appetite. Shall we bear this test in His behalf, and in our behalf as well? We ruin the digestive organs by wrong eating. Many ruin their minds by using tobacco, liquor, and other stimulants. This none are compelled to do. God desires us to take ourselves in hand, to allow His Spirit to purify us. He will strengthen us to resist the devil, who tries through lust to destroy us. May God help us to consider these matters.

Those who come to the Sanitarium on this hillside should see in the helpers of the institution the highest exemplification of true Christianity. The helpers, whether working in the buildings or on the grounds, should reveal by word and action that they cherish the blessed hope given to the disciples. Their hearts should be drawn out in love for the salvation of those who have no hope. They should carry a burden of soul for the afflicted ones, praying with them to help them overcome the lust of appetite.

Nurses should be familiar with the Scriptures, that from this rich storehouse they may draw for their patients words of comfort and consolation. Christ desires them to eat the bread of life, the leaves of the tree of life, that they may have something to give to the sick and the suffering around them. It is their privilege to pray for the sick, asking that the blessing of God may rest upon them. This institution should be permeated with the Spirit of the living God.

There are periods when it is necessary to pass through strait places. But when sorely tried, do not place your trust in the arm of flesh, but in the living God. Have faith in the One who is by your side, ready to tell you what steps to take in times of perplexity and trial. He has everything marked out, and if His people trust in Him, He will reveal to them His power and glory.

We are living in the last days. The closing scenes of this world's history, which our Saviour foretold would take place just prior to His coming, are now being enacted before us. Concerning this time, He said, "As the days of Noah were, so shall also the coming of the Son of Man be." [Matthew 24:37.] The inhabitants of the antediluvian world were utterly unconcerned, and at the appointed time the flood came, and took them all away. Had they believed the warning given by Noah, they would not have risked everything by going on in wickedness. Notwithstanding their unbelief, destruction came. Unbelief will not change the certainty of Christ's second coming in the clouds of heaven with power and great glory.

We are looking for the second coming of Christ. Our hope of His soon appearing in the clouds of heaven with power and great glory, fills our hearts with joy. When the Saviour comes, those who are prepared to meet Him will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." [Isaiah 25:9.]

I love the Lord, because He first loved me. I praise my heavenly Father that I can know that Christ is by my side at all times; for His promise is, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Think you there is anything in this world that tempts me to go astray from the Word of God? Oh, no! I have so firm a faith in Jesus Christ that I am looking forward to the time when I shall behold the King in His beauty, and see His matchless charms. Soon the gates of the city of God will be thrown back upon their glittering hinges, and the nations that have kept the truth will enter in and hear the words, "Well done, good and faithful servants, enter ye into the joy of your Lord." [Matthew 25:23.] Touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb.

A crown of life that fadeth not away is reserved in heaven for the redeemed, who in heaven will be kings and priests unto God. This is the hope set before us. What a hope it is! Oh, that every one may be ready for Christ's coming! God grant that you may be overcomers.

Ms 111, 1901

Sermon/"I beseech you therefore ..."

Sanitarium Chapel, St. Helena, California

October 19, 1901

"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.]

There is something for every individual to prove. The rule by which it is to be proved is given in these verses. In this probationary time it is the privilege of everyone to come into right relation to God and to gain a living experience, thus proving what is the will of God.

Those who fully understand their Christian duty will not be worldly minded, or cherish worldly idols. All may work in co-operation with God as laborers together with Him. He alone can renew the mind. The most solemn appeals that can be made to a congregation do not impress the hearts of those whose minds are trivial. A shrug of the shoulder, a movement of the lips, an expression of the countenance, often does more harm to others than would outspoken words of contempt. We should conduct ourselves so carefully that we shall not hinder the progress of any one who is seeking to develop a character after the divine similitude.

"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." [Verses 3-5.]

We are in this world to be a help and a blessing to one another, uniting with Christ Jesus in restoring the moral image of God in man. This is our work. In order to do it, we must learn of Christ. "Take my yoke upon you," He says, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.] In this promise there are no "ifs" or "ands." Those who have experience in wearing Christ's yoke of restraint and obedience know what it means to have perfect peace and rest in Him.

"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." [Psalm 1:1, 2.]

We should become acquainted with the laws of Christ's kingdom, which are God-given safeguards. "They are your life," He says. [Deuteronomy 32:47.] If we break through this wall of protection which has so mercifully been put around us, we expose ourselves to the attacks of Satan. By disobeying the laws of God, we co-operate with the enemy, placing ourselves where he can work through our minds.

Murmuring, intemperance, tumults, wars, and all other manifestations of sin that have ever been seen on the face of the earth, have been caused by men who have ventured to transgress the laws of Christ's kingdom.

If we only knew what is for our eternal interest, not another day would any of us be transgressors of the law of Jehovah. Our only safety is in keeping the mind in harmony with God, availing ourselves of the safeguards that He has provided. We shall never fully realize the advantages we have gained by keeping His laws, until the gates of the New Jerusalem are swung back on their glittering hinges, and the nations that have kept the truth shall enter in to enjoy eternal peace and comfort.

Does the man who meditates on the law of God day and night, wear a woebegone expression, complaining, murmuring, and fretting, as if there were no pleasure in serving the Lord? Let us see:

"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." [Psalm 1:3-5.]

In obedience there is peace and consolation. Holy angels are round about the obedient to keep them in the narrow way. Many who claim to be children of God are in trouble and perplexity. If they were linked with Christ, the light of heaven would shine into the chambers of the mind; and they would have a peace that the world can neither give nor take away.

In the third chapter we read: "Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me." The Lord kept him all through the night season. "I will not be afraid of ten thousands of people, that have set themselves against me round about." [Verses 1-6.] His confidence was in God.

In the next chapter, the psalmist says: "There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." [Psalm 4:6-8.]

In the fifth Psalm, we read: "Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face." [Verses 1-8.]

Are not these very comforting passages to read to the sick and dying? In the treasure house of God's Word are most precious assurances for those who are in distress. All these promises are given for our encouragement and consolation. On them we can rely.

After you have done all you can to relieve the afflicted, co-operating with God by using the means He has given for the restoration of health, it is your privilege to commit the cases of your patients to Him. During His earthly ministry He was a mighty Healer. Today He is the same compassionate Physician.

When I have been expected to speak to many people, at times I have felt that it was impossible for me to appear day after day before great congregations. But I have tried to place myself physically in right relation to God. Then I have said to Him, "I have done all I can do, Lord, using Thine own means, and now I ask for the special blessing which Thou alone canst give to sustain

me.” With trembling steps I have walked into the desk to speak to assembled thousands; but the moment I have stood before the congregation, the Spirit of God has always come to me with strengthening power.

Often I said to my husband while he was with me, “If only I could have the assurance beforehand, how much good it would do me.” He would answer, “God has never failed to bless you the moment you rise to speak; so whatever may be your feelings, you must put your trust in Him, hanging your helpless soul on His promises.” This I have tried to do. I have learned that we must act our part, co-operating with God. He gives strength for every duty.

Those who work in our sanitariums have special need of a living Christian experience. Let none ever encourage the patients to look to you, or lead them to think that your mind will help their mind; but point them to the One who can help and strengthen them. Teach them to look to Jesus Christ, who taketh away the sin of the world. Encourage them to elevate their minds to God, by faith taking hold of the Mighty One. He is able to fashion their characters after the similitude of a beautiful, desirable, substantial palace. When you represent Christ to others in this way, you are imparting a power, a strength, that is of value; for it comes from above.

In the second chapter of first Peter we read: “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: 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, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth him shall not be confounded.” [Verses 1-6.] Let us feed on the Word of God. It will give us a wonderful experience.

“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.]

When reading the next verse, let us notice whether God’s people engage in foolish amusements and worldly entertainments, or whether they have something higher and grander to contemplate—something that will hold them up, comforting them in sickness and sorrow: “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 is the light of the world. When He shines into our hearts, we reflect His light to others, thus making sunshine all about us. We must have the light that He alone can give. He will not disappoint us in our expectations. He desires us to increase in faith, in confidence, in knowledge. This we may do by praying to Him, in faith taking hold of His strength. 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.]

Heaven is nearer to earth than many realize. In his dream, Jacob was shown that the base of the ladder extending heavenward was firmly planted on the earth. If it lacked a foot or even an inch of reaching the earth, it could do us no good. It must stand firmly on the earth. The topmost round reaches to the highest heaven, and above is God Himself. The light of His glory floods the threshold of heaven and shines on every round of the ladder. This ladder is a representation of Christ. The rounds represent His merits. Grasping round after round, we may continue climbing until we reach the highest round and step off into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I am glad that we know something about this ladder of shining brightness and understand what it represents. Jacob saw angels of God ascending and descending, ministering to the needs of the children of men. When a person of intelligence refuses to be led by the Spirit of God, the heavenly angels can do naught for him. But in our sinfulness everyone of us may by faith lay hold of Christ, saying, "Thou art my Redeemer; Thou wilt save me, even me."

While journeying through the wilderness, the children of Israel did not realize the countless dangers by which they were surrounded. They became so rebellious, often murmuring, often withdrawing themselves from the influence of the Spirit of God, that the Saviour was compelled to remove His protecting hand, permitting the fiery serpents which infested the wilderness to come into the camp. Great numbers of the people were attacked by these venomous creatures.

Throughout the encampment there was terror and confusion. In almost every tent were the dying or the dead. None were secure. Humbling themselves before God, the people began to call for Moses—the man whom only a little while before they had accused of being their worst enemy, criticizing him in a way that reflected on the wisdom of God. They plead with Moses to pray for them, that the plague of the serpents might be removed.

Moses was commanded by God to make a serpent of brass resembling the living ones, and to elevate it among the people. All who looked to this uplifted serpent were perfectly restored. The people well knew that there was no virtue in the serpent of brass itself, but that it was a symbol of Christ. God alone was able to heal them. Yet they were required to show their faith in the provision which He had made.

“As Moses lifted up the serpent in the wilderness,” even so was “the only begotten Son of man lifted up, that whosoever believeth in him should not perish, but have eternal life.” [John 3:14, 15.] Christ has said, “And I, if I be lifted up from the earth, will draw all men unto me.” [John 12:32.] Just as those who looked to the brazen serpent in the wilderness were healed, so may we look to Jesus, the Author and Finisher of our faith, and be saved. Continually we should behold Him who gives spiritual health, spiritual power. There is no safety in allowing the mind to be drawn from Him. We must be conformed to His image. Salvation, eternal life, a home in the kingdom of God—these blessings are worth striving for. Christ has done everything on His part, even giving His life to redeem us. It now rests with us whether we will indeed believe in Him and by living faith accept His sacrifice in our behalf.

Are you standing on the side of the world, or on the side of Christ? Of what value would the whole world be to me, with all the gold and silver that could be heaped together? Of what value would it be to you? My span of life is nearly ended. Many, many of my early associates are now in the grave. All that remains of our once large family is one of my sisters—and she is feeble. God has given me strength. He is the health of my countenance. Every morning I rejoice in Him. I know I have committed the keeping of my soul to Him, as unto a faithful Creator; and I know He has never failed me. If you place your trust in Him, the Lord will also give to every one of you His strength, His grace, His salvation.

When someone asks you how you are feeling, do not complain and murmur and try to think of something mournful to tell them to gain their sympathy; but grasp them by the hand, saying, “Praise God! Good is the Lord, and greatly to be praised! I love Him, because He first loved me.” Let your conversation be cheerful and hopeful. Do not talk discouragingly, telling your lack of faith and your sorrows and sufferings, for the devil delights to hear such words. When talking on gloomy subjects you are glorifying the enemy. Talk faith and hope and courage, thus glorifying God.

Instead of gossiping, thus creating mischief, let us tell of the matchless power of Christ, and speak of His glory, thus magnifying and lifting up the Lord God of hosts, and training ourselves to sing the song of victory in the kingdom of glory. By beginning to sing songs of triumph and thanksgiving now, we may prepare ourselves to sing the song of Moses and the Lamb when we meet on the sea of glass.

The Lord will be with us during this life, if we allow ourselves to be led by His <Holy> Spirit and do not neglect to glorify His name. We should bring as much of heaven as possible into this life. The light of heaven shining into the heart will be imparted in words of pleasantness, in deeds of kindness, to those who are near us. Having acquainted ourselves with God, when He comes we will be able to say, “Lo, this is our God; we have waited for Him, and He will save us.” [Isaiah 25:9.]

Ms 112, 1901

“Make Ready a People Prepared for the Lord”

November 3, 1901

In every stage of this earth’s history God has had His agencies to carry forward His work, which must be done in His appointed way. John the Baptist had a special work, for which he was born and to which he was appointed—the work of preparing the way of the Lord.

The mission and the work of John the Baptist were specified by the angel of the Lord, as recorded by Luke: “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” [Luke 1:17.] The Holy Ghost was to be upon him.

In response to Zechariah’s words of doubt, “Whereby shall I know this? for I am an old man, and my wife well stricken in years,” the heavenly messenger declared, “I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.” [Verses 18-20.]

Concerning the promised son the angel said: “For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost” from his birth. [Verse 15.] In this statement temperance is taught from a Christian standpoint. John was to be consecrated to God as a Nazarite.

In the time of Moses, the Nazarites were instructed not to use wine or strong drink: “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.” [Numbers 6:1-4.]

This instruction was repeated to the mother of Sampson. An angel came to the wife of Manoah, saying, “Behold, thou shalt ... bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from his birth to the day of his death.” [Judges 13:7.] For the sake of her unborn child, lest her appetite should be transferred to him, the mother was restricted in her diet.

John's work was clearly mapped out: "And many of the children of Israel shall he turn to the Lord their God." [Luke 1:16.] In the fulfillment of his mission he was to prepare the way of the Lord. His wilderness-ministry was a most striking, literal fulfillment of prophecy. Isaiah had foretold his work as "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." [Isaiah 40:3.]

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ... But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" [Matthew 3:1-3, 7.] The Pharisees were very strict in regard to the outward observance of forms and customs, and were filled with haughty, worldly, hypocritical self-righteousness. The Sadducees denied the resurrection of the dead and the existence of angels and were skeptical in regard to God. This sect was largely composed of unworthy characters, many of whom were licentious in their habits. By the word "vipers" John meant those who were malignant and antagonistic, bitterly opposed to the expressed will of God.

John exhorted these men to "bring forth therefore fruits meet for repentance." [Verse 8.] That is, Show that you are converted, that your characters are transformed. "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." [Verses 9-11.]

Neither words nor profession, but fruits—the forsaking of sins, and obedience to the commandments of God—show the reality of genuine repentance <and true conversion>.

Christ said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ... 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. ... As the Father hath loved me, so have I loved 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 15:8, 4-7, 9-11.]

“If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. ... 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. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” [John 14:14, 15, 21, 22.]

Let all have ears to hear the answer from the divine Teacher: “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. 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. These things have I spoken unto you, being yet present with you. But 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.” [Verses 23-26.]

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” [Matthew 3:13-17.]

What encouragement for every believer there is in these words! In Christ is the only hope of salvation. All who believe in Him, obeying His commandments, are accepted in the Beloved.

In God’s work of preparing a people for Christ’s second appearing, “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:” for history is to be repeated, “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 goodness 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 for ever. O Zion, that bringest 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!” [Isaiah 40:4-9.]

The Lord sends plain, decided messages to 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. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

"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. His branches shall spread, and his beauty shall be as the olive tree, and his smell 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." [Hosea 14:1-9.]

By the rebellion of the Jewish people against God, by their neglect to search the Scriptures as His messengers entreated them to, they reached a point where it was impossible for them to be convinced. Therefore God saw fit to draw a line, placing them on the side of the disloyal, fallen angels who rebelled against Him in the heavenly courts. If after receiving sufficient evidence and light the sinner does not change his attitude of stubborn resistance, he is numbered with transgressors for time and for eternity. He brings upon himself his final ruin.

In all the fallen churches God has a people. His call to them is, "Come out of her, my people." [Revelation 18:4.] This means a renunciation of falsehoods framed by the enemy, which must be faithfully delineated by the servants of God, that the humble in heart may hear and understand. There is a plain way, a path cast up for the ransomed of the Lord, in which all the loyal, as they follow on to know the Lord, will find sure footing. Until the truth is made plain from the Scriptures, those who have accepted error for truth are not condemned by the Lord for not returning to Him. But if they are not convinced by a plain "Thus saith the Lord," Satan takes possession of mind and heart and leads them in a path of self-deception. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." [Proverbs 6:10.]

The churches are called to search the Scriptures. Those who hear the voice of God, and return to their allegiance, are armed with invincible strength. God accepts them as they unite with His church. He allows them to act a part in His great work by standing in defense of the truth. Their example and works are in harmony with God, with Christ, and with angels.

But all will not accept the truth. In the fight against the truth, opposition against God will reach a satanic height of zeal, because men imbued by satanic attributes will lose true courtesy,

Christian politeness, and meekness. Oh, if they only knew, if they only understood, that there is a mighty power of infinite resources, an Eternal One, to meet the agencies opposing the purposes and commandments of God! Over this world and all earthly potentates God rules with supreme power, and in His own time He will subject every opposing force to humiliation.

The world has led those who are in the churches today to become transgressors of God's law. When they discern that they have trespassed and sinned because they have broken the law of God and disdained the terms of His covenant, He will not leave them to stumble on in wrong paths. He is ever gracious. Looking upon the churches who today are represented in the fifty-eighth of Isaiah, the Lord sends to them His message so distinctly expressed in this chapter. By His messengers He is ever entreating His erring children in every church to return to Him by hearty repentance and confession, that they may find mercy. Obedience to His commandments is the basis of the covenant of peace between the Lord and His people.

Ms 113, 1901

Canvassers Needed

November 4, 1901

Thousands of books containing the precious light of present truth are lying on the shelves of our publishing houses. These should be circulated. Canvassers are needed who will enter our large cities with these books. As they go from house to house, they will find souls who are hungry for the bread of life, to whom they can speak words in season. Canvassers are needed who feel a burden for souls. You may say, "I am not a minister. I cannot preach to the people." No; you may not be able to preach, but you can minister, you can ask those you meet if they love the Lord Jesus. You can be an evangelist. You can be God's helping hand, working as did the disciples when Christ sent them forth. Young men, young women, you are called by the Master to take up His work. There is a famine in the land for the pure gospel.

Canvassers should never forget that they are to make earnest efforts to do medical missionary work. The publications treating on health reform are now very much needed by the world. Intemperance is striving for the mastery. Self-indulgence is increasing. In his work the canvasser can do much to show those whom he visits the value of healthful living. Instead of staying at a hotel, he should if possible obtain lodging with a private family. As he sits at the meal table with the family, let him practice the instruction given in the health works he is selling. If he has opportunity, let him speak of the value of health reform.

If in word and action he is courteous, he will find that his words leave an impression for good.

Our health literature is the helping hand of the gospel, opening the way for the truth to enter and save many souls. I know of nothing which so quickly unlocks hearts as this literature, which, when read and practiced, leads souls to the searching of the Bible for a better understanding of the truth.

Canvassers should bring the health publications to the notice of those they visit, telling them how useful they are in the treatment of disease. Tell them that such a journal, if its instruction is studied and practiced, will bring health to the family.

The sale of health journals and books in no way hinders the sale of the publications dealing with other phases of the third angel's message. All are to prepare the way for the Lord Jesus to come in the clouds of heaven with power and great glory.

Our own people should read and study the health books. They will then know what to do in case of sickness. They should subscribe for the Good Health, or some other of our health journals, and should study and practice the instruction it contains. And more than this, they should make earnest efforts to circulate it among their neighbors.

The temperance question is to receive decided support from God's people. Every Sabbath-keeper should utter a note of warning against intemperance. The canvasser should have a practical knowledge of how to treat disease. As he goes from place to place, he enters family after family where there is sickness. If he is acquainted with disease and its cause, he can impart a knowledge that will greatly relieve the suffering ones.

Tell the people that you have for sale books which give much valuable instruction regarding sickness and disease and how to avoid them, and that a study of this instruction saves much suffering and saves also much of the money spent in paying doctor's bills. Tell them that in these books is advice which they cannot possibly obtain from their physician during the short visits he makes.

In this age of the world it is important for every family to understand the science of life. The wonderful machinery of the human body is supplied by the Lord and is kept in motion by Him. It is the human agent's part to keep this machinery in a state of purity and soundness. To do this, an intelligent knowledge of every part is required. It is a great responsibility to care properly for all the God-given faculties, to keep the entire system in as complete order as possible.

God is dishonored when man becomes the slave of lust, and, for the gratification of appetite and passion, misuses and abuses the Lord's beautiful machinery, so that it does its work in a feeble, difficult way. Brain, bone, and muscle testify to the neglect.

Let our ministers and canvassers step under the banner of strict temperance. Never be ashamed to say, "No, thank you; I do not eat meat. I have conscientious scruples against eating the flesh of dead animals." If tea is offered, refuse it, giving your reason for so doing. Explain that it is harmful, and though stimulating for a time, the stimulus soon wears off, and a corresponding depression is felt. Intoxicating drink, tobacco, meat, tea, and coffee injure the digestive organs and weaken the brain power. Their use brings disease, disqualifying the user for the work God expects him to do.

The canvassing work is a work of great responsibility, meaning much to the men and women who engage in it. We are living in a time when there is a great work to be done, and what better opportunity can we have to give the call to the supper Christ has prepared? Those who at this time take up the canvassing work with earnestness and consecration will be greatly blessed. You have no time to lose. Give yourselves willingly and unselfishly to the doing of this work. Remember that it is evangelistic in its nature, and that it helps to give a warning which is greatly needed.

Let the canvasser keep his Bible near him for reference, and when an opportunity presents itself to speak of the Sabbath truth, let him pray for grace, that he may speak wisely. Remember that God wants those for whom you are working to be saved. Remember that it is a life-and-death question with them; therefore keep your heart under the influence of the Spirit of God. Make every effort in your power to let the light shine forth in good works. As you walk and work with God, ministering angels are beside you, giving you access to hearts.

When staying with a family, study how you can perform little acts of helpful service. If there is someone sick in the family, seek to be of assistance. Put into practice your knowledge of how to give treatment. And more than this, pray for the sick. Do not make a long prayer. Take the case right to the great Physician. He will help.

What a wide field for missionary effort the faithful, consecrated canvasser has before him! What blessings he will receive in the diligent performance of this work! Keep the eye single to the glory of God. In your discharge of duty never be rude. Into every family you visit, carry the fragrance of Christian politeness. Be courteous. Be pleasant. Educate yourself to speak distinctly and impressively. Place yourself in the school of the great Teacher. He will surely help you if you depend on Him for strength. As you go from house to house, never fail to manifest Christian politeness. Hide yourself in Christ, and He will work with you.

The Lord calls for workers to enter the ministry, and I know of no better way for a young man to obtain a fitness for the work of the ministry than by gaining an experience in the canvassing field.

When church members realize the importance of the circulation of our literature, they will devote more time to this work. Papers, tracts, and books will be placed in the homes of the people, to preach the gospel in their several lines. The temperance work will be carried forward. The church must give her attention to the canvassing work. This is one way in which she is to shine in the world. Then will she go forth "fair as the moon, clear as the sun, and terrible as an army with banners." [Song of Solomon 6:10.]

Lessons of great importance may be learned from the history of Daniel and his companions. These youth were bound together in the sacred bonds of Christian fellowship. Daniel's name is placed first on the record because he exerted a strong influence over the other three who looked upon him as a leader. Had he failed to take a firm stand for the right, had he pleased and indulged self, his companions also would have failed. They would not have been handed down to us as young men signally honored by the God of heaven.

We appeal to the youth of today to serve the Lord. His requirements are too sacred to be tampered with. Are you choosing your own will, choosing to gratify selfish desires and inclinations, so refusing to live out the high and holy principles of the truth? Are you among those who would sacrifice conscience to save the life?

In the name of the Lord I ask you to conquer all unlawful appetites and passions. Purify the soul by a belief of the truth. From the hour of birth you are under constant obligations to God. The Lord asks you to overcome by the blood of the Lamb and the word of your testimony. By striving to do this you show that you realize your obligations to Him and desire to do His will.

Look to God for your strength. Pray to Him in faith. Sing His praise. Be faithful in little things. It was Daniel's faithfulness in little things that enabled him to see the necessity of faithfulness in larger responsibilities. This faithfulness gave completeness to his whole life.

That which is worth doing at all is worth doing well. Be true to principle in the small things of life. Then you will not hesitate when the larger test of sacrifice is presented, even though life is involved. Bring your work as near as possible to perfection. He who is our example in all things says, "He that is faithful in that which is least is faithful also in much." [Luke 16:10.]

On one occasion when Christ was at the home of Lazarus, Mary sat at His feet drinking in His precious words of instruction. Martha was busy preparing the meal, and she wanted Mary's help. "Lord," she said, "dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." [Luke 10:40-42.]

After feeding the five thousand, Christ said to the disciples, "Gather up the fragments that remain, that nothing be lost." [John 6:12.]

Hanging in agony on the cross, bearing the sins of a guilty world upon His divine soul, the Saviour thought of His weeping mother, and committed her to the care of John, bidding him take His place as her son.

Let all take heed to these lessons, learning from them that nothing is too small to be done carefully. The Lord desires His children to be faithful in little things. Then they will give due attention to weightier matters.

Ms 114, 1901

Lessons from the Experience of Elisha

November 13, 1901

God's servants are to work for the higher classes, but this does not mean that they are to bind themselves up with the honored of the earth, depending on them for strength, influence, and success. The Lord will often incline the hearts of those in positions of responsibility to grant favors to His commandment-keeping people. But when God's servants leave Him to solicit recognition from men of the world, they exchange power for weakness.

We have a most solemn work before us, the importance of which we can only understand by the light which is shining from God's Word on the past and the present. Who is holding fast the faith once delivered to the saints? Who, amid the cries of "Lo here" and "Lo there," is showing unshaken confidence in the Word of God? The faith of the present connects us with the past and points us to the future.

We may learn valuable lessons from the experience of the prophet Elisha. Elisha was chosen by the Lord as Elijah's helper, and through test and trial he proved himself true to his trust. He was willing to be and do anything the Lord directed. He did not seek to shun the humblest service, but was as faithful in the performance of smaller duties as of larger responsibilities. He was always willing to serve in any position to which the Lord pointed him, however disagreeable it might be to his natural inclinations. And at every step he learned lessons of humility and service.

"It came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said to Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said to him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel." [2 Kings 2:1, 2.] At Bethel and at [Jericho] Elijah said to him again, "Tarry here, I pray thee," and again Elisha replied, "As the Lord liveth, and as thy

soul liveth, I will not leave thee.” [Verses 4, 6.] He would not be parted from his master. He must learn all he possibly could from Elijah before he was taken away from him.

“And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me.” [Verse 9.] He did not ask for worldly honor, for a high place among the great men of the earth. That for which he craved was a double portion of the spirit given to the one God was about to honor with translation. He knew that nothing but a double portion of the spirit that had rested on Elijah could fit him to fill the place Elijah had filled, because Elijah had the experience and wisdom of age which cannot by any method be imparted to the young.

Ministers of the gospel, had this question been asked you, what would you have answered? What is the greatest desire of your heart as you engage in the service of God?

In response to Elisha’s request, Elijah answered, “Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha went over.” [Verses 10-14.]

When the Lord in His providence sees fit to remove from His work those to whom He has given wisdom, He helps and strengthens their successors, if they will look to Him for aid and will walk in His ways. They may be even wiser than their predecessors; for they may profit by their experience and learn wisdom from their mistakes.

The Lord has a special care for His church. Those who will seek wisdom from Him will be lights in the world, shining brighter and brighter unto the perfect day. Young and inexperienced workers should not move with self-confidence, supposing themselves qualified to lead. A young worker needs a double portion of the Lord’s Spirit.

Those who are self-sufficient, who place confidence in self, will enter into by- and forbidden paths. Many young workers have imperilled the cause of God by taking responsibilities without acknowledging the Lord or seeking to be instructed by Him.

Ms 115, 1901

Be Ye Therefore Sober, and Watch Unto Prayer

November 13, 1901

“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” [Luke 21:34-36.]

This is the Saviour’s warning to His followers, those who have heard the precious message so mercifully sent from heaven. Those who believe this message will reveal purity, modesty, humility, and contrition. They will make an intensely practical application of the truths they hear. Their souls will be purified; for the truth is as a sharp, two-edged 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.

Paul writes, “Ye are witnesses, and God also, how holily and unblameably we behaved ourselves among you that believe; as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” [1 Thessalonians 2:10-13.]

Our camp-meetings are held at great expense, and those who attend should come filled with an earnest desire to gain spiritual help and strength during their stay. But I fear that many of the young people who come to the camp-meetings come only to see and be seen. If the solemn truths they hear do not find entrance into the heart, better far would it be for them to remain at home. If they hear the warnings and reproofs and invitations of the Word of God, and yet are not filled with a desire to be cleansed from all defilement, the meetings are to them a savor of death unto death.

Those who hear God’s messages from the lips of His servants carry a heavier responsibility than before they heard. God places on them the burden of hearing aright, that they may impart to others what they hear. He who with faith and thanksgiving receives the heaven-sent instruction, finds that it is to him a savor of life unto life, purifying and ennobling him.

The question has been asked me, Who shall we use as special helpers in our camp-meetings? I have given those, who asked, the instruction the Lord has at different times given me. Do not accept as helpers in a camp-meeting boys and girls who do not give decided evidence that they know the meaning of true godliness. If in the home life they have not shaped their experience by the truth, if they have not gone to Jesus for help to perform everyday duties and to bear everyday trials, how can they help those who know nothing of Jesus? They need to repent and be converted. However high the profession they make, it is valueless while the life is out of harmony with the life of Christ.

The youth need to understand that conversion is not a passing enthusiasm or impulse. Neither is it fanaticism. It is a change of life. I am sorry to have to say that many who suppose themselves to be children of God show by their lives that conversion has brought no change to them. They do not live Christ's life. They do not obey His words. They are not striking roots down deep into the knowledge of His Word, that they may grow and bear fruit to His glory. They do not bring their thoughts into conformity to His will.

Harm will be done unless care is shown in selecting young people to sell our periodicals. Those who do this work exert an influence that tells for good or evil.

Boys and girls who do not give evidence that they understand that religion means conformity to the will of God, who have not learned to be obedient to their parents, should not be chosen to work in connection with our camp-meetings. They are not proper representatives of Christ. They cannot serve Him acceptably, either in the reception tent or the dining tent; for their conduct is not such as to make a right impression on the minds of unbelievers. We can well spare such workers, and we are better off without their help.

At one camp-meeting several young girls thought it their duty to visit a ship lying in the harbor, in response to an invitation given them by the captain, who had attended a meeting on the campground. Did the Lord send these young girls to that ship, to talk with the sailors and officers? No, indeed. It was no place for them. If women visit these places at all, let it be married women, and let them be accompanied by their husbands. Young girls should never be encouraged to do this work.

And when a ship's captain comes to one of our meetings, let not the young girls flock around him, as if anxious for an invitation to visit his ship.

I wish that parents had a deeper sense of the responsibility resting on them to command their children after them in the way of the Lord. Far more vigilance should be shown in this respect. Far more practical religion should be brought into the home life. Let fathers and mothers awaken to their duty.

At another of our camp-meetings, a young man, an unbeliever, came into the dining tent and took his place at one of the tables. Instantly he was waited on by several young girls, who, though professed Christians, showed a great lack of propriety in their words and actions. The young man would make some foolish remark, and then all the girls would giggle. And this was kept up during the whole of his stay in the tent. What impression did this make on the strangers coming and going? Some were heard to remark that if the girls had any common sense, they would see that the man was a bad man.

This scene was witnessed by some who have a close connection with God and a deep interest in His work, and their hearts were filled with anxiety and pain by the indecorous conduct of those professing to be representatives of Christ.

In their associations with young men, young women cannot guard too carefully every approach to familiarity and commonness. The way in which girls and young women can best impress the strangers visiting our camp-meetings is by keeping in modest retirement, clothing themselves with the garment of Christian reserve.

This matter is nothing new to me, for again and again has the warning been given in regard to young girls carelessly placing themselves in the company of men of whom they know nothing. They may flatter themselves that they have sufficient knowledge to keep themselves from harm, but their course of action reveals their ignorance. They do not see the importance of modesty and propriety, especially in this age, when iniquity is drunk like water, when licentiousness prevails, when the history of tarnished characters and ruined lives is daily growing larger.

There have been young unmarried women and young married women who have claimed to have a special burden to work for the salvation of young men. Those who take charge of our camp-meetings should awake to the danger of this. Great evils have come from the desire of young women to work for young men. Thus many young women have become cheap and common. Claiming to do missionary work, they have lost all love for the truth. Some have formed marriages with worthless young men or with men twice their age. Let all beware of encouraging this class of missionary work.

I am seriously alarmed by the conversation of some who profess to be Seventh-day Adventists. They will sit down to partake of food, and after the blessing has been asked on the food, they will indulge in trifling conversation and loud laughter. I have heard them, and have thought, How can they laugh thus when the world is filled with those who are languishing in poverty and discouragement, want and suffering? The loud, boisterous laugh is entirely out of place at the family board. The weak and silly giggle, represented in the Scriptures as the laughter of fools at their own folly, is displeasing to God. It is a denial of Christ.

The Christian is to represent Christ in the smallest actions of life. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him." [Colossians 3:17.] And again, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.]

Let us heed the admonition, "Be ye therefore sober, and watch unto prayer." [1 Peter 4:7.] The Bible is to be our guide in all things. Its grand truths possess power to elevate and ennoble. Like threads of gold the love of God is to run through all we do.

Ms 116, 1901

Regarding Dr. Sanderson's Work at the Sanitarium

November 14, 1901

I see a great work to be done. I am weighed down by the responsibility of deciding when to speak and when to keep silent. I fear that in the case of Dr. Sanderson, I waited too long before speaking. Last February, when I told him that he was being led by the mind of his wife, he looked at me in great amazement, and made me no answer. I was impressed by the Spirit of God to say this. I said also, You are being tempted by the enemy, and you have no power from the snare to go.

I believe that at the time of the General Conference Dr. Sanderson should have been transferred from St. Helena to some other place. I had been telling him that he needed to work with other experienced physicians.

He has acted like a man walking in his sleep. Before I went to Los Angeles, I was moved by the Spirit of the Lord to bear him a straightforward testimony regarding his true position and what would be the end if he did not change. I told him that he had before him the example of Dr. Burke and Dr. Maxson. Neither would heed the testimonies of the Spirit of God. They thought they knew better than the Lord. I said, Dr. Sanderson, you are going over the same ground. Unless you see your true position, you will walk in the light of the sparks of your own kindling, and will lie down in sorrow.

I presented before him the great responsibilities to be borne by God's people at this time. I said, Dr. Sanderson, the Lord expects from us more than we give Him. There is a deadness in the spirituality of the Sanitarium that frightens me. The work at this institution has not the showing that it should have. You have been here ten years. What have you done to proclaim the truths of weighty, yes, of eternal importance? For what was this Sanitarium established? Was it not to be the means of educating people in regard to the need of health reform? But in

this institution the work of health reform is on the downgrade, instead of moving onward and upward.

I cannot hold my peace. I must tell you, Dr. Sanderson, that you need to be much farther advanced than you are now in the knowledge of God's Word before you can give the nurses a proper training. They have been receiving a very imperfect education. In the institution there is levity and trifling. There are loud voices and silly laughter, and the patients have made complaints. Who is responsible for this?

Christ has told us how it will be at the close of this earth's history. "As the days of Noah were," He says, "so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be." [Matthew 24:37-39.]

Here we see what the condition of the great majority of men and women will be when the Son of man comes the second time, not as a Sin-bearer, but as a Sin-punisher. The age is ripe for destruction. The violence of the land is as it was in the days of Noah. And what are our sanitariums for if it is not to bear aloft the gospel standard and give the warning to the world? We have no right to cloak the truth, leaving the people in ignorance and deception. The nurses and helpers in our sanitariums should be carefully trained and educated, that they may do justice to the great work before them. Lift up the standard higher and still higher, that the world may see that we are a people who will not condescend to foolishness or frivolity in any shape.

About this time Dr. Sanderson's wife announced her intention of helping him in his work in the Sanitarium, declaring that she could help him better than any one else. I inquired what part of the work was assigned her, and was told that one part of her work was to use her strong mind in helping the doctor to influence the minds of his patients. I do not think that Dr. Sanderson will ever again act a part in the Sanitarium.

I will now leave this subject and relate an experience given me last night. We were assembled in a solemn convocation. There were a large number present, and I had a special message to bear. I fear that I cannot reproduce the words I was moved by the Spirit of the Lord to speak.

What are we doing to enlighten the world? The authority of God is scarcely recognized by the beings of His creation. The mystery of iniquity is working with all deceivableness of unrighteousness in them that perish. John writes, "The whole world lieth in the evil one." [1 John 5:19.] And Paul declares, "The Spirit saith expressly that in the later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." [1

Timothy 4:1, 2.] “Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, not lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of good; holding a form of godliness, but having denied the power thereof; from these turn away.” [2 Timothy 3:1-5.]

Ms 117, 1901

The Need of Aggressive Effort

November 14, 1901

I have been instructed that the work which has centered in Battle Creek and a few other places must now be taken to new territory. The efforts that have been put forth for those who know the truth must now be put forth for those who are perishing in ignorance. All the work that is done must [convey] the solemn message being given to the world.

We have neither time nor money to devote to keeping the churches alive. The churches are to find their life and strength in helping one another and in working for those who know not the truth.

In New York there are many who are ripe for the harvest. In this great city there are thousands who have not bowed the knee to Baal. The angel said, “Behold, I bring you glad tidings of great joy, which shall be to all people.” [Luke 2:10.] New York contains a part of the “all people.” We desire to see the new year open with teachers at work in all parts of New York. There is a work to be done in this city—a work that ought to have been done twelve years ago. It was not done; and why? Because men and women were not awake to the importance of the time in which we are living. They were unprepared to do the work that needed to be done. Those who were unconverted in regard to health reform could not work in God’s order. Therefore it is that in 1901 there is a dearth of workers.

Every minister of the gospel should be prepared to do practical medical missionary work. The medical missionary work is to be as closely united with the gospel ministry as the arm is united to the body. The reluctance shown to the promulgations of the principles of health reform is caused by an unwillingness to deny self. In our large cities, the medical missionary work must go hand in hand with the gospel ministry. It will open doors for the entrance of truth.

The circulation of books on present truth is to take the gospel out [to] many hands, filling minds with thoughts of the science of salvation.

All the efforts of man to prevent the fulfilment of the Word of God are unavailing. Of John the Baptist's work we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ... Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Matthew 3:1-3, 5-12.]

If repentance is genuine, it will produce good works. Christianity is not a collection of rules and regulations, but a wonderful prescription, in following which man obtains a healthy body and a sound mind. The Bible presents a cure for spiritual and physical disease. Christ gave His life for those who will accept life through Him. He says to the trembling sinner, Lean on Me. I am the propitiation for your sins, your Justifier, your Righteousness. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. On Him were laid the iniquities of us all. Shall we not avail ourselves of the power He has placed in our hands for the recovery of the blessing lost through disobedience?

Through Christ we gain eternal life. We are not worthy of this life. The sentence of death was passed on us. But the sinless One, who had done nothing worthy of death, offered Himself as a sacrifice for us. Partaking of the divine nature, we may escape the corruption that is in the world through lust. Clothed with the robe of the Saviour's righteousness, we may stand justified before the Father, accepted in the Beloved.

There comes to us the question, Are you carrying a burden for the unsaved? Do you know what Christianity means? Search the Bible. Not only ministers are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not only ministers, but all who take their stand under the bloodstained banner of Prince Emmanuel are to work for the Master, presenting to the sinsick the wonderful gospel remedy.

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers to gather the lost sheep into the fold? There are thousands upon thousands in

ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of His Spirit, that you may be filled with a desire to save the perishing.

Let the prayer ascend to heaven, "God, be merciful to us, and bless us, that Thy way may be known upon the earth, and Thy saving health among all nations." [See Psalm 67:1, 2.] If you seek to answer this prayer, you will go forth into the world as an earnest, medical missionary for the Lord.

The canvassing work is in a dying condition. Let God's remedy be applied.

The Saviour is the most inspiring of all teachers. He gives life to the teaching of those who place themselves under His control.

Ms 117a, 1901

Fragments/Respect for Aged Workers

November 14, 1901

Respect for Aged Workers.

The Word of God is to be obeyed. Believers are to be united in Christian love and fellowship. All egotism and Pharisaism is to be put away. There is to be no measurement of one another. Let us remember the words, "All ye are brethren." [Matthew 23:8.] The spiritual prosperity of each church member depends on his unselfish love for others.

Those who have grown old and gray in the service of God are not to be pushed aside by less experienced workers, who know very little about the labor and self-sacrifice of these pioneers. These faithful workers have borne test and trial, and because they have lost some of their vigor the Lord does not lay them aside. They have made mistakes, but they have learned wisdom from their failures. And since they have seen their errors and have learned to avoid them, are they not competent to give wise counsel?

May the Lord bless and sustain the old and tried laborers. Those who have such laborers among them are highly favored. Those who are commissioned by the Lord to do a large and important work, a work that will leave an impress for good or for ill on the world, according to the way in which it is done, need to seek counsel from those who have been instructed by the Lord.

Tempted by Satan.

Christ's public ministry was about to begin. He was in the wilderness, enduring temptation in our behalf, when the tempter came to Him, and showing Him all the kingdoms of the world and all the glory of them, said, "If thou therefore wilt worship me, all shall be thine." All that heart

could wish was offered to Jesus, if He would but bow before the tempter. But the Saviour knew what was embraced in the temptation, and He answered, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Luke 4:7, 8.]

The St. Helena Sanitarium.

Those who are connected with the Sanitarium here need to cherish the softening, subduing influence of the Spirit of God. In the past there has been a failure to serve God acceptably. For years a deficiency has existed. The nurses and helpers have not been given that education which qualifies them to be successful medical missionaries. The defective training they have received is an offence to God, and has caused a loss that can never be repaired. The nurses have not been disciplined; they have not been trained.

But in the changes that must be made in the institution, no one is to utter speeches that will be as the cut of a whip. Christ says, "My sheep hear my voice, and they follow me." [John 10:27.]

Words to Students.

I speak to the students in our schools. Make the most of your time and opportunities. Let the peace of God rule in your hearts. Let the Word of Christ dwell in you richly in all wisdom. Then those who are connected with you will see that the vital truths of God's Word are exerting an influence on your mind and heart. If the grace of Christ is cherished in the heart, it will surely reveal itself.

No one liveth to himself. Do not selfishly hoard the knowledge you receive. Do not put your light under a bushel. Improve your talents by using them in the service of the Master. Exercise your powers for the good of others. Do not work for thanks, but for Him who has redeemed you.

Keep the mind clear. If you are temperate in all things, the Lord will reward you by giving you a retentive memory. Let your speech be always with grace, seasoned with salt.

You can and should make advancement in singing. Learn to sing without an instrument. When you are tempted, sing the songs of Sion. This is a weapon you can always use against discouragement.

Cultivate the voice by careful exercise. Learn how to pronounce your words clearly and distinctly.

In the place of playing ball for exercise, do something that you are sure will be helpful. Learn how to stand and walk correctly. Take deep, full inhalations. Use the abdominal muscles in

throwing out the voice. If you expect to be a minister, go out into the groves and speak as if standing before a congregation.

The teachers in our schools should remember the responsibility they are under to help the church. Their actions should strengthen the church. They should be missionaries in every sense of the word. God has given them opportunities to show that they are humble, sincere Christians.

A Message for God's People.

The Lord has signally blessed the Conference that has just closed. A very plain testimony has been borne. The Lord has sent a message to His people. Will they take heed to it? Will they cleanse themselves from all iniquity?

The God of Israel requires His people to put away all the practices that have been so grievous in His sight. If they will separate from all that has dishonored God, if they will heed His injunction to do justice and judgment, He will greatly bless them.

The Value of Industry.

Time is a talent. "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.] By the help of God you can become much more useful than you now are. You can expand. You can grow in knowledge and in understanding as you work with your hands and study with your mind, exercising proportionately the mental and physical powers. The sanctifying power of the truth will give you keen discernment and discrimination. If you keep Jesus ever before you, you will be refined and ennobled. Your affections will be purified and uplifted as you copy the Saviour's life of industry. You will grow in strength of thought and purpose.

You must receive light before you can impart light. God desires you to be good and do good, increasing the happiness of those around you. You are to adorn the doctrines of Christ our Saviour by a well-ordered life and a godly conversation.

Industry is essential to godliness. Those who sink into slothfulness cannot possibly exert the influence God desires them to exert. The slothfulness that prevents one from putting to the stretch every spiritual muscle and sinew means death to spirituality unless fought against and overcome. "Watch unto prayer" is the oft-repeated admonition of Christ. [1 Peter 4:7.] "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.] God works, but the human agent has a part to act.

God has pledged Himself to supply all the necessities of those who will co-operate with Him. He is ready and willing to renew spiritual and physical vigor.

Regarding Buildings Erected by Private Persons for the Work of the Cause.

You inquire in regard to those who by self-sacrifice have erected buildings for the advancement of the cause of God. You ask whether they should be requested to turn these buildings over to the control of the Conference. Yes; if the buildings have been erected by the Conference. If erected without the assistance of the Conference, let those who erected them have the privilege of keeping the deeds in their own name, unless they wish to make them over to the Conference.

The Recounting of Past Experiences by Aged Workers.

I know not how long my life may be spared or my voice heard among you. I have words to speak to you. As those who have spent their life in the service of God draw near to the close of their earthly history, they will be impressed by the Holy Spirit to recount the experience they have had in connection with His work. This is according to the will of the Lord. The record of His wonderful dealings with His people, of the manifold tokens of His great goodness in delivering them from trial, should be repeated to those newly come to the faith, who should be told also of the severe trials brought on the servants of God by the apostasy of some once united with them in labor, and of the working of the Holy Spirit to make of none effect the falsehoods told against those who were holding the beginning of their confidence firm unto the end.

Disregard of God's Law.

God created the world as a home for His human family. Without exception men and women are His tenants.

Had religious teachers revered and taught and practiced the law of God, the condition of the world today would have been very different from what it is. But false teachers have hated the precepts of Jehovah, because their practice has not been in harmony with them.

Human laws are exalted; God's law is trampled under foot.

Instruction to Workers.

Let no man think that because a fellow worker does not follow his ideas and plans, he cannot be doing right. When a man thinks this, he exerts an influence which hinders God by hindering the one through whom He is working. It is God's purpose that the world shall receive the truth through the spoken and written Word. His servants are to use their varied gifts in the gospel ministry, and they are to be assisted by the printed page. This is the plan which the Lord has

ordained. As it is carried out in accordance with His direction, the truth will go forth as a lamp that burneth.

Through God's appointed agencies, His blessing is to come to the world. Those who will respect His Word and follow His plan will see of His salvation.

Gospel ministers are to keep their sacred office free from all things secular or political, employing all their time and talents in lines of Christian effort.

In the rebuke given to the slothful servant, all selfishness is rebuked. The God of heaven has made terms with His servants. He requires from them vigilant effort. The use we make of the gifts entrusted to us will determine our future destiny.

Each one is to do his part with earnest determination, godly zeal, and unswerving fidelity.

Paul's Work at Lystra.

There sat a cripple at Lystra who had never walked. "The same heard Paul preach; who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them." [Acts 14:9-18.]

But certain Jews came from Antioch, who with crafty arguments persuaded the people that Paul and Barnabas were deceivers. Fickle and easily led, the idolators readily joined the Jews in their persecution of the disciples. Stoning Paul, they drew him out of the city, and left him for dead.

But the Lord preserved the life of His servant; for his work was not done. While the disciples stood round his body, supposing him to be dead, he rose from the ground, and great joy filled

the hearts of his brethren as he spoke words of courage to them, and offered thanksgiving to God.

As Paul labored to proclaim the truths of the gospel, so God's servants today are to labor. And church members should follow the laborers with their fervent prayers, which are as sharp sickles in the harvest field.

All peoples, nations, and tongues are to hear the warning, and then shall the end come.

The cause of God at home and abroad is one. He who enters God's service with heart and soul and mind and strength in the great work will receive an education from the greatest of all teachers.

Timothy.

Timothy's mother and grandmother were united in their efforts to train him for God. What was his lesson book? The Bible. Paul, his father in the gospel, declares, "From a child thou hast known the holy scriptures." [2 Timothy 3:15.] The faith of the mother and grandmother in the oracles of God was a constant illustration to Timothy of the blessing of doing God's will.

When Timothy was little more than a boy, Paul took him with him as his companion in labor. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle.

The Transfiguration.

Christ chose Peter and James and John to be with Him on the Mount of Transfiguration. These disciples were to have the privilege of seeing the Saviour's humanity hidden for a time by His divinity. They were overpowered by the glorious manifestation. They knew not where they were. Heaven seemed to them to be on earth. They saw the heavenly visitants talking with Christ and heard their words in regard to His suffering and death at Jerusalem. They saw the wonderful light that surrounded their beloved Master, and writing of it afterward they said, "His face did shine as the sun, and his raiment was white as snow." [Matthew 17:2.]

"Lord, it is good for us to be here," Peter said; "if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. While he yet spake, a 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." [Verses 4-8.]

Danger of Speculation.

I have been requested to send out a warning to our churches, cautioning them against being deceived by men claiming to be Seventh-day Adventists, who ask them to invest money in various speculations. Beware of all such speculators. They will tell you of the great gain you will receive by investing money in their schemes, but do not allow yourselves to be deceived.

Ten years ago a professed Seventh-day Adventist engaged in the land boom, buying up city lots, and selling them at a price greatly beyond their value. By his representations he deceived several of our brethren. He had been told on a certain occasion that he was no financier, that he was extravagant in the use of means. After he came to California, he wrote to me saying, "When I came here, I was in debt. Now I am worth seventeen thousand dollars. How is that for financial success?"

By his representations some were induced to purchase stock in a certain mine. But they lost all the money they invested. The stock was worthless. He from whom they purchased took their money and has never refunded it. Afterward he became poor. I hear that he is now engaged in a speculation in oil, and that he has already induced our people to invest several hundred dollars. I should feel very sad to see Seventh-day Adventists deluded by his representations.

The Lord's Reward.

The Lord always rewards painstaking effort. He chooses His servants from all ranks of life. Amos, a herdsman of Tekoa, was chosen as a prophet of Israel.

Directions for Work.

After ordaining the disciples, Christ said to them, "Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." [Matthew 10:16.]

The Lord's methods of work are to be followed. Before the Lord sends His judgments upon men, He sends them a warning. He desires them to repent, that it may not be necessary for Him to execute His purpose against them.

Our work is not to make a raid on the Government, but to prepare a people to stand in the great day of the Lord. The fewer attacks we make on authorities and powers, the more work will we do for God. He alone can make His truth triumphant. Victories are gained only through the Holy Spirit's power. When we allow ourselves to be controlled by this Spirit, we are kept by the power of God through faith unto salvation.

Our work is a most solemn one. We are in danger of presenting to those ignorant of our faith ideas that are not calculated to draw them to the truth. Thus the advancement of the truth is hindered.

While the truth must be defended, this work is to be done in the spirit of Jesus. If God's people work without peace and love, they work at a great loss, an irretrievable loss. Souls are driven from Christ even after they have been connected with His work.

We are not to pass judgment on those who have not had the opportunities and privileges we have had. Some of these will go into heaven before those who have had great light, but have not lived up to the light.

If we wish to convince unbelievers that we have the truth that sanctifies the soul and transforms the character, we must not vehemently charge them with their errors. Thus we force them to the conclusion that the truth does not make us kind and courteous, but coarse and rough.

Some, easily excited, are always ready to take up the weapons of warfare. In times of trial they will show that they have not founded their faith on the solid rock.

"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." [1 Peter 2:9.]

Let Seventh-day Adventists do nothing that will mark them as lawless and disobedient. Let them keep all inconsistency out of their lives. Our work is to proclaim the truth, leaving the issues with the Lord.

Do all in your power to reflect the light, but do not speak words that will irritate or provoke.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." [Psalm 60:4.]

Restoring the Weak.

Let the men who have strength of influence remember their work. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." [Romans 15:1.]

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." [Galatians 6:1.]

The restoring is to be done, not in a proud, officious, masterly manner, but in the spirit of meekness. Do not cast your brother aside, saying, He has disappointed me, and I shall not try to help him. "Bear ye one another's burdens, and so fulfil the law of Christ." [Verse 2.]

The Coming Trial.

Satan is presenting worldly attractions. The churches are teaching for doctrine the commandments of men. Ministers are crying, "There is no law," failing to see that if there is no law there is no transgression.

It is time for us to show that we have a message from the Lord—a message of no human invention. Workers who will present the truth in its simplicity are greatly needed. The last message of warning is to be given to the world. As God's people bring the truths of His message into the daily life, practical godliness, purity, and holiness will be seen.

Trouble is coming on us as a people. In view of the common peril, let there be no more strife among us. True believers will not say, I am of Paul, or, I am of Apollos. All will have one testimony to bear, "I cleave to Christ as my personal Saviour." When the storm of persecution comes, the true sheep, knowing the shepherd's voice, will gather to Him.

We can never know our weakness or our strength until we have been tested by the furnace of trial. As trials thicken around us, those who have had great light, but have not improved it, will go out from us. Giving heed to seducing spirits, they will depart from the faith.

We must gain a deeper religious experience, else we shall certainly be weighed in the balances and found wanting.

We are not to try to pierce the veil which hides the future from our view. God is standing at the helm. We are to acknowledge His guidance. He uses methods suitable for the maintenance and upbuilding of His kingdom.

"My soul, wait thou only upon God; for my expectation is from him. He is my rock and my salvation; he is my defense, I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us." [Psalm 62:5-8.]

The Need of Humility.

If man is humble and contrite, the Lord will teach him and will use him as His instrument. But God will not go before the man who is self-exalted, who refuses to unite with his brethren.

"When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died. ... According to their pasture, so were they filled, and their heart was exalted; therefore have they forgotten me." [Hosea 13:1, 6.]

Ms 118, 1901

The Teacher's Work

November 21, 1901

Teachers are to be laborers together with God. They are to be lights in the world, revealing the gracious attributes of the Redeemer's life. To every teacher is given the sacred privilege of representing Christ. And as teachers strive to do this, they may cherish the reassuring conviction that the Saviour is close beside them, giving them words to speak for Him, leading them to see ways in which they can show forth His excellence.

Teachers will meet with many trials. Discouragements will press upon them as they see that their work is not always appreciated by the students. Satan will strive to afflict them with bodily infirmities, hoping to lead them to murmur against God, to close their eyes to His goodness, His mercy, His love, and the exceeding weight of glory that awaits the overcomer.

Let teachers remember that God is leading them to more perfect confidence in Him. His eye is ever upon them, and if in their perplexity they will look to Him in faith, He will bring them from the furnace of trial refined and purified as gold tried in the fire. He has said, "I will never leave thee nor forsake thee." [Hebrews 13:5.] He permits trial to come on them to draw them nearer to Him. He is always ready to deliver those who trust in Him. Let the hard-pressed, sorely tried one say, "Though he slay me, yet will I trust in him." [Job 13:15.] "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." [Habakkuk 3:17, 18.]

Ms 119, 1901

The Church in the Home

November 24, 1901

Children have not been instructed as God has declared they should be. Blind affection had led many parents to walk contrary to the Word of God. Their spiritual eyesight has been blinded, and their children have grown up undisciplined and unrestrained, a care, a burden, and a reproach to those who should faithfully have trained them. Such children are described by the apostle Paul as being "disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of all that is good." [2 Timothy 3:2, 3.]

Fathers and mothers can clear themselves of responsibility for the corrupt actions of their own or their adopted children only by coming into the clear light of the Sun of Righteousness, seeing the great danger of their wrong course, repenting before God, and calling evil by its true name. Too often they compromise themselves by pursuing a vacillating course or by endeavoring to

cover up the wicked deeds of their children. The Lord calls for a work of purification to be done in His church. Those who remain on the side of Satan must be counted as workers of evil.

If ungrateful children are fed and clothed, and allowed to go uncorrected, they are emboldened to continue in their course of evil. And inasmuch as their parents or guardians thus favor them, and do not require obedience, they are partakers with them in their wicked deeds. Such children might just as well be with the wicked, whose iniquitous course they choose to follow, as to remain in Christian homes to poison others. In this age of wickedness, every Christian must stand firm in condemnation of the evil, satanic actions of wayward children. Evil youth should not be treated as kind and obedient, but as disturbers of the peace and corrupters of their companions.

I ask God's people to come to their senses in regard to their home duties. There are Christian parents who do not discern that Satan is working cunningly to catch unwary souls. Unless fathers and mothers become converted, unless they prayerfully consider the home duties which they have to perform, which it is sinful negligence to leave undone, unless they work strenuously at every point to outgeneral the enemy, their hearts will be pierced with many sorrows; for their children will be a disgrace to them and to the church.

The heads of families need to be converted. Then they would make diligent efforts to redeem their past neglect. The father should feel that he is the house-band of the family. In this age of sin and intemperance, violence and crime, he should show his true interest in his household.

With what care parents should guard their children from careless, loose, demoralizing habits! Fathers and mothers, do you realize the importance of the responsibility resting on you? Do you allow your children to associate with other children, without being present to know what kind of an education they are receiving? Do not allow them to be alone with other children. Give them your special care. Every evening know where they are and what they are doing. Are they pure in all their habits? Have you instructed them in the principles of moral purity? If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, let not another day pass without confessing to them your neglect to do this. Then tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Let each help the other in the performance of duty.

We have come to a time when every member of the church needs to take hold of medical missionary work. On every hand we see those who have had much light and knowledge, and all the advantages that could be given them, deliberately choosing evil in the place of righteousness, mercy, and the love of God. Making no attempt to reform, they are becoming the agents of Satan and are continually growing worse and worse.

Let our people show that they have an interest in medical missionary work. Let them study the books that have been written for our instruction in these lines. These books deserve much more attention, respect, and appreciation than they have received. I understand that Dr. Kellogg has published a new book, which has been written for the special purpose of instructing others in the health principles that it is for the advantage of all to understand. Those who follow these principles will be greatly blessed, both physically and spiritually. The understanding of the philosophy of health is true, sensible knowledge—knowledge that will be a safeguard against the evils that are continually increasing.

Many who desire to become intelligent in medical missionary lines have home duties that they cannot neglect. These may learn many things in their own home, thus increasing their ability to help others. Fathers and mothers, there is much that you may learn in regard to the expressed will of God concerning true missionary work. Obtain all the help you can from the study of our books and publications. I see great advantage in every family reading Good Health. It is full of valuable information. Let every family obtain instruction from this journal. It is a physician that you may always have in your home.

Fathers and mothers, take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach your children the importance of taking care of the body—the house they live in. Form a home reading circle, in which every member of the family lays aside the busy cares of the day and gathers for study. Fathers, mothers, brothers, sisters, take up this work unitedly, and see if the home-church will not be greatly improved.

Especially should the young women who have been accustomed to read novels and cheap storybooks join in the evening family study. The Lord has appointed them to be His helping hand. Young women, read the literature that will give true knowledge and that will interest the entire family. Say firmly, “I will not spend my precious moments in reading that which will be of no profit to me. I will devote my time to God’s service. I will close my eyes to frivolous and sinful things. My ears are the Lord’s property, and I will not take them where I shall hear the subtle reasoning of the enemy. My voice must not in any way be subject to a will that is not under the influence of the Spirit of God.”

If in every church the young men and the young women would solemnly consecrate themselves to God, if they would practice self-denial in the home, relieving their tired, careworn mothers, what a change would take place in our churches. The mother could find time to make neighborly visits. When opportunity offered, the children could give assistance by doing, <when quite young,> little errands of mercy and love to bless others. Thus thousands of the homes of the poor and needy could be entered. Books relating to health and temperance could be placed in many homes. The circulation of these books is an important work; for they contain precious

knowledge in regard to the treatment of disease—knowledge that would be a great blessing to those who cannot afford to pay for the physician's visits, or for the drugs, which, even if obtained, would be only an injury.

I ask the church, Will you remain in the condition of the Laodicean church, or will you change your position? In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home. Let your conversation be pure and elevating.

Arouse, parents, and be converted! Let the light of your sanctification shine forth in clear, distinct rays. The great day of salvation has come. Those who humble themselves, repenting, confessing their sins, and drawing near to God, will find that God will draw near to them. Let us fear to continue in transgression. Everywhere let it be known that it is the Father's will that every one who seeth the Son, and believeth on Him, shall have everlasting life.

"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 120, 1901

Fidelity to Principle

November 24, 1901

All who are living in this world are amenable to the law of God; for they are dependent on God for life and are living in His home—the earth. Every business transaction, whether pertaining to secular or religious matters, is to be in accordance with the principles of God's wise and holy and just law. In all commercial matters, in all agricultural interests, God's law is to be the standard. Religion is not something that has no relation to the common business vocations of life; something that is to be kept within a certain prescribed limit. It is to be brought into the daily experience.

Men who occupy high places in courts of justice may ignore the law of God, but that does not detract one jot or tittle from its claims. During Christ's ministry on earth, a lawyer came to Him with the question, "Master, what shall I do to inherit eternal life?" This is a positive question, and it received just as positive an answer. And the question and answer mean much to us, for they tell us how to secure our present and eternal welfare. Jesus said to the lawyer, "What is written in the law? how readest thou?" He replied, "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.] Then a clear sense of conviction came to the lawyer. He realized that he had not obeyed the Lord in the light of the law, the claims of which are binding on all. He had known the theory of life, but had not brought it into the practical life.

When Christ came to this world, He found the leaders of His people proving untrue to their sacred trust. Many of the people came a long distance to attend the passover, and after reaching Jerusalem purchased animals for offerings. The priests and rulers took advantage of this, buying animals at a low figure and selling them at exorbitant prices. Professedly these merchants in the temple were obeying the principles of truth, but they took unjust advantage of circumstances.

Although it had been foretold that in a few years hence the temple would be destroyed, yet Christ and His disciples sought to give all possible dignity and sacredness to the temple and its services, which, according to the appointment of God, were to continue until type met antitype in the death of the Lamb of God. Christ cleansed the temple of the shameful traffic. "Take these things hence," He said. "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." [John 2:16; Matthew 21:13.] Here He referred to the robbery of the priests in taking advantage of circumstances to charge exorbitant prices.

The Jews were very proud of the richness and beauty of the temple. But the outside adornment did not sanctify the worshipers. In language that could not be misunderstood, Christ declared that the temple was desecrated by the conduct of the men who claimed to be performing acceptably the sacred services ordained by God.

These men charged Christ with profaning the temple, and declared that He was its enemy. But before all the people, He demonstrated that He was a truer friend to the temple than were the priests and rulers who were violating its sacredness.

Those who are bearing responsibilities in our institutions should in their business relations strictly follow Bible principles. Why are church members guilty of transgressing the law of God in their dealings with their fellow men? Why do those who claim to be followers of the Saviour take advantage of those who have confidence in their integrity because they are church members? Why are professing Christians dishonest in their transactions, unfair in buying and selling, as were those who in Christ's day carried on a dishonest traffic in the very courts of the temple? All who disregard the divine precepts will suffer the consequences that must come upon every transgressor, every rebel against the Creator and Redeemer of the world.

Ms 120a, 1901

The Debt on the Healdsburg Church

November 29, 1901

While attending the Oakland camp-meeting, a proposition was made that the Conference be requested to help in paying the debt on the Healdsburg church, and that they put in good repair the church building. During the meeting, I was instructed that the debt on the church should have been paid long ago, and would have been paid, if the church members had truly realized their responsibility.

If all would now come into right relation to God, there would be a searching of heart, a deep conviction of sin, and a true repentance for the selfishness and covetousness that have been shown in withholding the means that should have been given years ago. And the brethren and sisters would bear witness to the genuineness of their repentance and reformation by bringing to the Lord's treasury liberal trespass offerings and sin offerings. Bible restitution should be made for taking unlawful advantage. But let every one consider for himself how he desires to appear before the Judge who reads every motive, every intent and purpose of the heart, and then decide what he should do to make clear his own case in the heavenly court.

Dishonor has been brought upon the name of Christ and upon His church, because many who claim to follow Him have been unchristlike in words, in spirit, and in business dealings.

Reproach has been brought upon the truth of God by the inconsistent course of those who claim to believe His Word and to make it their rule of action. While pretending to be saints, many have acted like the worst sinners. Using the name of Christian as a cloak under which to hide their evil deeds, they have encouraged others to go astray.

The Lord is fully acquainted with every perversion of the talent of speech, and with every deception practiced by those who claim to accept the truth on the terms that He proffers. He witnesses the uncontrolled temper and the wickedness of those who claim to be His children, but who in practice are like the Sodomites. He deals with individuals. How will those who have robbed God for years meet the Judge of all the earth in the judgment?

The question is asked, "Will a man rob God?" [Malachi 3:8.] In more ways than one it is possible to rob Him. Those who claim to be Christians have covenanted with Him to make an unreserved consecration of themselves—heart, soul, mind, and strength—to His service. But many have not kept their solemn vow. Their names are on the church book, showing that they have pledged themselves to do the whole will of God; yet in their business life they are making a record before the world just like the record of avowed sinners. They behave as do the children of the wicked one. All such persons are crucifying Christ afresh, putting Him to open shame.

How many there are who would sell their Lord, as did Judas! How many there are who are betraying their Lord to gain financial advantages! They may not know that they are doing this. Judas thought he would take revenge upon Christ, because the Master had not endorsed all his

movements. At this very time Judas was acting directly contrary to the law of God, by taking advantage of his position as treasurer to appropriate for his personal use that which was the property of another. He carried the bag containing the means contributed for the expenses of the church, and from it took money for himself.

When Judas sold Jesus for thirty pieces of silver, he thought that his Master would not suffer Himself to be taken, but would deliver Himself from His enemies. Judas reasoned that, this being so, the money he received for the betrayal would result in Christ's being placed on trial for His life. Judas thought he was making a shrewd deal. His satanic cupidity cost him his life. Seeing the result of his wicked scheming, he hated the coveted price. "He cast down the pieces of silver in the temple, and departed, and went and hanged himself." Matthew 27:5. His terrible end is recorded as a warning to all succeeding ages, and till the close of time will remain as a warning against covetousness.

Brethren and sisters of the Healdsburg church, to you I am instructed to say, Beware how you deal with your present opportunities. Let not this time pass without falling on the Rock and being broken. In the church are men and women who need a reconversion. I call upon everyone to arouse from your indifference and to discern your destitution of true grace. Thank God that it is not yet too late for wrongs to be righted. Be thankful that the Lord has not said of you, "Cut down the unfruitful tree, and let another that will bear fruit take its place." [See Luke 13:7.]

In every family thorough work should be done. Fathers and mothers, what example have you given to your children? There needs to be close examination in regard to this matter, for the work of purification must begin in the home. Let parents and children seek God together.

Let every member of the church begin to search his heart before God, not stopping short of finishing the work begun in his heart. Seek to know your own sinfulness in the sight of heaven, that you may repent before it is everlastingly too late.

Today I cannot write all that might be written, for my heart has been so deeply pained that I cannot find relief.

Ms 121, 1901

Physical Labor

November 28, 1901

The father and the mother should prayerfully and unitedly bear the grave responsibility of guiding their children aright. Whatever else they may neglect, they should never leave their children free to wander in paths of their own choosing.

The father should be the faithful high priest of the home, the house-band of the family. He should not become so absorbed in business life or in the study of books that he cannot take time to study the nature and the necessities of his children, and devise ways by which they may be kept busy in useful labor that is agreeable to their individual dispositions.

The carelessness of parents, in failing to furnish employment to the children that they have taken the responsibility of bringing into the world, has resulted in untold evil, imperiling the lives of many youth and greatly crippling their usefulness. It is a great mistake to permit young men to grow up without learning some trade. To the parents of ancient Israel, God gave a positive command that every child must learn a trade.

Children endowed with most precious, rich capabilities have not received the faithful, thoughtful care that should have been given them. <They are not taught to exercise tact and ingenuity.> It is not right for parents—and especially the father—to excuse themselves from exercising painstaking care in giving instruction to their children.

Ms 122, 1901

The Law

November 23, 1901

As a result of Adam's disobedience, every human being is a transgressor of the law and is sold under sin. Unless man repents and is converted, he is under bondage of the law, serving Satan, falling into the deceptions of the enemy, bearing witness against the precepts of Jehovah. Only by perfect obedience to the requirements of God's holy law can man be justified. Let those whose natures have been perverted by sin ever keep their eyes fixed on Christ, the Author and the Finisher of their faith.

No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement—at-one-ment with God.

Through faith in Christ, obedience to every principle of the law is made possible. Thus Paul learned that "the law is holy, and the commandment holy, and just, and good." For our benefit he questions, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death 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 7:12-14.]

In the past, many, who wilfully disregarded the law of God, were not led to love and obey His law by the threatened judgments that will surely be visited on every transgressor. In their stubborn perversity they hated the law that condemned their wicked course of action. Their rebellion became still more decided and pronounced, bringing forth fruit unto death.

Unless by faith we accept the infinite plan of salvation, we are without divine wisdom. But every one who believes in Christ, everyone who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, everyone who resists temptations and in the midst of evil strives to copy the pattern given in the Christ-life, will, through faith in the atoning sacrifice of Christ, become a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Those only, who through faith in Christ obey all of God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts, including the one relating to the observance of the Sabbath, the seventh day of the week, the day that He blessed and sanctified, "because that in it He had rested from all His work." [Genesis 2:3.]

From the pillar of cloud Jesus "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." [Exodus 31:12, 13.] The Sabbath is a pledge given by God to man—a sign of the relation existing between the Creator and His created beings. By observing the memorial of the creation of the world in six days, and the rest of the Creator on the seventh day, by keeping the Sabbath holy according to His directions, the Israelites were to declare to the world their loyalty to the only true and living God, the Sovereign of the universe.

By observing the true Sabbath, Christians are ever to bear to the world faithful witness of their knowledge of the true and living God as distinguished from all false gods; for the Lord of the Sabbath is the Creator of the heavens and the earth, the One exalted above all other gods.

"Ye shall keep the sabbath therefore; for it is holy unto you. ... 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 14-17.]

By these words Christ has placed this matter beyond all the sophistry of human conjecture. "And he (Christ) gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [Verse

18.] Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God's appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath.

Ms 123, 1901

Injurious Effects of Wrong Habits

November 28, 1901

Though formed in the image of God, men contract habits that destroy their appreciation of what God designed them to be. These human beings manifest their inferiority by persisting in the use of tobacco and liquor, thus benumbing the sensibilities of the soul. <They cannot discern sacred things.>

Those who are enveloped in the fumes of tobacco cannot feel the influence of the truths of God's Word. They cannot appreciate God or heavenly things. They cannot discern the smiles of God revealed by nature in the opening buds and in the flowers in full bloom. The created works of God are an expression of His love to man. Yet, even while in beautiful parks, this class of men must have with them the idol that they worship, else they would forgo all the pleasure they might otherwise have.

By unmistakable signs, many members of the human family show to the world that they are practicing habits that place them in an order of life inferior to the brutes. They debase themselves below the animals, which have no power to become acquainted with God, to acquire religious knowledge or to intelligently understand and appreciate social life. Bringing upon themselves inferiority of morals, they become a nuisance in the world. <Men are wedded to tobacco and liquor.> What a sad condition for the heavenly intelligences to behold!

Covetous self-indulgence serves to bind many to the practice of a vile habit that has no foundation in nature. So powerful is the habit when once formed, that the use of tobacco becomes popular. An example of sin is set before youth, whose minds should be disabused of all thought that the use of the narcotic is not harmful. They are not told of its injurious effects on the physical, mental, and moral powers.

If a follower of Christ allows himself to be led astray by the influence of others, and conforms to the fashionable dissipation of the world, he is under Satan's sway, and his sin is even greater than is the sin of avowed unbelievers—the ungodly—because he is standing under false colors. His life is inconsistent: professedly a Christian, in practice he is yielding to unnatural, sinful

propensities <that war against the purification and elevation necessary for spiritual superiority>.

Sunday school teachers, who should be examples in Christian life, are worshiping at the shrine of self-indulgence, wasting on themselves God's money, which might be expended in missionary work to advance the knowledge of truth. They are not sufficiently converted to practice self-denial and to reveal a love for perishing souls. They continue their darling indulgence in using a nerve-destroying, debasing narcotic.

How does God look upon the men claiming to be Christians, missionaries, stewards of His property, yet who are wasting His money upon themselves? What entreaties are made to give up the self-destroying habit and expend the amount that has been spent each week for tobacco in benefiting the cause of God, in relieving the necessities of the hungry, and in clothing the naked? Could they see that they are a blot on the Lord's creation, they might change.

God has arranged that there should be a tree of knowledge, the fruit of which no man can safely pluck and eat. Let none covet such knowledge. All who to their own injury break God's law by indulging in foolish lust, may be urged, entreated, and prayed for ever so faithfully, to give up a practice that is defiling to body, soul, and spirit; yet, although they may claim to be Christians, in the blindness of passion they are so desirous of holding to their injurious indulgence that they are unwilling to make an effort to overcome on the point of appetite.

Becoming conformed to the habit, in practice they are in fellowship with the world. All such who claim to be Christians have no right to assume this name, for a Christian is one who is Christlike. When the judgment sits, and all are judged according to the deeds done in the body, they will learn that they have misrepresented Christ in practical life and have not made themselves a savor of life unto life, but a savor of death unto death. In fellowship with them will be a numerous company who have conformed to lustful practices, but numbers will neither excuse their iniquity nor lessen their condemnation for destroying the brain nerve power and the physical health. <All will be judged personally. They will stand before God to hear their sentence.>

The subject of how to preserve health is one of great importance. When this subject is taken up in the fear of God, human beings living in this degenerate age will prove by actual experience that it is best for physical health and for spiritual advancement to observe simplicity in diet.

Daniel's history is of the highest value. By a ten-day trial Daniel and his fellows demonstrated the advantages of temperance in eating and of strict abstinence from fermented wines. The results of his adherence to the principles of health reform were most telling. In his experience,

while gaining an education, he proved the advantage of an abstemious diet over the rich food and the wines he would have had at the king's table.

Too great a variety of foods should not be taken into the stomach at one meal; for fermentation is set up, and injurious results are felt. Subsisting on a diet of fruits and grains properly prepared in the most simple, natural form is the very best way to preserve the health of the digestive organs, which do the work required for the nourishment of the human organism.

Ms 124, 1901

Satanic Literature

December 9, 1901 [typed]

"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." [Revelation 14:6-8.]

"And the third angel followed them." [Verse 9.] The first and the second angels' messages are of great importance and are followed by the third angel's message. All three should be understood and combined. The warning contained in these messages means much more to the whole world than the majority of God's people comprehend. We are in the Lord's great day of preparation.

Satan is watching all the outposts to see where he can steal an entrance. For years he has been working with all his deceivableness of unrighteousness to find standing room in the Review and Herald Publishing House. And he has found it. He has been allowed to come into the very place that should ever have been regarded as a sacred, holy place, the temple of God, from which the Lord would send forth clear, bright rays of light to all parts of the world. Satan has succeeded in placing in the hands of the employees of our publishing houses a class of literature that is prepared to deceive, if possible, the very elect. Matter containing dangerous errors has been brought into our office of publication, and these errors have been perpetuated by being printed on our presses and published in book form. These principles of evil have influenced the minds of those who have handled this matter. As a result, souls will be lost to the cause of God. Already, some have nearly lost their sense of discernment between truth and error.

Even the men who are endeavoring to exalt their own sentiments as wonderful science are astonished that men in positions of responsibility in our office of publication—a printing office set for the defense of the truth of God—have consented to print their books. To do this outside work, the managers of the publishing house have neglected to do the work that they should have been doing. The denominational work has been delayed, while the commercial work, which should ever be regarded as second in importance to our own work, has been made first. The employees have worked on books containing spiritualistic, demoralizing theories. They have spent their time on strange matter, much of which is filled with satanic science. <They have not taken the lesson of [the experience of] Nadab and Abihu who confused their senses by the use of wine and could not discern between the sacred and common fire.>

God has not appointed us to the work of publishing satanic theories. This class of literature has been represented to me as counterworking the means that should ever be used to meet the foe on his own ground. Books containing false theories have been permitted to come from an office controlled by Seventh-day Adventists, while the very books that the managers should have been active and zealous in circulating everywhere have been left to lie unused on the shelves. When the pure truth is mingled with the slime of satanic deceptions, how can God work for the advancement of His cause?

The very fact that satanic literature has come from the presses of the Review and Herald office is a victory for the forces of Satan; for seemingly it bears the endorsement of the office, and the enemy will use this fact to influence others to accept this objectionable matter. Satan is now working “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.” [2 Thessalonians 2:9, 10.]

In the place of treating the commercial work as something of secondary importance, those in positions of trust have treated it as being of primary importance. Books that should have been circulated in these critical times have been put aside until the worldly work had first been finished. The very class of literature that God has especially condemned has been allowed to come in.

The introduction of this class of matter has been distinctly pointed out to me as the most effective way of demoralizing the apprentices. It reveals a decided lack in those who have to do with these questions. Some in responsible positions are not controlled by the Holy Spirit. The Lord regards as unfaithful stewards those who have agreed to take into the office for publication this class of literature. The apprentices working in the office have been left unguarded by unfaithful shepherds. Seeds of evil have been sown in the hearts of the apprentices and in the hearts of all who have handled this literature—seeds that will spring up and grow, “first the blade, then the ear, after that the full corn in the ear.” [Mark 4:28.] Thus error will continue to grow.

Why has this blindness been upon those to whom have been entrusted grave responsibilities in connection with our publishing houses? Why have they walked like blind men? Because they have disregarded the light that God has given them; because they have heeded neither the Scriptures nor the testimonies of warning sent them. Have they put out their eyes, that they can neither see nor understand the warnings given in the Scriptures in regard to false science? Cannot they see the necessity of having clear spiritual discernment, that they may be able to choose the good and to reject everything that has a tendency to confuse the understanding?

Those who have handled these publications have been brought into close connection with unseen satanic agencies. How many of those working on this pernicious matter put into their hands have been contaminated! How many, because of their connection with the office of publication, have been injured seriously in their religious faith! In how many has confidence been weakened in the managers of the publishing interests! How many have had their faith undermined by receiving thoughts of infidelity in regard to the truth, instead of having their faith strengthened by receiving an increased knowledge of the last message of mercy to be given to the world!

To do the work that has been undertaken, it has been necessary to hire many apprentices. The apprentices received into our offices of publication should be given a careful, thorough education in the trade they desire to learn. And they should also be given instruction from the Word of God. But in the education of the young men and young women who have been brought into the office, there has been shown surprising looseness, carelessness, and inefficiency. By many, the Lord has been dismissed from the office as unnecessary. Every moment devoted to religious instruction has been given grudgingly, and as though a time-piece were held in the hand, that the moments for the continuation of the service might be exactly counted. Some have treated the time thus spent as so much lost time. Can we be surprised that the Lord is displeased? Can we wonder why there is a dearth of means? The Lord cannot prosper those who do a work such as has been done.

Some changes have been made. Last year there was a most remarkable revival meeting at the Pacific Press in Oakland, in which many were converted. I know that the ministering angels of God were there. But our mind is not at rest. This meeting has been followed up by special work, but unless the workers themselves shall day by day be guarded, Satan will seek to regain his place of control, leading them in false paths and causing them to do a strange work.

“It is time for thee, Lord, to work: for they have made void thy law.” [Psalm 119:126.] The law has been made void by those who have followed the wrong principles that have characterized the work for the past twelve years. As these things were presented before me in Australia, the whole of the third chapter of Zechariah was portrayed before me. These words were repeated: “And 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?" [Verses 1, 2.]

Satan was accusing backsliding Israel. In like manner he purposes to point to the unprincipled proceedings of those who have had great light in these last days. He keenly observes the backsliding of those who have been placed at the head of the work—the very men who through communications have been informed that they were out of place and in error in representing the voice of the General Conference president as being the voice of God. For many years it has not been thus, and it is not thus now; nor will it ever be thus again, unless there is a thorough reformation.

After Satan leads men into wrong positions, he stands at the right hand of the angel as the adversary of man, to resist every effort made to save the purchase of the blood of the Lamb of God. The devil persecutes those whom he has caused to sin. He is the accuser of the brethren. Day and night he accuses them before God. This is his special work.

A perversion of right principles is a transgression of God's law. Those who in their actions pervert the grand principles of His holy law are under condemnation, for the righteousness of Christ cannot cover one unconfessed sin. The law has been lightly regarded. "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.] We must obey God's law, if we are loyal to Him and accepted by Him.

The first step toward obedience is to examine ourselves in the light of the law, thus discovering the penalty of transgression. Those of God's people who do not purify their souls by coming into clearer and still clearer light are a reproach to His glorious cause. Too often those who should remain true and faithful to principle are obnoxious to God, because in His justice He cannot endure the sins that they cherish—sins that not only lead them into false paths, but cause others also to be led astray.

Carefully reread these two verses: "And 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?" [Zechariah 3:1, 2.] He was the representative of an imperfect, sinful people, those who had become contaminated with sin. Satan accused Joshua of being a criminal. What, then, is the only hope of the people of God in their defection of Christian character? Their only hope is reconversion, repentance toward God, and faith in our Lord and Saviour Jesus Christ, who is made unto us righteousness and sanctification. In heaven Joshua was accounted as a justified sinner.

Here, then, comes in the Redeemer's work. Satan stood by the side of the angel as an adversary to accuse Joshua as a transgressor of the law. This angel, who is our Saviour, was seen by John the Revelator and represented as standing in the midst of the seven golden candlesticks, clothed with a garment down to the foot, and girt about the breast with a golden girdle. Christ is represented in actual ministry for His people, as was Joshua in the day of atonement in behalf of the children of Israel. As at that time Satan pointed to the defilement of God's people and triumphed in their discomfiture, so he is doing now. Joshua was accused as a sinner; but Jesus Christ, the Sin-bearer, the Substitute for the offender, to whom all types point, cannot be thus accused. He is the one who takes away the sin of the repentant, believing transgressor. How sad it is that human agencies, by their loss of spirituality, make it possible for Satan to accuse them of being unworthy!

Ms 125, 1901

The Unchangeable Law of God

December 9, 1901

God chose Israel as the depository of priceless treasures of truth for all nations, and He gave them His law as the standard of the character they were to develop before the world, before angels, and before the unfallen worlds. Thus they were to represent to the world the laws of the government of heaven. By precept and example they were to bear a decided testimony for truth. God's purpose for His people is expressed in the words spoken to them by Moses:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” [Deuteronomy 4:5-13.]

But through disobedience and disloyalty God’s chosen nation developed a character exactly opposite to the character God designed them to develop by obeying His law. They placed their own mold and superscription upon the truth, removing from it the superscription of God. Their minds were quickened into activity by their own ambitious projects. Satan, stirring them with a power from beneath, infused into their minds subtle sentiments derogatory to the character of God. He invented theories and opinions of every degree of merit to ensnare all classes.

The law of God was being buried beneath the minutiae of outward forms—such as the frequent washing of the hands before eating, and the washing of pots and cups. Tithes were exacted on simple garden herbs. To those who made so much of these minor things, Christ said, “Ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” [Matthew 23:23.]

Their religion consisted of outward ceremonies. Laying great stress upon the commandments of their own invention, and teaching for doctrine the commandments of men, they filled the minds of the people with theories and doctrines that made void the law of God.

Amid all this confusing din of voices there was need of a teacher direct from the heavenly universe to speak from inspired lips to human hearts, and to proclaim the <testing> truths so important to every one.

Christ saw the condition of the world. He came to change the order of things. The Commander of all heaven laid aside His glory, His kingly crown, His royal robe, and clothed His divinity with humanity, that in His humanity He might touch humanity. For our sakes He became poor, that we might come into possession of eternal riches.

As a Teacher sent from God, Christ’s work was to explain the true significance of the laws of God’s government. He rescued truth from the gloomy framework of error, superstition, tradition, and worldly maxims with which men had surrounded it. Resetting truth in the framework of God’s own law, He caused it to shine in its original, heavenly luster.

Christ separated truth from error and doubt, tradition and superstition—the mass of rubbish which man had piled around it. Tearing away the framework of error which obscured the brightness of truth, He enthroned the divine precepts in companionship with the royalty of eternal, uncorrupted truth bearing the sanction of God, the Source of all truth.

Had the Jewish nation received the Teacher sent from God, they would have given up the traditions and maxims handed down from rabbi to rabbi, and accumulating from age to age as other <nonessential> theories were invented. But instead of advancing from light to greater light, they took the wrong way. By sinful indulgence they expelled from the heart the love of God, the love of the principles of His holy law. The love of the world filled their hearts, prompting them to disobey. If they had hidden the law of God in their hearts, if they had given due respect to the sacred principles of this law, it would have exerted a corrective influence on the entire life, and would have remodeled their selfish, avaricious dispositions after the character of God.

Christ, the way, the truth, and the life, came to our world to sweep away the speculative opinions formulated by men. His work was an important one; for He sought to present truth in contrast to many false theories so destructive to the salvation of all who entertained them. He came not to abrogate the law, but to be in His life a correct expositor of the character of God as revealed in the law.

To remove the confusion of opinions existing everywhere concerning the meaning of the law, Christ Himself lived the law in its purity. Notwithstanding the fact that the prince of darkness unceasingly followed Christ, accusing Him and contending with Him, Christ vindicated the law of God. In His life He demonstrated that He is the word and the wisdom of God.

In the heavenly courts Satan claimed that the law of God's government needed amendment. If he could have made it appear that the slightest jot or tittle in the ten commandments was not based on the highest principles of justice, he would thereby have shown that the entire code is defective; for in a code of laws, no law is of more force than the one regarded as the least essential. To prove that a change should be made in one of the commandments would have been the strongest argument Satan could have used against the infallibility of God. Thus he would have made void not only one precept, but all the other precepts of Jehovah.

Christ came not only to vindicate the law before the inhabitants of this world, but by His life to settle forever the immutability of God's law. With intense interest the heavenly intelligences watched the conflict between Christ and Satan during Christ's life upon the earth. God designed that before the world, before angels unfallen, and before worlds unfallen, Satan should work out his principles. God would permit him to carry out to the very end his principles of rebellion against the government of heaven.

The treatment that the Son of God received from the manger to the cross demonstrated before unfallen worlds and the inhabitants of this world the falsity of Satan's position and the murderous character of his administration. In the place of revealing sympathy, the enemy developed his cruelty, plainly showing his deception and his guilt. The dishonor he had cast

upon the principles of the government of heaven was prevailing in the human family, and the world at large was rallying under the black banner of rebellion.

Satan has great powers of misrepresentation and accusation. He represented the government of God in a false light. His suggestions and temptations have been presented so ingeniously, so plausibly, that the so-called Christian world has taken its stand under his banner. By pen and by voice they are endeavoring to tear down the standard of God's government, and in its place to erect a human standard.

We are approaching the end of this earth's history, and Satan is working as never before. He is striving to act as director of the Christian world. With an intensity that is marvelous he is working with his lying wonders. Satan is represented as walking about as a roaring lion, seeking whom he may devour. He desires to embrace the whole world in his confederacy. Hiding his deformity under the garb of Christianity, he assumes the attributes of a Christian and claims to be Christ Himself.

The Word of God declares that when it suits the enemy's purpose, he will through his agencies manifest so great a power under a pretense of Christianity that "if it were possible, they shall deceive the very elect." [Matthew 24:24.] The enemy is revealed in persons to whom he has given power to work miracles. He creates sorrow and suffering and disease. Seeming to change his attributes, apparently he heals those whom he himself has tortured.

The Word of God is sure, standing fast forever. Peter declares: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." [2 Peter 1:16-21.]

Deceptions of every kind will be invented. So-called higher critics will set their ingenious minds to work in an attempt to invalidate the Word of God. But there is a Higher Critic, greater than any human mind. God is light. In Him is no darkness at all. He has spoken. The human family has His decision. Those who are saved must stand under the blood-stained banner of Prince Emmanuel.

Men who criticize the law of Jehovah, or who by example lead men to disregard it, rebel against God. They misinterpret Him and bear false witness against Him. By their actions, <by their

theology,> they bear a false testimony before the world against the character of the infinite God, placing the darkest stain upon His honor, His righteousness, His justice.

The plan of salvation represents to the world the character of God. God never lets go a soul that trusts in Him, believing in the Lord Jesus Christ. He never lets go one who commits the keeping of the soul to His care. Having loved them because of their love of Jesus, He loves them to the end. He has laid help upon One that is mighty. His only begotten Son is the Saviour of every one.

Christ paid the ransom by giving His own life. Gladly He accepted the charge, becoming man's substitute and surety, responsible for the salvation of the race. "As many as received him, to them gave he power to become the sons of God." [John 1:12.]

When a sinner accepts Christ as his personal Saviour, all his disgrace and sins are charged to Christ's own account, and there is joy in heaven that Jesus has not died in vain for that soul. To atone for the sins of every soul who accepts Him as the Redeemer, Christ would again gladly do all that is required on His part. And He will hold fast the faith of every one in Him.

Zechariah pictures the elect of God, showing their allegiance to His holy law in a time of unrivaled depravity, when by pen and by voice the so-called Protestant world shows marked contempt for the law of God, revealing by its actions that it has decided not to recognize His standard as the rule of life.

Men have thrown off the restraint of God's law. Even the professedly Christian world has, in union with the adversary, erected a standard of its own, counterworking the work of God. [Men] have reached a point of stubborn resistance to light and knowledge. Insolent and disobedient in character, they are becoming Satan's allies to oppress and to perform acts of cruelty. In their lives the arch-deceiver's attributes are fully manifested.

Let there go forth from unfeigned lips the prayer, "It is time, O Lord, for thee to work; for they have made void thy law." [Psalm 119:126.]

In connection with wicked men, Satan has attempted to make of none effect God's holy law. Because sentence against their evil work has not been "executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11.] Men are fast becoming imbued with an intense hatred of even hearing the law mentioned. They are fast approaching the bounds set by a longsuffering God. Soon the limits of His grace will be reached. Then He will interfere, vindicating His own name, and before all the world magnifying His law as holy, just, and good, as unchangeable as His own character.

The eye of the Lord is upon His people. They will suffer for the truth's sake. Not always have they been firm and true to principle. Some have erected idols and served them. This has separated them from God. In the warning to the Laodicean church, the Lord sends to the erring ones a message of rebuke, calling them to repentance. He says:

“And unto the angel of the church of the Laodiceans write; 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. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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 3:14-21.]

Some may say, Why is this message sounded so constantly in our ears? It is because you do not thoroughly repent. You do not live in Christ and have Christ abiding in you. When one idol is expelled from the soul, Satan has another prepared to supply its place. Unless you make an entire consecration to Christ and live in communion with Him, unless you make Him your Counselor, you will find that your heart, open to evil thoughts, is easily diverted from the service of God to the service of self.

At times you may have a desire to repent. But unless you decidedly reform and put into practice the truths you have learned, unless you have an active, working faith, a faith that is constantly increasing in strength, repentance is as the morning dew. It will give no permanent relief to the soul. A repentance caused by a spasmodic exercise of the feelings is a repentance that needs to be repented of; for it is delusive. A violent exercise of the feelings which does not produce in you the peaceable fruits of righteousness leaves you in a worse state than you were in before. Every day the tempter will be on your track with some delusive, plausible excuse for your self-serving, your self-pleasing, and you will fall back into your old practices, neglecting the work of serving God, by which you would gain hope and comfort and assurance.

God calls for willing service—a service inspired by the love of Jesus in the heart. God is never satisfied with half-hearted, selfish service. He requires the whole heart, the undivided affections, and a complete faith and trust in His power to save from sin.

The one whose heart is wholly given to God, the one who by faith receives Jesus Christ as a personal Saviour, will reveal a steady growth in spirituality, in vigor of piety, in fixedness of purpose, in fidelity at any cost to the principles of our faith.

In this age of apostasy, our influence for good depends on our trust in God and our living connection with Him. We should allow no side issues to draw our feet into selfish paths. "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] If we do this, we shall increase in earnest, sanctified zeal, and shall be purified from all selfishness. "If we follow on to know the Lord," we shall know that "his going forth is prepared as the morning." [Hosea 6:3.]

God will honor and uphold every true-hearted, earnest soul who is seeking to walk before Him in the perfection of the grace of Christ. The Lord Jesus will never leave nor forsake one humble, trembling soul. Shall we believe that God will work in our hearts? that if we allow Him to do so, He will make us pure and holy, by His rich grace qualifying us to be laborers together with Him? Can we with keen, sanctified perception appreciate the strength of the promises of God and appropriate them to our individual selves, not because we are worthy, but because Christ is worthy? Not because we are righteous, but because by living faith we claim the righteousness of Christ in our behalf?

Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead persons into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written, "And he showed me Joshua the high priest"—a representative of the people who keep the commandments of God—"standing before the angel of the Lord, and Satan standing at his right hand to resist him." [Zechariah 3:1.]

Christ is our High Priest. Satan stands before Him night and day as an accuser of the brethren. With his masterly power he presents every objectionable feature of character as sufficient reason for the withdrawal of Christ's protecting power, thus allowing Satan to discourage and destroy those whom he has caused to sin. But Christ has made atonement for every sinner. Can we by faith hear our Advocate saying, "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?" [Verse 2.]

"Now Joshua was clothed with filthy garments." [Verse 3.] Thus sinners appear before the enemy who, by his masterly deceptive power, has led them away from allegiance to God. With garments of sin and shame the enemy clothes those who have been overpowered by his temptations, and then he declares that it is unfair for Christ to be their Light, their Defender.

But, poor, repentant mortals, hear the words of Jesus, and believe as you hear: "And he answered (the accusing charge of Satan) and spake unto those (angels) that stood before him

(to do his bidding), saying, Take away the filthy garments from him." I will blot out his transgressions. I will cover his sins. I will impute to him My righteousness. "And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." [Verse 4.]

The filthy garments are removed; for Christ says, "I have caused thine iniquity to pass from thee." [Verse 4.] The iniquity is transferred to the innocent, the pure, the holy Son of God; and man, all undeserving, stands before the Lord cleansed from all unrighteousness, and clothed with the imputed righteousness of Christ. Oh, what a change of raiment is this!

And Christ does more than this for them: "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 5-7.]

This is the honor that God will bestow on those who are clothed with the garments of Christ's righteousness. With such encouragement as this, how can men continue in sin? How can they grieve the heart of Christ?

We are compassed with the infirmities of humanity. So also was Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly He beheld the character of God, and constantly He represented that character to the world.

As followers of Christ, it is our duty continually to look unto Jesus. "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 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 4:6; 3:18.]

What is this character into which we are changed? Moses, earnestly interceding with God, presented one urgent necessity after another. He besought God to forgive the sin of apostasy into which the Israelites had fallen. He acknowledged that their sin was great, but he said: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." The Lord answered, "Whosoever hath sinned against me, him will I blot out of my book." He told Moses that if he would go before the children of Israel as their leader, he could claim the promise, "Behold, mine Angel shall go before thee." [Exodus 32:32-34.]

The people were required by the Lord to put off their ornaments. The course that He would pursue toward them was to be determined by their attitude toward Him. "And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshiped, every man in his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." [Exodus 33:6-11.]

Moses, feeling the weight of his responsibility, continued to plead with God. He said unto the Lord, "See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." This assurance was not all that Moses desired. This man of God, a representative of the nation and of the time in which he lived, sought God for more than even this promise included; and he pressed his petition: "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." [Verses 12, 13.]

Again the Lord declared: "My presence shall go with thee, and I will give thee rest." [Verse 14.]

Who was conversing with Moses? The only begotten Son of God, enshrouded in the pillar of cloud. Moses said, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." [Verses 15-17.]

Was Moses now satisfied? Did he cease his intercession? No. He pressed his request still further: "I beseech thee," he said, "show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." [Verses 18, 19.]

Now the glory of the Lord is revealed: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” [Exodus 34:6, 7.]

The glory of God is His character, and this character was represented in the life of Jesus Christ. He declares: “The glory (character) 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.” [John 17:22, 23.]

What a wonderful possibility Christ presents before us! What fulness every one of Christ’s followers has the privilege of receiving! Nothing greater than the character that He revealed can Christ ask His Father to bestow on those who believe on Him. What largeness there is in this request!

“That he might sanctify and cleanse it [the church] with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” [Ephesians 5:26, 27.]

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.” [Ephesians 1:4-6.]

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.” [2 Thessalonians 2:13, 14.]

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” [2 Timothy 1:9.]

God is not pleased to have His commandment-keeping people—those who have acknowledged the laws of His kingdom—cover the altar with their tears, as though they were in slavery to a tyrant. God does not require His people to walk mournfully before Him. As the representatives of Christ travel heavenward, they should not make their journey one of mourning, as though sighing and crying were virtues.

We should rejoice in the Lord that we have the high and ample assurance that it is possible for us to keep the windows of the soul open toward the Sun of Righteousness. If we do this, we shall not be peevish and gloomy, but all light in the Lord. When His light shines into our hearts,

we shall not be mournful; we shall not give the world the impression that the service of God is severe, taxing, and unjust.

As Christ ascended, His hands outstretched to bless His disciples, a cloud of angels received Him and hid Him from their sight. As the disciples looked with straining eyes for the last glimpse of their ascending Lord, two angels from the rejoicing throng stood by them, and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Acts 1:11.]

Mark's record is: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:19, 20.]

Luke's testimony is: "And, behold, I send the promise of my Father unto 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 to 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 worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." [Luke 24:49-53.]

The disciples were filled with great joy. Over and over again they repeated the words Christ had spoken to them in His last lessons, as recorded in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John; and every one had something to say about the instruction, especially with regard to the words of the fourteenth of John:

"Let not your heart be troubled: 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. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [John 14:1-3.]

The promise that He would come again, and also the thought that He had left them His peace, filled their hearts with joy. "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. Ye have heard how 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." [Verses 27, 28.] "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; and greater works than these shall he do; because I go unto my Father." [Verses 11, 12.]

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is

come,” his office work will be to “reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” [John 16:7-11.]

Satan has made men and women his prisoners, and claims them as his subjects. When Christ saw that there was no human being able to be man’s intercessor, He Himself entered the fierce conflict and battled with Satan. The First Begotten of God was the only One who could liberate those who by Adam’s sin had been brought in subjection to Satan.

The Son of God gave Satan every opportunity to try all his arts upon Him. The enemy had tempted the angels in heaven, and afterwards the first Adam. Adam fell, and Satan supposed he could succeed in ensnaring Christ after He assumed humanity. All the fallen host looked upon this engagement as an opportunity to gain the supremacy over Christ. They had longed for a chance to show their enmity against God. When the lips of Christ were sealed in death, Satan and his angels imagined that they had obtained the victory.

It was the thought of standing under the guilt of the whole world that brought the inexpressible anguish to Christ. In the death-struggle the Son of God could rely only upon His heavenly Father. All was by faith. He Himself was a ransom, a gift, given for the freeing of the captives. By His own arm He has brought salvation to the children of men; but at what a cost to Himself!

All heaven and the unfallen worlds watched the conflict between Christ, the Prince of life, and Satan, the prince of darkness. What a spectacle was this conflict! It resulted in demonstrating to the heavenly universe the justice of God.

Two classes have ever been before the world—the obedient and the disobedient, the genuine and the counterfeit. Amid all the temptations and the deceptions of Satan, let every one remain loyal to all of God’s commandments. Then Christ will restore in man the moral image of God and will finish the work He has begun in the plan of redemption, presenting man before God clothed in His righteousness.

Ms 127, 1901

Fragments/“This is my seventh-fourth birthday ...”

December 23, 1901 [typed]

South Lancaster, Mass.

Tuesday, November 26, 1901

This is my seventy-fourth birthday. I thank the Lord for the grace and health He has given me up to this time. At present I am suffering from a severe cold. My throat and mouth are very sore. I always suffer when speaking in a small, crowded hall, as I did at Trenton. Our people there are in great need of a plain, neat, substantial meeting house.

Some may ask, Why does Sister White always use the words, “plain, neat, and substantial” when speaking of buildings? It is because I wish our buildings to represent the perfection God requires from His people.

“But,” some say, “if the Lord is so soon to come, why do you urge our builders to put the best material into the buildings they erect?” Would we dare to dedicate to God a house made of cheap material, and put together so faultily as to be almost lifted from its foundation when struck by a strong wind? We would be ashamed to put worthless material into a building for the Lord. And I would not advise any one to put worthless material into a house. It does not pay. The floors of our houses should be made of well-seasoned wood. This will cost a little more, but will in the end save a great deal of vexation. The frame of a building should be well matched and well put together. Christ is our example in all things. He worked at the carpenter’s trade with His father Joseph, and every article He made was well made, the different parts fitting exactly, the whole able to bear test.

Whatever you do, let it be done as well as upright principle and your strength and skill can do it. Let your work be like the pattern shown you in the Mount. The buildings erected will soon be severely tried.

From house-building precious spiritual lessons may be learned. “Ye are God’s building.” [1 Corinthians 3:9.] The Lord desires His people to teach their children the importance of bringing good timbers into their character-building, to teach them that what is worth doing at all is worth doing well.

All the work done in the home should be done with such painstaking effort, such care and thoroughness, that God can place His signature upon it. Nothing is to be slighted. Some may say, “I cannot spend so long over one piece of work. Time is so short.” But for this very reason—because time is short—we are to do our work well.

While we are to guard against needless adornment and display, yet all about our persons and our buildings is to be neat and attractive. Our young people are to be taught the importance of presenting an appearance above criticism, so that the world cannot speak of us as cheap and common. They are to be taught that while our work must be carried forward with strict economy, it is not therefore to lose the charm of good taste and perfect order.

I have been asked the question, Is it right for our people to purchase the hall in which Elder Haskell has been holding meetings in New York, seeing that this hall was once used for wicked purposes?

I reply, Were I at liberty to express my mind in regard to many of the fine houses in our cities, I could tell you much that would astonish you. And most revolting disclosures could be made regarding some who attend our meetings. But we do not say to our ministers, “Why do you spend your time on such a wicked audience?” What said Christ when accused of eating with publicans and sinners? “I am not come to call the righteous, but sinners to repentance.” [Matthew 9:13.]

This world is our field of missionary toil, but how few among Seventh-day Adventists have realized this! The condition of our large cities is represented by the condition of the world before the flood when “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.” [Genesis 6:5.] God-dishonoring sins are practiced by people living in lordly houses; but some of these very people, under the preaching of the last testing message, will be convicted and converted. From His inexhaustible store of grace God can endow all who come to Him. Looking upon humanity, fallen and degraded, He declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the truth shall feel the conviction of the Spirit as they listen to the message of startling importance.

If the hall mentioned is in a position favorable for our work, and if God sees fit to open the way for us to purchase this hall, and it is changed from a place where God is dishonored to a place where He is honored—taken away from those who have corrupted it, and placed in the hands of a people who are striving for sanctification and holiness, will not a victory be gained for the Lord?

Look at this matter in a rational light, and you will see that the building is innocent of any crime. The disgrace has been brought on it by men who have perverted their God-given powers. The building itself has done nothing wrong. The behaviour of wicked men has given it a bad name. Not the building, but the men who have dishonored their Creator by a wrong use of it, should be stigmatized. They have perverted their powers by the use of strong drink—a curse that has made thousands of buildings a hell on earth.

The Lord knows what is best. He sees the end from the beginning. Let us leave all in His hands, accepting what He in His providence may decide is best. Do not allow the mind to be confused by erroneous reasoning or influenced by idle tales. Be at peace and rest in Jesus. He will verify His Word. If you do not obtain the hall, do not look on this as a great misfortune—a reason for becoming discouraged. Say always, The will of the Lord be done. Do what He directs, and

remember that He sees that which you cannot possibly see. Do your part, and then if the way closes so that you cannot purchase the hall, you have the satisfaction of knowing that you did your best. And you may rest in the assurance that for some reason the Lord did not bring to pass that which you desired.

I am so glad that we have a wise, compassionate heavenly Father who will not indulge His children to their injury. At times He withholds from us that which we greatly desire, that which it seems to us it would be for our good to possess. Let us trust Him, for He loves us. It is because He loves us that He does not always permit us to have our own way.

The mission established in New York by Elder Haskell must be sustained. Elder Haskell must be assisted to locate himself and his workers in a more retired place. To live in such a noisy place, so near the elevated railways, is not best for him or his workers. Elder Haskell's strength must not be drawn on too heavily. He needs more prayer and less criticism. Let those who in the past have cherished the spirit of criticism take themselves in hand and keep careful watch over every thought and word.

I have been asked, "Shall Elder Franke take up the work in the various cities, as invited?"

I answer, "Leave this matter with the Lord. Let Elder Franke follow his best judgment." From the light God has given, it seems that now is the time to plan for work in Greater New York. When wise plans have been laid for this work, let these plans be decidedly and thoroughly carried out.

God has a people in New York City. We say to Elder Franke, Do all in your power to reach the people of New York, and let all who can sustain you in the work. The treasury is empty, but there are minutemen who will help. For Christ's sake, Elder Franke, lift the standard of the cross. Seek to diffuse light to those who are in darkness. In the name of the Lord, go forward.

In our large cities the truth is to go forth as a lamp that burneth. God will raise up laborers for this work, and His angels will go before them. Let not any one hinder these men of God's appointment. Forbid them not. God has given them their work. Let halls be hired, and let the message be given with such power that the hearers will be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say Yea where once they said Nay. Those who were once enemies will become valuable helpers, advancing the work with their means and their influence.

Beside all waters God's messengers are to sow the seeds of truth. With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages He has counted His men and women, and has prepared the way before them, saying, "I

will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they shall use to the glory of My name the talents entrusted to them. They shall go forth to work for Me with zeal and devotion. Through their efforts the truth shall speak to thousands in a most forcible manner, and men spiritually blind shall receive sight and see My salvation. Truth shall be made so prominent that he who runs may read. Means shall be devised to reach hearts. There will be a great difference in the methods used in this work, but let no one because of this block the way by criticism."

The means in the control of wealthy men will be used to sustain the cause of the Lord. God will set in operation many plans for the accomplishment of His work. His people will concentrate their forces more and more directly on the great consummation, believing and obeying the commission:

"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.] "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following." [Mark 16:19, 20.]

O, what a work there is before us! Place after place is to be visited; church after church is to be raised up. Those who take their stand are to be organized, and then the minister is to pass on to other equally important fields. Our ministers are not to hover over those who have received the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour.

Just as soon as a church is organized, the members should be set to work, taught to go forth in God-given power to find others and tell them the story of redeeming love. The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of the Lord that they will at once enter the work, imparting that which they have received.

The newly formed churches will need to be educated. The minister should not devote so much of his time to preaching as to educating. The people are to be taught how to extend the knowledge of the truth. If they do this work successfully, they will labor so diligently that they will have no time or disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond.

While the new converts should be instructed to ask counsel of those more experienced in the work, they should also be taught not to put the ministers in the place of God. Ministers are not

gods, but human beings, men compassed with infirmities. Christ is the one to whom all are to look for guidance. “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fullness have all we received, and grace for grace. ... 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 1:14, 16, 12.]

“For it pleased the Father that in him should all fullness dwell; and, having made peace by the blood of the 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 sometimes 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 unreprouable 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; 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 this glory 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.” [Colossians 1:19-29.]

“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 acknowledgement 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 steadfastness of your faith in Christ.” [Colossians 2:1-5.]

“I would that ye knew what great conflict I have for you.” What was the apostle’s great desire?—“that their hearts might be comforted, being knit together in love.” [Verses 1, 2.] Such a union is our great need. Upon it depends our success in the work of the Lord.

These Scriptures outline true ministry. But today the labor put forth for the churches is to a large degree made up of preaching. There is a great lack of real missionary work—earnest labor for the building up of those who need instruction in regard to the formation of a Christlike character.

The Sign of Discipleship.

“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.]

“As I have loved you.” [Verse 34.] The crowning act in the sacrifice of love was yet to come. Soon, in the scenes of the Saviour’s betrayal, trial, and crucifixion, the disciples were to see the measure of His love. They were to see Him hanging on the cross in dying agony, bearing the sins of the world. In this, and in his resurrection and ascension, they were to see a love so broad and deep that all doubt as to the meaning of the new commandment would be swept away. The knowledge of the Saviour’s matchless love for them was to bind them heart to heart, preparing the way for the Lord to anoint them with His Spirit. United by this love, they were to go forth to witness with convincing power to the divinity of their Leader. And their Christlike love for one another was to be the sign of their discipleship.

How much of this love have we shown for one another? Might we not better begin without delay to love one another as Christ has loved us? Would we not then be a power for God in the work? “By this shall all men know that ye are my disciples, if ye have love one for another.” [Verse 35.]

“As my Father hath loved me, so have I loved 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. This is my commandment, that ye love one another, as I have loved you.” [John 15:9-12.]

What a change would be seen in our world if fathers and mothers would reveal this love in the home. No unkind words would be spoken. There would be no jealousy or envy, no scolding or fretting, nothing to mar the peace of the home. O that all knew the meaning of the words, “Let the peace of God rule in your hearts, ... and be ye thankful.” [Colossians 3:15.]

I wish to speak of some things that have been represented to me as taking place in the assembly of God’s people. Some have taken offence at things entirely unworthy of notice, and have dishonored God by giving way to the feelings of the unsubdued heart. They have misinterpreted the truth and weakened its influence. They have strengthened Satan’s kingdom; for church members who speak words that stir up strife are doing Satan’s work much more effectively than his own subjects.

O my brethren, why are you so easily irritated? Why do you so readily separate from one another? Do you realize that your hasty words are written in the books of heaven, to receive

the same punishment as the words of a profane man? The same spirit that led him to swear led you to speak words that stirred up strife in the assembly of God's people. Remember that by your words you shall be justified, and by your words you shall be condemned.

O that those who are proclaiming the most solemn message ever given to the world would realize how greatly their influence is weakened when they are suspicious of their brethren, when they allow angry words to pass their lips! The displeasure of God rests upon every one who speaks harsh, unkind words. Nothing so dishonors the Lord Jesus as a readiness on the part of church members to take offence when something occurs to displease them. The Holy Spirit is to rest upon God's children. This is the Lord's plan and will. But this can never be until they seek for unity, forgetting self in the desire to extend His kingdom.

The Saviour's prayer for His followers is: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I 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." [John 17:17-21.]

The conversion of unbelievers depends on the distinctness with which Christ is revealed in the lives of believers. When our hearts are filled with love and compassion, when our conduct toward one another is marked by Christlike tenderness and courtesy, then our words will have power to convict souls. It is the unity of God's followers that convinces the world that God has indeed sent His Son to die for sinners, to make them partakers of His perfection, changing the sinful heart and forming the character after the divine likeness.

"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. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [Verses 22-26.]

These words mean what they say. How much do they mean to us?

Christ declares, "There shall be one fold and one shepherd." [John 10:16.] He came to our world to live the life that was to be the pattern for all His children. He came to reveal the love that was to bind them heart to heart. And He made unity the badge of their discipleship.

God's people are to be united in the accomplishment of one great work. They are to make a combined effort of consecration. By a tender, respectful regard for one another, they are to cherish the influence that works for the recovery of sinners. In their love and unity, they are to be on this earth a symbol of the family in heaven. As good soldiers of the cross they are to strive to win sinners to loyalty. Righteous principles gain more and more power over the life as their influence softens and subdues the natural, untamed disposition. This is the mystery of godliness.

We are living in the testing time. God is proving His people to see who are worthy of admittance into His family. He desires His followers to carry out the instruction contained in the seventeenth chapter of John. The practice of this instruction is to begin in the home. God measures church members by what they are in the home. When Christ's words are obeyed in the home, the influence extends to the church. Grieve not the Spirit of God from your home by an unchristlike course of action. Work the works of Christ in the home. Then your lamp, burning brightly and clearly, will give light to those in darkness. Have you accepted your trust? Does your light so shine before men that they, seeing your good works, glorify your heavenly Father?

Parents should make the Word of God their study. Their first work should be to interest their children in the holy, uplifting truths of this Word. Then in turn the children will become instruments in the Lord's hands for interesting and instructing others. Thus the truth works with power to win souls to Christ.

Those who accept the truth are pledged by their baptismal vows to live the truth before the world. As soon as men and women come to a knowledge of the truth, they are to use their powers in shedding abroad the light of the glorious gospel of Christ. God wants His people to be light-bearers. As Christians multiply their talents by use, the church becomes the light of the world.

A living church is a working church. It is the do-nothing position of those who profess to be converted that robs the church of vitality. Souls are to be saved, and those who claim to know the truth, yet do not make any effort to win sinners to Christ, will sooner or later be revealed as spiritual dwarfs. God calls for workers who will unite their varied gifts in laboring for Him. His people must show missionary courtesy, missionary hospitality, missionary zeal. He has grace for every worker.

God's servants are to make use of every resource for enlarging His kingdom. The apostle Paul, a faithful steward of the grace of God, declares that it is "good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." [1 Timothy 2:3, 4, 1.] And James says, "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.] Every member of the church is pledged to unite with his brethren in giving the invitation, "Come, for all things are now ready." [Luke 14:17.] Each is to encourage the other in doing whole-souled work. Earnest invitations will come from a living church. Thirsty souls will be led to the water of life.

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The Principles that Should Control the Lord's Workers

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In the twelfth chapter of First Corinthians is taught a lesson that we must all learn, for we are probationers. As the chapter is read, let every one consider the meaning of every word.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." [Verses 4, 5.]

In the Master's service, to one man is given a line of work that he can do, and to his brother is given some other line of work. No man should use his measuring line on another man's work, dictating to him the precise manner in which he should labor, because he himself has a certain class of work to do. Altogether too much of this kind of measuring has been done. Let every man receive his instruction from the Lord, and keep his lips closed, passing no opinion in regard to the course of his brother, who is answerable to God, and not to any finite being.

If through lack of patience and kindness a brother or a sister has erred, if the oil and the wine have been hurt by strong or injudicious words and ill-advised actions, let the wrong be confessed to the injured ones, in order that the stumbling block placed in the way of others may be removed. Let no spirit of lording it over God's heritage be manifested, for such a spirit causes unhappy feelings among brethren.

Often the sisters increase the difficulties that have originated on account of selfishness; by a strife of words they cause alienation. My sisters, if you wish to keep in the light of Christ's countenance, talk less and pray more. Do not take exaggerated views of existing circumstances. Help your companions to become Christlike in the expression of their feelings.

But above all things else, I must tell my brethren that, by hurting the feelings of one another, they have greatly marred God's cause. In planning and advising, ministers of the gospel should be judicious. They should not let Satan obtain any advantage. Let every one be sure that he has confessed every wrong and taken out of the way of others every stumbling block, that the Spirit of the Lord may pardon him and heal the wounds that his sin has made.

Let all be cautious in regard to judging and condemning others. Those who are themselves far out of the right way often express unkind opinions in regard to the work and motives of others. In such cases "silence is eloquence." Keep your lips from speaking guile, and bear in mind that "there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." [Verses 6, 7.]

In this Scripture a variety of gifts is specified. "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. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way." [Verses 8-31.]

What a lesson this Scripture teaches! There is to be an active exercise of the various gifts in one body, the head of which is Jesus Christ. Let no member of Christ's body entertain a spirit of self-sufficiency. Because two members do not act the same part, let not one member say to another

member, I have no need of thee. Among the members of the body there is to be no crowding, no judging, no measuring of one gift by another. Many gifts are called for, yet all are members of one body.

All jealousy, evil-surmising, all evil-speaking, must be put away. Those who have cherished such a spirit should repent before God, for they have dishonored him. Die to your natural selfishness. Then forever bury the hateful spirit that has been so ready to spring into existence and to live within you, strengthening selfish feelings and corrupting spiritual life.

Let everyone ask himself the question, Where do I stand in this matter of creating difficulties and alienations? This question is before us for consideration. Every one must answer it for himself. It is a question that concerns our relation to the Lord Jesus and His work upon the human heart. Christ says, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." [Luke 12:47.] These words mean much.

Many have so meager a knowledge of God! This is one great reason that there are so many in our world who are not decided Christians in every sense of the word. How much sweeter and more wholesome would be their service for Christ if they were less self-sufficient, less suspicious, less prone to imagine evil of others! They are continually getting farther away from the spirit of unity that Christ prayed might exist among His disciples. To think evil is not profitable to the health of the soul. Placing others in a false light, they act as if their false estimation of them were correct. Therefore they cannot possibly help those whom otherwise they could strengthen and bless.

We all have hereditary and cultivated tendencies to wrong. In different members of the human family peculiar characteristics appear, which are the result of education and training. Some of these phases of character are of an objectionable stamp. If one who possesses peculiarities of disposition cannot see the evil results of cherishing and strengthening them, he will surely come to believe that these evils are virtues, when in reality they are like parasites, sapping and destroying his spirituality. Their growth in his soul will kill the growth of grace in other souls; for because others do not accommodate themselves to his peculiar tone of spirituality, he treats them as sinners. How much better it would be for every one to cultivate that faith which works by love and purifies the soul of its evil tendencies.

We should earnestly and determinedly take up the work of overcoming hereditary and cultivated tendencies to wrong, making daily progress in the spiritual warfare by gaining daily victories. Let us all engage in an earnest, determined effort to form a pure and undefiled character.

Those who have had many advantages and privileges need now as never before to understand their own peculiar temperament and disposition, and to see themselves in the light of eternity. They need to begin the war against selfishness, and by the strength that God has given, overcome difficulties, bringing themselves into right relation to Him. Every one will then be very sparing in his condemnation of others, and will seek to gain his reward by trying to help those who need help.

An undue estimation of one's own perfections reveals that such an one has imperfections of character that have not been overcome. This is why he is suspicious of others. The Lord calls upon such ones to change their religious experience at once. He calls upon us all individually, whatever our profession or calling, to be Christlike. The Great Teacher says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Shall we not place ourselves under close examination and discipline, and train ourselves to come under gospel rule as probationers, that we may form a character that will stand the test of the crucible in which all dross is consumed?

It is when we realize that we must individually form a character for the future life that we comprehend that a true religious life necessitates growth in grace. When the heart is illuminated by the Sun of Righteousness, we shall see the necessity of taking ourselves in hand. We shall weed from the garden of the heart the evils that make the character defective. We shall deal sternly with self. With the closest introspection we shall make a careful examination of our temperament and our weaknesses of character. We should deal with our perverse dispositions decidedly and bravely, so that we shall not dishonor God. We need not carry the defects of early life into the manhood and womanhood of our Christian experience. We should leave childish things behind. "Ye are God's building." [1 Corinthians 3:9.] He is working upon you. And in order to grow in grace and attain perfection of character, you must co-operate with Him.

How thankful we should be that the Lord is willing to accept the human agent who exercises repentance toward God and faith in Jesus Christ! Let us never place bars in the way of any soul, so that he will not have courage to engage in the good warfare against Satan's temptations. God has placed every one on his honor to deal faithfully and truly with the defects in his own character, to carry on the warfare against self. Every one should therefore make sure that Christ is abiding in his heart by faith. This is a question of personal righteousness.

When conquered, self is hid with Christ in God. It is through the unseen struggles of the "inner man" [Ephesians 3:16] for supremacy, that the world is to be conquered. The crucifixion of fleshly lusts gives the human agent mastery over the devil. "Draw nigh to God, and he will draw nigh to you." [James 4:8.]

In the forty-ninth chapter of Isaiah is described the way by which Christlike attributes of character may be obtained.

“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 end of the earth. Thus saith the Lord, the Redeemer of Israel, 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. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

“Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that

swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

“Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.” [Verses 1-26.]

Are these things true, or is God tantalizing His people? God is true and righteous. We shudder at the thought of God’s being like an erring man. Concerning Himself He says, “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. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” [Isaiah 57:15-21.]

“Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?” [Zechariah 7:4-7.]

Shall we not take heed to these admonitions, and set our souls in order? The Lord will not serve with any man's sins. Let everyone take his case in hand, setting things in order.

Let every man realize that he is to be worked by the Holy Spirit. Christ said: "Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, 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. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." [John 16:7-15.]

To all who hear my testimony in New York City, I testify that the words which are written in this testimony are of a surety appropriate to this people. Open the door of the heart to Jesus Christ. Let Him come in and take possession of the entire being.

As the Lord's commandment-keeping people, do you not wish to glorify His name? Then let every worker walk humbly before Him. Come down from your position of self-exaltation, and seek the Lord with all your heart, and soul, and strength, and mind. Will you allow Jesus of Nazareth to pass by without receiving the blessing He offers you? God calls upon you to search your hearts and to set in order things that ought to have been set in order before this time. Prepare the King's highway.

"And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother, and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." [Zechariah 7:8-10.]

What excellent advice is this! Did the wayward people heed it? "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate." [Verses 11-14.]

Among the shepherds of God's flock there must be no rivalry. "And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land." [Ezekiel 36:19, 20.] They imitated the practices that were displeasing to God.

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

"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." [Verses 21-28.] Blessed reconciliation!

The Lord has set His face toward His people in New York City. In every God-fearing heart there should be a determined purpose that in New York City the truth shall go forth as a lamp that burneth.

In our large cities a decided effort should be made to work in unity. In the spirit and fear of God the laborers should unite as one man, working with strength and with earnest zeal. There should be no sensational efforts, no strife. Let there be seen practical repentance, true sympathy, hearty co-operation, and decided emulation of one another in the grand, earnest effort to learn lessons of self-denial and self-sacrifice by saving perishing souls from death.

The plagues of the Lord God of hosts are in our world. Men and women are perishing in consequence of the judgments that have been sent by Him, because they do not take heed to His works and ways. Nevertheless they do not say, Because of our sins the Lord has done this.

The Lord has provided a remedy, which is now in the hands of His commandment-keeping people. If the members of God's true church will do their appointed work, they will bring about the recovery of many who otherwise would be destroyed. But they must now begin to work and make an application of the divine remedy.

Decided efforts must now be made. The standard must be uplifted between the dead and the living. For all to take the standard of the dead in order to preserve harmony would be poor policy. That which the church can do in the strength of the Lord God of Israel, she must do. Those who are lukewarm will be spued out of the mouth of God as nauseating; for while professing to believe the truth, they do not practice it. But let there be those who are living a more wholesome life, performing praiseworthy works.

Unless the church repents of her negligence and humbles herself before God, she need not expect to see signal victories in the large cities that have so long been neglected. She has kept concealed the sacred truth that has been in her hands for so long a time, failing to use it to God's glory as a remedy to restore in the fallen world the image of God so nearly effaced by His plagues; and she should now lay herself upon the altar of service and work to the uttermost of her strength to save a perishing world.

The privileges of the Christian are set forth in the first chapter of Ephesians. Paul addresses his letter to "the saints which are at Ephesus, and to the faithful in Christ Jesus," and writes:

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who

believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." [Verses 1-23.]

We have a testing message to bear to the world. No longer are we to neglect to do the work that should have been done long ago. Now as never before should we feel travail of soul for the salvation of people perishing in sin and ignorance. God now calls for men and women to come up to the help of the Lord, to the help of the Lord against the mighty. He calls upon His commandment-keeping people to lift up His standard, and in faith achieve victories.

The Seventh-day Adventist Church must now repent and heed the message to the Laodicean church. "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. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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. He that hath an ear, let him hear what the Spirit saith unto the churches." [Revelation 3:14-22.]

What shall I do? is the inquiry now to be made. Shall I strive for the supremacy? No, no, no! If you will now see that you have grieved the Holy Spirit of Christ, if you will now come into working order and do homage to the Holy Spirit in the office that it holds in the plan of redemption, you will be able to work in co-operation with God. Only in this way can you do honor to Christ's great work, for it is through His mediation that to human agencies are imparted the direct influences of the Holy Spirit to give power to prayer and to entreaty in a united effort to save souls ready to perish. Christians who love Christ will plead for the conversion of souls. It is this first love that so many have lost.

Before the true reformer, the medical missionary work will open many doors. We are God's agencies, appointed to serve Him by doing earnest, thorough medical missionary work. You need not wait until you are called to some distant, prominent missionary field before beginning

to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work that should be done in your neighborhood, for which you are held responsible. Wait not for others to urge you to take advance steps. Move without delay, bearing in mind your individual responsibility to Him who gave His life for you. Move as if you heard Christ calling upon you personally to awake out of sleep and to exert every God-given faculty in doing the utmost in His service. Look not to see who else is ready to catch inspiration from the Word of the living God. If you are thoroughly consecrated, through your instrumentality He will bring into the truth others whom He can use as channels to convey light to many souls in darkness.

In the great cities many agencies are to be set at work. Those who are so situated that they cannot act a part in personal labor may interest themselves in bearing the expenses of a laborer who can go. Let not our brethren and sisters make excuses for not engaging in earnest work. No practical Christian lives to himself.

Many frame excuses when they ought not to do so. Some say, "My home duties, my children, claim my time and my means. It takes all the money I can save to furnish them with funds." Parents, your children should be your helping hand, increasing your power and ability to be earnest workers for the Master. Mothers, have you neglected your God-given responsibility of multiplying agencies for the service of Christ?

Children are the younger members of the Lord's family. They should be led to consecrate themselves entirely to God, whose they are by creation and by redemption. They should be trained to be serviceable helpers in the various lines of work that they have to do. They should be taught that all their powers of body, mind, and soul are the Lord's. Parents should not allow children to be hindrances. With their parents, the children should share spiritual as well as physical burdens. Line upon line and precept upon precept, they should be taught to serve the precious Saviour.

Parents have a sacred responsibility also to teach their children to dress economically. By helping others, children increase their own happiness and usefulness. Keep a little money box on the mantle or in some safe place where it can be seen, in which the children can place their offerings for the Lord. Let the younger members of the family bear in mind that they are to be helpers in the Lord's work. Thus they may be trained for God. This is a grand work for time and for eternity.

God wants the children of all believers to be trained from their earliest years to share the burdens that their parents must bear in caring for them. To them is given a portion of the home for their rooms, and the right and privilege of having a place at the family board. God requires

parents to feed and clothe their children. But the obligations of parents and children are mutual. On their part children are required to respect and honor their parents.

“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.] Christ said, “For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.” [Matthew 15:4.] He repeated the injunction that is thus given in the Old Testament Scriptures: “And he that curseth his father, or his mother, shall surely be put to death.” [Exodus 21:17.] Solomon said, “Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.” [Proverbs 20:20.]

How are children to be taught what it means to honor their father and their mother in obedience to the commandment? Parents must diligently teach God’s commandments to them, instructing them line upon line, precept upon precept. Those who search the Scriptures understand that this sacred duty has been enjoined upon all parents.

“Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.

“Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. 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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” [Deuteronomy 6:1-8.]

Instruction should be given as God has directed. Patiently, carefully, mercifully, diligently, children should be trained. Upon all parents rests the obligation of giving their children physical, mental, and moral instruction. It is essential to keep ever before children the claims of God. The religious training should in no case be neglected.

The physical education, the development of the human organism, can be given far more easily than can the spiritual education. To the physical training belong the nursery, the playground, the workshop, the field, the sowing of seed, and the gathering of the harvest. Under nearly all

circumstances a child naturally gains healthful vigor and a proper development of the physical organs. Yet even in physical lines the child should be carefully trained.

But the higher soul-culture, which gives purity and elevation to the thoughts and a spiritual fragrance to words and actions, requires careful, painstaking effort. It takes patience to keep every evil motive weeded from the garden of the Lord. In endeavoring to win hearts to Christ, we should employ measures of love.

The highest duty of parents is to give to their children a religious training. When parents fail of doing this, the future life of their children bears testimony to their neglect. To allow a child to follow his natural impulses means that he will deteriorate and become proficient in evil. The neglect of training begins to reveal itself in childhood. In early youth a selfish temper is developed; and as the youth grows to manhood, he grows in sin. A continual testimony against the neglect of parents is borne by children who have been permitted to follow ways of their own choosing. Such a downward course can be prevented only by bringing to bear influences that will counteract evil. From infancy to youth and from youth to manhood, the child should be under influences for good.

In that great day when every case is settled, many parents will be convicted by the charges of their children, who went to ruin because of their neglect to restrain them.

Ms 129, 1901

Continuation of the Situation in the Southern Field

South Lancaster, Massachusetts

December 7, 1901

The Lord calls upon men who claim to believe the truth to show a zeal proportionate to the great truth they profess. Bible truth is the test and proving of souls for this time. Those in the South who know the truth are in great need of a thorough conversion. I am instructed to say that the religious sentiments must be adjusted to work in different lines. The work neglected brings the denunciation of God upon a large number who are not doing the work God has given them to do. The Laodicean message is appropriate for a very large portion of those who claim to believe present truth. There are many receivers of light who do not accumulate by trading upon their talents. They are neither cold nor hot. "I would," said Christ our Saviour, "thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [Revelation 3:15, 16.]

Whoever now claims to believe the truth will show how much he believes it by the Bible test—revealing the principles of our holy faith in his life. It is the eternal law of Jehovah that

whosoever has the truth, the last message of mercy to a fallen world, will be wide awake to proclaim that testing message to those who have not a knowledge of it.

If those in the Southern field wait to see a large work accomplished, and do not invest first themselves and then their self-sacrificing efforts, with much prayer and daily consecration, they will be disappointed. God cannot use men while they do not sincerely co-operate with the ones whom God has accepted because they gave themselves to do all possible to make a beginning. Will God look with favor upon their finding fault whenever things do not go in accordance with their ideas?

There has been with the responsible men a blocking of the way, and throughout the Southern field men have stood with stones in their hands to put before the car wheels, instead of behind them, when the men who have tried to do something were trying to push the car uphill. When the hand of God has through unseen agencies opened the way, influences have been exercised by unconverted men to propose suggestions and theories to block the way and sow the seeds of jealousies and evil surmisings. The Lord can do without these men. The message He would have them give He can give to the stones of the field to proclaim, for this is the very work that prophecy has pointed out shall be done. Why do not these men take some part of the field and go to work themselves? Why do they show their willingness to do all in their power to hinder? Let every man in the South do to the uttermost of his ability rather than let this work continue to be neglected, bringing dishonor to God.

I wish now to urge these important matters of truth upon you, that you may be impressed in a decided manner, for your eternal happiness depends upon your submission and obedience to the words of Jesus Christ, to work out your own salvation with fear and trembling. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." Now the explanation: "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 6:57, 63.] Connect these words with (John 15), and we can better understand their meaning: "Now ye are clean through the word which I have spoken unto you." [Verse 3.] Will we understand?

All who abide in Christ will reveal the same spirit which Christ possessed. Whoever is converted to God, and made a partaker through faith of the Spirit and love of Christ, is set apart to do the same works that Christ did. They lose their identity in Christ, become one with Christ. They have a knowledge of the plan of salvation. This is found by searching the Word of God diligently, receiving the Word as the leaves of the tree of life and eating them, that there may be an appetite for the Word which, eaten and digested in the religious life, is eating the flesh and drinking the blood of the Son of God. There must be an appetite created in the newborn soul for that bread which came down from heaven, which, if a man eat thereof, he shall never die. Our physical health is maintained by that which we eat; if our appetites are not under the

control of a sanctified mind, if we are not temperate in all our eating and drinking, we shall not be in a state of mental and physical soundness to study the Word with a purpose to learn what saith the Scripture—what shall I do to inherit eternal life? Any unhealthful habit will produce an unhealthful condition in the system, and the delicate, living machinery of the stomach will be injured and will not be able to do its work properly. The diet has much to do with the disposition to enter into temptation and commit sin.

“They are not of the world, even as I am not of the world. 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 [character] 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.” [John 17:16-23.]

What a wonderful prayer was this! Consider it carefully, study every word, lest you lose the impression, which is of the greatest importance to all who are striving for salvation. All who have this word of possibilities, which reveals our positive privilege of being in covenant relation with God, but do not avail themselves of this privilege, will have to answer in that great day for their non-improvement of this greatest gift placed within their reach. I say, had they repented, God would have given the people confidence in their work since the Conference.

The Lord is working. The salvation of His striving people is promised to the Saviour. “Thy people shall be willing in the day of thy power.” [Psalm 110:3.] The Source of all divine agencies gives an energy to souls by His Holy Spirit, whereby He works in the children of disobedience, causing the dead in trespasses and sins to become transformed, to put away their sins and live to Christ. The men heretofore blinded by the enemy may see the worldliness in believers, and they will be disgusted at its truly hideous character in the light of Christ’s divine glory and beauty through the revealing of the truth as it is in Jesus. It is the light of life. It is a soul-energizing light.

Let God’s Spirit work with all who are at Nashville, but let no man try to work the Holy Spirit. I wish you to have no murmuring. I wish you, my son, to cast no reflection upon the men at the head of responsibilities in Battle Creek, although guilt has rested upon the managers in the past, for it is not your work to do this. If you have words of encouragement to speak, then speak; if not, then keep silent. And I have a word from the Lord, that you grieve not the Holy Spirit of God by expressions and feelings because your soul is bruised, and you feel the need of more means to advance the work. If you are tied up in hard places for the want of means, carry

the whole business to God, for men who moved so darkly, unless transformed, will never see all things clearly. The treasury is depleted, and when letter after letter comes calling for means to meet emergencies, what can they do but feel discouraged? If you were in their place, you would perhaps feel as nervous and disturbed as they do. It is not the Lord that has brought things around, through lack of principle and dishonesty in dealing, so that the people have no courage and faith.

Then let your words be carefully chosen, choice words, clean words, pure words, fraught with Christian sympathy and love. Then you will not bruise souls already smarting under the results of their own course of action, but give strength. Silence is often eloquence.

I see everywhere I go men chafing under their need of help from the Conference, but very few will do as they should do—strip for the race and harness for the battle. But when they have no help to give, can you not see it galls the soul? They placed themselves just where they are, and the sure result has come, and they suppose they must fasten the guilt on some one.

We all need to learn in the school of Christ meekness and lowliness of heart, then we shall find restfulness in the wearing of Christ's yoke and the lifting of Christ's burdens, and can say that His yoke is easy and His burdens light. The Lord would have you all forbearing. Cease your murmuring.

Brother Evans has need of your prayers and your sympathies. He has been like a man dazed, and these reproaches will not be health to his soul until the converting power of God takes hold of him, and he is born again. I have pity and deep sympathy for Brother Evans and all who are connected with him. We want him to know that God will sustain every action that is in accordance with His will, and we want him to work himself out on right lines. God alone knows the full wretchedness of His people in all their present circumstances. They might have been corrected had they received the Word of the Lord.

Let all in Nashville seek the Lord in prayer. Let all bear in mind that there is help to come from those whom God has helped to be a blessing to others when no one lifted the burden. I have hired money on which I pay interest, <to carry on my work,> but I will not utter a word of complaint, although I am often tempted of the enemy to do this. When there is not money in the treasury, it cannot be paid out.

There is help for us in God, and the Lord has means which are in the hands of His stewards. It may be wealthy unbelievers will be moved upon to return means to the Lord which is His own. There have been men and women moved to advance the work in New York City. Men not of our faith, yet favorable, have helped in many ways, and we are praying and expecting that they will help more. The Lord wants us to learn our lessons of humiliation, and then we will also

learn our lessons of encouragement. The eyes of the mind will become enlightened as [one] sees how feeble he is to bring about favorite schemes upon which his mind is set.

At this time do not write or speak one word of censure or recrimination to any one, notwithstanding it may appear to you they are justly deserved. Brother Evans is seeking to carry out the light God has given to reduce the wages of some that were getting twenty dollars. If this had been done at an earlier date, the miserable trash that has come from the press would have been cut off, for it dishonored God. But they would not work for less wages, and quite a number left, so he has had to perform the work which they refused to do. Shall we say this was unwise in Brother Evans? No. We cannot avert the crisis, but let it not crush out the life and courage of the one who is trying to do what he can in a case of emergency. <Let none of those who have left be accepted to take the work unless they are converted.>

I am glad the Lord knows the full measure of all the trials He permits to come upon His tried and tested people. In Christ we will say, There is help for us in God. The dreadful impossibilities that lie in the way, the Lord can and will remove.

The Lord knows all about those men who have left the office and their positions of trust, and He will deal with them in His wisdom. But let not one word of discouragement come from the lips of any in Nashville. God in His providence has given you advantages for the publication and sale of books. Thank Him for this. You will soon be able to handle my books with facility.

While I feel all the interest in the Southern field that I have ever felt, I must consider when the great State of New York is presented before me, and also New York City with all that it embraces. I see this field as another portion of the Lord's neglected vineyard. The sight presented to me is what brought me from St. Helena. I see now that the present is the time to work this field and all that it embraces. New Jersey and Brooklyn, with their suburbs, are all embraced. I was so glad we had a <hired> hall which could accommodate seven hundred people on Sabbath and first day. There had been a good work done to purge away dissension and strife, and to unify the people of God, that the work might be performed here in the spirit of love and unity, that God might be glorified. This people are to bear to the world in their unity the credentials that God hath sent His Son. Then do not let any one feel it to be a virtue to stand constantly as accusers, after the testimony God has given has come to His people. Let all read John 17:26. Study constantly how much consequence and eternal importance is given to this unity specified in the prayer of Christ for His disciples. How shall this prayer be answered? Only by every sincere believer's putting away all evil thinking, all evil expressions. (Verse 21): "That they all may be one." That means that we are to feel that we are under claims to Jesus Christ to will to do the expressed will of God. "That they all may be one: as thou, Father, art in me, and I in thee, that the world may know that thou hast sent me. And the glory (character)

which thou gavest me I have given them: that they may be one, even as we are one." [Verses 21, 22.]

Who can comprehend such a statement as this? Is it deeper and broader than our faith can reach? "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 has loved me." [Verse 23.] Can we comprehend such largeness of expression? How can these things be? many may ask. Wonderful, amazing condescension and love for fallen humanity! It is the privilege of every one meeting these great, deep, and far-reaching expressions. "They are not of the world, even as I am not of the world. 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. ... 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. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [Verses 16-18, 24-26.]

This is our work—constantly to cherish love and not hatred in our hearts. (John 15:17): "These things I command you, that ye love one another." (Verse 14): "Ye are my friends, if ye do whatsoever I command you." Who can look into the heart of this great mystery, and find it to be love, without catching the same spirit, and binding up his very life and soul with Christ in God, without feeling it thrill through every faculty of his soul? The voice that makes this last prayer for His disciples is the voice of Christ our Redeemer. Does not that voice thrill through every faculty of your soul? That love expressed throws open to us the gates of Paradise. Henceforth the surrendered soul lives in complete harmony with God. The Spirit has taken the things of Christ and shown them unto us with so transforming an effect that we become new creatures in Christ Jesus.

"Ye are not your own. For ye are bought with a price." [1 Corinthians 6:19, 20.] Every part and property of the human nature is the Lord's, paid for by the precious blood of Jesus. Then what we are to show is respect and kindness and love to all who love God. They may not always please our taste or meet our comprehension, but although there is a difference in expression of character, we must press together in the unity of Christian fellowship.

I will not prolong this letter. I have much to say to James Edson White and Brother Palmer. I would have you always to be found workers on the plan of God's love. We are to fit ourselves with the selfsame spirit that was in Christ Jesus. Christ is working for us; will we work for Christ in His lines? Children, cultivate patience and faith and hope. May the Lord increase our joy of faith in this ever-living Intercessor. Try to let no day pass in which you fail to realize your accountability to God through the sacrifice of His only begotten Son. Jesus does not receive

glory from any one who is an accuser of the brethren. Let not a day pass that we are not healing and restoring old wounds. Cultivate love, and let no words of evil surmising escape our lips. Close this door quickly, and keep it closed; open the door where Christ presides, and keep it open, because we know the value of Christ's sacrifice and His unchangeable love. Drink in the ever-refreshing waters of life from the wells of Lebanon, but refuse the murky waters from the valley—the dark, suspicious feelings. There is much truthfulness in the cause, but shall we spoil our fragrance of spirit because others clothe themselves with bitterness? God forbid. There is not one tithe of the imaginings of evil that is worth the time we give to consider it and repeat it. Cut away from our speech all severity; talk sweetly; and hold your confidence in Jesus firmly.

We have an ever-living Advocate who is making intercession for us. Then let us become advocates in principle in behalf of those who err. "And having an high priest over the house of God [here is His intercession in our behalf]; 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." He is a "faithful high priest in things pertaining to God." [Hebrews 10:21-23; 2:17.]

Then as He is working for us, let us work just as earnestly and interestedly to promote union with one another. Christ prayed that we might be of that same nature and oneness as that existing between Himself and His Father. Try in everything we do to secure confidence and love one for another, and thus we will answer the prayer of Christ Jesus. Reports will be made because it is habit to make them, but do not stop <and defile your spirit> to turn off a mass of dead rubbish. Not all our suppositions and our ideas of our brethren are correct; neither are you, Brethren White and Palmer, to admit a wrong when God has not charged you with wrong. Let us put away these ugly supposings and imaginings, keep close on the side of Christ, and think of the rich encouragement He has given us, that we may in our turn give to others.

There are many more who need a medical missionary hand held out to them than we suppose. There are many fainting souls to whom kind, compassionate, sympathizing words would be like a cup of cold water to a thirsting soul. Are you doing Christ service in succoring depressed and weary souls? "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." [Verses 10-13.] There is Christ's work and the work of His disciples completely mingled. He suffered, being tempted, therefore He always sympathizes with the tempted ones whom Satan is seeking to destroy. Christ was made like unto His brethren in all things for this very purpose. "Who can have

compassion on the ignorant and on them that are out of the way; for that he himself also is compassed about with infirmities.” [Hebrews 5:2.] He is therefore acquainted with all our perplexities.

Then shall we think it becomes us as children of God to be so ready to complain? Certainly we greatly weaken and endanger our souls by so doing. Has not your experience in the assurance that God has gone before you been sufficient to prove to you that false reports are not placed in the books of heaven as truth? Close the door of the ears from hearing complaints. Close the door of the heart that prejudice may not take possession of our souls. Let envy and jealousy be quenched in the flow of love from the fountain of God’s love. The cry of them that are ready to perish finds swift entrance into His ear. “He shall deliver the needy when he crieth, the poor also and him that hath no helper.” [Psalm 72:12.]

Let not your hearts become discouraged. The Lord Jesus would have us trust fully in Him, and bear patiently delays we cannot help. The Lord Jesus remembers every word which He has given in encouragement for His redeemed children to trust in Him, for He is ever mindful of His covenant. Many things will come as tests and trials, but keep the door of the lips from hastily spoken words that may be very displeasing to the Lord; they hurt the soul of the speaker. The Lord’s Word will never fail; He is not glorified by complaining and faultfinding and suspicions that are unjust.

Speech is a wonderful talent. How much more will God be glorified with pleasant speech of, or in regard to, His blood-bought heritage, than with faultfinding. Clouds will come; wicked speech will come from those who are enemies of the truth, to oppress the righteous; but never let haughty and accusing words come from any believers against other believers. Have we not enough of God’s tokens and blessings to keep our mouth filled with thanksgiving and praise, and glorify Him? Will you be justified in uttering expressions of ill feeling and ill repute against those whom we suppose have erred? Have we never made any mistakes ourselves? Have we never been in the slough of despond? God help us to bear in mind how hard it is when tempted of the devil to have our own brethren step on the side of the devil and try to hurt and destroy. When tempted to speak words of faultfinding, begin to sing, “Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation” of the righteous. “The works of his hands are verity and judgment, all his commandments are sure. ... The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments. His praise endureth forever. ... Unto the upright there ariseth light in darkness. He is gracious and full of compassion and righteousness.” [Psalm 111:1, 7, 10; 112:4.]

There is to be a great reformation in all our churches in regard to evil surmisings, evil feelings, and speech against one another. They create many stumbling blocks over which sinners stumble to perdition. Many things are misjudged and many words are dropped that are

creating great disturbance that should not exist at all. Many things are imagined that have no foundation in truth. Let those with whom the Lord in His compassion has dealt mercifully say, “Not one good thing has failed me, of all that the Lord hath spoken.” [See Joshua 23:14.] “All the paths of the Lord are truth unto such as keep his covenant and his testimonies.” [Psalm 25:10.] “All the promises of God in him are yea, and in him Amen, unto the glory of God by us.” [2 Corinthians 1:20.] Let us open the door of the lips to speak words that are refreshing. In His love and in His pity He redeemed us, and shall we not impart to others the grace of God?

Ms 129a, 1901

Training Children for God’s Service

December 24, 1901

We shall now speak of a work that is left undone. In sending children to the common schools, parents are placing them under demoralizing influences—influences that corrupt morals, habits, ways, and manners. They are, as it were, being nurtured in a den of thieves, among corrupters of habits and practices. They receive instruction of such a character that they are trained to be enemies of Christ. They lose sight of true piety and virtue. The baneful influence of vile-hearted boys and girls who practice the most degrading habits—boys and girls who are experts in sin—permeates the schools and has a degrading power over innocent children. And the children playing on the street are also obtaining a training that thoughtless parents will sometime learn leads to recklessness and lawlessness.

Arouse, parents! Your children have souls to save or to lose. Take your children out of the common schools. Place them in a school where God’s Word is made the foundation of all education. But are you sure that the children who have been instructed in vice, and who now attend a church school, will not in turn instruct the children who are uncorrupted? What will the end be? I should have the children and youth, who come to school, thoroughly, searchingly interviewed. Are they under control at home? Have they learned how to work?

A reformation must take place in the homes of those who claim to believe the truth. Deep, earnest piety should be constantly manifested in the home. Let parents greatly enlarge their spiritual perceptions. Teach the children to do justice and judgment. In the home school, which is the first grade, the very best talent should be utilized.

At an early age the minds of most children are very susceptible to impressions of good or evil. Even in infancy a child is affected by a sorrowful expression on the mother’s face. In a family where harsh, discordant, fretful, scolding words are spoken, a child will cry much, and upon its tender sensibilities are impressed the image and superscription of unhappiness and discord.

Then, mothers, let your countenance be full of sunshine. Smile, if you can, and the infant's mind and heart, so susceptible to cheerful impressions, will reflect the sunshine of your pleasant countenance, as the polished plate of an artist portrays the human features. Be sure, mothers, to have an indwelling Christ, so that upon your child's expanding mind will be impressed the divine likeness.

Ms 129b, 1901

A Call to Service

ND, 1901

The believers in the South are in need of a thorough conversion. The Lord calls upon them to show a zeal proportionate to the great truth they have accepted. The message to the Laodicean church is applicable to many of those who claim to believe present truth. They are neither cold nor hot. They have not been doing the work God has given them to do. Christ says to them, "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." [Revelation 3:15, 16.]

He who truly believes the truth will show the sincerity of his belief by revealing in his life the principles of the truth. This is the test by which God proves His followers. It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim to the world the message of mercy and warning.

The work that is neglected brings the denunciation of God upon many. If those in the Southern field wait to see a large work accomplished without first giving themselves to the advancement of the cause of God, with much prayer and daily consecration, making self-sacrificing efforts for its advancement, they will be disappointed. God cannot use those who do not sincerely co-operate with the ones He has accepted, because they gave themselves to His work and did all they possibly could to make a beginning.

He does not look with pleasure on those who find fault when things do not move in accordance with their ideas.

The hand of God, working through unseen agencies, has opened the way for the advancement of the work in the Southern field. But some of the men in responsible positions have hindered the progress of this work. Throughout the field there have been men who have put stones before instead of behind the wheels of the car that the workers are trying to push uphill. Unconverted men have brought forward theories and suggestions that have sown seeds of jealousy and evil surmising. The Lord can do without such men, but it is for their interest to reform. The message He desires them to proclaim, He can, if they refuse, give to the stones of

the field to proclaim. This message will be given to the world; for prophecy has pointed out this work as a work that must be accomplished. Why do some men do all in their power to hinder? Such men would better go to some hard part of the field and begin to work.

Few are willing to strip for the race, laying aside every weight, and the sin that so easily besets. Few are willing to gird themselves for the battle, putting on the whole armor of God. Let every believer in the South labor to the utmost of his ability from henceforth to advance the work. Let not this work continue to be neglected, bringing dishonor to God. I urge this matter upon you, that you may be impressed with its importance. On your submission to Christ and your obedience to His command to work out your own salvation with fear and trembling, and to labor unselfishly for the salvation of others, depends your present and future happiness.

Those who believe in Christ will reveal the same spirit that Christ revealed. Converted to God, made partakers of the spirit and love of the Saviour, they are set apart to do the same work that He did on this earth. They lose their identity in Christ, becoming one with Him. By searching the Word of God diligently, receiving it as the leaves of the tree of life, to be ministered to the people, they gain a knowledge of the plan of salvation. They learn from Jesus how to work successfully for others.

Christ says, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Then comes the explanation, "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 6:57, 63.] Connecting these words with those found in the fifteenth chapter of John, "Now ye are clean through the word which I have spoken unto you" [Verse 3], we can better understand their meaning. Shall we understand?

In the prayer Christ offered for His disciples just before His crucifixion, He said, "They are not of the world, even as I am not of the world. 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." [John 17:16-23.]

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart—an impression that is of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is

our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them, will be called upon in the day of the Lord to answer for their refusal to accept the great gift placed within their reach.

“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.” [Verse 23.] Can you comprehend this statement? Is it deeper and broader than your faith can reach? Do you ask, How can this be? It can; for God has said it, and He means every word He says. He will not change or alter the thing that has gone out of His lips.

“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. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.” [Verses 24-26.]

The voice that utters this prayer is the voice of our Redeemer. Do not the tones thrill through every part of your being?

The love of Christ has thrown open to us the gates of Paradise. Who can look into the heart of the great mystery of redemption, and find it to be love, without catching the same spirit that led Christ to die for sinners? As we think of His sacrifice, our life is bound up with His. A desire to serve Him takes possession of every fibre of our being.

The Lord is working. The Saviour has been promised the salvation of His people. “Thy people shall be willing in the day of thy power.” [Psalm 110:3.] He who is the source of all power gives energy to souls by His Holy Spirit. His power is the light of life, a soul-energizing light. By His Spirit He works in the children of disobedience, raising to newness of life the dead in trespasses and sins, leading the transgressor to put away his sins and live the life of Christ. Henceforth the surrendered soul lives in harmony with God. The Spirit takes of the things of Christ, and shows them to him with so transforming an effect that he becomes a new man in Christ.

Let God’s Spirit work with all who are at Nashville, but let no man try to work the Holy Spirit. And let no words of murmuring be spoken. If you have words of encouragement to say, say them; but if not, keep silent. Silence is often eloquence. And I have a word from the Lord: Grieve not the Holy Spirit by giving expression to your feelings when you see the need of more means to advance the work, and your soul is grieved by the indifference of those who ought to help. If through lack of means you are brought into trying positions, carry the matter to God.

When the treasury is empty, and when letter after letter comes calling for means to meet emergencies, the men at the heart of the work feel perplexed and discouraged. Let your words be carefully chosen words, choice and pure, fraught with love and sympathy. Then you will not bruise and wound the souls of your fellow workers. You will strengthen and encourage them.

The Lord desires His servants to show His forbearance in dealing with one another. Let not the workers in Nashville speak a word of recrimination or discouragement. In His providence God has given you facilities for the publication and sale of books. Thank Him for this. Let no word of evil-surmising escape your lips. Close the door quickly against this temptation, and keep it closed. God is dishonored by those who accuse their brethren. Open the heart to Christ's forbearance. Refuse to drink the turbid, murky waters of the valley; drink only the water that flows from the refreshing streams of Lebanon. Let no day pass in which you do not realize your accountability to work for God—an accountability placed on you by the death of His Son in your behalf. Let not a day pass in which you do not try to heal the wounds that sin has made. Always be found working on the broad plan of God's love.

"Ye are not your own; for ye are bought with a price." [1 Corinthians 6:19, 20.] Every part of the being is the Lord's, paid for by the precious blood of Jesus. In dealing with one another, we are to remember this. We are to treat our fellow workers with respect and kindness and love; for they belong to Christ. They may not always please us. What they do may not always meet our ideas. Nevertheless we are to unite with them in Christian fellowship.

Think of the importance Christ places on unity. He prayed that the oneness existing between Him and His Father might exist among His followers, that the world might know that God had indeed sent His Son into the world to save sinners. How shall this prayer be answered? By every believer putting away all evil-thinking and evil-speaking.

Do not admit a wrong that God has not charged you with. But do not take time to contradict the false reports that are made. Shall we sacrifice our fragrance of spirit because others clothe themselves with bitterness? God forbid. Is it not sufficient for us to know that God does not record these false reports in the books of heaven as true?

Do not speak or write a word of censure or recrimination, even though it may seem to you as if the censure were deserved. Refuse to listen to complaints. Close the heart against prejudice. Let envy be quenched in the flow of love from the fountain of God's love. Evil imaginings are not worth the time so often given to thinking of and repeating them.

Many trials will come. But keep the door of the lips against hasty words, for such words, if spoken, hurt your own soul and are displeasing to the Lord.

There must be a reformation in our churches in regard to evil-thinking and evil-speaking. These sins are stumbling blocks over which sinners stumble to perdition. They cause men and women to be misunderstood and misjudged. They create disturbances that should never exist. God will not justify us in giving expression to ill-feeling against those whom we suppose have erred. Have we ourselves never made mistakes? Have we never been in the slough of despond? God help us to remember how hard it is, when tempted by the enemy, to have our own brethren step to his [the enemy's] side, and try to hurt and destroy.

When tempted to find fault, begin to sing, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. ... The works of His hands are verity and judgment, all his commandments are sure. ... The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." [Psalm 111:1, 7, 10.] "Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous." [Psalm 112:4.]

I am so glad that the Lord knows the full measure of the trials which He permits to come upon His people. There is help for us in God. The obstructions that seem to us like impossibilities, God can and will remove. He desires us to learn our lessons of humiliation, and in learning these, we shall learn lessons of encouragement. We shall be led to depend upon God as we see how unable we are to carry out His purposes in our own strength.

Let all the workers in Nashville seek the Lord in prayer. He has placed means in the hands of His stewards for the advancement of His work. Wealthy unbelievers will some of them be impressed to return to the Lord His own. God has led such ones to help the work in New York. Men not of our faith, but favorable to the truth, have helped in many ways, and we are praying and expecting that they will help still more.

While I feel all the interest in the Southern field that I have ever felt, I realize that there is much to be done in other parts of the vineyard. The State of New York has been presented before me, and also the greater City of New York, Brooklyn and Jersey City, and their suburbs.

Do not, at any trial that the Lord permits to come, give way to discouragement. Complaining and murmuring weaken the soul and dishonor God. Does it become us to be so ready with complaint? Are not the tokens of God's love sufficient to fill our hearts with thanksgiving and praise? Jesus desires us to trust in Him, bearing patiently the delays we cannot help. He remembers every word He has spoken to lead His children to trust in Him. He is ever mindful of His covenant. His word will never fail. May the Lord increase our faith in our Intercessor!

We are under obligation to will to do the will of God. By striving to be like the Saviour, we are to prepare ourselves for service. He is working for us. We have an Advocate in the heavenly courts, who is ever making intercession for us. The cry of the one ready to perish finds swift entrance to His ear. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." [Psalm 72:12.] Shall we not work for Christ on the lines that He has marked out? Shall we not be advocates of those who are in need of help? "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." [Hebrews 10:21-23.]

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church I will sing praise unto thee." [Hebrews 2:10-12.]

Christ suffered, being tempted; therefore He always sympathizes with the tempted ones, whom Satan is seeking to destroy. That He might be a merciful and high priest, He was in all things made like those He came to help. He has compassion on the ignorant and on those who are out of the way; for when He was on this earth, He was compassed with infirmities. He is able to help us in our perplexities. As He works for us, let us work for one another, striving to promote unity and harmony. Let us reveal Christlike love for our fellow workers, acting in such a way that they will have full confidence in us. Think of the rich encouragement the Saviour has given us, which we in turn are to give to others.

Many more than we suppose need a helping hand held out to them. There are many to whom words of compassion and sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ's service by ministering to weary, discouraged fellow beings?

Let those with whom the Lord has dealt so mercifully say, Not one good thing has failed, of all that the Lord has spoken. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." [Psalm 25:10.] God's promises are Yea and Amen. Let us open the door of the lips to speak words of hope and courage to our fellow workers. In love and pity God has helped us. Shall we not impart His grace to others?

Ms 130, 1901

"Sunday the 24th was a rainy ..."

South Lancaster, Massachusetts

November 27, 1901

Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably expect. I spoke from 1 John 3. The Lord gave me freedom in speaking His word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers.

We need now as never before to call attention to the words, "Look unto me, and be ye saved, all the ends of the earth." [Isaiah 45:22.] What the Lord inscribed upon His temple was in perfect harmony with His plan. His invitation is to go forth to all places of the earth. Unlimited was His invitation of mercy. "My house shall be called an house of prayer for all people." [Isaiah 56:7.] It shall proclaim that I am now on My throne, giving audience to the world. "Let the people praise thee, O God, let all the people praise thee." "And let the whole earth be filled with his glory." [Psalm 67:3; 72:19.]

God calls upon you, O church, that have been blessed with the truth. Thus saith the Lord, This people have I formed for Myself. They shall show forth My praise. God has given the most sacred, solemn message of warning to His appointed agencies. They were His chosen representatives to an apostate world. It was an impossibility for the church to whom had been entrusted the greatest truths ever given to our world, to represent and maintain these truths, but by revealing themselves as a distinct existence, separate from the idolatrous nations that were deep in apostasy and idolatry, and thus presenting a character for excellence and entire obedience, teaching the highest standard of spirituality—far, far above all worldly policy and all idolatry.

How would it be possible to maintain their integrity for truth and righteousness, to the honor and glory of God, walking in their integrity, presenting to the world the divine benevolence of our God, but by co-operating with God, and becoming channels of light to all nations of the earth? Then what if they venture to lower the standard to a cheap level? The mission of Christ from the heavenly courts to His death upon the cross embraces in it the true, unchanging principle that should be developed in every mission that shall be entered upon and established by all who believe in Jesus Christ; through the grace and the gift of the Holy Spirit is the great promise to be fulfilled in the Christian endeavors of every company of believers associated together in church capacity.

From Christ's mission to our world, all are to make it their Christian practice to exhibit to a world dead in trespasses and sins, the great and heavenly principles of the love of Christ for one another, although they are not assigned the same class of labor, but all working intelligently to advance the work in their line, to make their appointed work a success. The example of Christ can never be equaled, for the Saviour of the world worked out an example for every living

creature in the world in regard to the principles of that heavenly country from which He came to set us all an example in obeying the laws of that better country, and the city He has builded for all who will be obedient to the laws of God, which laws represent His character. We know that Christ gave His life to make it possible in our humanity to meet the conditions that will give all an entrance into that city whose builder and maker is God.

Now cannot we see the obligations every soul is under who has decided to take the name of Christian, to set ourselves to the exalted possibility of answering the character of excellence in humanity, that we shall reveal Christ's character in our works, showing that we are appointed His chosen representatives to an apostate world? "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, NOW is the accepted time; behold, NOW is the day of salvation)" 2 Corinthians 6:1, 2. Bear in mind the NOW is ever and ever the eternal NOW. There is no tomorrow that is ours. This whole chapter from the first verse to the last is of great importance. These conditions are scarcely thought of as principles that in no case should be neglected.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Corinthians 7:1; 1 John 3:1-5.

The formation of the Christian church, and the union of all that it embraces, and preserving the consecration of all its powers as the appointed agencies of God, for the spiritual recovery of the moral image of God in man, was the object of Christ's assuming human nature. Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people. The Lord is not pleased with the indifference in recognizing the sacredness of the service of God, when the sample of what a church should be in all its instrumentality, its entire consecration in service, with a decided spirituality and zeal and exactitude in all service concerning the worship of God and exalted religious privileges, are to be treated in far greater reverence in all service; since we have the example of the great Founder of all the religious economy, should not we as a Christian people, in all our religious Christian worship, take in the lessons given and express a greater devotedness, which God requires in all who believe in Christ as type has met antitype in the giving of Himself to die on Calvary's cross? His resurrection from the dead, His full and ample promise to His disciples just before His ascension to heaven escorted by the heavenly throng in triumph to the city of God, we now have assurance of a living Saviour, our Advocate in the heavenly courts, and the promise made (Matthew 28:18-20; Mark 16:15-20; Luke 24:44-53).

With all this great transaction of Christ's actual life-sacrifice to redeem the world, and His promises to devote Himself to the work, with His promise of blessing all who with entire consecration, and imparting all blessings to those who believe according to His promise, our

religious spirituality and zeal should show after the evidences given us as far superior to any they expected from the Jewish nation, as the sun is superior to the moon, as far as redemption and our exalted religious principles are concerned. God requires of all His believing people a far superior devotedness in the perfect consecration of the individual soul-temple. The whole religious economy shall appear in all its appointment far more heavenly and more sacred in all the instruction given to benefit fallen man, and in the Christlike character exemplifies a complete unity, which means a great work to be done for human, selfish hearts, in that they need the instruction of the great Teacher.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” [John 13:34.] The Lord our Redeemer had not yet demonstrated fully that love to its completeness. After His condemnation in the judgment hall, His crucifixion on the cross, when He cried out in clear, loud voice, “It is finished,” that love stands forth as an exhibition of a new love—“as I have loved you”—is demonstrated. [John 19:30.] Can the human mind take this in? Can we obey the commandment given? Christ requires nothing of any soul that it is not possible for him to do. “By this (revealing of unity and love one for the other) shall all men know that ye are my disciples, if ye have love one to another.” [John 13:35.] “If ye love me, keep my commandments.” [John 14:15.] “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. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved 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. This is my commandment, That ye love one another, as I have loved you.” [John 15:8-12.]

This love among brethren is of the greatest consequence for the prosperity of His church. Satan knows this, and he is ready with his temptations of selfishness, working in them a spirit of envy, jealousy, evil surmisings. “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.” Here is the strength of His prayer for unity: “That the world may believe that thou hast sent me. And the glory (character) which thou gavest me I have given them; that they may be one, even as we are one. (Wonderful request; it seems almost too great for expectation!) 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.” [John 17:20-23.]

Then why is there not a practical carrying out of this principle of love? Christ gave His own life for the life of the world. “Therefore doth my Father love me because I lay down my life for the sheep.” [See John 10:17, 15.] Why do not these words of Christ stir our souls with intense desire to love one another as He has loved us? Christ engaged in covenant with God the Father to represent the love of God in His humanity for the fallen race. Christ knew that this great display of the grace of God, which He Himself engaged to represent—nothing less could represent that love of infinity than in giving His own Son to save the guilty sinner. Christ undertook the plan when He knew all things, that nothing else than the infinite capabilities that made Him equal with the Father could possibly express the plan unless He became one with humanity, taking upon Him the nature of man, and thus bearing all the temptations as man, and dying that man might live through faith in His redeeming power.

“Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons [and daughters] unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. ... Wherefore in all things it behooved 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 to succor them that are tempted.” Hebrews 2:7-11, 17, 18.

“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 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 time of need.” Hebrews 4:14-16.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of (contention and alienation and strife?—No, no) of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s

stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5:17-21.

I wish to say that no human language could be framed to give a just conception of the fulness of the love of God, even the Infinite God, suffered in His Son; and nothing He could express in His words or actions, in doing and suffering, could possibly exaggerate the conception of the grace of that great love of God wherewith He hath loved us. Now what is required of every child of God? To search diligently and learn what this meaneth, "I will have mercy and not sacrifice." [Matthew 9:13.] Will all individually who claim to believe in Christ as their personal Saviour—that Christ embodied the love of the Father—[will] all who truly believe Christ has developed the same in [the] individual members of His body, [seeking] to multiply the similitude of His character in them, [live their] lives in connection one with another?

As God made Christ His messenger to the world, Christ has made all who claim Him as their Redeemer, to represent Christ in mercy, forgiveness, and pardon to the world. Now in every generation Christ has required that all who believe in His name should become His witnesses, bearing His message to the world, viewing His words, and expressing His character. All of us are pledged to do, in our individual instrumentality, for Christ, what Christ did in his human life here upon the earth, as the Sent of God for the representation of the Father. All are to represent the goodness of God in His compassion and His love, representing [that] they are channels of light, light-bearers to the world. Graciously has the Lord made them partakers of the divine nature through Christ. The Lord requires that each one shall live, as their pattern of life, sensitive of quick feeling drawn out in love to the perishing world. They are to go forth as God's watchmen, proclaiming the something that must take place in every heart, representing the quickening, vivifying influence of the power of the truth, and for perishing souls that passeth knowledge. He withheld nothing; He gave His own self; He was bruised with our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. He endured the cross, despising the shame. O, the riches of the love of God are beyond our computation. Now the Lord expects [us to make] persevering efforts in behalf of the salvation of souls ready to perish in their ignorance and unbelief and sin. We are individually under bonds to God to convey the message of truth, and that mysterious love which Christ expressed to a world His followers are to express to their fellow men. When they are thus imbued with His Spirit, they will be messengers to bear the life-giving message to the world, that Christ is waiting to receive them, to pardon their transgressions and sins. Many are saying, Oh, that I might find Him. They need the words and compassion and sympathy of one who has found Him precious to their souls.

Tell the poor, perishing sinner the story of His love. The Saviour has given Himself to bring light and salvation to you, and now He says, I give you as My representative to the world. Consider

yourself as dedicated to My service. Speak tenderly, pityingly; tell them the glad tidings of Christ and His love; express your love in unselfish, Godlike deeds to save perishing souls.

The wicked, selfish, loveless spirit that has come into the church puts Christ to open shame. Look at the cities in New England. How long have they laid waste? And yet the message of God has come that the church that believes advanced truth is to labor most earnestly with the Holy Spirit of God for the conversion of the ministry, and many will be converted who are willing to set them to work, who are willing to take them, instruct them, pray for them and with them.

Christ's field was the world. He shall embrace the world of sin. That is the work of the Holy Spirit through the human agencies in bearing to them the life-giving message. Church members, I call upon you, Are you converted? What was the instrumentality that was to be employed? Whose voice is to proclaim the all-important message to our world, that they may be convinced of sin? God calls upon all to act a part and tax their resources to the uttermost. God has His workmen. He has been using them in the great city of New York.

Brother and Sister Haskell have been working. God has worked with them. They have not had an easy time, by any means. Sister Haskell has stood by the side of her husband as a faithful worker together with him. She has watched lest her husband become worn out with constant anxiety and labor, and when this became apparent, she has added his labors and appointments to her labor, for she was stronger than he was. These two faithful servants worked with us in Australia, and they are now working in New York City by the appointment of God; and their mission place is not the most lovely and quiet place in the world. The workers connected with them are receiving an experience, growing in knowledge and grace. There ought to be for all [workers] such laborers who have served the cause of God in earlier years, who have been obtaining an experience.

While at the General Conference the destitute fields were laid out before me—what should have been done in the Lord's vineyard in sowing the seed of truth, that there should be a harvest to reap in these large cities.

Elder Franke has been laboring in New York City for the worldlings and all who would hear the message; and a number embraced the truth; but other gifts were needed to engage in the same kind of mission work which has been in Australia. I said to Elder Haskell, Will you go and take hold of the work in New York City after the Conference? He said he had a burden for New York City, and if I would come and bear testimony the Lord had given to me, to those who were professing to believe the truth, he would take hold in New York. I consented to do this after the Conference should close; but my work was marked out to visit Indiana, Des Moines, College View, Denver, Colorado, and Oregon. I had appointments in this round of meetings, and then

attended the camp-meeting in Oakland. So it was made impossible for me to go to New York as I had purposed to do.

But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel's message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the receiver to be a channel and representative of His grace to the world, and to angels, and to men—all who are called, prepared, and aided by one agency from one great and powerful Source. There would be love and unity, that their Christian instrumentality [would] prove to glorify God in their love and harmonious action, each strengthening the other and each taking diligent heed to his own course of soul-action in the great and solemn work before them in presenting the sanctifying truth to souls ready to die.

All who should receive the truth in the love of the principles of the truth would make straight paths for their feet, lest the lame be turned out of the way. Many, for want of meekness and humility and wholehearted kindness, would consider themselves independent atoms, or, as in the days of the apostle Paul, would consider they were to link up with the one man under whose labors they received the light of present truth. 1 Corinthians 3. This whole chapter in the Bible was the education the apostle was trying to give to those who claimed to believe in his time, and yet a strong spirit had taken possession of them. He did not give them up and let them alone as irreclaimable, but tried to bring them to a better understanding of the spirit that should control their actions as believers in Christ Jesus. All who placed themselves on the side of the one who brought to them light and truth, and refused to be in harmony with their brethren, were not being sanctified through the truth (1 Corinthians 3:1). The difficulty is plainly stated to warn all believers of this dangerous ground. Those who suppose that they are cemented to the man who brought them the truth, and tie up in separate bundles, need a reconversion as soon as possible, else their claimed conversion is a stumbling block to sinners.

Let us hear the words of Paul: "And 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, neither yet now are ye able. For ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" [Verses 1-5.]

"Do we begin again to commend ourselves? (as though such a strange thing was essential) or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with

the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” [2 Corinthians 3:1-3.] Read Romans 12:3-5.

“I have planted, Apollos watered; but God gave the increase.” [1 Corinthians 3:6.] These were men ordained of God as His helping hand to do this work; if they became exalted because of their success, and lifted up their souls unto vanity, the Lord would remove their light from them. “So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” [Verse 7.] Now the wise conclusion: “Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God’s husbandry, ye are God’s building.” [Verses 8, 9.]

Here is our subject matter. “Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” [Verses 10, 11.] Shall one draw apart from his brother for no other reason only his own misconceived opinions? Would he not much better go apart by himself and think soundly what he is doing in estranging himself from his brethren? This is a much more inconsistent thing to persist in handling, for if he begins in self-confidence to build after certain notions of his own plans and his own desirings, without reference to his brethren, he will bring in material and lay on the foundation a mass of suppositions of his own, which is only rubbish.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward.” [Verses 12-14.]

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” Now comes the warning: “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.” [Verses 16-20.]

Therefore let us humble our hearts before God, and be very careful not to judge our brethren because they do not consider all our words and spirit and actions perfection.

“Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man’s

judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another”—showing and talking your preferences, comparing one with another to the detriment of the one you do not prefer. “For who maketh thee to differ from another?” And now comes the grave question: “And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” [1 Corinthians 3:21-4:7.]

May the Lord help all who receive the truth to open their minds and hearts to receive likewise the beauty and loveliness of the virtues of the truth in your own hearts and practice the truth, as well as being advocates of the truth, in the beauty of holiness. Christ’s practice is to become our practice. So vast was His conception of the love of God that He did not describe it, but lived and practiced this love in Godlikeness indeed.

What efforts are we putting forth as the believers of unpopular truth, in self-denial, in self-sacrifice? We can never equal the Pattern because it is infinite goodness practiced in His human nature, just as we should make determined efforts to practice in our human nature with all the powers of our being to follow His example. Hear His words: He that “will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] Having given His life to save the world from ruin, they would be saved in God’s way in obeying the laws of His kingdom. He, the Lifegiver, expects all His followers to be faithful stewards of the grace of God, and to live for the same object, to do according to His appointed will, to be His human helping hand to save perishing souls.

As to our work: We are entrusted with the grace of God, and our commission is to resemble Him, making it our first business and calling to seek first the kingdom of God and His righteousness. Read Acts carefully. There was the highest expectation of the fulfilment of the promise. Ten days were devoted to most earnest prayer, and they were in this time searching their own hearts, to put away everything that should hinder the fulfilment of the promise. “Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey. ... These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” [Acts 1:12, 14.]

“And 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.]

There was the power of heaven as if this greatness of influence had for ages been under restraint, and now the time had come, and all the universe of heaven rejoiced in being able to communicate and pour down from heaven the riches of the power upon the church, to be transferred to the world. And what followed? Thousands were converted in a day. The sword of the Spirit in the Word of God was indeed newly edged with power, and, bathed in the lightnings of heaven, cut its way through unbelief.

The seed sown by Christ in His mission work with His disciples needed no other evidence [than] that the words spoken by the disciples found entrance to their minds and hearts, and through these mighty agencies the world was to be convinced of sin. Bear in mind, when heavenly influences came into the heart, all found a field ready to be harvested. Particular fields of labor were opened to be worked, and all found [that] wherever they went in Christ’s name, His representative in the Holy Spirit opened the hearts and doors for the disciples. All were of one mind, and all felt that their resources must be taxed to the uttermost of their ability. A work was before them to preach Christ and Him crucified through the whole world. One subject was the theme for all who should work with completeness the works of Christ as His representatives, to all—as many as would believe on Him. They were of one heart and one mind, and daily they were adding new territories as their fields of labor.

Those who had accepted the influence of priests and rulers, and united with them in opposing the claims of Christ, were now soundly converted to the faith. And what was the success through the design of the Spirit in all this? He shall not speak of Himself. He shall testify of Me. He shall glorify Me. As the Saviour came to our world to glorify the Father by the demonstration of His infinite love, so the Holy Spirit came to glorify Christ.

The world’s eye for that time must rest on Christ as the Creator of man and as the Redeemer of man. The sphere of man’s influence is to belt the world. He shall convince the world of sin; the work of the gospel message must go forth, to bear the truth before them—the most convincing power [upon] humanity under the influence of heavenly principles.

“The whole multitude of them that believed were of one heart and of one mind.” [Acts 4:32.] The Spirit of Christ animated and made strong and earnest workers of all of one heart and of one mind. The Lord was magnified. Now there is just as much necessity for the whole church of believers in every place to put their whole being in communion with God, pleading the promise, “Ask, and ye shall receive.” [John 16:24.] Every one that asketh receiveth. Here is the connection: Asking, believing, and receiving. All who receive Christ by faith are to be as so many consecrated channels to receive the living truth to carry to the world.

What is the promise to those living in these last days? “Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; ... Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.” [Zechariah 9:12; 10:1.]

The world must have evidence and be convinced of sin, and then the Lord will receive the repentant and condemn the despisers of His mercy. God’s mighty hand is stretched out still to save all who come unto Him. Our people who claim to believe the truth, and all who see and understand, are accountable to God for the knowledge they have of past and future events, and they are to be light-bearers to the world. There is every promise made that they shall receive of Christ, and, filled with His Spirit, work as co-operating with God. He requires every one who knows the truth to influence the entire church to unity of action, to do the truth.

The absence of a single means which might have been employed and is not—whatever the hindrance, whether in themselves or in others who hedge up the way—is committing robbery toward God in standing in the way of sinners that might be labored for, but are left out without help. There are those who have kept back workers because it takes money to feed and support them. How much better it would be to devise methods whereby these souls that are praying for light should have the truth! And God has promised the influence of the Holy Spirit to accompany the teacher in any line [that] he may work; but He regards [or “takes note of”] all you [who] believe and fear [that] your prospects will not stand as favorably if more workers were encouraged.

We see these destitute cities in the South are unworked. What an account these will have to give, who have felt at liberty to use the means to add building to building, and bring upon themselves the rebuke of God, which is upon every soul that has not [encouraged], to the extent of his powers, with words and means, workers to go out into the waste places of the Lord’s vineyard!

Christ had a mission to educate His workers. The mission of Christ, from the throne of heaven, [was to] work and suffer and die for the world, that it might be saved. He sent forth the twelve, with their commission, two and two; then sent out the seventy to go before Him whither He Himself would go. They were to proclaim the kingdom of God through Judea, and He taught them [that] piety must be diffusive. Christ abolishes the distinction between neighbor and enemy as regards those who need light and truth, and they [His workers] are to look on the world as their field. Not a member of the church is to be an uninterested faction. Life is to be held in their mind as under obligation to do service [for] Christ in their devising and planning from the first period of conversion, to consecrate the entire life-influence to unite with Christ in the object for which He gave His life. He would have them [be] patterns of His own love for fallen humanity. They are to love one another as Christ has loved them. The principles of this

kind of labor in love for one another were the badge of their connection with Christ. "By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:35.]

Lifting up His prayer, the last prayer for His church was that they all may be one with the Father, "that the world may believe that thou hast sent me." [John 17:21.]

I have seen the coming in and increase of selfishness in the working of fields or the non-working of fields. What does it mean, these destitute places left unworked, and so little earnest effort made to put workers into these fields? The Lord Jesus gave His last testimony to John in Revelation: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." [Revelation 1:19.] Here is message after message given.

"Unto the angel of the church of Ephesus write; 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 to the angel of the church in Pergamos write." "And unto the angel of the church in Sardis write." "And to the angel of the church in Philadelphia write." "And unto the angel of the church of the Laodiceans write." Revelation 2, 3.

[In] the last chapter of Revelation, these messages given to the church, Christ did not withhold from His followers that they must do their work amid trials and exposure to persecution and [loss of] life itself; but they must not become dim or cease to shine as lights amid the moral darkness, to eradicate the dense gloom of immorality and sin. They are to unite in bearing one another's burdens. Ye are the light of the world. There was kept before them that His people must be a combined, united power in love and efficiency, to become a light amid the moral darkness. [To] these combined forces [it was] specified that they all [should] be one. Hear it, every one who is a Seventh-day Adventist; hear it: "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. ... 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." [John 17:21, 23.]

The Lord Jesus described the difficulties they [would] meet. Having called their minds to rise to an eminence, He bids them look and behold the vast confederacy of evil arrayed against God, against Christ, against all who unite with these holy powers. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength; that the angelic host coming as ministers of God would be in that battle, and also there would be the eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them with more than mortal energy, and [who] would advance with them to the work, and convince the world of sin.

This is your work. I left heaven, My riches, My command, My honor, My glory, to save a world from death, if they would take hold of My strength, and make peace with Me, and I will make peace with them.

The great missionary spirit of the church is to be aroused. But the Lord Jesus comes forth yet once again to speak to John, and present the missionary work to be done in our world. He sees that the message, the last message of warning, is not thoroughly understood. The angel with the everlasting gospel did not awaken the people to move them to action to satisfy the yearning compassion of infinite love. He came personally to John and announced to him the missionary work to be done. "And he saith unto me, Seal not the sayings of the prophecy of this book: For the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, 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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:10-17.]

Ellen G. White

Ms 131, 1901

"Our school interests are important ..."

Nashville, Tennessee

December 29, 1901

Our school interests are important. The schools are to be a large force working in the Lord's vineyard, and they should have every advantage and encouragement that can be given them. Teachers should have as full support and encouragement as the workers in any other branch of the cause. Let them put their whole soul into the work, with Christlike simplicity and true greatness and nobility, after the similitude of Christ's character.

Let schools be located out of cities, and let all connected with them be under the Holy Spirit's teaching.

Managers and teachers are all to be united in such an educational work as will prepare the students to enter the Higher School in the Paradise of God. There was a great work appointed for the prophet John, but there was no school on the earth with which he could connect. His learning must be obtained away from the cities, in the wilderness. The Old Testament Scriptures, God, and the nature which God had created were to be his study books. God was fitting John for his work of preparing the way of the Lord. His food was simply locusts and wild honey. The customs and practices of men were not to be the education of this man. Worldly engrossment was to act no part in the formation of his character.

The education that is to be given to all the students in our schools is to be marked with the simplicity of godliness. It must teach them to carry out God's will and give them a better understanding of the Scriptures, that every precept of God may bear with weight on the mind and be carried out in the practical life. The principles of the Higher School are to be inculcated in every manner possible, that not one principle of God's law shall be dislocated from the whole code of precepts. God calls for perfect men and women to do His work.

Ms 132, 1901

Extracts from Testimonies on Daniel 1

1901

In order rightly to understand the subject of temperance, we must consider it from a Bible standpoint; and nowhere can we find a more comprehensive and forcible illustration of true temperance and its attendant blessings, than is afforded by the history of the prophet Daniel and his Hebrew associates in the court of Babylon.

It was not their own pride or ambition that had brought these young men into the king's court—into a companionship of those who neither knew nor feared the true God. They were captives in a strange land, and Infinite Wisdom had placed them there.

When these youth were selected to be educated in the "learning and the tongue of the Chaldeans," that they might "stand in the king's palace," there was appointed them a daily allowance from the king's table, both of food and wine. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." [Verses 4, 5, 8.] Daniel's companions, also, resolutely denied selfish desires, and put away hurtful gratifications.

At this trial of their loyalty, they considered their position, with its dangers and difficulties, and then in the fear of God made their decision. Even at the risk of the king's displeasure, they would be true to the religion of their fathers. This purpose was not formed without due

reflection and earnest prayer. When Daniel was required to partake of the luxuries of the king's table, he did not fly into a passion, neither did he express a determination to eat and drink as he pleased. Without speaking one word of defiance, he took the matter to God. He and his companions sought wisdom from the Lord, and when they came forth from earnest prayer, their decision was made. There was much involved in this decision. They were regarded as slaves, but were particularly favored because of their apparent intelligence and comeliness of person. But they decided that any pretense, even to sit at the table of the king and eat of the food or accept of the wine, even if they did not drink it, would be a denial of their religious faith. There was no presumption with these youth, but a firm love for truth and righteousness. They did not choose to be singular, but they must be, else they would corrupt their ways in the courts of Babylon and be exposed to every kind of temptation in eating and drinking. The corrupting influences would remove their safeguard, and they would dishonor God and ruin their own characters.

Daniel could have argued that at the royal table, and at the king's command, there was no other course for him to pursue. But he and his fellows had a council together. They canvassed the entire subject as to how they would improve their physical and mental powers by the use of wine. They studied this subject most diligently. The wine of itself, they decided, was a snare. They were acquainted with the history, which had come to them in parchments, of Nadab and Abihu. In these men, the use of wine had encouraged their love for it. They drank wine before their sacred office in the sanctuary. Their senses were confused. They could not distinguish the difference between the sacred and the common fire. In their brain-benumbed state, they did that which the Lord had charged all who served in holy office not to do. They put the common fire upon the censers, when they had been expressly charged to use only the sacred fire of the Lord's own kindling that never went out.

Nadab and Abihu had not in their youth been trained to habits of self-control. The father's yielding disposition, his lack of firmness for right, had led him to neglect the discipline of his children. His sons had been permitted to follow inclination. Habits of self-indulgence, long cherished, obtained a hold upon them which even the responsibility of the most sacred office had not power to break. They had not been taught to respect the authority of their father, and they did not realize the necessity of exact obedience to the requirements of God. Aaron's mistaken indulgence of his sons prepared them to become subjects of the divine judgments.

The instruction given to the people was carefully treasured up and often composed into song and taught to their children, that through song they might become familiar with the truths. Daniel and his companions had been educated in regard to Nadab and Abihu, and also Abel, Seth, Enoch, and Noah. They cherished the truth that had been given them from human lips,

passing down the line from one generation to another. The image of God was engraved upon the heart.

A second consideration of those youthful captives was that the king always asked a blessing before his meals, and addressed his idols as deity. He set apart a portion of his food to be presented to the idol god whom he worshiped, and also a portion of the wine. This act, according to their religious instruction, consecrated the whole to the heathen god. To sit at the table where such idolatry was practiced, Daniel and his three brethren deemed would be a dishonor to the God of heaven. These four children decided that they could not sit at the king's table, to eat of the food placed there, or to partake of the wine, all of which had been dedicated to an idol god. This would indeed implicate them with heathenism and dishonor the principles of their national religion and their God.

With true courage and Christian courtesy, they requested the officer who had them in charge to give them a more simple fare; but he hesitated, fearing that such rigid abstinence as they proposed would affect their personal appearance unfavorably and bring him into disfavor with the king. The explanation Daniel gave was that the mind must not be clouded with these articles, which, if he should eat, would be difficult of digestion. Even in articles of healthful food there must be a restriction in the quantity taken. The food placed in the stomach Daniel had under his own control; therefore he could co-operate with God in keeping his stomach in a healthful condition by not benumbing his sensibilities by overeating or by the use of wine and flesh-meats, which are not healthful or necessary for physical strength. A proper regard for the articles of food eaten would keep a healthful current of blood flowing through his veins, and his mind and body would be in a condition for hard, stern labor; for mind and body would not be oppressed with a variety of flesh-meats.

These youth urged most earnestly that the one who had charge of their food should not compel them to partake of the king's luxuries, or drink of his wine. They begged him to try them ten days only, and then examine them, and decide by their physical appearance whether their abstemious diet would be to their advantage. Their request was granted, for they had obtained favor with God and with men.

Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines? Because they had been taught that this class of food would not keep the mind or the physical structure in the very best condition of health to do God's service. They sought to acquire knowledge for a purpose—to honor and glorify God. They must perfect a Christian character and have a clear intellect in order to stand as the representatives of the true religion amid the false religions of heathenism. To them the will of God was the supreme law of life. They practiced temperance in eating and drinking, that they might not enfeeble brain or muscle. The food appointed them would include meats pronounced unclean by the law of

Moses. Those four Hebrew youth chose to have their mental powers clear and undimmed, and their physical health was to them a matter of the highest consideration. They would not imperil the physical and moral powers for the indulgence of appetite. They saw that perils were on every side and that, if they resisted temptation, they must make most decided efforts on their part and then trust the rest with God.

When they came in for examination, the result was decidedly in their favor. These youth were found to be far more healthy in appearance than were those who had partaken of the king's dainties. It was otherwise with the youth who had eaten of the luxuries of the king's table and drank of his wine. The clear sparkle of the eye was gone; the ruddy, healthful glow had disappeared from the countenance. The four Hebrew captives were thereafter permitted to have the diet they had chosen. What effect did it have upon mind and character? They had conscientiously refused the stimulus of flesh and of wine. They obeyed God's will in self-denial, and He showed His approval. He desired His servants to honor Him by their adherence to steadfast principle in all their habits of life. Their countenances would be a certificate of physical soundness and moral purity.

Though surrounded by temptations to self-indulgence and dissipation, they would not consent to violate their consciences. They made God their strength, their minds were not enervated by habits of indulgence which crush out true, godlike manhood, and they were prepared to attain both moral and intellectual greatness. As a result, their minds became strong and vigorous. They chose the real, the true, and the useful, rather than the momentary indulgence of appetite and pride. They did all in their power to place themselves in right relation to God, and the Lord was not unmindful of their firm, persevering, earnest effort.

These youth had the Lord as their educator. The golden links of the chain of heaven connected the finite with the Infinite. They were partakers of the divine nature. They were very careful to keep themselves in touch with God. They prayed and studied and brought into their practical life strictly conscientious, humble minds. They walked with God as did Enoch. The Word of the Lord was their meat and their drink. These youth were sincere, faithful Christians. True education must be all-sided, not one-sided. Such an education Daniel and his fellows were determined to have.

The Lord can impress the mind, if it is in a healthful condition. Then the human agent and God are in co-partnership. The created human agent and the Creator are working to make man in every sense complete in Jesus Christ. There is no war instituted by the human agent against the law of his being. Daniel purposed in his abstemious habits of nonuse of meats to glorify God. The blessing of the Lord attended the youth who would, through love and fear of God, discard everything they deemed detrimental to their advancement in their physical, mental, and moral

perfection. Under God they were in perfect training, that all their faculties might do highest service for him.

These youth had received a right education in early life; and now, when separated from home influences and sacred associations, they honored the instructors of their childhood. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. They were not actuated by pride or unworthy ambition, but sought to acquit themselves creditably for the honor of their down-trodden people and for His glory whose servants they were.

While these youth on their part were working out their own salvation with fear and trembling, it was God who was working in them both to will and to do His own good pleasure. The conditions of the reward for our own good are as if everything depended upon ourselves. To make God's grace our own, we must act our part. There is a work that is laid before us to do, and this work must be done with fidelity, and the fruit we bear will manifest before God, before angels, and before men the character of our work. The penny was given to the laborer in the vineyard, but not to the loiterer in the market place. Those who in this life want to become all that God designs that they should, will ever be learners. This knowledge will not generally come in a supernatural manner, although this is not impossible. There are stores of information to be obtained by painstaking effort. Thus it was with Daniel. He kept close to God, and while he applied himself closely and earnestly to acquire all the knowledge possible, God added his blessing.

The Scriptures declare of Daniel and his fellows, "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." [Daniel 1:17.] These youth had placed themselves in connection with the Source of all wisdom. They learned of Christ, the world's greatest teacher. While improving their opportunities to obtain a knowledge of the sciences, they were obtaining also the highest education which it is possible for mortals to receive. They received light directly from the throne of Heaven, and read the mysteries of God for future ages.

When the ability and acquirements of these youth were tested by the king at the end of the three years of training, none was found like unto Daniel, Hananiah, Mishael, and Azariah. Their keen apprehension, their choice and exact language, their extensive and varied knowledge testified to the unimpaired strength and vigor of their mental powers. Therefore they stood before the king. "And in all matters of understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Verse 20.]

These youth determined that the talents entrusted to them of God should not be perverted and enfeebled by selfish indulgence. They revered their own manhood. They kept their eyes

fixed steadfastly on the good which they wished to accomplish. They honored God, and God honored them. God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon, yet amid them all, the Hebrew captives were without a rival. The erect form, [the] elastic step, the fair countenance, the undimmed senses, the untainted breath—all were so many certificates of good habits—insignia of the nobility with which nature honors those who are obedient to her laws.

The history of Daniel and his companions contains a lesson for us. Inspiration declares that the “fear of the Lord is the beginning of wisdom.” [Psalm 111:10.] Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. But temptations assail the young on every hand. Fathers and mothers should give thought and study and persevering effort to the training of their children, that they may stand unsullied by the prevailing evil, as did those Hebrew youth in the court of Babylon.

We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Such was the method pursued by the ancient Waldenses; and if true to God, our youth, like theirs, might do a good work even while gaining their education, in sowing the seeds of truth in other minds.

Daniel’s parents had trained him in his childhood to habits of strict temperance. They had taught him that he must conform to nature’s laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God, and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind and revered in his heart. During the early years of his captivity, Daniel was passing through an ordeal which was to familiarize him with courtly grandeur, with hypocrisy, and with paganism. A strange school indeed to fit him for a life of sobriety, industry, and faithfulness! And yet he lived uncorrupted by the atmosphere of evil with which he was surrounded.

Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every true purpose, every noble resolution.

The lesson here presented is one which we would do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers unimpaired for the service of God must observe strict temperance in the use of His bounties, as well as total abstinence from every injurious or debasing indulgence.

The rising generation is surrounded with allurements calculated to tempt the appetite. Especially in our large cities, every form of indulgence is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency.

The history of Daniel and his companions has been recorded on the pages of the inspired Word for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those youthful Hebrews stand firm amid great temptations and bear a noble testimony in favor of true temperance? The youth of today may bear a similar testimony.

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah, and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. The Lord would have us learn a lesson from the experience of Daniel. There are many who might become mighty men, if, like this faithful Hebrew, they would depend upon God for grace to be overcomers and for strength and efficiency in their labors.

Ms 133, 1901

Proper Books and Literature to Read

1901

This manuscript consists of extracts published in various sources. Ellipses are in the original typed Ms.

(From a Ms. to the workers in the office at Oakland, California, dated North Fitzroy, Australia, December 19, 1891.)

The character of your religious experience is made manifest largely by the character of the books that you choose to read in your leisure moments. The Bible is the book of books; and if you love the Scriptures, searching them when you have opportunity, that you may come in possession of the rich treasures of the Word of God and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read the Scripture in merely a casual way, without seeking to comprehend the lesson of Christ, that you may comply with His requirements, is not enough. There are rich treasures in the Word of God that

can be discovered only by sinking the shaft deep into the mine of truth. The Scriptures are given for our benefit, that we may have instruction in righteousness. ...

The carnal mind rejects the truth, but the soul that is converted undergoes a marvelous change. The book that was unattractive, because it revealed truths that testified against the sinner, to the converted heart becomes the food of the soul, the consolation and joy of a life. The eyes anointed with spiritual discernment behold new beauties in the Word of God and see that the inspired words of the Scriptures are especially adapted to the needs of the soul. The Sun of Righteousness shines upon the Word, and there is the flashing of divinity through humanity. The Spirit of God speaks to the soul, and the heart of the true believer becomes like a watered garden. To those who love Christ, the Bible is as the garden of God; those promises are as grateful to the heart as the fragrance of flowers to senses. Then take your Bibles and, with fresh interest, begin to study the sacred records of the Old and New Testaments. ...

I have a word from the Lord to you who are handling sacred things and yet who do not appreciate the value of eternal realities and have not spiritual discernment to understand the work that you are doing. The Spirit of God is grieved because works of a worldly character which are calculated to charm the senses, to fill the mind with that which can only be compared to wood, hay, and stubble, are multiplied in the office of publication. These books are read with eagerness, and they contain no spiritual nourishment, whereby the soul can acquire more strength; give no true idea of Christian life or instruction in regard to the common duties of life. The atmosphere they breathe is one that is detrimental to solid Christian experience. Were Christ upon the earth today, He would cleanse the office of many things that are not in accordance with our high profession, as He cleansed the temple of its unholy traffic. It is written, "My house shall be called an house of prayer, but you have made it a den of thieves." [Matthew 21:13.] Let every one begin to cleanse his own soul-temple and thus co-operate with Christ in the work of purifying the office.

Let not books be placed before the workers which, if they do not mislead and corrupt the mind, will still give to the mind a disrelish for the Word of God which brings to view matters of eternal interest. ... There is no time for engaging in trifling, amusing, and the gratification of selfish propensities. It is time that you were occupied with serious thoughts. ...

There is such a mingling of the sacred and the common in the work at the office, that much of the sacredness of the work of God has been lost from the minds of the workers. The subject matter that they are handling is of such a character that their attention is arrested and their mind engaged; and the cheap, objectionable sentences are fastened upon the memory; and before they know it, they are influenced by the spirit of the writer; and their mind and character is fashioned in some objectionable mold. There are souls connected with the office who are weak in the faith, weak in the power of self-control; and through the influence of such

publications, a train of thought is started that will be difficult to repress and expel from the mind. Before they embraced the truth, they had formed the habit of reading light and trifling literature; and after uniting with the church, they made efforts to overcome this taste for novels and storybooks. To introduce to this class books that are not in harmony with the sacred work of God is like putting the glass to the lips of the inebriate. With the temptation continually before them, they yield and become interested in that which they discarded and lose their relish for solid reading, for Bible study which is positively essential for the health of the soul. Through the influence of this kind of reading, moral power is enfeebled; dishonesty and crime do not appear so repulsive, discernment and sanctified perception are lost, and unfaithfulness in little things is increased. When the appetite of the mind is perverted, these poor souls will grasp any kind of reading that has a stimulating influence.

All these things have been placed before me, and every line of business at the office must be so regulated that the purity of the Christian character shall be preserved. Every temporal, earthly interest must be so subjected to the interest of the higher life that at any sacrifice this Christian integrity shall be untarnished. The question of what shall be published at the office must be viewed in the light of the teachings of the Holy Scriptures. The Lord's voice must be honored and obeyed. "The words that I speak unto you, they are spirit, and they are life." [John 6:63.] The truth must not be placed in the background as now it is, for subjects of vast importance to the soul receive only a passing notice, while these objectionable things must have the foreground. The workers overlook the great truths that would make them wise unto salvation.

(Testimony to Pacific Press Pub. Co., dated Melbourne, Australia, Dec. 23, 1891.)

The large number of hands in the office make it necessary to take in a large amount of work in order to keep them employed. Thus in printing for other parties, an objectionable class of publication is introduced into the office. My guide inquired of one who was occupying a responsible position, "How much do you receive in payment for this work?" The figures were placed before him. He said, "This is too small a sum. If you do business in this way, you meet with loss. But even if you should receive a much larger sum, this class of literature would be published at great cost to the office; for the influence upon the workers is demoralizing. All the messages that God shall send them presenting the sacredness of the work are neutralized by your action in consenting to print such a class of matter."

The world is deluged with books that might better be consumed rather than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth,

exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. We have no permission from the Lord to engage either in the printing or the sale of such publications, for they are the means of destroying many souls. I know of what I am writing, for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; He will scatter more than is accumulated.

There is another class of books—love stories, and frivolous and exciting tales that are a curse to every one who reads them—and this, although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases, Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become unfitted for the duties lying before them. They live an unreal life and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled and loses its power to contemplate the great problems which relate to the mission and work of Christ, the plan of salvation—subjects [that] will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.

The youth must take heed what they read as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds and corrupting human hearts. Satan is seeking to lead both the youth and those of mature age to be charmed with foolish stories. None is so confirmed in right principles, so secure from temptation, that he can feel safe and think no one need feel anxious about him. Resolutely discard all this trashy reading which will not increase your spirituality, but will introduce into your minds sentiments that cultivate the imagination, so that you think less of Jesus and dwell less upon His precious lessons. ...

I charge you who are responsible men in the publishing office, work diligently to bring in a different order of things. Cease to publish literature which is a temptation to the workers, many of whom are weak and easily led into forbidden paths. Never should such books be put in their way. ...

Testimonies for the Church 1:134, 135.

I saw that young and old neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them are ready, and find plenty of time to read almost any other book. But the Word that points to life, eternal life, is not perused and daily studied. That precious, important book that is to judge them in the last day is scarcely studied at all. Idle stories have been attemptively read, while the Bible has been passed by neglected. ...

Parents would better burn the idle tales of the day and the novels as they come into their houses. It would be a mercy to the children. Encourage the reading of these storybooks, and it is like enchantment. It bewilders and poisons the mind. Parents, I saw that unless you awake to the eternal interest of your children, they will be lost through your neglect. And the possibility that unfaithful parents will be saved themselves is very small. Parents should be exemplary. They should exert a holy influence in their families.

Testimonies for the Church 1:241, 242.

You are indulging an evil which threatens to destroy your spirituality. It will eclipse all the beauty and interest of the sacred pages. It is love for storybooks, tales, and other reading which does not have an influence for good upon the mind that is in any way dedicated to the service of God. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and love of spiritual things. You were represented to me with your eyes turned from the sacred book and intently fixed upon exciting books which are death to religion. The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish will you have for light reading. The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious volume to your hearts. It will prove to you a friend and guide in perplexity.

Testimonies for the Church 2:236.

The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh that the young

would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the Word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.

Testimonies for the Church 2:410, 411.

Many of the young are eager for books. They read everything they can obtain. Exciting love stories and impure pictures have a corrupting influence. Novels are eagerly perused by many, and as the result their imagination becomes defiled. In the cars, photographs of females in a state of nudity are frequently circulated for sale. These disgusting pictures are also found in daguerrean saloons and are hung upon the walls of those who deal in engravings. This is an age when corruption is teeming everywhere. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. ... Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers. Let not these noble powers become enfeebled and perverted by much reading of even storybooks. I know of strong minds that have been unbalanced and partially benumbed or paralyzed by intemperance in reading.

I appeal to parents to control the reading of their children. Much reading does them only harm. Especially do not permit upon your tables the magazines and newspapers wherein are found love stories. It is impossible for the youth to possess a healthy tone of mind and correct religious principles, unless they enjoy the perusal of the Word of God. This book contains the most interesting history, points out the way of salvation through Christ, and is their guide to a higher and better life. They would all pronounce it the most interesting book they ever perused, if their imagination had not become perverted by exciting stories of a fictitious character. You who are looking for your Lord to come the second time to change your mortal bodies, and to fashion them like unto His most glorious body, must come up upon a higher plane of action. You must work from a higher standpoint than you have hitherto done, or you will not be of that number who will receive the finishing touch of immortality.

Testimonies for the Church 3:471, 472.

Violence and crime of every description are filling our world, and Satan is using every means to make crime and debasing vice popular. The youth who walk the streets are surrounded with handbills and notices of crime and sin presented in some novel or to be acted at some theater. Their minds are educated into familiarity with sin. The course pursued by the base and vile is kept before them in the periodicals of the day, and everything which can excite curiosity and arouse the animal passions is brought before them in thrilling and exciting stories.

The literature that proceeds from corrupted intellects poisons the minds of thousands in our world. Sin does not appear exceedingly sinful. They hear and read so much of debasing crime and vileness that the once-tender conscience, which would have recoiled with horror, becomes so blunted that it can dwell upon the low and vile sayings and actions of men with greedy interest.

... There will be a people who hold so fast to the divine strength that they will be proof against every temptation. Evil communications in flaming handbills may seek to speak to their senses and corrupt their minds; yet they will be so united to God and angels that they will be as those who see not and hear not.

Testimonies for the Church 4:497, 498.

You have indulged in novel and story reading until you live in an imaginary world. The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength. At times your mind is scarcely sane, because the imagination has been over-excited and diseased by reading fictitious stories. The mind should be so disciplined that all its powers will be symmetrically developed. A certain course of training may invigorate special faculties, and at the same time leave other faculties without improvement, so that their usefulness will be crippled. The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers, and to create nervousness, weariness of the brain, and prostration of the entire system. ...

You are a mental dyspeptic. Your mind has been crammed with knowledge of all sorts—politics, history, theology, and anecdote—only a part of which can be retained by the abused memory. Much less information, with a mind well disciplined, would be of far greater value. You have neglected to train your mind to vigorous action; therefore your will and inclination have controlled you and been your masters instead of your servants. The result is a loss of physical and mental power.

For years your mind has been like a babbling brook, nearly filled with rocks and weeds, the water running to waste. Were your powers controlled by high purposes, you would not be the

invalid that you now are. You fancy you must be indulged in your caprice of appetite and in your excessive reading. I saw the midnight lamp burning in your room while you were poring over some fascinating story, thus stimulating your already over-excited brain. This course has been lessening your hold upon life and enfeebling you physically, mentally, and morally. ...

Education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life. Improper reading gives an education that is false. The power of endurance and the strength and activity of the brain may be lessened or increased according to the manner in which they are employed. There is a work before you to dispose of this light reading. Remove it from the house! Do not have before you the temptation to pervert your imagination, to unbalance your nervous system, and to ruin your children.

Testimonies for the Church 5:506.

If the souls of your children are saved, you must do your work with fidelity. God has not been wholly pleased with your course in regard to worldly associations, and now the peril is revealed. You have also encouraged the reading of storybooks; these and papers with continued stories, lying upon your table, have educated the taste of your daughter until she is a mental inebriate and needs a stronger power, a firmer will than her own, to control her.

Testimonies for the Church 5:516-520.

Dear Brother E.: I have just read the Review and Herald and have seen your article giving a list of good books for our youth. I was much surprised to read your recommendation of Uncle Tom's Cabin, Robinson Crusoe, and such books. You are in danger of becoming somewhat careless in your writing. It would be well to give thought and careful study to whatever is to be immortalized in print. I am really alarmed to see that your spiritual eyesight is not more clear in the matter of selecting and recommending reading for our youth. I know that the recommendation in our papers of such infatuating books as Uncle Tom's Cabin will in many minds justify the reading of other books which are nothing but fiction. ... This recommendation will make taxing work for those who are laboring to persuade the youth to discard fictitious reading. I have repeatedly seen the evil of reading such books as you recommend and have an article all prepared cautioning our youth in this very matter.

Be sure, my brother, not to lead away from the searching of the Scriptures. It has been revealed to me that the purchase and sale by our brethren of storybooks such as are commonly circulated in Sunday schools, is a snare to our people, especially to our children. It leads them

to expend money for that class of reading which fevers the imagination, and unfits them for the real duties of practical life. You may be assured that this recommendation of yours will be acted upon. The youth need no such sanction or liberty, for their taste and inclination are all in this direction. But I hope no more such recommendations will appear. You must be getting away from Jesus and His teachings and do not realize it.

It is Satan's work to present to our youth newspaper stories and storybooks that fascinate the senses and thus destroy their relish for the Word of God. ... It is not best for you to feel at liberty to speak your mind upon such matters as concern the welfare of our youth, recommending books which do not tend to spirituality or piety. If you fancy that such reading will develop firm, unspotted principle, you are mistaken. ...

There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story-reading. They have as much difficulty to control the appetite for such superficial reading as the drunkard has to control his appetite for intoxicating drink. These might today be connected with our publishing houses and be efficient workers to keep books, prepare copy for the press, or to read proof; but their talents have been perverted until they are mental dyspeptics and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is the most sad and discouraging is they have lost all relish for solid reading. They have become infatuated and charmed with just such food for the mind as the intensely exciting stories contained in Uncle Tom's Cabin. That book did good in its day to those who needed an awakening in regard to their false ideas of slavery; but we are standing upon the very borders of the eternal world, where such stories are not needed in the preparation for eternal life. ...

The special effort for this time of ministers and of workers all through our ranks should be to turn away the attention of the youth from all exciting stories to the sure Word of prophecy. The attention of every soul striving for eternal life should center upon the Bible.

It seems wonderfully strange to me, considering all I have written in regard to the reading of exciting stories, to see a recommendation from your pen to read Robinson Crusoe, Uncle Tom's Cabin, and Aesop's Fables. My brother, you made a mistake in writing that article. If these books are among those which you have for sale, I beg of you never to offer them again to our youth. It is your duty to call their attention to the Bible; do not become their tempter by offering to them attractive storybooks which will divert their minds from the story of the Scriptures. We must ourselves be drinking of the water of life, else we will be constantly hewing out for ourselves broken cisterns which can hold no water.

There are a thousand ways and plans that Satan has of creeping in to unsettle the minds of youth, and unless the soul is firmly and fully stayed upon God, and conscientiously guarded upon the very point of keeping the mind employed in searching the Scriptures, and becoming grounded in our faith, they will surely be ensnared. We cannot be off guard for a moment. We cannot allow ourselves to move from impulse. We must set a guard about our minds and the minds of our children, that they may not be allured by Satan's temptations.

Testimonies for the Church 5:544, 545.

We are living in a time when everything that is false and superficial is exalted above the real, the natural, and the enduring. The mind must be kept free from everything that would lead it in a wrong direction. It should not be encumbered with trashy stories, which do not add strength to the mental powers. The thoughts will be of the same character as the food we provide for the mind. ...

Could my voice reach the parents all through the land, I would warn them not to yield to the desires of their children in choosing their companions or associates. ... If children are with those whose conversation is upon unimportant, earthly things, their minds will come to the same level. ... If their minds are filled with stories, be they true or fictitious, there is no room for the useful information and scientific knowledge which should occupy them. What havoc has this love for light reading wrought with the mind! How it has destroyed the principles of sincerity and true godliness, which lie at the foundation of a symmetrical character! It is like a slow poison taken into the system, which will sooner or later reveal its bitter effects. When a wrong impression is left upon the mind in youth, a mark is made, not on sand, but on enduring rock.

Ms 134, 1901

Music

1901

This manuscript is extracted from published sources and Ms 157, 1899.

Music. Extracts from the Testimonies.

Testimonies for the Church 1:146.

I have seen that confusion is displeasing to the Lord, and that there should be order in praying and also in singing. ... I saw that all should sing with the spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong.

And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected.

I have been shown the order, the perfect order, of heaven and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, every one having a harp of gold. At the end of the harp was an instrument to turn, to set the harp or change the tunes. Their fingers did not sweep over the strings carelessly, but they touched different strings to produce different sounds. There is one angel who always leads, who first touches the harp and strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It is melody, heavenly, divine, while from every countenance beams the image of Jesus, shining with glory unspeakable.

Testimonies for the Church 1:496-513.

I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. ... They have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind, so that Christ is not desired. ... I was shown that the youth must take a higher stand, and make the Word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants, and with strong cries and tears, pleading for heavenly strength to be fortified against the powerful temptations of the evil one. ...

Music has occupied the hours which should have been devoted to prayer. Music is the idol which many professed Sabbath-keeping Christians worship. Satan has no objection to music, if he can make that a channel through which to gain access to the minds of the youth. ... When turned to good account, music is a blessing, but it is often made one of Satan's most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly. When allowed to take the place of devotion and prayer, it is a terrible curse. ...

God is glorified by songs of praise from a pure heart filled with love and devotion to Him. ...

Pray more than you sing. Do you not stand in greater need of prayer than of singing? Young men and women, God calls upon you to work, work for Him.

Testimonies for the Church 2:144.

How can I endure the thought that most of the youth in this age will come short of everlasting life! Oh that the sound of instrumental music might cease, and they no more while away so much precious time in pleasing their own fancy!

Testimonies for the Church 2:538.

Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends.

Testimonies for the Church 3:39.

Your singing schools have ever been a snare to you. Neither you nor your sisters have a depth of experience that will enable you to be brought in contact with the influences you meet in your singing schools without being affected.

Testimonies for the Church 4:71-73.

Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering. But it is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord. ...

There are more gatherings for singing than for prayer among our people; but even these gatherings can be conducted in so reverential yet cheerful a manner that they may exert a good influence. There is, however, too much jesting, idle conversation, and gossiping to make these seasons beneficial, to elevate the thoughts and refine the manners.

The Review and Herald, July 24, 1883.

Another matter which should receive attention, both at our camp-meetings and elsewhere, is that of singing. A minister should not give out hymns to be sung, until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God.

But singing should not be allowed to divert the mind from the hours of devotion. If one must be neglected, let it be the singing. It is one of the great temptations of the present age to carry the practice of music to extremes, to make a great deal more of music than of prayer. Many souls have been ruined here. When the Spirit of God is arousing the conscience and convicting of sin, Satan suggests a singing-exercise or a singing-school, which, being conducted in a light and trifling manner, results in banishing seriousness and quenching all desire for the Spirit of God. Thus the door of the heart, which was about to be opened to Jesus, is closed and barricaded with pride and stubbornness, in many cases never again to be opened. ... They have chosen singing before prayer, singing-schools in preference to religious meetings. ... Such singing is an offence to God.

Patriarchs and Prophets, 637-643, 707-711.

Centuries before the advent of the Saviour, David, in the freshness of boyhood, kept watch of his flocks as they grazed on the hills surrounding Bethlehem. The simple shepherd boy sang the songs of his own composing, and the music of his harp made a sweet accompaniment to the melody of his fresh young voice. ...

David, in the beauty and vigor of his young manhood, was preparing to take a high position with the noblest of the earth. His talents, as precious gifts from God, were employed to extol the glory of the divine Giver. His opportunities of contemplation and meditation served to enrich him with that wisdom and piety that made him beloved of God and angels. ... Each ray of new light called forth fresh bursts of rapture, and sweeter anthems of devotion, to the glory of God and the Redeemer. ... As he beheld the love of God in all the providences of his life, his heart throbbed with more fervent admiration and gratitude, his voice rang out in a richer melody, his harp was swept with more exultant joy; and the shepherd boy proceeded from strength to strength, from knowledge to knowledge; for the Spirit of the Lord was upon him. ...

His [Saul's] counselors advised him to seek for the services of a skillful musician, in the hope that the soothing notes of a sweet instrument might calm his troubled spirit. In the providence of God, David, as a skillful performer upon the harp, was brought before the king. His lofty and heaven-inspired strains had the desired effect. The brooding melancholy that had settled like a dark cloud over the mind of Saul was charmed away. ...

While he [David] was absorbed in deep meditation, and harassed by thoughts of anxiety, he turned to his harp, and called forth strains that elevated his mind to the Author of every good, and the dark clouds that seemed to shadow the horizon of the future were dispelled. ...

Again the long train was in motion, and the music of harp and cornet, trumpet and cymbal, floated heavenward, blended with the melody of many voices. ... The triumphal procession approached the capital, following the sacred symbol of their invisible King. Then a burst of song demanded of the watchers upon the walls that the gates of the Holy City should be thrown open:

"Lift up your heads, O ye gates;

And be ye lifted up, ye everlasting doors;

And the King of glory shall come in." [Psalm 24:7.]

A band of singers and players answered,

"Who is this King of glory?" [Verse 8.]

From another company came the response,

"The Lord strong and mighty,

The Lord mighty in battle." [Verse 8.]

Then hundreds of voices, uniting, swelled the triumphal chorus,

“Lift up your heads, O ye gates;

Even lift them up, ye everlasting doors;

And the King of glory shall come in.” [Verse 9.]

Again the joyful interrogation was heard, “Who is this King of glory?” And the voice of the great multitude, “like the sound of many waters,” was heard in the rapturous reply,

“The Lord of hosts,

He is the King of glory.” [Verse 10; Revelation 19:6.]

The solemn ceremonies attending the removal of the ark had made a lasting impression upon the people of Israel, arousing a deeper interest in the sanctuary service and kindling anew their zeal for Jehovah. David endeavored by every means in his power to deepen these impressions. The service of song was made a regular part of religious worship, and David composed Psalms, not only for the use of the priests in the sanctuary service, but also to be sung by the people in their journeys to the national altar at the annual feasts. The influence thus exerted was far-reaching, and it resulted in freeing the nation from idolatry.

(From Ms. entitled “A Message to the Battle Creek Church,” December 4, 1899.)

The instruction God gave His apostles, He gave for the benefit of the church in these last days. When professing Christians reach the high standard which it is their privilege to reach, the simplicity of Christ will be maintained in all their worship. Forms and ceremonies and musical accomplishments are not the strength of the church. Yet these things have taken the place that God should have, even as they did in the worship of the Jews. The Lord has revealed to me that when the heart is cleansed and sanctified, and the members of the church are partakers of the divine nature, a power will go forth from the church that will cause melody in the heart. Men and women will not then depend upon their instrumental music, but on the power and grace of God, which will give fullness of joy. There is a work to be done in clearing away the rubbish which has been brought into the church. Let the services of the Tabernacle be conducted in humility and repentance. ... This message is not only for the church at Battle Creek, but for every other church that has followed her example. ...

Professing Christians, will you not see your work and do it, that you may be Christians not only in name, but in reality? If you do this, your pipe organ and other musical instruments will be placed second and not first. If you would close your instruments of music, and seek the Lord as you have never sought Him before, if you would put away the evil of your doing, the Spirit of

the Lord would cleanse you from all defilement, and put the melody of heaven in your hearts. Your music does not commend you to God. It is the doing of His Word which He accepts.

Ms 135, 1901

Union and Organization

1901

This manuscript is extracted from various published sources.

Union and Organization.

As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.—Testimonies for the Church 1:210 (Dec. 23, 1860).

If all who have an influence felt the necessity of co-operation, and would seek to answer the prayer of Christ, that they may be one as He is one with the Father, the cause of present truth would be a power. ... But the people of God are asleep and do not see the wants of the Cause for this time. They do not feel the importance of concentrated action. Satan is ever seeking to divide the faith and hearts of God's people. He well knows that union is their strength and division their weakness. It is important and essential that all of Christ's followers understand Satan's devices, and with a united effort meet his attacks and vanquish him. They need to make continual efforts to press together, even if it be at some sacrifice to themselves.

The people of God, with various temperaments and organizations, are brought together in church capacity. The truth of God, received into the heart, will do its work of refining, elevating, and sanctifying the life, and overcoming the peculiar views and prejudices of each. All should labor to come as near to one another as possible. All who love God and keep His commandments in truth will have an influence with unbelievers and will win souls to Christ, to swell the glad songs of triumph and victory before the great throne. Selfishness will be overcome, and overflowing love for Christ will be manifested in the burden they feel to save souls for whom He died.—Testimonies for the Church 3:434, 435.

I was pointed back to the children of Israel. Very soon after leaving Egypt, they were organized and most thoroughly disciplined. God had in His special providence qualified Moses to stand at

the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians, and in generalship he could not be surpassed by any man.—Testimonies for the Church 1:650.

Christ is leading out a people and bringing them into the unity of the faith that they may be one as He is one with the Father. Differences of opinion must be yielded, that all may come into union with the body, that they may have one mind and one judgment. (1 Corinthians 1:10): “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” (Romans 15:5, 6): “Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” (Philippians 2:2): “Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.”—Testimonies for the Church 1:324.

Heaven and holy angels are working to unite, to bring into the unity of the faith, into the one body. Satan opposes this and is determined to scatter and divide and bring different sentiments, that the prayer of Christ may not be answered: “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.” John 17:20, 21. Jesus designed that the faith of His people should be one. If one goes forth preaching one thing, and another differing with him preaches something else, how can those who believe “through their word” be one? There will be difference of sentiments.—Testimonies for the Church 1:326, 327.

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect harmony, cannot work for us successfully. ... Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. ...

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected [with] heaven is in perfect order, that subjection and thorough discipline mark movements of the angelic host. It is his studied effort to lead professed Christians just as far from Heaven’s arrangement as he can; therefore he deceived even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course and to remain especially distinct from bodies of Christians who are united, and are laboring to establish

discipline and harmony of action. ... I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves and choose their own course, independent of their brethren.—Testimonies for the Church 1:649, 650.

God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. ...

God is leading out a people and establishing them upon the one great platform of faith, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer.—Testimonies for the Church 3:446, 447.

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.—Testimonies for the Church 4:16.

God is leading out a people to stand in perfect unity upon the platform of eternal truth.—Testimonies for the Church 4:17.

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. ... Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoined it upon His disciples. And the history of Christianity from that time until now, proves conclusively that in union only there is strength. ...

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [1 Corinthians 1:10.]—Testimonies for the Church 4:19.

A machine may be perfect in all its parts, and yet there be much friction and wear in its movements; but apply oil, and it performs its work quietly and well. So with us. It is necessary to have the oil of grace in our hearts, in order to prevent the friction that may arise between us.—Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 119.

The third angel's message is not a narrow message. It is worldwide; and we should be united, as far as possible, in the manner of presenting it to the world.

Man is fallible; but the message is infallible. With it all should be in harmony; it is the center of interest, in which all hearts should be united. ... The message is to prepare a people to stand in the last great day and to be united in Heaven above. None should feel that it is of no special importance whether they are in union with their brethren or not; for those who do not learn to live in harmony here, will never be united in heaven. ...

The history of God's work in the past shows that some have understanding of one thing, others of another. It is His plan that there should be a counseling together. In the multitude of counselors there is safety. There should be harmony in sentiment and action among the laborers. ...

The truth is a unit, so powerful that our enemies cannot controvert it. Therefore they try to excite jealousies to create variance among brethren that they may be led to separate their affections from God and from one another. In unity there is strength. In Luther's time it was considered a great misfortune when differences arose among the believers, because it strengthened the opposition of their enemies. ...

Jesus is ready to do great things for us when we lay ourselves upon the altar, a living, consuming sacrifice. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [Isaiah 13:12.] How? through the Spirit of Christ. ... When we have His Spirit in our hearts, we shall be of one mind in Him. ... Our eyes will be fixed upon Jesus, and we shall learn from Him to dwell in love and harmony with one another here, and shall finally be permitted to dwell with Christ and angels and all the redeemed throughout the ceaseless ages of eternity.—Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 124, 126.

Unity Among Different Nationalities

(This is an address given by Sister E. G. White, Sept. 24, 1885, in Basel, Switzerland.)

"If any man thirst, let him come unto me, and drink." "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 7:37; 4:14.

If with these promises before us we choose to remain parched and withered for want of the water of life, it is our own fault. If we would come to Christ with the simplicity of a child coming to its earthly parents, and ask for the things that He has promised, believing that we receive them, we should have them. ...

Since these meetings began, I have felt urged to dwell much upon love and faith. This is because you need this testimony. Some who have entered these missionary fields have said, "You do not understand the French people; you do not understand the Germans. They have to be met in just such a way." But, I inquire, does not God understand them? Is it not He who gives His servants a message for the people? He knows just what they need; it will make all one in Christ. Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christlike.

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of axe or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and men; for its builder and maker is God.

Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified.

I was almost afraid to come to this country, because I heard so many say that the different nationalities of Europe were peculiar and had to be reached in a certain way. But the wisdom of God is promised to those who feel their need and who ask for it. God can bring the people where they will receive the truth. Let the Lord take possession of the mind, and mold it as clay is molded in the hands of the potter, and these differences will not exist. Look to Jesus, brethren; copy His manners and spirit, and you will have no trouble in reaching these different classes. We have not six patterns to follow, nor five. We have only one, and that is Christ Jesus. If the Italian brethren, the French brethren, and the German brethren try to be like Him, they will plant their feet upon the same foundation of truth; the same Spirit that dwells in one will dwell in the other—Christ in them, the hope of glory. I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break it down wherever it exists. We should endeavor to bring all into the harmony that there is in Jesus, laboring for the one object—the salvation of our fellow men. ...

As workers together for God, brethren and sisters, lean heavily upon the arm of the Mighty One. Labor for unity, labor for love, and you may become a power in the world.—Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 136-138.

Unity and Organization in the Church

Many do not realize the sacredness of church relationship, and are loath to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after His resurrection, delegated power unto His church, saying, “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” [John 20:23.]

Church relationship is not to be lightly canceled; yet when the path of some professed followers of Christ is crossed, or when their voice has not the controlling influence which they think it deserves, they will threaten to leave the church. True, in leaving the church they will themselves be the greatest sufferers; for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world.

Every believer should be wholehearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are those who spend large amounts for needless luxuries; they gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefit of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause will not hesitate to invest money in the enterprise whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an individual whole. They should defer their individual judgment to the judgment of the body of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to His expressed word. ...

Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church; but to yield to such feelings and views is unsafe, and will bring us into anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoined it upon His

disciples. And the history of Christianity from that time till now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” [1 Corinthians 1:10.]

He also wrote his Philippian brethren: “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 like-minded, 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. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus.” [Philippians 2:1-5.]

To the Romans he wrote: “Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.” “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.” [Romans 15:5-7; 12:16.]

Peter wrote to the churches scattered abroad: “Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.” [1 Peter 3:8, 9.]

And Paul, in his Epistle to the Corinthians, says: “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” [2 Corinthians 13:11.]—Testimonies for the Church 4:17-20.

God has invested His church with special authority and power which no one can be justified in disregarding and despising; for in so doing he despises the voice of God.—Testimonies for the Church 3:417.

Authority of the Church

The world’s Redeemer has invested great power with His church. He states the rules to be applied in cases of trial with its members. After He has given explicit directions as to the course

to be pursued, He says, "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever (in church discipline) ye shall loose on earth shall be loosed in heaven." [Matthew 18:18.] Thus even the heavenly authority ratifies the discipline of the church in regard to its members, when the Bible rule has been followed.

The Word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. If there were no church discipline and government, the church would go to fragments; it could not hold together as a body. There have ever been individuals of independent minds, who have claimed that they were right, that God had especially taught, impressed, and led them. Each has a theory of his own, views peculiar to himself, and each claims that his views are in accordance with the will of God. Each has a different theory and faith, yet each claims special light from God. These draw away from the body, and each is a separate church in himself. All these could not be right, yet they all claim to be led of the Lord. The Word of inspiration is not yea and nay, but yea and amen in Christ Jesus.

Our Saviour follows His lessons of instruction with a promise that if two or three should be united in asking anything of God it should be given them. Christ here shows that there must be union with others, even in our desires for a given object. Great importance is attached to the united prayer, the union of purpose. God hears the prayers of individuals; but on this occasion Jesus was giving especial and important lessons that were to have a special bearing upon His newly organized church on the earth. There must be an agreement in the things that they desire, and for which they pray. It is not merely the thoughts and exercises of one mind, liable to deception; but the petition was to be the earnest desire of several minds centered on the same point.—Testimonies for the Church 3:428, 429.

Unity Essential in the Hour of Danger

The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man's mind, one man's judgment, is not sufficient to be trusted. Christ would have His followers brought together in church capacity, observing order, having rules and disciplines, and all subject one to another, esteeming others better than themselves. Union and confidence are essential to the prosperity of the church. If each member of the church feels at liberty to move independently of the others, taking his own peculiar course, how can the church be in any safety in the hour of danger and peril? The prosperity and very existence of a church depend upon the prompt, united action and mutual confidence of its members. When, at a critical time, one sounds the alarm of danger, there is need of prompt and active work, without stopping to question and canvass the whole subject from end to end, thus letting the enemy gain every advantage by delay, when united action might have saved many souls from perdition.—Testimonies for the Church 3:445.

Platform of Present Truth

God is leading out a people from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinions of his brethren, and justifies his course, alleging that he has a right to his peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?

God is leading out a people and establishing them upon the one great platform of faith, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer.—Testimonies for the Church 3:445-47. See Early Writings, “A Firm Platform.”

You must never, never seek to lift one pin, remove one landmark, that the Lord has given to His people as truth.—(Ms., December 18, 1898.)

Members of Church Controlled by Majority

The church is God’s delegated authority upon the earth. Christ has said, “Whatsoever ye bind on earth shall be bound in heaven, and whatsoever things ye loose on earth shall be loosed in heaven.” [Verse 18.] There is altogether too little respect paid to the opinion of members of the same church. It is the want of deference for the opinions of the church that causes so much trouble among brethren. The eyes of the church may be able to discern in its individual members that which the erring may not see. A few persons may be blind as the one in error, but the majority of the church is a power which should control its individual members. ...

Unless the advice and counsel of the church can be respected, it is indeed powerless. God has placed a voice in the church which must control its members.—Testimonies for the Church 5:107, 108.

Satan is Now Seeking to Bring in Discord

As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order or Satan will take the advantage.—Testimonies for the Church 1:210.

If all who have an influence felt the necessity of co-operation, and would seek to answer the prayer of Christ, that they may be one as He is one with the Father, the cause of present truth would be a power. ... But the people of God are asleep and do not see the wants of the cause for this time. They do not feel the need of concentrated action. Satan is ever seeking to divide the faith and hearts of God's people. He well knows that union is their strength and division their weakness. It is important and essential that all of Christ's followers understand Satan's devices and with a united front meet his attacks and vanquish him. They need to make continual efforts to press together, even if it be at some sacrifice to themselves.—Testimonies for the Church 3:434, 435.

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore, he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality; and the only safety for them is to let each pursue his own course and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. ... I was shown that it is Satan's especial work to lead men to feel that it is God's order for themselves and choose their own course, independent of their brethren.—Testimonies for the Church 1:649, 650.

Angels Work in Harmony

Heaven and holy angels are working to unite, to bring into the unity of the faith, into the same body.—Testimonies for the Church 1:326.

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect harmony, cannot work for us as successfully. ... Those who have the

unction from on high will in their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. ...—Testimonies for the Church 1:649, 650.

All Should Preach the Same Things

Jesus designed that the faith of His people should be one. If one goes forth preaching one thing, and another differing with him preaches something else, how can those believing “through their word” be one? [John 17:20.] There will be difference of sentiments.—Testimonies for the Church 1:327.

The history of God’s work in the past shows that some have an understanding of one thing, others of another. It is His plan that there should be a counseling together. In the multitude of counselors there is safety. There should be harmony in sentiment and action among the laborers. ...

The truth is a unit, so powerful that our enemies cannot controvert it. Therefore they try to excite jealousies, to create variance, among the brethren, that they may be led to separate their affections from God and from one another. In unity there is strength. In Luther’s time it was considered a great misfortune when differences arose among the believers, because it strengthened the opposition of their enemies.—Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 125, 126.

Living in Harmony one with Another

Christ is leading out a people and bringing them into the unity of the faith, that they may be one, as He is one with the Father. Differences of opinion must be yielded that all may come into union with the body, that they may have one mind and one judgment.—Testimonies for the Church 1:324.

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.—Testimonies for the Church 4:16.

It is necessary to have the oil of grace in our hearts, in order to prevent the friction that may arise between us.—Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 119.

None should feel that it is of no special importance whether they are in union with their brethren or not; for those who do not learn to live in harmony here will never be united in heaven.—Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 124.

Ms 139, 1901

Organization

1901

This manuscript is extracted from various published sources.

God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth.—The Review and Herald, August 29, 1893.

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. The world is a workshop in which, through the operation of human and divine agencies, Jesus is making experiments by His grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this crooked and perverse generation. They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with Him in His glory in heaven above.

God has a church on earth who are lifting up the down-trodden law and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one, as He was one with His Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation.

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of

the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren.—The Review and Herald, September 5, 1893.

God speaks through His appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's Word from the lips of His chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings and rob Christ of the glory that should come to Him by showing disrespect to His appointed agencies.

Those who have proclaimed the Seventh-day Adventist Church as Babylon have made use of the testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message—the unity of the church? Why did they not quote the words of the angel, “Press together, Press together, Press together”? Why did they not repeat the admonition and state the principle, that “in union there is strength, in division there is weakness”? It is such messages as these men have borne, that divide the church and put us to shame before the enemies of truth; and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them—unbalanced in mind.

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and man is exulting today that he has succeeded in deceiving souls and in diverting their means and ability into harmful channels. Their money might have been used to advance present truth, but instead of this, it has been expended in presenting notions that have no foundation in truth.

Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies—men whom He is leading, who have borne the heat and burden of the day, who are co-operating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents and be found at the last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus.

He is leading, not stray offshoots, not one here and one there, but a people.

We are not to think that the chosen ones of God, who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon.—The Review and Herald, September 12, 1893.

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church; but to yield to such feelings and views is unsafe and will bring us into anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoined it upon His disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church.—Testimonies for the Church 4:19.

Australia, December 19, 1892

Melbourne, Victoria

Dear Brethren of the General Conference:—

I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it.

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer classes. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound

the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption that, according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:26-31.]

Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.—The General Conference Daily Bulletin, January 29, 1892.

There is order in heaven, and God is pleased with the efforts of His people in trying to move with system and order in His work on earth. I saw that there should be order in the church of God, and that system is needed in carrying forward successfully the last great message of mercy to the world.—Testimonies for the Church 1:191, [1859].

As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.

I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly, and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God's cause may not slip into the enemy's ranks. I saw that God's people should act wisely and leave nothing undone on their part to place the business of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God's remnant people. It is Satan's time to work. A stormy future is before us; and the church should be awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him.—Testimonies for the Church 1:210, 211.

Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like drops of water. Then there would be a power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed.

The hearts of God's servants are made sad as they journey from church to church, by meeting the opposing influence of other opposing ministering brethren. There are those who have stood ready to oppose every advance step that God's people have taken. The hearts of those who have dared to venture out are saddened and distressed by the lack of union of action on the part of their fellow laborers. We are living in a solemn time. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath-keepers who claim to believe solemn, important truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. The influence of such is recorded as of those who retard the advance reform among God's people.—Testimonies for the Church 1:270.

There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to

the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order and expel the reckless, disorderly spirit of fanaticism from their meetings.—Testimonies for the Church 1:413.

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us and guiding by His providence. We engaged in the work of organization and marked prosperity attending this advance movement. As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of health institutions had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment of others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies, for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our Salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been “compacted by that which every joint supplieth.” [Ephesians 4:16.] As we have advanced, our system of organization has still proved effectual.

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort should be made to simplify the work so as to avoid all needless labor and perplexity.

The business of our Conference session has sometimes been burdened down with propositions and resolutions that were not at all essential and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before Him. The fewer rules and regulations that we can have, the better will be the effect in the end. <Let them be carefully considered, and, if wise, let it be seen that> when they are made, they mean something and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world’s history with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity.

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study and many prayers for wisdom, that we know God has answered to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us and His teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth of holiness of character, and to send the message of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin.

Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of the truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God.

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.

We are still free to worship God according to the dictates of our own conscience. As the disciples of Christ, it is our duty to diffuse light which we know that the world has not. Let the people of God be "rich in good works, ready to distribute, willing to communicate, laying up in

store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [1 Timothy 6:18, 19.]—The General Conference Daily Bulletin, January 29, 30, 1893.

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Letters Regarding the Publishing Work

1901

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"Sunnyside," Cooranbong

November 16, 1898

Dear Brother and Sister Robinson:—

I have just written a letter to Brother Salisbury in response to a letter recently received from him by William. C. White. He sets matters before W.C.W. representing the great advantages to be gained by his visiting America by the way of Capetown and London, and seeing what can be done by business negotiations to procure facilities to use in the production of books, also in the market for books. The light given me when you were holding your last council in Melbourne was of that character that I felt pained, because there was heart-consecration needed to prepare the workers for the work already being handled.

Brother Salisbury seems to treat the matter as if he had the sanction of W. C. W., and that that would be sufficient to open the subject to the proper ones. I know not how much encouragement Brother Salisbury has received in regard to this anticipated journey, but I have much reluctance in regard to W.C.W. taking responsibilities in encouraging any such movements. The light which the Lord has given me is that W.C.W.'s work is in connection with my work, that he should bend his mind and thoughts and powers in this direction. The last time he was called to Melbourne, the outcome was that movements were made that you could not feel were as they should be, and the dissatisfaction mainly was charged upon W.C.W., as working in a way that was not agreeable to yourself and others. The whole difficulty lies in your minds, but it is not clearly defined. One thing is certain. I feel that in view of the light given me in regard to the work of God, W.C.W. had better not put his neck under a yoke which shall be made galling to him. There is an abundance of responsibilities resting upon him in New South Wales, and if he shall take the responsibility in Melbourne, there are those who would see defects, and would charge them to him as responsible for movements made with which they could not harmonize.

I cannot give any encouragement for Brother Salisbury to now expend the means which is so limited in such an enterprise as he is contemplating. If you that are in Melbourne see sufficient interests to be promoted by justifying such a movement, then I have nothing more to say; but I do not want W. C. W. to have any responsibility in encouraging such a movement, for if difficulties appear, they will be made to rest on him.

When the truth is more clearly distinguished from human wisdom, when those who handle the truth are themselves more decidedly consecrated to God, the work will progress, because the workers will be charged with that earnestness that bears the sanctification of the Spirit of God. The Lord inspires no censuring, no accusing. He will lead all who will learn of the great Teacher.

There is but a feeble sense of the sacredness of the things we are handling. "Take my yoke upon you," says the great Teacher. "Learn of me, and ye shall find rest unto your souls; 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 11:29, 30.] We are to walk as Christ walked, live as Christ lived. It is now, just now, that zeal is required. This zeal is to be purged from all selfishness, and there is to be an increase of every good work. Our work is to be under the supervision of the Holy Spirit. Have ye received the baptism of the Holy Ghost? If not, is it not high time that we had this blessing, which purges away our unsanctified words, and enables us to use the talent of speech as a most sacred, entrusted gift?

We are to get out of self, and abide in Christ. Then much more good will be done to the souls and bodies of those who have need to be healed of their infirmities. "These signs shall follow those that believe." [Mark 16:17.] As the time of Christ's labor upon this earth grew shorter, His work became more intense, His energies were called out, and there seemed to be no limit to His work. Thus it will be with every true worker. The failures of the year 1898 cannot now be repaired; but we may now prepare for the coming year 1899. We may make such a consecration of self to God that the Holy Spirit will control the whole man. We may redeem the time and redouble our earnest, sanctified exertions. Wherever Christ's cause has a claim, wherever God's people have necessities to be met, there our obligation begins. We are responsible to God for all the good we can do. We are to encourage gratitude, praise, and thanksgiving, not allowing our minds to become Satan's workshop to create dissension and strife; for this is the foundation of so much weakness and so little of the real, genuine working of the Spirit of God in our churches. The Lord invites us to look to Him, to trust in Him, to walk with Him, to talk with Him, to keep step with Him. Then duty will be clear before us. The Lord can use pure, unselfish, holy hearts to His own name's glory.

While your meeting was in session in Melbourne, it was presented before me that there needed to be a cleansing of the soul and spirit before the Holy Spirit could mold and fashion mind and character. There must be more of Christ, all of Christ, and none of self. Then there will

be patience, longsuffering, gentleness and love for one another. This pulling apart will not be. We have need of patience, that after we have done the will of God, we shall receive the promise, looking for and hastening unto the coming of the day of God.

It has been presented to me that the richest blessings are awaiting those who will appreciate them. But many of those who claim to believe carry such a bundle of self along with them that there is no room for Christ. There is to be and must be a reformation in the heart, else ere long we shall understand fully what it means to come to the banquet of God's Word without the wedding garment. This point is to be considered carefully, else many who are now professedly believing the truth will be found to be unsanctified. They did not accept and wear the garment of Christ's righteousness. They will learn that they have not represented Christ in character.

We may go all over the world full of the talk of the Word, and yet keep Christ out of the heart. The truth is kept in the outer court, and Christ meets us with the words, Friend, how camest thou in hither without the wedding garment? The voice may even utter the highest oracles of God's Word, yet the men may not have put on the wedding garment. They are building on a sandy foundation. Hearers of the Word, they come to the banquet, but they have not put on the robe of Christ's righteousness. The Word of the Holy Spirit is to them a strange work. They are not doers of the Word. The living oracles are not their guide and directory.

We all need to study as never before the parable of the ten virgins. Five of them were wise, and five were foolish. The wise took oil in their vessels with their lamps. This is the holy oil represented in Zechariah. "I answered again, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Zechariah 4:12-14.] This representation is of the highest consequence to those who claim to know the truth. But if we do not practice the truth, we have not received the holy oil, which the two golden pipes empty out of themselves. The oil is received into vessels prepared for the oil. It is the Holy Spirit in the heart which works by love and purifies the soul.

We must have greater confidence and earnestness in practicing a "Thus saith the Lord." We are not to listen to any voice that will benumb our senses in regard to the white garment of character that we must put on. There is to be no party spirit. We are to be united with God and with one another. Then the prayer of faith will heal the sick.

Satan is working with all his hellish power to quench that light which should burn brightly in the soul and shine forth in good works. The words of God to Zechariah show from whence the holy

golden oil comes, and its bright light which the Lord kindles in the chambers of the soul gives light through good works to the world. Satan will work to quench the light God has for every soul by casting his shadow across the pathway to intercept every ray of heavenly light. He knows that his time is short. The people of God must cleave to God, else they will lose their bearings. If they cherish hereditary and cultivated traits of character that misrepresent Christ, while professedly His disciples, they are represented by the man coming to the gospel feast without having on the wedding garment, and by the foolish virgins which had no oil in their vessels with their lamps. We must cleave to that which God pronounces to be truth, though the whole world may be arrayed against it.

(I shall not be able to get more copied this morning, but there is more to come if I have strength to write it.)

[signed] Mrs. E. G. White

Rockhampton, Queensland

November 5, 1898

Dear Brother Salisbury:—

I must speak a few words to you with my pen. You are casting about in your mind as to what you will do to make improvements. You were presenting different plans and methods, and seemed to suppose that if you could have this and that advantage, you would do great things. But the voice that often speaks to us in our perplexities said, The greatest advantages will not accomplish that which you design. I have had light on these subjects.

A plan was laid appointing men to go to far-off regions, to see what could be done. Much money was to be invested, all without the counsel of God. How much better it would be if there had been less anxious care and more trust in God, more humility of mind, more searching of the Scriptures. You need not go to the ends of the earth for wisdom, for God is near. Put your talent into the work, and ask God for wisdom and it will be given you. It is not the capabilities you now possess or ever will have at your command that will give you success in the work. It is that which the Lord can do for you.

Physical habits have a great deal to do with the success of every individual. The more careful you are in your diet, the more simple and unstimulating the food that sustains the body in its harmonious action, the more clear will be your conception of duty. There needs to be a careful review of every habit, every practice, lest a morbid condition of the body shall cast a cloud upon everything. There is more uneasiness than is at all necessary. If you do your best, and

stand true as steel to principle, and then seek God for wisdom, you will receive it; for God has promised this.

God is very near to all who call upon Him, and He must be the One to go before us and work with us. Self must be consecrated to God. It is not the great and wonderful things you may do that will make the work a success; for with all your methods and plans, you cannot accomplish that which you suppose. Your work is to do your level best, knowing that if you use your talents as God requires of you, this is all He asks. The Lord can make a success in any place.

If you lack faith where you are when difficulties present themselves, you will lack faith in any place. God has a work to be done right here in Australia, and He is willing to open ways and means before you right where you are if you will have faith. But without faith it is impossible to please God. I trust that there will be less criticizing, less suspicion and unbelief. Do not place your confidence in the voice of human agents, but have more confidence in God. Unless we shall increase our faith, and cease to talk doubts, unbelief will encircle the soul.

That which you need is faith in God. You hedge up your own way by unbelief. You open the door of the heart to fears and conjectures, and are altogether too cowardly. You need, connected with you in the office, men of capability, men who will put their whole soul into the work. You need not feel that God has forsaken His work. You look on the dark side and are losing your grip upon the Lord God of Israel. We greatly dishonor God by our unbelief.

The case was clearly laid before me. There must be less talking unbelief, less imagining that this one and that one is hedging up the way. Go forward in faith, and trust the Lord to prepare the way for His work to advance. Then you will find rest in Jesus Christ. Train yourself to see the attractiveness of Christ. As you cultivate faith, as you place yourself in a right relation to God, and brace yourself by earnest prayer to do your duty, to realize the expanding and ennobling character which it is possible for you to have, you can be worked by the Holy Spirit. The many problems that are now mysterious to you, you may solve for yourself by continued trust in God. You need not be painfully indefinite, because you are living under the guidance of the Holy Spirit. You may walk and work in confidence.

I cannot see any light in going to America. There must be faithful men who for Christ's sake will do the work you are proposing to do, and who are in the very place you propose to visit. I have had presented to me the plans that have been laid to send several of our brethren on a tour around the world. Was not the light from heaven? Money and time were consumed in traveling, which, had they been invested in the improvements so sadly needed in new fields, would greatly have helped the cause of God. The money used in taking these long, wearisome journeys to find out matters which seem so essential to some has proved no gain in the end. Elder ----- was ready to go traversing the country with several merely businessmen, to

investigate matters which they could have adjusted themselves, had they asked wisdom of God. This was a dishonor to God and to the truth and consumed means that was needed in other lines.

I have been made to understand the result of these things. Had the men in responsible positions pressed into the work every jot of ability to make a success where there was so much to be accomplished, the showing would be far better. There are men just come from America, and there are businessmen there who love and fear God, and who will, I believe, act conscientiously to advance the work of God. It seems, as it is presented to me, that there is altogether too much work now that needs the help of every one.

The trouble with our brethren in Melbourne is that there is so little openness and frankness among them. There is so much secrecy, so little confidence in one another. When meetings are held to counsel together, and arrangements are made in regard to methods and plans, there seems to be so little gained, so much time lost in criticizing, that God's blessing cannot come upon them. The Lord cannot work where unbelief is so manifest. If we all sought counsel of God and depended far less on human wisdom, the Lord would be honored, and the human agent would become the channel for the two olive branches through which the golden pipes might empty the golden oil out of themselves. The golden oil supplies the vacuum in all who are emptied of self.

We must have less faith in what we can do and more faith in what the Lord can do for us, if we will have clean hands and pure hearts.

I was in great burden when you with Willie were assembled night after night. I was as a cart beneath sheaves. Then I was made to understand that we need a spirit of humility and consecration brought into every line of the work. I was referred to the matter through figures and symbols, and words were spoken by which I obtained the impression that when the love of Christ becomes an abiding principle in the soul, there will be far less unbelief, less suspicion and distrust, less resentment. There was presented before me the figure of a man impatiently drawing away his shoulder as from one whom he considered was meddling with a work of which he was manager. This has been the great evil with the Echo office from the beginning, and it is not yet clear from it.

All the light I can see is, Bind about the edges. Make no large calculations for the absorbing of means. Take hold of the work interestedly and do it. There is need that you in Melbourne and we in Cooranbong have a deeper teaching than man's teaching. All these conveniences are not a positive necessity while the dearth of means is so great as at the present time. It is not the way to rush out of perplexities by expending large sums of money just now.

Christ must dwell in the heart just as the blood is in the body and circulates there as a vitalizing power. We have no time to be going around the world to see what kind of terms can be made for the work. If there are not businessmen there, who can be trusted to see what kind of terms can be made in the things you mention, I feel that we are to be pitied. Lay your plans before men whom you can trust as surely as you yourself can be trusted, who understand your plainly stated necessities as well as you can state them with your voice. There is such a thing as being anxious to make many preparations, but accomplishing but little with that which you already have. The thought will come that if you only had all that you suppose you need, the difficulties would be all removed. The word to Zerubbabel is needed by us all. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt come a plain; and he shall bring forth the headstone of it with shoutings, crying, Grace, grace unto it." [Zechariah 4:6, 7.]

Threads of selfishness are woven into the fabric. Every thread should be a golden thread of love, because the web is the Lord's and every worker should be a worker together with God. You are none of you engaged in your own human work, you are doing the work of God. You are to be united as one mind in God's great firm, putting away all selfish ideas and thoughts. There is quite a heap of rubbish to be cleared away and consumed. This is an individual work, a work for time and for eternity.

I wrote to you because light came to me from God. I sent that light to William C. White, so that he could bring it in when it was thought best. More love is needed, more frankness, less suspicion, less evil thinking. We need to be less ready to blame and accuse. It is this that is so offensive to God. A spirit is cherished that does not reveal the love of Christ. The heart needs to be softened and subdued by love. The strengthless condition of our people is the result of the heart's not being right with God. There are plenty of words, but the soul temple is not clean. When the Holy Spirit controls minds and hearts, there will be an altogether different showing in every line of the work. There will be more faith. There will be a sense that the pure hearts and clean hands are much more significant than they now appear.

Not a step can be taken in spiritual progress without fresh supplies from the fountain of grace and strength. And yet how often our words provoke God, and by our spirit we deny Him so that He has to withdraw His influence and leave us to our own human inventions. The Lord would have us lean heavily upon Him; and the less we depend upon human help, the more we depend on and make God our trust, the greater will be our supply of strengthening, quickening grace. True repentance means a daily change of heart, a turning the face to the Sun of Righteousness. This leaves no chance for self-exaltation, no opportunity to trust to our own wisdom. When the cleansing, refining process shall take place, and continue its daily work upon our hearts, we shall go forward. But as long as difficulties arise, and we look at the discouragements, we shall

not advance. We must brace up the soul in God, and we shall endure the seeing of Him who is invisible.

Lay hold of the hope set before you in the gospel. Work right where you are. The Lord understands the situation. We have no time now to doubt, no time now to lay off the armor. Consider we are merely agents in the hands of God, and if we are controlled by the Spirit of God, we shall have courage and faith and perseverance that will not fail nor be discouraged. There is altogether too little faith. Advance by faith. Aspire constantly to follow Christ our Saviour, attaining more and more excellency of character. The human mind, like the heavenly bodies, is worked, inspired by an influence unseen and incomprehensible, but its effects are certain. Give the correct direction to the thought, and brace up for trials and duty.

[signed] Mrs. E. G. White

Norfolk Villa, Prospect St., N. S. W.

August 3, 1894

Elder Littlejohn, Battle Creek, Michigan

Dear Brother:—

I received and read your letter, and am more sorry than I can express with pen and ink that anything of a disagreeable character should have occurred between you and the General Conference Association or the publishers of the Review and Herald. It is necessary that something should be done to guard the interests of those who believe the truth for this time. Christ has given many warnings to the effect that false doctrines, false prophets, and false christs would arise and deceive many. From the light that God has been pleased to give me, His humble servant, I know that these prophecies have been fulfilling, and testimonies have not been few that have been given to meet these things as they have come up all along through our religious experience. Great delusions will arise, and “even of your own selves shall men arise, speaking perverse things to draw away disciples after them.” [Acts 20:30.] Even Satan will disguise himself and appear as Christ.

I can see plainly that should every one who thinks he is qualified to write books follow his imagination and have his productions published, insisting that they be recommended by our publishing houses, there would be plenty of tares sown broadcast in our world. Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects that they wish to present to the people in such a way as to leave a deep impression upon them. It is true that there is a reason why some of their matters should be presented; but I would not venture to give my approval in using the

Testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose. The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration; for in using the Testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection.

I am also receiving printed matter, tracts and leaflets, from one and another, which present a large array of Scriptures put together in a way that would seem to prove certain theories; but they only prove the theories in the estimation of their authors; for truth set in a framework of error diverts the mind from the real subject which should take the attention, and aids error in calling the minds of men away from the present truth which is essential for this time. These persons bring certain Scriptures together and interpret passages of the Bible so as to give coloring to their views; but they are wresting the Scriptures to make them appear to say that which they do not say. False theories will thus be propagated in the world to the very end, and as long as there are printing presses and publishing houses, erroneous matter will be presented for publication, and books will be prepared for public circulation. Should there be no guard against the publication of erroneous theories, our own publishing houses would become the agents for disseminating false theories. Writers make a world of one or two items of theory which others cannot regard as important, and then the writer thinks his ideas are greatly belittled. Two or three days ago I received a chart from one who professes to be a Sabbath-keeper in California, and he feels very sore over the fact that the Pacific Press does not pay respect to his productions and accept the light he would present to the world. There will be gods many and lords many that will be struggling for recognition; but should the persons that feel such a burden to pour out something original upon the world walk humbly with God in meekness and contrition of spirit, the Lord would recognize them and give them the grace of His Holy Spirit in order that they might do the very work, according to their ability, which God would have them do.

You may say, "What does Sister White mean? Is she classing me with these erratic workers whom she has mentioned?" No, I do not; but I would present the difficulties that should make our publishing houses cautious, in order that you may see the necessity of measures being taken at our office of publication to discourage the infatuation with which many are taken, in thinking that the Lord has laid upon them a burden to write and to publish a variety of matter that would not only not be for the benefit of the churches at this time, but would also be to the injury of the one who engages in the enterprise. I wish you to see that something must be done

to guard the people from impostors, and that there was need to make resolutions that should discourage the determination of men to put their imaginary theories into print.

You know how it was with Brother Edson. He wrote much, and he thought that what he wrote should be published. Then the Lord wrought upon his mind, and he gave up the idea and burned up his manuscript. But he could not let it be; he reproduced his theories, and upon his death he left money, and charged his wife that she should have his manuscript published. She did not think it so essential that the matter should be published as he did, and after she had given the manuscript into the hands of the proper persons for publication, she withdrew it and gave up all the burden of its publication. Brother Edson's production was never printed. He was a good man, beloved of all who knew him; but the matter which he had brought together was not the subject that should appear, not meat in due season for the flock of God. It was of a character that would start into life erroneous theories that would be nourished by human agents and would bear fruit in dissension and discord.

We found it necessary to take steps in the formation of a book committee whose duty it should be to look into the matter offered for publication and to decide as to whether or not the matter was worthy of publication. If the men on the book committee are in touch with Christ, if their eyes are anointed with the eyesalve which Jesus recommends them to buy of Him, then, and only then, can they be proper judges as to what will be profitable matter for publication. It is highly proper that manuscripts shall be carefully examined before receiving the endorsement of the Review and Herald and having the benefit of the influence of the office. I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation. Of course, I would not want men who have not a Christian experience, or are lacking in ability to appreciate literary merit, to be placed as judges of what is essential to come before the people as pure provender thoroughly winnowed from the chaff. I laid out all my manuscript on Patriarchs and Prophets and on Vol. IV before the book committee for examination and criticism. I also placed these manuscripts in the hands of some of our ministers for examination. The more criticism of them, the better for the work.

Your writings, I presume, are just as they should be; yet it may be necessary that they should go through the process of being examined carefully and critically. If no fault can be found with them, they should receive the notice and the commendation that is due to such class of work. You are dealing strong blows against tradition and errors that lie at the foundation of a heresy that will destroy the souls of those who receive it. A wide door to destruction is open to all those who believe in the immortality of the soul and do not believe that Christ alone brings life and immortality to light. I believe the book you have written will do good in enlightening many who are in darkness; for all this, my brother, you surely can see that barriers have to be erected in our publishing houses concerning this book-making business. You can see that if no measures

were taken to bind about this line of work, very singular productions would be poured upon the world under the endorsement of our offices of publication.

Do not understand me as approving of the recent action of the General Conference Association, of which you write; but in regard to that matter it is right that I should speak to them. They have many difficulties to meet, and if they err in their action, the Lord knows it all and can overrule all for the good of those who trust in Him. I sympathize with you in your difficulties and perplexities, but I must advise you to wait, patiently wait. These delays may seem to you to be very tedious and to be working you personal injury, but please do not take this view of the matter. If you will put your trust in God, and wait patiently a short time, I trust that everything will be adjusted satisfactorily. You have been deprived of your temporal eyesight; but if you have bought the spiritual eyesalve from the heavenly Merchantman, and anointed your eyes that you may see, your spiritual sight will be of far more value to you than gold and silver and precious stones. You may have to wait awhile for the adjustment of the matters that trouble you, but do not get yourself into worse temptations by feverish frettings or by seeking to obtain relief by any means contrary to the will of God.

You speak of humbling yourself by having to wait for the sanction of the Board upon your book. Some things have passed into history very recently that have sharpened up the vigilance of the book committee. Advantages have been taken in the publishing line which have hurt the offices and will continue to hurt them because a heavy debt has been incurred through the publication of matter that never came before the book committee for their consent, and of which they had no knowledge until the office was involved to the amount of five thousand dollars.

Brother Littlejohn, time is short, very short, and every true child of God is to be vigilant, wide awake, and not to be found for one moment on the enemy's ground. My brother, you have need to exercise your mind most earnestly to gather with Jesus Christ in order that Satan shall in no case use you to advance his own interest, and you destroy yourself. You may think that you have reason to be angry because you have not been treated properly and justly in the past, and that you will not submit to this restriction or to that. My brother, whatever you may think about the matter, I will say that you have not been right in the temper of your spirit and actions. There is a work that you can do for yourself that no other one can do for you. You are to let the tenderness of Christ into your own soul. You have no righteousness of your own on which to stand, and therefore Christ became your righteousness. You need to be continually clothed with the righteousness of Christ. You need to bear in mind that you are a child of God, and that you are to possess a tender, kind, patient spirit. Look closely that selfishness and covetousness shall not abide in your soul.

The only reason that you or I shall be able to give for our salvation, if we are saved at last, will be, "Christ died for me, and His blood cleansed me from all sin." Your heart must be touched

with the subduing love of Christ before you will attain to the perfection of Christian character. Your experience is lacking in spirituality. I feel a deep, earnest interest in you, my brother, and desire that you may have a different experience. It savors too much of self and too little of Jesus' love and tender compassion. There is need of your seeking the Lord more earnestly, perseveringly, and believingly than you have done. Since my first acquaintance with you, I have felt an intense interest that you should see the King in His beauty, behold the earth made new, and be eternally saved in the kingdom of God. My brother, Jesus is a complete Saviour, and I desire His joy to be in you, that your joy may be full.

[signed] Mrs. E. G. White

Norfolk Villa, Prospect St., Granville, N. S. W.

August 12, 1894

Captain C. Eldridge

Dear Brother:—

I received your letter yesterday and was very glad to hear from you. Your words give me much relief of mind because I know that the Holy Spirit is striving with you. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." [Hebrews 12:6.] In the press of a multiplicity of responsibilities, we frequently fail to devote a period of time each day to meditation and prayer, when we can closely, critically examine the motives which prompt us to action. We often fail to seek God at the very time when we need divine wisdom in order that we may be braced for duty and fortified for trial. Thus we are led to walk in self-confidence, not realizing the necessity of being kept by the power of God moment by moment, lest the enemy steal a march upon us.

Those who are called upon to be leaders in the cause of God must realize the positive necessity of being led themselves. Christ says, "He that followeth me shall not walk in darkness; but shall have the light of life." [John 8:12.] The truth for our time must transform the character. It is when the heart is wholly surrendered to God, that we learn both its waywardness and how effectual is the grace of God to bring it into subjection, that the character may be fashioned after the divine similitude. If the truth is planted in the heart by the Spirit of God, it will be revealed in the life, and its beauty will be apparent in the character.

I had not learned until I read your letter that you had suffered a severe illness. I know what it is to suffer, and my heart sympathizes with you. It would be a calamity for both time and eternity should you give up your mind to devotion to earthly pursuits and make God and heaven a secondary matter. Better far would be the cross, the disappointment, the shattered earthly

prospect, the neglect of friends, the disapproval of the world, than to sit with princes and lose heaven. The greatest riches this world can bestow would only leave us wretched, hopeless, and miserable in the estimation of God. From the light given me of God, I know that the prince of this world, the father of lies, has taken possession of many lines in business and manipulates many matters in harmony with his own attributes; and even those who suppose that they are serving God are infatuated and deluded by his policy. They speak lies, they practice deception, and conscience strives in vain to make her voice heard. One passion after another, one project after another sways the heart and expels the Holy Spirit from the soul. The love of the world is permitted to come in and take possession of and rule the heart; but the Lord Jesus would have us, as rational creatures, place a right estimate upon eternal things so as not to lose eternity out of our reckoning.

My brother, let me tell you, if you and my nephew Frank Belden had been willing to gratefully accept the counsels of God, you could have been used to His name's glory. But refusing to come under the discipline of the Holy Spirit, the Lord could not permit you to continue your connection with His work; for you would both have given the work a wrong mold. I was much relieved when I knew that you had both disconnected yourselves from the office by your own action. This was of the Lord. You did not adopt a course of action, in managing the affairs of the office, that God could approve. Words were spoken by you, actions were performed, and arrangements were sanctioned in the departments of business which were not in accordance with Bible principles. It is true that they would pass current with the world; but the world's standard is to be no criterion for those who are the elect of God, who are chosen to do a special work after God's order. There were threads of selfishness running through the business lines that God could not approve of or place His superscription upon, and the same threads of selfishness are apparent still in the management of the office. Selfishness will die in the management of the office just as soon as every managing agent is fashioned and molded after the similitude of Christ.

Christ is to be represented in every business transaction throughout every department of that office, for it is God's great instrumentality for conveying the light of heaven to the world. There can be no double-dealing permitted, no confederacies formed to cloak a wrong. There must not be a particle of injustice done by one man to his fellow men for the purpose of enriching or benefiting the cause of God. God will not serve with the sins of those who handle sacred things. The Lord has no gentle name to apply to any shade of deception. There has been oppression practiced by men in high position. Those who should have had tender regard and sympathy for the erring, who should have spoken kind words even to those who made mistakes in some things, failed to do this.

Those who needed help often did not receive the courtesy, the regard, the help which they needed. So unprincipled a thing as receiving large wages should never have been carried into action in the office. Selfishness has tarnished the publishing institution, and spots, dark and forbidding, have been made upon the cause of God because of the perverse spirit that animated some who were in responsible positions.

Those who are called of God should be in touch with God, in order that they may have fine, keen, clear perceptions of what constitutes equity in judgment. Men in responsible positions should remember that the ten commandments are to be practiced in every line of work lest the cause of truth shall bear the imperfections of the mold of man and God be dishonored and stumbling blocks be laid before precious souls, over which they will stumble to their ruin. The followers of Christ must watch, pray, and work, having the eye single to the glory of God, knowing that they are working in the sight of the universe of heaven.

Men have made the cause of God an excuse for allowing oppression and suffering to come to souls. The cause of God must be represented by men whose hearts are as tender, pure, true, and compassionate as is the heart of Christ. Those who handle the sacred work in Christ's stead must have a pure heart and clean hands. They must adopt Christ's maxims; for if they fail to do so, they will be deceived, betray Christ, and dishonor the truth of God. Men have cherished an ambition to be considered keen and sharp in working for the financial interest of the Review and Herald office. They have not considered that they must love God supremely and their neighbors as themselves, but have permitted business to crowd out love. "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 3:4, 5.] "Thou hast a few names even in Sardis which have not defiled their garments," is a correct description of the moral atmosphere of the publishing house. "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, 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." [Verses 1-3.] These statements of the True Witness have for years been applicable to the Review and Herald office.

If the love of Jesus had been a living, acting influence in the Review and Herald office, how different would have been the record in the books of heaven. Had those who were in responsible positions cultivated the love of Christ, that love would have had a controlling influence over human nature, and the actions of men would have been brought into conformity

to the will of Christ. The affections would have been sanctified, and the workers would have been led to exercise the love of Christ, not to a few only, but to all who were needy. It is an easy matter to show respect, to manifest sympathy for one whom we think deserving; but to act out the principles of love and compassion revealed in the life of Christ, to manifest sympathy toward the erring, to reach a helping hand to the needy who do not seem deserving, is not so easy. This work cannot be done suddenly by those who professedly keep the commandments of God, while they do not practice them from the heart.

God will work for you if you will only consent to the operation of His Holy Spirit. I feel sorry that so large a number desire to work the Holy Spirit in place of permitting the Holy Spirit to work in molding and fashioning them. I have often heard from your lips the expression, "You know I have not an experience." God has given you an experience. I have more faith today that you will be an overcomer than I ever had before; for the Lord is working with you, and through trials you are learning what it means to trust in God.

I read this incident: "At the battle of Alma when one of the regiments was being beaten back by the hordes of Russia, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of the ensign was, 'Bring up the men to the colors.'" This is the work that devolves upon every faithful standard-bearer—to bring up the men to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professed followers of Christ is that they lack the courage and the energy to bring themselves and those connected with them up to the standard. However urgent may be the message coming from the Lord, they fail to act up to its requirements.

I have faith to believe you will not stop at the halfway house, but will "follow on to know the Lord," that you may know "His goings forth are prepared as the morning." [Hosea 6:3.] The Lord loves us, and all He asks is that you respond to His love. He is goodness and truth, and we have need to call upon our soul and all that is within us to bless the Lord and praise His holy name. The Lord is good and does not willingly grieve or afflict the children of men, yet we are admonished to "think it not strange concerning the fiery trial which is to try you." [1 Peter 4:12.] The blacksmith puts the iron and steel into the fire to test them, that he [may] know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction in order that He may see what temper they are of, and whether He can use them and mold and fashion them for His work. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." [1 Peter 1:7.]

You did not know how to be tenderhearted and pitiful to the very ones who needed your compassion. The Lord saw that yourself, Frank Belden, and others must learn this lesson of compassion, and you are now placed in the training, educating school to learn the lesson that

has not been agreeable to you to practice. God saw that it was impossible for you to have the tenderness of Christ, to be pitiful and courteous until you should yourself be placed in trying circumstances, in order that you might sympathize with those who needed your attention in kind words and tangible help. They have not received this in the past. God saw that you could not become qualified to work the works of Christ, manifesting tenderness to all, exerting a thorough Christlike influence, until you were melted over, until every fiber of the root of selfishness was extracted from your life and character. He has permitted the furnace fires to kindle upon you, because He loved you and would mold you through fiery trials into the image of Christ.

I have sought to present before you the principles which should mold the actions of those who bear responsibilities in His cause. There was much dross, much chaff, to be separated from your spirit and character before your course of action could represent the character and work of Jesus Christ. Everything you did was deeply corroded with selfishness, and your influence, and that of Brother Frank Belden, was of a character to defile the experience of all those who looked to you for an example. Neither of you realized the necessity of attaining to a high experience in divine things, so that at all times and under all circumstances you might “keep the way of the Lord to do justice and judgment” [Genesis 18:19], mingling with your exercise of justice the mercy, the love, the goodness, the long forbearance, and tenderness of Christ. When a sufficient time for test and trial had been given you, and you failed to make a wise use of your capabilities and talents to glorify God, I was shown that He would separate you from His work. But I feel so grateful to God that He has been trying you with His refining fire, for without His discipline, you would not be fitted for any branch of the work. I feel the tenderest, heartfelt sympathy for you, my brother, and for my nephew Frank Belden. God has entrusted to him special capabilities and talents; but his self-esteem, his independence, his self-confidence have led him to rely upon himself instead of the Lord God of Israel. O, how poor we are in ourselves, and how rich we might be in Jesus Christ! The Holy Spirit is light and love and power, and God wishes to endow us with the Holy Spirit. Christ desires to make us channels through which His grace and righteousness shall flow in a rich, full current of life and blessing, of peace and joy, to refresh the souls of others. The command is given to us, “Bear ye one another’s burdens.” [Galatians 6:2.] “Pray one for another that ye may be healed” [James 5:16], have a heart that is softened by the Holy Spirit, which will make us kind and tender to, and thoughtful of, one another. We are to be forgiving one to another, and to be to each other in all our intercourse and connection all that we possibly can be. We are to be to others, as far as we are capable, what Jesus was to His disciples when He walked with them and talked with [them] on earth.

I know that you will have trials. The very condition of things which your own course of action created in the office, through your failure to learn in the school of Christ, through your lack of experience in divine things, will react upon yourself. Had you been filled with tender regard for

every soul who needed your help, had you put forth painstaking effort to inspire the erring with hope and faith, had you practiced self-denial and manifested the love of Jesus which is positively necessary for all in positions of trust to manifest, your experience would have been of a different character. The Lord has no pleasure in the work of those who do not represent Christ, and after opening before them their defects of character, after bearing long with their mistakes, He will remove them from the work and test and try others. For even in this life, Christ is judge of all the earth and measures characters by the divine standard. Those who delight in the law of God are not under the law; for the law of God is an instrument of strength to them, a wall of protection, a refuge for guardianship, and does not bring condemnation; for to those who are in harmony with it, it is holy, just, and good. They can declare that "the law of the Lord is perfect, converting the soul." [Psalm 19:7.]

In every institution the chaff and the wheat are mingled in an indistinguishable manner. But when some crisis comes, when test and trial pass over the people, those who are symbolized by chaff are driven away; but those who are represented by wheat remain. When God takes us in hand, He will accomplish His purpose for our good. Though our past course may not have been in harmony with the way of the Lord, though our paths have been turned aside from the ways of God, yet if we will cling to Him, He will change our course so that we shall keep the way of the Lord.

In your board and council meetings, when self and self-importance were the mainspring of action, there was a vast amount of imaginings expressed, many things were said, and much talking done, and angels stood by, veiling their faces and turning away. What was needed in those meetings was the heart of Christ. Some were filled with an ambition to have a telling influence upon the world, and their manner and spirit of working were such that Christ, the Center of all power, was largely expelled, as one for whom they had no particular use. Sanctified activity has an effectual influence, for it is a force that molds after heaven's order. But the love of Jesus must pervade the hearts of those who would serve Him. Love is born of God. The managers of the institution at Battle Creek have for years been striving to make the progressive work of the institution all-absorbing, the beginning and ending of everything. In this lust for power, they have been walking in the sparks of their own kindling and not in the light of the message from the throne of God. All plans for reform, all activity, must be under the authority and supervision of God. Unless the fruit of Christian character appears, we can trust no man's mind and no man's judgment. The right temper of soul must be cultivated; we must become Christlike in character, partakers of the divine nature, having overcome the corruptions that are in the world through lust. Selfish ambition is not the fruit that grows upon the Christian tree which is for the healing of the nations. Christlike propositions will not bear the semblance of selfishness. Those who are workers together with God with one hand lay hold of needy, sinful, helpless, fallen humanity, and with the other they grasp the throne of God and lift and

build men up in the most holy faith. They manifest a perseverance that will not be defeated or discouraged by failure. But the work of saving souls will not be successful if carried on simply by men's finite methods. Let God work. Yes, let God work by His own conditions and plans and ways, and let men wonder and admire. The branch grafted into the vine will flourish and bear fruit to the glory of God, because the vital forces flow from the living vine to the branch. Christian religion is today on trial for its life, but it will not live through the multiplicity of men's plans in turning things upside down, but through the life-giving properties that are in Jesus Christ. Draw nigh to God, and He will draw nigh to you.

The universe of heaven is calling upon us, the world is calling upon us to give a reason of the hope that is within us. We shall not do this by originating many plans in our human wisdom, but by unselfishness, by self-denial, by being full of grace and truth.

We are in great danger of losing Christ, the vital essence of the message. We shall not work the works of God because of possessing talent or having great knowledge, for more than mortal ability must be brought into the devising of successful plans. In their supposed human wisdom, men may turn and overturn, and yet not cure existing, discouraging evils. While professing to preach Christ, we are in sore danger of losing the Spirit of Christ because of neglecting to practice His words, which is called eating His flesh and drinking His blood. We need more of Christ's love in our life to transform our characters. It is a vitalizing current from Jesus. I write with pain of heart that the love of God is very feebly represented among us. God Himself is not in our assemblies because the cold iron of self remains unmelted. We know little of the midnight struggles of Jacob in surrendering all to God and exercising conquering faith in God. The religion of Christ is well-nigh choked out of many of the hearts of those who stand in positions of responsibility, and they are putting their own ideas and their own works before the words and works of their professed Master. The woes of God's creatures are passed by as unworthy of their attention. "Ye will not come unto me," says Christ, "that ye might have life." [John 5:40.]

Who can sweep away the delusions that now exist among professed Christians? Men are making painstaking efforts to see Jerusalem, they are digging in the earth for hidden cities, and to find inscriptions which the Lord has seen fit to bury with the corrupted, defiled inhabitants; but the Lord has not laid it upon man to search out these mysteries. We cannot find out God by searching, by seeking to understand mysterious problems. Jesus came from heaven to reveal God. He came to represent the Father. The time, the strength, the money expended in searching out these old, buried-up inscriptions will not bring a greater knowledge than that which Christ has brought to our world. His prayer to His Father is, (and I would that you would listen as for your life), "and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent." [John 17:3.] Union with Christ is a union with God

through Christ. There is a life in the soul of every one who has formed this mystical, spiritual union with Christ that never fades or fails. We need an abiding Christ, yet many comprehend it not, and the world doubts whether we have the truth or any divine message from God. They judge us by the fruit we bear. Through self-love, through self-indulgence, the love of Christ is extinguished from the heart. But let us weave Christ into our plans, and let self have far less importance. Let the voices that have been heard so frequently in your councils be heard less frequently, and let Christ, the Light, the Truth, the Way, preside in your midst as your Counselor.

[signed] Mrs. E. G. White

Granville, N. S. W.

June 10, 1895

Elder A. O. Tait, Review and Herald, Battle Creek, Michigan, U.S.A.

Dear Brother:—

I have received your letter in regard to royalty on books. You seem to be perplexed over this question. Will you counsel with Elder Olsen? I have written to him fully, I think, in regard to the matter. And in Testimony 33 you will find the subject plainly presented. What more can you have? The great burden which some of our brethren have in regard to the matter of royalty is not inspired of God. The Holy Spirit does not move upon men in this way. If those who are so zealous in regard to the royalties on books had been as deeply anxious and troubled in regard to their selfish acceptance of means which they no more earned than did many others, who were receiving limited wages, had they, in all its bearings, heeded the light which the Lord has given in regard to the practice of self-denial and the maintaining of the principles that characterized the work and the workmen in the establishment of the Review office, their attitude would appear more consistent.

The policy that dictated the payment of large wages is not inspired of God and has not His sanction or favor. It was born in selfishness and lives in selfishness. The great burden over royalties proceeds largely from the selfishness of the human heart, from the spirit of avarice which should have no place in your business transactions. The representations made in regard to the matter of royalty may confuse minds. This has been done already, but the Lord who deals justly, who loves mercy, whose ways are equal, will not sanction the devising of men whose discernment is not clear, whose ways are not equal, who would selfishly grasp for themselves all that is possible in the line of wages, while they would oppress others. These things will one day be seen in their true bearing.

Many movements are being made that spring from the finite wisdom of men, but not from the wisdom of Him who is unerring. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, and men in every position of trust are to be ruled by Him. While they should guard every soul as God's purchased possession, and prevent oppression on the one hand, they should also manifest unselfishness in all their dealings, and practice self-denial, ever giving heed to the words of the Lord, "All ye are brethren." [Matthew 23:8.] The Lord God is our Ruler, His laws are to be brought into our practical life, and especially are they to rule our institutions.

The day is near when every hidden thing will be revealed. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." [Ecclesiastes 12:13, 14.] "Judgment will I also lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." [Isaiah 28:17.]

The laws which we should obey are enacted by our Father in heaven; they are wise and just and good; for they come from Him whose heart is love, and His blessing will always attend those who have a vital connection with Him who administers, and with those who obey, them. The combined power of authority and love will have an influence like a heavenly current in all our institutions when they are managed by men who not only administer the holy principles of God's law, but obey them with a perfect heart. In the ten commandments the Holy One who inhabiteth eternity has given to all men the principles of His character. These are the rules for the guidance of all, men, women, and children, in all their transactions. These holy rules are to be taught to the children and [are] to form the standard of all dealing with one another. From this standard there can be no sinless swerving. The first principle of holiness is to learn the will of God and to do it with all the heart. Let men in responsible positions consider to a purpose that there is not one rule of action for the men in authority, and another for the class who are expected to submit to their decisions; not one rule for the director, and another for the supposed inferiors. I say "supposed," for many who are treated as inferiors are men whose principles and course of action are such as heaven approves. They may be regarded as inferior in this world of iniquity, of semblance, and [of] sham; but in the sight of God they are counted more precious than gold, though it be tried with fire; they shall be found with praise and honor and glory at the appearing of Jesus Christ. The true learners of Christ, combining faith and truth and righteousness in their life practice, will keep the way of the Lord; there will be no conniving in selfish practices. Every path that God has not marked out for men to pursue is that of the destroyer.

I have risen a long while before day to write these words, for I see a great deal that needs to be done in heart and practice for men in authority who are very officious to make laws and

restrictions for others, while they themselves do not obey the law of God. They will learn sometime that there is prosperity and happiness in no other path than the way of the Lord. Man's reason may be obscured, the conscience seared by long practice in their own way, but it is not a way of peace or security. Wherever the peace of God reigns in the heart, there is the tenderness and love of Christ.

I think I need not again present the subject of royalty before your councils. I shall ever stand where I now stand, because it is in the counsel of God. Men may haggle over this business and bring it to the front, but their manmade laws will be of little use. They may oppress; those who have authority may continue the work of seeking to bring men to their terms or cut off every resource; by their representations and the power of their will they may make it hard and hopeless for others to stand in their God-given sense of right; but bear in mind that God will judge for these things, and that day is not far distant. The fear of the Lord is the beginning of wisdom. I shall bear my testimony as long as God shall spare my life.

[signed] Mrs. E. G. White

Ms 141, 1901

The Divine and Human Nature of Christ

1901

The Divine and Human Nature of Christ. Extracts from the Testimonies.

From Ms. dated "Lynn, Mass., 1890."

Christ knows the sinner's trials; He knows his temptations. He has taken upon Himself our nature; He was tempted in points like as we are, and He knows how to succor those who shall be tempted. He has wept, and He knows your sorrows; He has witnessed all your griefs. To all who believe and trust in Him, He will be as a hiding place from the wind and a covert from the tempest.

Those who claim that it was not possible for Christ to sin cannot believe that He really took upon Himself human nature. But was not Christ actually tempted, not only by Satan in the wilderness, but all through His life, from childhood to manhood? In all points He was tempted as we are, and because He successfully resisted temptation under every form, He gave men the perfect example, and through the ample provision Christ has made, we may become partakers of the divine nature, having escaped the corruption which is in the world through lust. Jesus says, "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.] Here is the beginning of our

confidence which we must hold steadfast unto the end. If Jesus resisted Satan's temptations, He will help us to resist. He came to bring divine power to combine with human effort.

Jesus was free from all sin and error; there was not a trace of imperfection in His life or character. He maintained spotless purity under circumstances the most trying. True, He declared, "There is none good but one, that is, God;" but again, He said, "I and my Father are one." [Matthew 19:17; John 3:16.] Jesus speaks of Himself, as well as the Father, as God and claims for Himself perfect righteousness.

In Christ dwelt the fulness of the Godhead bodily. This is why, although tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded with it. Are we not also to become partakers of that fulness, and is it not thus, and thus only, that we can overcome as Christ overcame? ...

Why are we so dull of comprehension? Why do we not cling to Jesus and draw from Him by faith the strength and perfection of His character as the vine-branch draws the sap from the living vine? We are to look to Jesus and climb up step by step in the work of overcoming, as the temptations close us about. Abiding in Christ, we become one with Him. Then we are safe, entirely safe, against all the assaults of Satan. Christ living in the soul is revealed in the character. Man is nothing without Christ. But if Christ lives in us, we shall work the works of God. We shall represent Christ in our life, we shall talk of Christ because we meditate upon Him. We shall grow up into Christ to the full stature of men and women in spiritual understanding.

From Ms. entitled "God's Love for Man."

The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life no less than by His death. He assumed human nature with its infirmities, its liabilities, its temptations. "Himself took our infirmities and bore our sicknesses." Matthew 8:17. "In all things it behooved him to be made like unto his brethren." Hebrews 2:17. He was "in all points tempted like as we are." Hebrews 4:15. He exercised in His own behalf no power which man cannot exercise. As man He met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God's law.

In Christ were united the divine and the human—the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of Man. And having with His own blood paid the price of redemption, having passed through man's experience, having in man's behalf met and

conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance here to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be "a merciful and faithful high priest" (Hebrews 2:17)! ...

The working out of the great plan of salvation, as manifest in the history of this world, is not only to men but to angels a revelation of the Father. Here is seen the work of Satan in the degradation and ruin of the race by sin, and, on the other hand, the work of God in man's recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan's charges against the divine government. Through the eternal ages the exaltation of the redeemed will be a testimony to God's love and mercy.

From Ms. dated "Basel, Switzerland, March 10, 1887."

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: "Who being in the form of God, thought it not robbery to be equal with God." [Philippians 2:6.] He was "the brightness of his glory and the express image of his person." [Hebrews 1:3.] Here is the human: "He was made in the likeness of men;" "found in fashion as a man." [Philippians 2:7, 8.] He was in all things like unto us. Though He was God, He did not appear as God. He veiled the manifestations of Deity, which had commanded the homage and called for the admiration of the universe. He divested Himself of the form of God, and in its stead took the form of man. He laid aside His glory, and for our sakes became poor, that we through His poverty might be rich. ...

As a member of the human family, Jesus was mortal; but as God, He was the Fountain of Life to the world. He could in His divine person have withstood the advances of death and refused to come under its dominion. He might even in His human nature have withstood the inroads of disease, His divine nature imparting vitality and undecaying vigor to the human. But He voluntarily laid down His life, that He might give life and bring immortality to light. He must bear the sins of the world and endure the penalty that rolled like a mountain upon His divine soul. The whole treasure of heaven was poured out in one gift to save fallen men. The Saviour brought into His human nature all the life-giving energies that human beings may need and will receive. Wondrous union of man and God!

The Son of God entered into the plan for man's salvation, knowing all the steps that He must descend in order to make expiation for the sins of the burdened, groaning world. What humility was this! It amazed the angels. Tongue can never describe it, the imagination cannot take it in—the eternal Word consented to be made flesh; God became man. But He stepped still

lower; the Man must humble Himself to bear insult, reproach, shameful accusations, and abuse. ...

It was not enough that Jesus should die in order to meet the demands of the broken law; it was needful for Him to die a shameful death. He says through the prophet, "I hid not my face from shame and spitting." [Isaiah 50:6.] He stood as the substitute for man, who was under sentence as a traitor, a rebel. Hence Christ died as a malefactor, in the place of the traitors, with all their treasured sins upon His divine soul. "He was numbered with the transgressors." [Isaiah 53:12.] All this He deemed of small account in view of the results that He was working out, in behalf not only of the inhabitants of this speck of a world, but of the whole universe—every world that God had created. ... All this humility of the Majesty of Heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there was no lower depth that He could reach in order to lift man up from his moral degradation.

Ms 142, 1901

Extracts on Daniel and the Revelation

1901

These extracts appear in various published works.

Compilation: Extracts From the Testimonies on Daniel and the Revelation

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things.—Special Testimonies to Ministers and Workers, No. 8, p. 24.

Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. ... The Holy Spirit shining upon the sacred page will open our understanding that we may know what is truth.—MS., May 5, 1897.

There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines in regard to the Roman power and the Papacy, but we could call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in giving the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord God of heaven and His law are to be exalted.

Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. ...

The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.—MS., May 27, 1896.

Make it a point, when you have a moment's leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind.—The Review and Herald, April 10, 1888.

In Revelation all the books of the Bible meet and end. This book of Revelation is a complement of the book of Daniel. God foresaw the crime and guiltiness of this world. It came up in review before Him, and in Revelation is declared the completion of the eternal plan.—Private Collection of Dr. Paulson, in MS. entitled "The Bible in Our Schools," June 17, 1897, p. 530.

Those who make light of the third angel's message do so because they know little of Daniel or the Revelation. They have not read these prophecies with a determination to find out the meaning by prayer, by study, and by fasting.—The Review and Herald, June 8, 1897.

Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men.—The Review and Herald, August 17, 1897.

Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. ...

But God does not so regard this book. ... The book of Revelation opens to the world what has been, what is, and what is to come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. ...

The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and He designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us. ...

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking possession of the human family. It is permeating everything upon the earth.—The Review and Herald, August 31, 1897.

Daniel's example of prayer and confession is given for our instruction and encouragement.—The Review and Herald, August 31, 1897.

Ms 143, 1901

Testimonies on the Book of Revelation

1901

The Review and Herald, January 31, 1888:—

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12.] The time for the fulfilment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God and demanding repentance and reform.

The Review and Herald, March 13, 1888:—

We have a sacred message to bear to the world. The third angel's message is not a theory of man's inventing, a speculation of the imagination; but it is the solemn truth of God for these last days. It is the final warning to the perishing souls of men. It is not a system of truth simply to gratify and please the intellect; it means diligent and sacrificing labor to all who accept its holy teaching. The commandments of God and the testimony of Jesus must be brought to the attention of the world. The tidings of the coming of the Saviour must be proclaimed. The judgment scenes must be portrayed before the unenlightened minds of men, and hearts must be aroused to realize the solemnity of the closing hours of probation and prepare to meet their God.

The Review and Herald, July 24, 1888:—

“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 2:7.] “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.] The solemn question should come home to every member of our churches, How are we standing before God as the professed followers of Jesus Christ? Is our light shining forth to the world in clear, steady rays? Have we, as a people solemnly dedicated to God, preserved our union with the Source of all light? Are not the symptoms of decay and declension painfully visible in the midst of the Christian churches of today? Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth. The facts concerning the real condition of the professed people of God speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea without chart or compass.

What is to be done? The True Witness points out the only remedy: “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 2:5.] Christ will cease to take your name upon His lips in His intercession with the Father, unless there is a decided change in the life and character of those who have wandered from the living God and forsaken His service. Jesus declares, “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.” And yet the case is not altogether beyond remedy. The Mediator has not left them hopeless. He says, “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.” [Revelation 3:15-18.]

Although the oil in the lamps is almost consumed, and they have not been replenished, still you have not yet reached that desperate position described in the parable of the foolish virgins. They slumbered long, until their lamps were gone out, and they had made no provision for the time of need; and when the Bridegroom came, they were seeking, too late, to replenish their lamps; for the door was shut, and they were left to outer darkness and despair. But the counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. “Buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear.” [Verse 18.] The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize everyone who is washing his robe, and making it white in the blood of the Lamb. ...

The world's Redeemer declares, "I have kept my Father's commandments." [John 15:10.] "I counsel thee," saith the True Witness, "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." [Revelation 3:18.] Christ's righteousness will not cover the unrighteousness of any one. "All unrighteousness is sin," and "sin is the transgression of the law" [1 John 5:17; 3:4], therefore, those who are breaking the law of God and teaching others to break it will not be covered with the garments of Christ's righteousness. He came not to save men in their sins, but from their sins. ...

The True Witness presents encouragements to all who are seeking to walk in the path of humble obedience through faith in His name. He declares, "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.] These are the words of our Substitute and Surety. ... Victory is assured through faith and obedience. Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that He offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life. "By their fruits ye shall know them" [Matthew 7:20], and every church is to bear the test of God's law. Shall we stand before the proving of God?

The Review and Herald, March 26, 1889:—"The Open Door"]

[Quote Revelation 3:2, 5-8.]

Those who shall be overcomers are to be highly exalted before God and before His angels. Christ has promised that He will confess their names before His Father and before the holy angels of heaven. He has given us abundant promises to encourage us to be overcomers. The True Witness has given us the assurance that He has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of heaven's light. He may turn away his ears from hearing the message of truth and in this way sever the connection between God and his soul.

You may have ears, and not hear. You may have eyes, and not see the light, nor receive the illumination that God has provided for you. You may close the door to light as effectually as the Pharisees closed the door to Christ when He taught among them. They would not receive the

light and knowledge He brought, because it did not come in the way they had expected it to come. Christ was the light of the world, and if they had received the light He graciously brought to them, it would have resulted in their salvation, but they rejected the Holy One of Israel. Christ said of them that they 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 3:20.] He said, "Ye will not come to me, that ye might have life." [John 5:40.] The way was open; but by their own course of action they closed the door and severed their connection with Christ. We may do the same by rejecting light and truth.

Those who are willing to be faithful learners in the school of Christ, willing to put to the stretch every God-given power, that they may seek for truth as for hid treasure, will not only have light themselves, but will be able to impart light to those around them. Christ has said of His people, "Ye are the light of the world." [Matthew 5:14.] It is our privilege to advance daily in the knowledge of our Lord and Saviour. By studying the life of Christ, and by patterning after His character, we may be changed into the same image. ... All heaven is at our command. If we are obedient children of God, we may draw daily supplies of grace. Whatever temptations, trials, or persecutions may come upon us, we need not be discouraged. Neither man nor Satan can close the door which Christ has opened for us. ...

By faith we should keep our eyes on Jesus our High Priest, who ministers in heaven for us. No other light has shone or ever will shine upon fallen man, save that which has been and shall be communicated by the Lamb slain from the foundation of the world. We should ever recount our blessings. We should gather them together and hang them in memory's hall. What kind of a picture will you hang there today? Will you clothe it in crepe, and frame it in mourning? Oh, no! Jesus is not in Joseph's new tomb. He has risen. He has burst the fetters of the grave. He has led captivity captive, and given gifts unto men. He has given us an evidence of what He will do for those whom Satan has placed in the prison-houses of death. At His resurrection He opened the tombs of many righteous, took the captives out of the narrow cells, and led them away in triumph to His kingdom. Those who have fallen asleep in Christ shall not be holden of death. They shall be rescued from the grave and restored to life.

The Review and Herald, July 23, 1889:—

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to His people, "Go forward." [Exodus 14:15.] The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who

take pride in their knowledge of the Word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world. The True Witness says of a cold, lifeless, Christless church, "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." Mark the following words: "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." [Revelation 3:15-17.] Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still He has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted His grace, abused His privileges, slighted His opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich and increased with goods, and have need of nothing."

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to these self-satisfied ones? Have not His counsels been despised and rejected? Have not His delegated messengers been treated with scorn, and their words been received as idle tales? Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a longsuffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of His help, who claim to know and possess everything.

The great Redeemer represents Himself as a heavenly merchantman, laden with riches, calling from house to house, presenting His priceless goods, and saying, "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. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Verses 18-20.]

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as He did of them, "Ye will not come to me, that ye might have life." [John 5:40.]

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that

they are in need of something which they do not possess—gold of faith and love, white raiment of Christ’s righteousness, eyesalve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the voice of the True Shepherd, and not only hear but obey, and it will be well with your soul.

The Review and Herald, April 1, 1890:—

The gold that Jesus would have us buy of Him is gold tried in the fire; it is the gold of faith and love that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eyesalve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned.

The Review and Herald, May 13, 1890:—

John says, “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” [Revelation 21:1-3.] This is glad news to all who love God; but is it a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things? Those who take no pleasure in thinking and talking of God in this life will not enjoy the life that is to come, where God is ever present, dwelling among His people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the thought of heaven will be happy in its holy associations and pleasures. The prophet says, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” [Verse 4.] “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads.” [Revelation 22:3, 4.]

Those who love God will have an intelligent knowledge of Him. The image of God will shine forth from the faces of His servants, and they will be openly acknowledged as sons and daughters of God. When in the world, they did not claim to be their own; and God set to His seal that they were His. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven will be upon heavenly things, but those who are all taken up with the excitement and pleasure of this world will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish.

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all the earth will try every man's case. You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before Him. He who died that man might become a partaker of the divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day; nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men.

The Review and Herald, May 27, 1890:—

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light by those who refuse to walk in its advancing glory. The work that might have been done will be left undone by the rejecters of truth because of their unbelief.

The Review and Herald, November 29, 1892:—

The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind, for it is accompanied to the heart by the Holy Spirit. ... Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast

and deceive “them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.” [Revelation 13:14.]

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest His converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the Holy Spirit in the days of the early disciples, when they preached Jesus and Him crucified. Many will be converted in a day, for the message will go with power. It can then be said: “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost.” [1 Thessalonians 1:5.] It is the Holy Spirit that draws men to Christ, for He takes of the things of God and shows them unto the sinner. Jesus said: “He shall glorify me: for he shall receive of mine, and shall show it unto you.” [John 16:14.]

The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the Holy Spirit is the Comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith is made a partaker of the divine nature through the agency of the Holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in Him who is the head of all things. As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test in the closing conflict of the great controversy. The prophet describes the enemy’s plan of battle, saying:

“I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” [Revelation 13:11-15.] “These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.” [Revelation 17:14.] “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ... And I heard another voice from heaven, saying, Come out of her, my people,

that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Revelation 18:1, 2, 4, 5.]

The people of God are to be called out from their association with worldlings and evildoers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of Him was rejected; for through the efficiency of the Holy Spirit they now saw Him exalted to be a Prince and Saviour, to give repentance unto Israel, and remission of sins. ...

Then said one to another, "This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in Him as the Son of God, the Prince and Saviour." The revelation of Christ by the Holy Spirit brought to them a realizing sense of His power and majesty, and they stretched forth their hands unto Him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of His righteousness. He is the Fountain of Light, and light from the gates ajar has been shining upon the people of God, that they may lift Him up in His glorious character before those who sit in darkness.

The Review and Herald, December 6, 1892:—

We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellow watchmen, crying, "The morning cometh, and also the night." [Isaiah 21:12.] It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us of vital importance to the remnant people of God to the very close of this earth's history, for eternal interests are involved. ...

Among those who are half-hearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light [evidently referring to

Minneapolis] is caused by their spiritual blindness, for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven will accept messages that God has not sent and will thus become dangerous to the cause of God, for they will set up false standards. ...

At this time the church should not be diverted from the main object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. ...

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations.

[Quote Isaiah 58:12-14; Isaiah 51:7-16; Isaiah 62:1-4.]

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12.] The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." [Revelation 18:1, 2.] This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8.] What is that wine?—Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." [Matthew 15:9.]

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8.] And in the loud cry of the third angel's message a voice is heard from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Revelation 18:4, 5.]

[The article is continued in Review and Herald, December 13, 1892, as follows.]

As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival Sabbath.

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices, crying, "Lo, here is Christ; lo, He is there. This is the truth; I have the message from God; He has sent me with great light." Then there will be a removing of the landmarks and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled, foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God's people to forsake her.

At the time of the loud cry of the third angel, those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls "Sparks of their own

kindling," by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.] Jesus said: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." [John 9:39.] "I am come a light into the world, that whosoever believeth on me should not abide in darkness. ... He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." [John 12:46, 48.]

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." [John 5:43.] Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God. The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth must stand, not in their own wisdom, but in God's wisdom, and raise up the foundations of many generations; and they will be registered in the books of heaven as "repairers of the breach," the "restorer of paths to dwell in." [Isaiah 58:12.] In face of the bitterest opposition, we are to maintain the truth because it is truth. ...

The Review and Herald, August 15, 1893:—

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. ... Let us remember that

our great High Priest is pleading before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our Advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our Advocate, for He pleads His own merits in our behalf. Hear His prayer before His betrayal and trial. Listen to His prayer for us, for He has us in remembrance. He will not forget His church in the world of temptation. He looks upon His tried and suffering people and prays for them. Let every word be engraven upon the tablets of the soul. He says, "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. ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. ... As thou hast sent me into the world, even so have I also sent them into the world," that they may be partakers with Me in self-denial, self-sacrifice, and in My sufferings. [John 17:11, 15, 18.] Yes, He beholds His people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of His sympathy and His love. Our Forerunner hath for us entered within the vail, and yet by the golden chain of love and truth, He is linked with His people in closest sympathy.

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands He pleads, "I have graven thee upon the palms of my hands." [Isaiah 49:16.] God loves to hear, and responds to the pleadings of His Son. ...

Look, O look to the open door which God hath opened, and no man can shut. Jesus Christ hath He exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and will He not with these costly mercies freely give us all things? ...

John writes of the majesty of Christ in his vision in Patmos, saying, "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 candlesticks one like unto the Son of Man, clothed with a garment down to the foot, 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 two-edged 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." [Revelation 1:12-18.]

O, why are the human agents so ready to yield to temptation? Why are they so irresolute in purpose, so weak to practice the Word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is His preciousness so little realized, His love so imperfectly experienced? Let this be our prayer, "Lord, show me thy glory." [Exodus 33:18.] If we see the Redeemer's glory by faith on earth, we shall see it in its fulness in the heaven above.

The Review and Herald, August 7, 1894:—

The voice of the True Witness calls to His chosen people, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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. He that hath an ear, let him hear what the Spirit saith unto the churches." [Revelation 3:19-22.] We have tried to arouse our brethren to the fact that the Lord has rich blessings to bestow upon us as a people. The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offence in His sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul, but with God all things are naked and manifest. Yet Jesus is going from door to door, standing in front of every soul-temple, proclaiming, "I stand at the door, and knock." As a heavenly merchantman, He opens His treasures and cries, "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." [Verse 18.] The gold He offers is without alloy, more precious than that of Ophir, for it is faith and love. The white raiment He invites the soul to wear is His own robes of righteousness, and the oil for anointing is the oil of His grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. "Open your doors," says the great Merchantman, the possessor of spiritual riches, "and transact your business with Me. It is I, your Redeemer, who counsels you to buy of Me."

The Review and Herald, August 4, 1896:—[From a letter to the brethren and sisters on Pitcairn Island.]

How glad I am that you may have with you the presence of One who is all-sufficient and all-powerful. Although you are cut off from the world by the broad ocean, you are not alone. The

apostle John, banished to the Isle of Patmos by men inspired of Satan to persecute those who bore faithful witness to God, was visited by the heavenly messenger. Writing of his experience, John says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was on the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. ... And I turned to see the voice that spake with me. And being turned [continue quoting Revelation 1:12-19]."

On this lonely island, John received "the Revelation of Jesus Christ, [continue quoting Revelation 1:1-3]."

The Review and Herald, August 31, 1897:—

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein; for the time is at hand." [Verses 1-3.]

Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these.

But God does not so regard this book. He declares: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly." [Revelation 22:18-20.]

The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. But do we treat the Word of God with the reverence which is His due, and with the gratitude which God would be pleased to see? "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, throughly furnished unto all good works." [2 Timothy 3:16, 17.]

The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and He designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfilment until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place.

The final struggle will be waged between those who keep the commandments of God and the faith of Jesus and that apostate power which will deceive all who dwell upon the earth. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Revelation 13:13-17.]

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking possession of the human family. It is permeating everything upon the earth. And for what?—Games, plays, amusements; men are rushing and crowding and contending for the mastery. That which is common and perishable is absorbing their attention, so that things of eternal interest are scarcely thought of. Human beings, possessed with energy, zeal, and perseverance, will place all their God-given powers in co-operation with Satan's despotism to make void the law of God. Impostors of every caste and grade will claim to be worthy and true, and there will be a magnifying of the common and impure against the true and the holy. Thus the spurious is accepted, and the true standard of holiness is discarded, as the word of God was discarded by Adam and Eve for the lie of Satan.

Many have so long chosen their own standard, rejecting the infallible standard that will judge them at the last day, that they are themselves deluded. They misconstrue the teaching of the Word of God; and steadfastly setting their face against His commandments, they exalt the precepts of men. The expressions from many professed ministers of the gospel indicate a more than common bitterness against, and contempt for, the law of God. As in David's day, that law is despised. It is treated as an innovation and rejected as the rule of life.

Those who have once been convicted of the truth, but have resisted the Holy Spirit's influence, walk and work in co-partnership with Satan, the first apostate. Blinded by the sophistry of him

who was once found in the heavenly courts, they join his ranks. The apostle Paul, speaking of this, says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." [1 Timothy 4:1, 2.] Those who have turned away from a plain "Thus saith the Lord" will be blinded in a superstitious faith in every kind of apostasy, and will be led into that terrible iniquity which God's Word represents as being drunken with the blood of the saints.

When this enmity against the law of God becomes so intense, we may know that Satan is imbuing human minds with the same hatred of truth and of the precepts of God as turned the heart of Cain against his brother Abel. In this time of prevailing iniquity it is essential that we individually draw nigh unto God. His voice is heard, saying: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." [Isaiah 26:20, 21.] It is possible for men to go so far in disobedience that it will be necessary for God to arise and let them know that He is God, and that He will interpose and punish the world for its iniquity.

The time is now approaching when God will vindicate His honor and bring this unrighteousness to an end. Of this time the apostle Paul speaks when he says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." [1 Thessalonians 5:1-3.] When the attractions of the horse race are all-absorbing; when the excitement of the cricket match runs high; when the fascination of the gambling hall is strong; when parties are indulging in luxurious feasts, and revelry is at its height; when all are forgetful of God and of eternity, and "Peace and safety" is the cry that is heard, "then sudden destruction" will come upon men, "and they shall not escape."

And will the true child of God be carried away by the prevailing iniquity? Will the chosen of God be tempted by the universal scorn which he sees put upon the law? Will he think less of that law and give it less honor and obedience?—No; the prevailing apostasy will fill his soul with zeal for the honor of God. He sees that the heavenly universe is stirred with indignation because of the ingratitude of man, for whom the Lord has done so much, and God's law becomes more precious as it is trampled upon by unholy feet. In proportion as it is ignored and brought into contempt by one class, it will be valued and honored by the other. Those who co-operate with God by obedience will exclaim, with the Psalmist, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Psalm 119:126, 127.]

Jesus, who knew no sin, and in whose mouth no guile was found, came to sow the world with truth. When charged with evil by the Pharisees, He stood up boldly before His accusers, and said, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" [John 8:46.] The convicting power of God had deeply stirred the hearts of these teachers, but they turned their faces persistently from the light. They resisted the work of the Holy Spirit of God. Sufficient evidence of the divinity of Christ had been given them. More evidence would not have changed the current of their feelings, but would only have hardened them in unbelief.

Christ declared, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." [John 9:41.] "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." [John 15:24.] To His disciples He said, "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." [Verse 10.] "If ye love me, keep my commandments." [John 14:15.] "He that hateth me hateth my Father also." [John 15:23.] "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.]

We know that the world, sensual and corrupt, love darkness rather than light because their deeds are evil. Error and false prophets are chosen before the gospel of Christ. But shall we discard the standard of character which the God of heaven has given to our world and venture to erect a standard of human invention? God desires that His commandment-keeping people shall arise to the emergency and co-operate with the heavenly agencies in uplifting the standard of righteousness, setting forth to the world the message of heaven.

Each should feel that it is required of him to consecrate every hour to the service of Christ. The Son of God was given that we might be renewed, refined, elevated, ennobled, that God might see His image restored in the heart of man. But the Lord cannot take away our sin unless we shall co-operate with Him in the work. The inquiry of each should be, "Am I cleansed from sin? Do I hate sin, and love righteousness? Am I prepared to make any and every sacrifice for the excellency of the knowledge of Christ Jesus my Lord?" Professed Christians who have a divided heart will not be in the Lord's army, for the Lord accepts no such enlistments. This is not a sentimental and spasmodic service. In these times we need an assurance from heaven to enable us to stand firmly for the faith once delivered to the saints.

The benediction pronounced upon those who keep God's law is, "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.] "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. ... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:1, 12.]

[The above article, quoted from The Review and Herald, August 31, 1897, was entitled "What the Revelation Means to Us."]

(NOTE:—The Review and Heralds bearing dates respectively of February 15, 22, and March 1, 1881, contain articles on "The Life of John, an Illustration of True Sanctification," the most of which articles are embodied in the pamphlet, entitled, Bible Sanctification. These articles, and the preceding references, pp. 1-29 of this MS., are about all, on Revelation, which can be found in the Reviews of the years 1880 to 1897 inclusive.)

An Address to the Bible Workers and Ministers, by Mrs. E. G. White, Sunday, 10 a.m., January 28, 1894.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe all tears from their eyes." Revelation 7:13-17.

What are they doing? Christ is opening the treasures and the riches of the truth of the Bible that we do not appreciate now and that seem to be holden from our eyes. We should have been out of sight of our present spiritual condition if we had advanced as the light came to us. We should have advanced so far that we would not recognize our present condition. There has been every hindrance to keep us in earthliness and commonness [so] that we should not grasp the eternal. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] The truth and light given to us of God is as a priceless treasure hidden in a field. We are to buy the field and work every foot of it. The more we look at the promises of the Word of God, the brighter they grow. The more we practice them, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible.

I have felt that it was not essential to go back to the beginning of the work in order to maintain its importance. I have felt, if there was not the evidence now, if the Holy Spirit is not controlling the Testimonies now, I would not care to go back. If the divine credentials do not attend the Testimonies now, then it is time my work stopped. What we want is the freshness of the

presence of the Spirit of God testifying through us. What I want to see is the Testimony of the Spirit of God working upon human minds. I believe God speaks to human hearts.

I want that our brethren should feel the importance of praying more, and loving our brethren more. The love that is expressed, is revealed. It speaks with a voice that nothing can silence. For God sent His Son into the world because He loved the world. There may be a sharpness with some, another defect with another. But those who advocate the truth can afford to be fair and pleasant. It does not need the human mixing in. It is not for you to use the Holy Spirit of God, but it is for the Holy Spirit to use you.

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” [Jude 9.] Be careful that you do not rail once. We want the Holy Spirit of God to be life and voice for us. Our tongue should be as the pen of a ready writer because the Spirit of God is speaking through the human agent. When you use that twit and fling, you have stirred in some of yourself, and we do not want anything of that mixture.

We have a testing message for our world, and we should present the truth as it is in Jesus and your life as hid with Christ in God. You do not present yourself, but the presence and preciousness of truth is so large; why, it is so far-reaching, so deep, so broad, that self is lost sight of. It is not flowery discourses that we want, not a great flood of words that do not mean anything. Preach so that the people can catch hold of big ideas and dig out the precious ore hidden in the Scriptures. The Bible is its own interpreter. We are to hide ourselves in Jesus. It is not our education that is to do the work, but let the Holy Spirit of God come to hearts. Some who do not understand the truth may be inclined to ridicule it. We know we have the arguments of truth to handle, and we shall have to meet ridicule and opposition; but can we afford to put on the armor of ridicule and sarcasm as we go to proclaim the sacred truth? We cannot afford to use these weapons. Speak out calmly and distinctly for Christ’s sake. We want our discourses mixed with faith. You want to put on the whole armor of God, and be clad with His Spirit, and have His righteousness to go before you, and the glory of the Lord to be your reward. When you go forward in this way, just so surely will the whole universe of heaven be engaged with working upon the people [so] that [it] will astonish you as you had it here. Just as soon as you have the meekness and lowliness of Christ, then the Lord Jesus has His heavenly intelligences working with human agents. A Paul may plant, and Apollos water, but God alone giveth the increase.

Among those that ridicule the truth, some will see the foolishness of their course and will turn to the Lord. We have a most solemn truth to be proclaimed to the world. Let the work of God begin in your homes, in the church, and we shall see the salvation of God as we have not seen nor dreamed of. If we are one in Christ Jesus, just so surely the world knows that this love is not

of the world. You have no need to tell them you have the Spirit of God. If it is in the heart, it will come out.

Your faith is to be tried in the fire. It is tried, that the preciousness of it may be seen, and that you may look to Jesus, the Author and Finisher of our faith.

Ms 144, 1901

Talk/"I thank the Lord that so many ..."

Battle Creek, Michigan

April 3, 1901

April 3, 1901

Early Morning Meeting,

I thank the Lord that so many have come out to this early five o'clock meeting to worship God. I desire that my heart shall be drawn out to God. It is our privilege to feel the deep movings of His Spirit.

We read in James, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." [James 1:1-4.] This is a wonderful position. And it is our privilege to occupy this position.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 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. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." [Verses 5-12.]

Let us take in the idea of the privilege we have. There are so many who, when they are in trouble, fall into temptation and lose their bearings. They forget the invitations God has abundantly given, and begin to look and plan for human help. They go to human beings for aid, and this is the way in which their experience becomes feeble and confused. In all our trials we

are directed to seek the Lord most earnestly, remembering that we are His property, His children by adoption. No human being can understand our necessities as [does] Christ. We shall receive help if we ask Him in faith. We are His by creation, we are His by redemption. By the cords of divine love we are bound to the Source of all power and strength. If we will only make God our dependence, asking Him for what we want, as a little child asks his father for what he wants, we shall obtain a rich experience. We shall learn that God is the source of all strength and power.

If when you ask you do not immediately feel any special exercise of feeling, do not think that your prayer is not answered. The One who says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," will hear and answer you. [Matthew 7:7, 8.] Let then His Word be your trust, ask and seek, and have the privilege of finding. Christ has encouraged you. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you"—the yoke of restraint and obedience—"and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] We are to find rest by wearing His yoke and bearing His burdens. In being co-workers with Christ in the great work for which He gave His life, we shall find true rest. When we were sinners, He gave His life for us. He wants us to come to Him and learn of Him. Thus we are to find rest. He says He will give you rest. Then do not lay your burdens upon any human being. "Learn of me; for I am meek and lowly in heart." In doing this you will find in your own experience the rest that Christ gives, the rest that comes from wearing His yoke and lifting His burdens.

God has been greatly dishonored by His people leaning upon human beings. He has not told us to do this. He has told us that He will teach us, He will guide us. We may come to Him and receive help. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth you not" for your ignorance. [James 1:5.]

I cannot tell you how many letters came to me across the broad Pacific, when I was in Australia, asking for counsel. What did Christ promise His disciples if they would believe in Him as their personal Saviour? "Lo, I am with you alway," He said, "even unto the end of the world." [Matthew 28:20.] Again, He says, "I am at thy right hand to help thee." [See Isaiah 41:13.] Think of how many promises He has given us, which we may grasp by the hand of faith. When we go to the Source of power, we know that we shall receive that intelligence and wisdom which comes from a pure source, which is not mixed with anything of humanity. As we pray, it is our privilege to know that God wants us to pray, to ask Him for help. "Ask, and ye shall receive." [John 16:24.] It is for you to believe that you will receive. He wants us to become acquainted

with Him, to speak to Him, to tell Him of our difficulties, and obtain an experience in asking of One who never misjudges and never makes a mistake.

Christ took humanity upon Himself. He laid aside His royal robe and kingly crown and stepped down from His high command in the heavenly courts. Clothing His divinity with humanity, Christ encircled the race with His long human arm. He stands at the head of humanity, not as a sinner but as a Saviour. It is because there is no spot or stain of sin upon His divine soul that He can stand there as the sinner's surety. Because He is sinless, He can take away our sins and place us on vantage ground with God, if we will believe in Him and trust Him as the One that will be your sanctification and righteousness.

When I open a letter beginning, "I am sorry to trouble you, Sister White, but I am in trouble, and I wish to know something in regard to my family and in regard to myself," I feel so sad at heart. When it is essential for you to know, God will let you know. He has promised that if you ask wisdom from Him, He will give it to you. But it is not always essential for us to know all the why's and wherefore's. We dishonor God by striving to get some one whom we think understands our case to help us. Has He not given us His only begotten Son? Is not Christ close beside us, and will He not give us the help we need? "Lo, I am with you always," He says, "even to the end of the world." [Matthew 28:20.] His Word repeats the promise over and over again. "If ye shall ask any thing in my name, I will do it," He says. "If ye love me, keep my commandments." [John 14:14, 15.]

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 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. A double minded man is unstable in all his ways." [James 1:5-8.]

It is no marvel to me that at the present time there is so much weakness where there should be strength. The reason [for] this is that instead of drinking of the pure water of Lebanon, we are seeking to quench our thirst from cisterns in the lowlands, which contain not the water of life. We trust in human beings and are disappointed and often misled.

I want to tell you, dear friends, that we have done great dishonor to our Master in turning away from Christ to seek wisdom from finite human beings. Shall we continue to cherish the sin of unbelief, which doth so easily beset us, or shall we cast away this weight of unbelief, and go to the Source of strength, believing that we shall receive pity and compassion from the One who knows our frame, who loves us so well that He gave His own life for us, Who bore in His own body the strokes which fell because of our transgression of the law of God? All this He did that we might become prisoners of hope.

We are not polite to Christ. We do not recognize His presence. We do not realize that He is to be our honored guest, that we are encircled by His long human arm, while with His divine arm He grasps the throne of the Infinite. We forget that the threshold of heaven is flooded with the glory proceeding from the throne of God, that the light may fall directly on those who are seeking the help that Christ alone can give. He 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. ... 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 4:10, 14.]

I ask you, do you in this early morning hour recognize Christ? He does not want us to be as a band of mourners moving in a funeral train, bearing upon us the marks of care and perplexity and hopelessness. He wants us to commit the keeping of our souls to Him. He wants us to put our trust in the naked promise. But, you say, I do not feel like it. Tell me what value there is in feeling! if it keeps you away from your only Helper and you turn to erring mortals for help. Is feeling stronger than the faith which it is your privilege to exercise in God? Feelings change with almost every circumstance; but the promises of the Eternal are as solid rock. Let us build our house upon the sure foundation and rivet our souls to the eternal Rock, the Rock of Ages. If we do this, we shall find that it will become habitual for us to remember that we have a Companion. Wherever we are, we are to talk with God. This is the way Enoch walked with God. He talked with Him. He recognized the divine Presence. And in the days of Enoch, the world was no more favorable for the perfection of Christian character than in 1901.

There is no dependence to be placed in humanity. Where do you get your mental food? Do you get it from the newspapers of today, which are filled with the most disgusting and horrible representations? We have something better than this, and we are to show to the world that we know the source of power and efficiency and hope and comfort. The grace of God, which passes knowledge, is imparted to us and to all who will believe His Word. He longs to satisfy our soul's desire with peace and grace and with His love which passeth all knowledge.

The Lord can take every one of us in His embrace, for His arm encircles the race. Let us remember this. After Christ (in behalf of the human race) had taken the necessary steps in repentance, conversion, and faith, He went to John to be baptized of him in Jordan. "John forbad him, saying, I have need to be baptized of thee, and comest thou to me?" Jesus answered, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." When He came up out of the water, He knelt down on the banks of the Jordan and offered a prayer such as had never before entered heaven. While He was praying, the heavens opened, and the glory of God, in the form of a dove of burnished gold, rested upon Him, and from the highest heaven

was heard the voice of the infinite One, God the Father, "This is my beloved Son, in whom I am well pleased." [Matthew 3:13-17.]

Have you thought of what this means to us; that in this prayer is included every son and daughter of Adam who will believe in Christ as a personal Saviour, and take the requisite steps, repentance, conversion, faith, and baptism? We are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will co-operate with them. We are buried with Christ in baptism as an emblem of His death. We are raised from the water as an emblem of His resurrection. We are to live as newborn souls, that we may be raised at the last great day. When you are pledged to live in newness of life, you are dead and your life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." [Colossians 3:1.] This is where you are to place your treasure. Finite man cannot do your believing. Come to the great source of power for your strength.

Christ's prayer on the banks of the Jordan includes every one who will believe in Him. The promise that you are accepted in the Beloved comes to you. Hold it with the grip of unyielding faith. God said, "This is my beloved Son, in whom I am well pleased." [Matthew 3:17.] This means that through the dark shadow which Satan has thrown athwart your pathway, Christ has cleaved the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved.

In every respect you are to honor God by being partakers of His divine nature, that you may have the assurance of sins pardoned, which would testify of the love of God. But there is not in our experience that pleasantness and joyousness that there should be. Christ says that if He is in us, our joy will be full. Let us then be partakers of the divine nature, having escaped the corruption that is in the world through lust. Let us not, by living inconsistent, earthly, sensual lives, heap reproach upon Christ. Let us rise above the malarious atmosphere that pervades the world and breathe the breath of God. Let us feed upon the bread of life. Christ declares that if we eat His flesh and drink His blood, we shall have eternal life. His Word will be to us as the leaves of the tree of life if we will believe in Christ as our personal Saviour. If we eat the bread that came down from heaven, we shall have a life connection with God. We shall bring eternity into our reckoning. We shall live as in the presence of the whole heavenly host. The angels are watching and guarding us. God loves us, but we fail to cherish that love. We are losing in spirituality. God wants us to recognize His ownership in every human being. He has His claims. "They are mine," [See Malachi 3:17.] He says. I have bought them with a price. "Ye are not your own. ... therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] Will you do this? Will you pray in faith? Will you honor Christ by taking Him at His word?

Shall we not take hold of our privileges? Let us not dwell upon the dark side of the picture saying that we do not know how things are coming out, that everything seems to be torn up and broken to pieces. It is not so. We may place ourselves under the molding hand of God. He will make of us vessels unto honor, if we are willing to be made thus. God wants us to expect large things, to remember that the prayer which ascended to heaven at the Saviour's baptism embraces every one of us. We are accepted in the Beloved. Christ has pledged Himself to keep all who will look to Him and trust in Him with an abiding faith. Then commit the keeping of your souls to Him as unto a faithful Creator. Repeat the words aloud, "I will commit the keeping of my soul to Him." We would better talk with God, even though our words are heard by others. When there are those around you who are stirred by passion, do not retaliate to their hasty words, but repeat the words of Scripture. Supposing, you should do this more in your dealing with your brethren and sisters. When untrue words are spoken about us, shall we flare up? Were not a great many untrue things spoken concerning the Saviour, and did He retaliate? He was charged with being a devil. God wants us to stand in moral dignity, our life hid with Christ in God, recommending the divine power that enables us to possess our souls in patience.

God wants His people to show to the world that they have opened the windows of the soul heavenward, that the Sun of Righteousness is shining into the soul-temple, and that the windows are closed earthward. We need an increase of faith and confidence in God. To the poor souls who have been leaning on the broken staff of humanity, I would say, O that God would show you that there is a power above the power of humanity! May God help every one of us to work on the plan of faith, believing that the Lord wants to be represented in our world, that He wants His power to be revealed in His people. He will reveal His power through you if you will only place yourselves where He can give you this power. You may have hope and joy and strength. Open the heart to God, looking and believing and confiding in God. Look, O look heavenward, you have trusted too much to human help. Now consecrate self wholly, in faith believing in the One who invites you; unite with your brethren, but draw continually from Christ who is your refuge and your dependence and exceeding great reward.

The love of God in your heart will lead you to love your brethren. God wants you to manifest His love, that your life may be hid with Christ in God. The Father loves you as He loves His Son, because His Son has averted the sword of justice by offering Himself as a sacrifice. Christ purchased you at an infinite cost, and He wants you to show that you appreciate what has been done to place you on vantage ground. He says to the Father, "Here is a poor sinner. I have given My life for him. He is saved by My grace. Receive him as your child." Do you think the Father will refuse?

Let us at this conference make it an individual work to seek God with all the heart, that we may find Him. Do not hunt up the sins some one else has committed. God has not made any one of

you a sin-bearer. You cannot even bear your own sins. Christ must take your sins and the sins of every other mortal. Let us show that we appreciate His sacrifice in our behalf. Let us reveal in our lives the fragrance of His character. Be fragrant in your words. Remember that you are either a savor of life unto life or of death unto death. Let us be as fragrant flowers. Let the love of Christ pervade your lives. Let your words be such that they will be as apples of gold in pictures of silver.

This is the work the Lord wants us to do. Cannot you think of enough to praise the Lord for? Cannot you praise Him because He died for you, because He has spared you for so long, because you have His Word, which is so full of precious promises? He offers you the bread of life. He says, "The words that I speak unto you, they are Spirit and they are life." [John 6:63.] Eat His Word, search it, dig deep for the hidden treasure. Do not talk, but pray. We have always had so much to say, in faith apply it to yourself. God says, "Be still, and know that I am God." [Psalm 46:10.] Be still long enough to know that God is God. Remember that you are to help every one around you. Forget yourself, your bruises and wounds and difficulties. Praise God, and He will receive you, because He lives and you may live also.

Ms 146, 1901

Talk/In the Regions Beyond

Battle Creek, Michigan

April 4, 1901

Talk in Tabernacle

The Lord God is our helper, and in humility of soul we should send to heaven our most earnest petitions, asking Him to mold and fashion us in accordance with His character. We cannot depend upon others to do this work for us. We must work out our own salvation with fear and trembling. Angels of God are round about us, ready to help every one who will walk carefully and prayerfully and in humility before the Lord God of Israel.

We have a large field to work. To the disciples the Lord Jesus gave the commission, "Go ye into all the world and preach the gospel to every creature;" and, He added, "I am with you alway, even unto the end of the world." [Mark 16:15; Matthew 28:20.] He will be with us to the very end.

Our mission is a very sacred and important one, but we have come to place more confidence in human judgment than in the Lord God of Israel. Therefore, God says, "I am afraid of you." [Galatians 4:11.] He desires His work to move harmoniously. There is a great work to be done. Before I left my home in Cooranbong, there were many nights when it was impossible for me to

sleep. The burden upon my soul was very great. I did not want to leave my home unless I had a special assurance that the Lord God of Israel was my Helper and my God. I have had this assurance. On my journey to this place from California, the Lord was especially near me, and notwithstanding my feebleness and suffering, I filled every appointment save one. I am more thankful to God than I can express that He has so graciously protected me. Since I have come here, He has given me strength, and I put my dependence upon Him. I have no strength in myself. I desire to move in the counsel of God.

This meeting will determine the character of our work in the future. How important that every step taken is taken under the supervision of God. This work must be carried in a very different manner to what it has been in the past years. There is a great work to be done in all fields.

When we come into the congregation here at Battle Creek we see large numbers. In the night seasons, One was standing among us, saying, "Who sent you here? From what place did you come? What are you doing to remedy the congested state of things in Battle Creek?"

There is a world to save. What are you doing to save that world? From Australia I have tried to send over the word that God wants every one to stand at his post, working out the divine will in the saving of souls. There are those who need to know the truth. From the light given me, there are those who are gathering up the tithe and using it to do work; but where is the fruit? And yet the message is sent to Australia that the work there has received more than its share of help. In establishing the work there we had everything to do. Here in America were great institutions. Building after building was erected. We were thankful when we succeeded in building a little meeting-house of the simplest style in Cooranbong. In erecting this building, the best workmen labored for a dollar and a half a day and then gave half of that to help in the work. Some of these were men who had newly come into the truth, and we were thankful that they were willing to make this sacrifice.

In the work in Australia, we have exercised the strictest economy, that we might place the work on vantage ground.

From the light God has given me, there must be a decided change in the management of things at the heart of the work. There are unworked fields all around us. Who has entered these fields? Who has carried the burden of them? Who has been striving to annex new territory? When workers sent by God have entered the darkest and most unpromising places, have not stones been placed in the way of their progress? Have not efforts been made to tie their hands, so that they could do nothing? God declares that when He sends workers to any place, they are under His supervision. It is not in His order that two or three men shall plan for the whole conference and decide how the tithe shall be used, as though the tithe were a fund of their own. Let men be careful how they shall put their hands upon the work, and say, "We cannot

help." In the night season I have been in congregations where appeals for help were made. The people were ready to help, but those leading out in the work spoke words of caution, saying, "We shall need that means." Thus the help that would have been given was not given. If those who spoke the words of caution had known how the workers in new fields, where there are no buildings, no institutions, had spent hours in earnest prayer before God, asking for help to meet the responsibilities coming upon them, they would not have spoken as they did.

Then, too, from some quarter comes the report that the workers in Australia are doing just as has been done in Battle Creek. But those who go to Australia know better than this.

God wants men to come to their senses. When they do this, they will have the mind of Christ. They will understand that there is a great work to be done, that there are other places besides America in the world. Those who have worked upon wrong principles are amenable to God for the condition of the work in foreign fields. We in Australia could not press the work there as it should have been pressed.

I pledged myself that if I came to America I would speak the truth in California and Battle Creek. My husband and I were the pioneers in the work in Battle Creek, and in connection with Elder Loughborough we established the work in California. In the starting of the work in Oakland, we came to the place where we must have means; and we did not know what to do. My husband was sick and feeble, and very busy. I said, "Will you let me go to Battle Creek to try to raise some money for the work here?" "How can you go?" he said. "I am overwhelmed with responsibility. I cannot let you go." "But God will take care of you," I said. We held a meeting in an upper room of a house in Oakland, where prayer was wont to be made. We knelt down to pray, and while we were praying the Spirit of God like a tidal wave filled the room, and it seemed that an angel was pointing across the Rocky Mountains to the churches in this part of America. Brother Tay, who is now sleeping in Jesus, rose from his knees, his face as white as death, and said, "I saw an angel pointing across the Rocky Mountains." Then my husband said, "Well, Ellen, I shall have to let you go." I did not wait for another word, but hurrying home, put a few gems in a basket, and hastened to the cars. I made very little preparation, for I had just time to get to the cars. Weeping like a child, my husband said, "If I had not said you could go, I do not think I could say it now, but I have said it, and I will not take it back."

I went alone, and at that time it took us eight days to go across the continent. I went to the different camp-meetings and bore my testimony, calling for means to establish the work in Oakland and California. We were not disappointed. I obtained means, and then returned to California to build up the work.

I told the Lord that when I came to Battle Creek this time I would ask you why you have withheld means from the work in Australia. The work there should have been pressed with

tenfold greater strength than it has been, but we have been hindered on the right hand and on the left. And then they say, "You have had more than your proportion of help." Who told you so? Did the Lord? The people would have given of their means if men had not hedged up the way.

Why am I telling you this? Because we desire that at this meeting the work shall be so established that no such thing shall take place again. Two or three men, who have never seen the barren fields where the workers have had to wrestle with all their might to advance an inch, should not control matters. They know nothing of our experience in Australia. There I could not appeal to large congregations. I could not go for help to places where my husband and I labored earnestly to establish the work. If I had not a right in the name of the Lord to call for means, I ask you, Who had a right?

There are many barren places in America, many places that have not been worked. What is the matter with the church here? It is congested. This is the reason why there is so little of the deep moving of the Spirit of God. There is a world perishing in sin, and again and again the message has come to Battle Creek: God wants you to move out into places where you can labor for the salvation of souls.

If we had been given help, we could have done much more work in Australia. But this work takes means. To whom does the means belong? Where does it come from? It comes from those who believe in Christ and who are willing to give of their substance to help forward His work. But two or three men have controlled in the use of this means.

It is not that I regret that I went to Australia. I am glad that I went, for God has given us access to the people. Eleven meeting-houses have been built since we went there. In every place where camp-meetings have been held, a church has been built. From these churches, workers are going about among the people. There have been Bible workers. After the camp-meeting, a mission is established and continues its work till a church is organized. In the mission are Bible workers who do missionary work from house to house. Sister Wilson, after she had laid her husband in the grave, took up this work, going from house to house, walking five or six miles to her readings. When she found those who were sick, she would minister to their necessities, and thus she won the love of the people.

Thus by hard wrestling we have found our way to the hearts of the people, and I thank God that we have been enabled to do this. There are many places right here in America that have not been worked. What efforts have been made for them? What self-denial has been practiced? Where are our ministers? Have they been following in the tracks of their brother-ministers in working for the churches? They have done this in California, and when I spoke of the fields which are destitute, which need help, the excuse was made, "Some of these young ministers

went out into these places; but they did not arouse much interest, and they did not think it best to go out again." The Lord pity our faith! If you do not gain access in one place, go to another; and when you go out as medical missionaries to help the sick and suffering, or as canvassers, you are doing evangelistic work which is just as important as the ministry. The canvassing work should now be pushed forward with vigor; for the time is coming when we shall not be able to travel over the country as freely and easily, or get access to the people as readily as we do now. The books that have been circulated and that can be circulated speak for God. They are silent witnesses for Him.

I cannot tell how many hundreds of dollars I spent while in Australia in giving away my own books to those who I thought would read them, and as a result many have been brought into the truth. There was one man who with his whole family we highly prized. He is a reading man and has a large farm on which grow the choicest of oranges and lemons, with other fruit. But he did not in the beginning fully take his position for the truth, and went back. They told me about this. In the night season the angel of the Lord seemed to stand by me, saying, "Go to Brother ---. Place your books before him, and this will save his soul." I visited him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, "You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth and stand in your integrity, you will win souls for Christ."

He looked at me in a queer way, as much as to say, "I do not think you know that I have given up the truth, that I have allowed my girls to go to dances and to the Sunday school, that we do not keep the Sabbath." But I did know it. However, I talked to him just as though he were with us. "Now," I said, "we are going to help you to begin to work for your neighbors. I want to make you a present of some books." He said, "We have a library from which we draw books." I said, "I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you." I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he said, "I am glad that you came to see me. I thank you for the books."

The next time I visited him, he told me that he had read Patriarchs and Prophets. He said, "There is not one syllable I could change. Every paragraph speaks right to the soul."

I asked Brother ----- which of my large books he considered the most important. He said, "I lend them to all my neighbors, and the hotel-keeper thinks that Great Controversy is the best. But," he said, while his lips quivered, "I think that Patriarchs and Prophets is the best. It is that which pulled me out of the mire."

But suffice it to say, he took his position firmly for the truth. His whole family united with him, and they have been the means of saving other families.

So you can see that our books are of importance. They must be published and circulated. We have a great deal to do in the issuing of our publications.

I want to say that I have not come here to feel under obligation to any one because means have been sent to Australia. The money which was sent was God's money. It was paid by God's people in tithes and donations. I send my thanksgiving to God for it, and I thank the people who have opened their hearts to help us.

And I want to say now, When workers go into the barren parts of the earth, do not do to them as you would have done to us. Money has been sent to us in Australia, but no more than we ought to have had. It was not your means that you were handling, but you sent it as though you had created it, as though it were your own, as though you had a right to hold it, and those out of America had no claim on it.

When God sends His messengers to foreign fields, as He sent me, old as I am, to Australia, what right have you to hedge up their way? Had means allowed, I could have gone from field to field, from post to post, carrying the message. We tried to open the fields just as fast as we could.

Brethren, if God calls you to go to a certain place, and if, when you lay the situation before those who are handling God's money as trustees and stewards, they refuse to aid you because they think a little money is going to be expended and that it is coming out of the treasury, go forward in the name of the Lord and call upon the people to help you in your field.

The people in Battle Creek are dying of inaction. What they need is to impart the truth which they believe. Every soul who will impart will receive from God more power to impart. This is what we are in the world for—to bring souls to a knowledge of the truth as it is in Jesus. Before the way is hedged up, it is for everyone to realize his accountability to proclaim the message that God has given him.

I am glad that the work has been opening in the South. I want to tell you that there are among the colored people persons with talent, and we must search them out. But there are men who are still diverting the very means which should go to these destitute fields to advance the work there. The Lord desires us to do all we can for these fields.

There is New Orleans. What men have you working there? What have you done with your workers and with your means to annex new territory, to plant the standard of truth in new places, to establish monuments for God? Where, I ask you, are the laborers? What laborers are there in Memphis? There are two sisters working there. Across the street from the two rooms

which they have hired in which to live is the little meeting-house which the believers in Memphis have bought. Until a few months ago, they had no place in which to meet for worship. They bought a little meeting-house for a thousand dollars, and then they had two hundred left with which to furnish it. I thank God for this meeting-house.

When I look at the piles of buildings there are here, I feel sad at heart. If you had had the missionary spirit, if you had gone out in accordance with the largeness of the message, in accordance with its breadth and importance, you would not have erected one half of the buildings you have here. You would have added plants in city after city, and God would have approved of your work. He does not like your administration. He does not like your nearness of sight. He wants you to open new fields, and for years He has been calling upon you to do this. This takes money and laborers; but I read in Daniel that they which turn many to righteousness shall shine forever and ever. We want to be in that company. We want to be among the shining ones in the kingdom of God. There we shall want to see those for whom we have prayed and worked. God help us.

Brother Kilgore, you are acquainted with the South. Will you help in the work there? Will you go there to stand at the head as their president, to rescue souls? You are better acquainted with the work in the South than many are. Will you go there? (Brother Kilgore: Yes.)

We determined to visit the South, and I went in my feebleness. I was very sick, but I did not allow my sickness to hinder me. I went to Vicksburg, and what did I see there? Just as pretty a little church as we have built at Cooranbong. In the basement of this meeting-house a church school is held. Besides the church in Vicksburg, a mission house of two stories has been built, with another house of four rooms. This is the beginning.

I spoke to the people on Sabbath morning, and as I saw the congregation, mostly composed of black people, bright and sharp of intellect, I felt that if I had dared, I should have wept aloud. As the people sat before me, I never felt more pleased to break the bread of life and to speak comforting words to a people. My soul longed after them. When the old meeting-house in which they had met was sold and was being torn down, the hopes of the people seemed to fall to the ground. They did not know what to do. Their enemies said, "They have sold the meeting house, and now they are going to leave you." But they were assured that a better house was to be built. Then their courage rose at once. When I heard them singing in the meeting, I thought, It is not only they who are singing. Of those who are saved, it is said, God Himself will rejoice over them with singing. If there was not on that Sabbath singing in the heavenly courts, then I am mistaken.

While many of you had stood back and made discouraging reports about the work in the South, the work has been going on, and something has been done.

Now I wish to say, We want the people to take hold of the work with interest. In every church where there is a minister, he is to be a shepherd, not hovering over those in the church, but, taking workers with him, he is to go into the places around.

While in Vicksburg I made my home on "The Morning Star," and I looked to see the great extravagance which I had heard had been manifested by my son Edson in the preparation of this boat as a house to live in, as a meeting-house to which he could call the people to hear the truth as he went up and down the river. What did I see? I saw the plainest little rooms, some merely lined with plain boards. There was not one extravagant thing in the boat. Now to those who are troubled about the wrongs done in these missionary fields, I would say, Why don't you have interest enough to go there, and see what is being done, before you nourish your prejudices? Why do you not interest yourself enough in the field to become acquainted with it? to prove all things? Then you will testify that the work being done is right and good.

The work is one. Do not think that because you are here in Battle Creek God is not supervising the work in any other part of the field. The world is the field; the world is the vineyard; and every spot must be worked. God desires every soul to put on the harness. "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 dark places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Ephesians 6:12, 13.] How? In God's strength—minute men, waiting to hear what He will say next. What we need is living faith in the invisible instrumentalities that are arrayed against the powers of darkness.

The great army of evil is constantly working to gain the victory for Satan. The synagogue of Satan has come out to contest every step made in the advancement of truth. Will those who profess to believe the truth join the powers of darkness? You have done it, but not all. I thank God that He has honest believers and laborers in the field, but they need to be educated. They need to be disciplined. They need to be taught how to work.

Just as soon as the workers in California stop doing aggressive work and hover over a few churches, treading on one another's heels, their light will go out. If you wish to retain the tithe in California, not using it in foreign fields, you must do aggressive work at home. You are not to be merely consumers, but producers. You should not merely absorb. You should sustain the work in every part of the world.

There is the work in London. The workers are struggling with nothing to do with. There are hardly any laborers, and here in Battle Creek a great congregation assembles Sabbath after Sabbath to hear the Word of life. What account will you give to God for all the opportunities and privileges He has given you that you may work for Him? To those who have gone out into

hard fields, which you have made as hard as possible, you have not given much encouragement. The workers in the South have had very little encouragement, where my own son has been striving to push the work. And if I had opened my lips to encourage him, it would have been said, Oh, it is because it is her son.

In Nashville what did I find? There I found that a building had been purchased very cheaply, and the workers there are preparing to manufacture health foods. A printing office is in operation, and it is needed. Now they can publish papers and small books, and perhaps larger books, reducing the price as much as possible. These books can be used in the work of teaching the people to read. Many of the people will have to be taught to read, and the white and black teachers must unite in counsel. Then the white teachers will work for the white people, and the colored teachers for the colored people. The white people as well as the colored need to be saved. Many of the white people in the South are as ignorant and degraded as the colored people. God wants to save them. He wants to see a company raised up in the Southern states to work for Him.

God told me that I was to enter into no strife with men, that I was to go straight forward in His name and appeal to the people to come up to the help of the Lord, to the help of the Lord against the mighty.

If our ministers, instead of hovering over the churches to keep the breath of life in them, would go forth to work for those outside the fold, those in the churches would receive the vital current from heaven as they heard that souls were drawn to the Lamb of God. They would pray that God would give power to the workers, and their prayers would be as sharp sickles in the harvest fields.

The Lord desires His people to arouse. Word came from Colorado asking me if the Southern field was closed. It was said, Word has come that the field is closed, and that we need send no more money there. But the evidence is that more means than ever should be sent there. The report that the work in the South was closed was started by the enemy. He saw what was going on, that work was being done for Christ in the South, and he stirred up his human agencies to hinder the work in one place.

When Christ was upon the earth, He told us just what to do when persecution arises. He says, When you go to one place and they will not hear you, go to the next place, and when they persecute you there, go to the next place. You will not have gone over all the cities of Israel until the Son of Man be come. These are the directions which have been given us. One place closed does not close the Southern field. An army for Christ is to be raised up there. And I believe Brother Kilgore consented to go there. God desires him to go because he understands the field and can strengthen the work there.

There is work to be done in many hard places, and out of these hard places bright workers are to come. In some places in the South it is impossible for white laborers to labor for the colored people. The work is going to be managed so that colored laborers will be educated to work for their own class. There are colored people who have talent and ability. They can work in the saving of souls, and God will work with them and give them the victory.

I promised the Lord that if I ever stood before the congregation in Battle Creek again, I would speak the truth just as it is. I might write it, and have written it, but it was like water spilled upon a rock. Now that I am here, I intend to keep the matter before you day by day during this conference. If there is any power that can raise the missionary spirit in you, God will speak to you. I believe God will pour out His Spirit on those that are here, so that they will come up to His help.

Have I not said enough for this time? I know there is much unsaid which I shall say later. I want to keep your minds stirred up by way of remembrance. Everything is being decided for life or death. We are working for eternity. The Lord is coming. I mean to bear a clean-cut testimony and to bear it to all who have lost their bearings. I want them to know just where I stand. Everything that I have goes into the cause. All is God's, and if I can see souls saved, that is all I ask.

Ms 147, 1901

Talk/Will a Man Rob God?

Battle Creek, Michigan

April 6, 1901

I solicit the prayers of this people. I need the prayers of every one here who has faith. I want every one to realize that an individual responsibility rests upon him to hear with faith and understand what we have to say, because it is the word of the living God. Pray for me; pray for yourselves individually. You have a personal Saviour, and the Lord wants every one of you to be saved in His kingdom. He wants you to have a crown of life, and you want it.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap." [Malachi 3:1, 2.]

Stop and consider what that means. Fuller's soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God.

We claim Him; He is our Righteousness; therefore if our lives are hid with Christ in God, we shall not shrink into nothingness.

“And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to 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 they that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?” [Verses 3-7.] As though they had no knowledge but that they had been doing just the best thing, and were living as well as they could.

Now the explanation comes,—“Will a man rob God?” Would you do it? The Bible speaks of this as though it were an impossibility that any man should venture to do such a thing. “Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” [Verse 8.]

Now everyone ought to know what the system of tithing which is here brought out means. I shall not go into the explanation of this; for we take it for granted that we all understand it.

“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 fruits 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 delightsome land, saith the Lord of hosts.” [Verses 9-12.]

This is a representation of the result of faithfulness in returning to the Lord His own. The Lord saw just how it would be when the world was filled with inhabitants, and therefore He makes a covenant with His people that they should give Him their tithes and offerings, according to the arrangement which He has made. This is His. It does not belong to any of you. God has made this arrangement with you, that you may show that you realize your dependence and accountability to God by returning to Him His portion. If you do this, His blessing will come upon you. All that we have is the Lord's, intrusted to us as His stewards. That which we hand back to Him He must first give to us. The Lord is trying and testing us by every dollar that comes into our possession, to see if we will acknowledge Him. How? By appearing before the world as

the people who acknowledge their accountability to God by giving Him all they possess. Thus you may bear witness that God is the possessor of all that you have, even yourselves. “Ye are not your own; for ye are bought with a price,” even the precious blood of the only begotten Son of God. [1 Corinthians 6:19, 20.]

All the sufferings, all the distress that came to Him who was equal with the Father, were borne that He might bring a people to Himself. For this purpose, He laid off His royal robe, His royal crown, laid aside His high command, and stepped down to humanity. He who was the Majesty of heaven, the King of glory, died for sinners.

We breathe because God takes charge of the human machinery. Day by day He keeps it in working order, and He wants us to think of the infinite sacrifice He has made for us in suffering with One equal with Himself,—His only begotten Son. He consented to let Him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin-bearing, sin-pardoning Saviour. God has pledged Himself to receive sinners; for 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.] Everlasting life,—this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid! Let us lay hold of the power that has been provided for us to make it possible for us to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. He said, “Let not your hearts be troubled; 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. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” [John 14:1-3.]

To us has been given the work of preparing ourselves for these mansions. And this we can do through the help that is waiting for us. When God gave His Son to our world, He gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God’s Son will be without excuse.

Christ declared that all power in heaven and earth has been given to Him, and He gives this power to those who truly believe on Him, to His disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes His position at the head of humanity, covering divinity with humanity. In Him humanity and divinity are combined, and He can accomplish for the human race all that is necessary to enable them to overcome as He overcame, and to sit down with Him in His Father’s throne. What does the Word of God say about this?—“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.]

The battle is before us. We can come off victorious; for through Christ we can be partakers of the divine nature, "having escaped the corruption that is in the world through lust." [2 Peter 1:4.] How glad I am that this is so! How glad we all should be! When we had nothing to recommend us to God, Christ gave His life for us. With His long human arm He encircles the race, while with His divine arm He grasps the throne of the Infinite. Thus finite man is united with the infinite God. The world, divorced from God by sin, has been restored to favor by the sacrifice of His Son. With His own body the Saviour has bridged the gulf that sin has made.

In the first chapter of second Peter we read, "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; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Verses 2-4.]

By reading this chapter you will see that we have been given a sum to work out. We are to work on the plan of addition. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Verses 5-8.]

From this we can see that there is to be a co-operation between God and man. We are to act our part. It is of no use for us to say, "I believe in Christ," while we fail to practice His lessons. God wants every one of us to rise to the emergency. We are to be witnesses for Christ. He wants us to grasp all the blessings He has brought to us. God gave all heaven to His Son to give to us.

In the chapter from which I have been reading in Malachi, God declares that He will abundantly bless those who are faithful in bringing Him their tithes and offerings, but that the curse of heaven will rest upon those who are dishonest in this matter. God forbid that the curse of heaven should rest upon this congregation because of dishonesty toward the Lord. God forbid that any one of us should fail of gaining the precious boom of eternal life. Do not rob God. Walk honestly before Him. All is His. He has entrusted goods to His agents for the advancement of His work in the world. They are to bring to His treasury a faithful tithe, and besides this they are to bring gifts and offerings as the cause shall demand. God does not propose to do the work which He has entrusted to us. We are to do our part in carrying out the plan of redemption provided for the human race at an infinite cost. God desires us to realize our accountability to Him, and act as His helping hand. The medical missionary work, which has been so clearly and definitely established here in Battle Creek, is to be recognized. God desires us to realize that heaven has

been brought near to earth. Ten thousand times ten thousand and thousands of thousands of angels minister to those who shall be heirs of salvation.

Just think of it! These angels are ministering to us today. They are all through this congregation. But there is also an opposing element here. On every such occasion the enemy comes in with his power and his invisible army. Therefore we may know that there are two parties in this house: those who are ministering to the human race, and those who are working counter. One power is trying to bring in everything possible to divert the mind, but the Lord God of heaven has given power to the heavenly agencies, and they are working. Satan is seeking to throw his hellish shadow across our pathway to eclipse the view of God's glory.

Christ wants you to bring eternity into your reckoning. "What shall I do to inherit eternal life?" [Luke 18:18.] We do not want you to think that the work of bringing all these people into the gospel of Jesus Christ costs nothing. We have missionaries in many places, but there have not been as many as there should have been. Now, dear friends, a new chapter is to open from the time of this large gathering here. We have set our whole hearts with a determination that the work shall be carried with much greater strength than it has hitherto been carried, and we want the help of every one to advance the work of God. We have taken up the work.

We have taken up the work in the foreign fields, where the people have never heard the truth, but the missionary work has not been advanced as it should have been. We could not go very far, because we had not the means. All that I have received from the royalties of the books I have written I have invested in the work, and then I have said to my brethren by faith, "Lend me your means, I will pay you the interest, but the work cannot stop here." So after disposing of what I could, I have tried to carry forward the medical missionary work and the gospel. These two are united, and should never be separated, because Christ did not separate them. Some institutions have been established in Australia, but not half what there ought to be, nor what there will be. After we had erected, with what help we could get there, eleven meeting-houses, and organized eleven churches, then the work was just taken hold of with the ends of our fingers. What was the matter?—There was no money in the treasury. We had no means to handle. I never want men sent to missionary fields with nothing to work with, as we were sent to Australia. They have sent some money to that field, and this is no more than they should have done. It was God's money.

Christ took humanity upon His divine soul, and in the wilderness of temptation He overcame in behalf of humanity. For forty days and forty nights He was tempted of the enemy. He travelled the path which every one of us must travel. The question for us to solve is whether we will be overcomers or be overcome. Christ was an overcomer. He met the devil with, "It is written." He entered into no argument. When Satan tempted Him to make the stones bread, He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth

of God.” [Matthew 4:3, 4.] Then Christ was tempted in regard to ambition. Satan placed Him upon a pinnacle of the temple, saying, “Cast thyself down.” He could tell what was written. “It is written,” He said, “He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” [Verses 5, 6.] But Satan did not tell the whole. He left out the words, “To keep thee in all thy ways.” [Psalm 91:11.] There was a way in which Christ was to do His work, but not in a presumptuous manner. He was to be an example to humanity. He was not to show His glory by throwing Himself from a dizzy height. “It is written,” He said, “Thou shalt not tempt the Lord thy God.” [Matthew 4:7.]

Then Satan took the Saviour to the top of a high mountain, and presented to Him all the glory of the world. “All this,” he said, “will I give thee. It is mine. I will give it to thee if thou wilt fall down and worship me.” Christ had come to a point then where divinity must flash through humanity, even in His starving condition. What did He say?—“It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ... Get thee hence.” [Verses 8-10.] Satan could not stand after the “Get thee hence” had come. A power superior to the power of darkness was revealed. Christ gained the victory, even in His weakness.

So Satan went away. Christ was left fainting on the battlefield. Where was the hand to be put beneath His head? Where was the bosom upon which He could lean? It was ready. An angel of God ministered unto Him. An angel of God gave Him food and supported the fainting head.

All this Christ did for us. For us He became poor, that we through His poverty might be made rich. He shares the sufferings of human beings. His help will be given them in their emergencies.

A letter comes over to Australia, asking if Mrs. White is a millionaire. I would like every one to become a millionaire as I have done. Nothing which I possess is my own. When I came back from Australia, I had nothing, not even to purchase a home. But we made some arrangements for the first payments, by selling some of the land. To be a millionaire in this world is no temptation to me. We see millionaires made very poor in a moment. Or they die, and leave their treasures for their heirs to quarrel over. I want something more than this. I want to become a member of the royal family. If I can be a child of the heavenly King, I am more than a millionaire. God has declared that there is an eternal weight of glory laid up for those who are heirs of God and joint heirs with Christ.

I am using in the work all the means I have. I am seventy-three years old, and I frequently think when I enter the pulpit that I may die there, or on my knees in prayer. But this does not trouble me. I have hid my life, hid it with Christ in God. I desire to overcome, even as Christ overcame; and I desire you also to overcome.

Why are some of you so afraid to trust the Lord? He had not where to lay His head, and yet He was the Majesty of heaven, the King of glory. My heart is drawn out in sympathy for you. I

greatly desire that you shall feel that you can take hold of Jesus Christ. I want you to be co-laborers with Him in the work of saving souls. As you work with means and voice to sustain the cause of God, you may know that you are following in the footsteps of your Redeemer. He says, "If any man will come after me, let him deny himself, take up his cross, and follow me." [Matthew 16:24.]

I wish to say to you who are in this meeting. We are to organize here for a great work. We want all who possibly can to help us to carry the load. There are some whom we need as personal laborers in the field. If God has given you intelligence and a knowledge of the truth, then I ask you. Why are you not working for Him? How long will your soul be kept fresh and fruit-bearing if you live only for self? You can grow in grace only as you impart to others the grace given to you.

The work in America has not gone forward as it should have done, because self-sacrifice and true devotion have not been manifested. The people of God have not moved forward in strong lines. How long will it be before you understand that to every man God has given his work? The talents which He has entrusted to His people are to be sacredly improved.

"Keep silence before me, O islands; and let the people renew their strength; let them come near; let us come near together to judgment. Who raised up the righteous man from the east, and called him to his foot, gave the nations before him, and made him ruler over kings? Who gave them as the dust to his sword, and as driven stubble to his bow? He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generation from the beginning? I the Lord, the first, and the last; I am he. The isles saw it and feared; the ends of the earth were afraid, drew near, and came." [Isaiah 41:1-5.]

"They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friends. Thou whom thou hast taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." [Verses 6-10.]

God will work for us if we will stand in our lot and in our place. If you will do cheerfully the work apportioned you by the Master, He will work with you.

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; they that strive with thee shall perish. Thou shalt seek them, and shalt not find

them, even them that contended with thee. They that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.” [Verses 11-16.]

Medical missionary workers, listen to these words. God has a great army for the protection and strength of those who work as His helping hand.

“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.” [Verses 17, 18.]

We are running a race for the crown of life. Let us run with patience, laying aside every weight, and the sin which doth so easily beset. Then we shall obtain the crown of life. But we cannot expect to gain the victory if we sit down in Battle Creek and fold our hands, doing nothing for the Master. There is a dearth of workmen. Put on the armor, and let your feet be shod with the preparation of the gospel of peace. Just as soon as God sees that you are ready for work, He will work with you.

I believe there is one here in this congregation, Shireman by name, who has established church after church; and how did he establish them? He went into a field where there was nothing. He is a carpenter. He would build his house, and then call in the people, and hold Bible readings. There he would work till a good, strong church was established. Then did he stand and say, “Look at the good work I have done”? No, he would go to another place and repeat the same thing. This he did over and over again.

What education has he? What school did he attend? Where did this brother get his education? I will tell you. He got it in the same manner that John the Baptist got his education, when he went into the desert and into the wilderness. The priests and rulers were so troubled and distressed because he did not walk according to the old, regular order in getting his education. Yet Jesus said that there was not a greater prophet than John the Baptist.

We do not say that you should go nowhere or anywhere to get an education, but we do say that every man is not dependent upon a school or college education to do work for the Master, if he is converted to God, soul, body, and spirit. He is in connection with the great Teacher, the greatest Missionary that the world ever knew. We are to feel no sufficiency in ourselves; for the

Lord God of heaven is our wisdom, our sanctification, our strength, and our righteousness. If we realize our dependence, and hang our helpless souls on Jesus, we shall find that the waters of life will flow into the soul, and it will be as Christ said to the Samaritan woman, "A well of water, springing up unto everlasting life." [John 4:14.]

Now, brethren, we want more of God and less of self. When we get the education that is needful, we should impart it. It is an honor to Christ to trust in Him. He says, I am at your right hand to help you.

We want every soul to see God as He is. He is the Majesty of heaven. He is the great Teacher. We want you to believe that He will give wisdom and counsel and judgment. He will prepare the way before you, if you will come to Him praying and watching unto prayer. Remember that 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.] We have to meet invisible foes, therefore we should not send, as many have, across the waters of the Pacific, to ask counsel as to what shall be done. You have a Counsellor right by your side. Do not dishonor Him. How many have been left destitute of wisdom because they persisted in asking counsel from human agencies, when Christ, full of comfort, grace, and love, was longing to bestow it. All heaven is longing to help those for whom Christ has died.

I will give you a recipe against depending upon man. In the first chapter of second Peter there is recorded the plan of addition upon which we are to live, and then the apostle says, "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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." [Verses 8, 9.] How many here have forgotten to pay God His tithe? How many are robbing God, and at the same time expecting His blessing, wondering why they do not have more vitality and power and grace? How many have forgotten that God will purge us from the sin of covetousness?

"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." [Verses 10, 11.]

This is our life insurance policy. Those who enter the kingdom of God must first co-operate with Him in the saving of their own souls and the souls of others. May God help us to go to work. To you who have been robbing God in tithes and offerings I would say, Do not think that you can come here to His house and receive His blessing. No; you will begin to murmur and complain, wondering why you are not exalted as others are. But of those who serve Him in sincerity, the word says, "They that feared the Lord spake often one to another, and the Lord harkened, and

heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.” [Malachi 3:16.]

Read the third chapter of Malachi, and think whether you wish to be found robbing God. God is in earnest with us. He expects us to help in planting His standard in places which have never heard the truth. He calls upon you to practice self-denial, that the work in foreign fields may go forward. From all over the world, calls for help are coming. Lay out no money unnecessarily. Deny yourself, take up your cross, and follow the Master. You can never give Him as much as He has given you. He gave His life for you. What have you given for Him?

Ms 148, 1901

Talk/The Need of Missionary Effort

Battle Creek, Michigan

April 9, 1901

I thank the Lord that He is working in our midst. When we come to the Lord in humility of mind, and seek to unify as far and as fast as we can, the God of heaven puts His endorsement upon our work. But when we draw apart, each seeking to bring in something different, so that the work is prolonged and nothing accomplished, we cannot receive the blessing of God.

There seems to be in this meeting an endeavor to press together. This is the word which for the last fifty years I have heard from the angelic hosts—Press together, press together. Let us try to do this. When in the Spirit of Jesus we try to press together, putting ourselves out of sight, we shall find that the Holy Spirit will come in, and the blessing of God will rest upon us. Enough dissension will come in from outside. That which Christ declared would arise in the last day will come. The people of God are to walk in the light of heaven, not in the light of the sparks of their own kindling, nor in the light of the sparks which the enemy will kindle for them. He will make fires enough to lead us astray if we will be led. We must place ourselves in that position where we reach the highest standard of truth and righteousness, equity and judgment.

There is a great work to be done in our world. Last evening the question came up in regard to our Scandinavian brethren. It was asked whether they should divide into different sections, according to their nationalities. I was in

Europe for two years, and two or three times I visited the various places where our work had been established there. Some such question as this came up before us then, and the light that was given me was that the different nationalities were not to divide up into separate companies, but were to press together just as much as possible. God wants unity to be seen among these different nationalities. Each should try to learn the language of the other so that

they can all assemble in conference and understand what is said. Should they divide into different companies, making no effort to unify, there would be little prospect of their being able to meet together at general meetings.

The Lord wants us to help one another. We have largely lost sight of this. He wants us to use the powers He has given us in strengthening and blessing one another, not in condemning and destroying. We are to be a blessing to those whom Christ has purchased with His own blood.

Brethren and sisters, we would be glad of the privilege of having separate seasons of prayer together. But this is such a large meeting that it is impossible. But each one of us has a God. Press close to the bleeding side of the Son of God. He is the Majesty of heaven, the King of glory. He is the Source of our power, our strength, our efficiency, and if we will keep close to His side, the Holy Spirit will impress our hearts, and we shall work in Christ's lines. We shall be influenced by the Holy Spirit, and then we cannot draw apart from one another. We shall have one mind, one judgment, and the blessing of God will rest upon His people.

There has been a great burden on my mind in regard to the present situation of the work in Scandinavia. From the light God has given me, in no case is His name to be dishonored by the institutions which have been established there to build up His work, to stand against the customs and practices of the world, being allowed to pass into the hands of unbelievers. I want you to remember this. There is a vast company of people gathered here, and if every one of them will take hold and do what he can, the institutions in Scandinavia will be lifted out of their embarrassment and placed on vantage ground where no reproach will rest upon the cause of God through them. These institutions need not have been in the position in which they are, and they would not have been in this position had our brethren in America done what they should have done years ago. An experienced man of business, with a practical knowledge of bookkeeping, should have been sent to Europe to superintend the keeping of the accounts in our institutions there. And if this work had demanded more than one man, more than one man should have been sent. Thus thousands and thousands of dollars would have been saved.

Such men as this should be employed in our work in America. They should be men who are devoted to God, men who know what the principles of heaven are, men who have learned what it means to walk with God. If such men as this had superintended the financial business of our conferences, there would today be plenty of money in the treasury. A few men in our institutions would not have grasped all they could in wages. Our institutions would now stand as God declared they should stand, helping the work by self-denial and self-sacrifice.

The brethren in Scandinavia should be helped by their brethren in America. If years ago—when money was brought into the treasury because the people had confidence in the leaders, believing that the means would be properly handled—the work had been carried forward in

even lines, if the money had been used in foreign fields, the work in Europe would not be where it is today. The institutions in Scandinavia would not be where they are.

In England there is a large field, a field which we have touched only with the tips of our fingers. If the importance of this field had been realized, money would have been sent there, and the work today would have been in a flourishing condition for the field is ripe for the harvest.

A much larger company should be gathered for the Lord from the different countries of Europe. Brother Conradi has stood in that field with very few to help him. I thank God that His blessing has accompanied the efforts of those who have been working for Him in foreign fields. We see that the salvation of souls does not depend on the number carrying the message. God Himself works with His faithful laborers, be they many or few.

The principles of heaven must be maintained. There is no reason why those in the institutions which are established here in Battle Creek should feel it their privilege to rise up and declare what they will work for, and what they will not work for. This spirit quenches the Spirit of God in our institutions.

Just as soon as God sees that men will handle means in His fear, realizing that it is His money, that it comes from His people, He will co-operate with their efforts. Some of those from whom this money comes are poor. They have just enough to live on, but they bring their tithes and offerings to the Lord, longing to see His work advancing. When a few men, steeped in selfishness, work from selfish purposes, the whole cause is swayed in selfish lines.

We need to return to God's plan, to the place where the Spirit of God can dwell among us. I believe we are reaching the right platform, and I thank God with all my heart. God wants to teach us a lesson. He wants us to hang our helpless souls upon Christ, not upon humanity. He wants His servants to stand where they will maintain the righteous principles of heaven, whatever may be the consequences.

The debt must be lifted from our institutions in Scandinavia. If all who are here this morning will do something, you will never feel it, only as you receive the blessing of God, and I think that is something you will all welcome. Do something. Let our institutions in Scandinavia stand in freedom. As you read the eighth and ninth chapters of second Corinthians, you will find out how to assist. May God enable you to fill up the gap, to come up to the help of the Lord, to the help of the Lord against the mighty.

God lives, and I am so glad of it. Our Saviour is not in Joseph's tomb. He has risen, and has proclaimed over the rent sepulcher, "I am the resurrection and the life." [John 11:25.] Let us show by our actions that we are living by faith in Him. We can call upon Him for assistance. He is at our right hand to help us. Each one of you may know for yourself that you have a living

Saviour, that He is your helper and your God. You need not stand where you say, "I do not know whether I am saved." Do you believe in Christ as your personal Saviour? If you do, then rejoice. We do not rejoice half as much as we should. This entire congregation should be filled with rejoicing because of the way in which God has been revealing Himself in this meeting. God's power has been seen, and His salvation is still to be revealed to His people. I see in Jesus a wonderful power and strength, and I want you to see this. Then your hearts will be as humble as the heart of a little child. Then you will not quarrel over who shall have the highest place or the highest wages. Your question will be, "How can I best serve my Lord?"

I thank God that the work in the South has been started. There is a great deal to be done in that field, and I thank God that a beginning has been made. In the present arrangements I can see that there is room for Christ to enter and manifest His power in that poor, neglected, suffering field.

And there is New York, that great and wicked city. Who has carried the burden for that field? Who has felt the necessity of denying self that the work in that city may be carried forward? It is indeed a wicked city, but God had a Lot in Sodom, and He has a people in New York who, as the hart panteth after the water brooks, are panting after the pure waters of Lebanon. New York is ready to be worked. When I was last there, just before leaving this country for Australia, the Lord showed me that His work should be established in New York. He showed me what could be done there if every one would come up to His help. The power of God is to carry the truth in this city.

There is not a dearth of means among our people any more than there has been in the past. There is certainly not a dearth of means among our people in California. But in spite of this, the great field of New York is left untouched, while week after week a large congregation meets here in the tabernacle. The people ought to feel that the rebuke of God rests upon them because they are not working for Him in places which know not the truth. If they had the spirit of the pilgrim fathers they would go forth to work for God in the waste places of the earth. The pilgrim fathers started out in their poverty. Some died on their voyage over from England, and others died when they reached America. But they accomplished what they had purposed. God wants His people today to feel the same spirit of self-denial. He wants them to put on every piece of the armor and go forth to let the light of heaven shine into the hearts of those who are in darkness.

My dear brethren and sisters, do not spend in selfishness one dollar of the Lord's money. You have no money but His. All you have is the Lord's. You have been bought with a price, therefore you are bound to enter the service of your Redeemer. You must give an account to God of all that you have. At the last great day, God will ask, "What did you do with the money I entrusted to you?"

Look at the unworked fields. Is there not enough to call for self-denial and self-sacrifice? I do not know what will stir your hearts if they are not stirred as you look at the fields which have hardly been touched.

God calls for workmen. He wants those who have gained an experience in the cause to enter the work in America. He wants them to take up the work in New York and in other cities where iniquity prevails. He wants them to start the work in His fear. Just as soon as possible let schools be established and workers educated to do medical missionary work. This work is the right hand of the body. It is bound up with the ministry of the gospel. God lives and reigns, and He desires those who have opposed health reform, who have worked against it by their influence, by their actions, by their sarcastic remarks, to make a thorough change. Do not longer divorce yourselves from the medical missionary work. Dr. Kellogg has been driven almost to despair as he has sought for some way in which he could bring the truth more prominently before the world. Let every minister of the gospel heed the words of Paul, "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 9:27.] God wants you to observe the strictest principles of temperance. He wants you to stand in a position of sacred nearness to Him, where you can ask and He will hear, where you know that He will be with you wherever you go.

We have been becoming as salt which has lost its savor. Many are in this position because they have resisted light. Christ says to us, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." [Matthew 5:14, 15.] What is the house? It is God's vineyard, the world.

The most selfish thing mortals can do is to establish centers, neglecting to plant the seeds of truth in the destitute portions of the vineyard. There are in our work today congested centers, while the field stands before us a barren waste.

God is going to help us to change this order of things. This is what we are trying to do here. We have a work to do in the cities of America where, had the light of heaven been followed, there would now be monuments erected for the Lord from which light would radiate to the regions around. Thus it would have been in the Southern field, had the will of the Lord been done. The work would have been established before the animosity now aroused had been kindled.

God wants those who have been working against the seventh-day Sabbath to receive His truth. He wants His people to let the light of heaven shine forth to them. Many of those who in the past have placed themselves on the side of the one who instituted a spurious rest-day will accept the truth. We need to be very careful of what we say and what we do. We need to stand

where we represent Christ by our meekness and lowliness. No one among God's people is to try to gain the highest place.

If the counsel of God had been followed, the waving fields all around us would have been harvested. Monuments to the Creator would have been raised in many places. Let us from this time follow the divine guidance. Let not one word of contention be spoken. Let us unify in the work of serving God, feeling our need of the wisdom that comes from above.

When the word comes from God that a work is to be accomplished, have means ready for the workers. Yesterday I had an interview with an Indian chief who had accepted the truth. He is trying to place the truth before his people and is endeavoring to build a little meeting house. We must help him. Do not spend one dollar needlessly. Do you not want to see souls clothed with the righteousness of Christ? Do you not want to see a people standing in such living connection with God that they will give the trumpet a certain sound? I am glad that God has brought this brother into connection with His truth. Let us encourage him in his work. It is much more important to use means in this way than to use it in this place. We have a standing here. When a man is raised up to give the trumpet a certain sound, as I believe this Indian brother has been, I beg of you to help him. Bring your tithes and offerings into the treasury of the Lord, that the blessing and not the curse of heaven may rest upon you.

God calls upon us to take hold of His work intelligently, and I hope that a beginning is to be made at this meeting. Remember that Battle Creek is not the whole world. No, indeed! We have a world to save, and upon every one of us rests a most solemn responsibility. Let us stand in the counsel of God, in our lot and place, ready to help wherever help is needed. Your money is the Lord's. Use it to build up, not to tear down. When under the direction of God men say, "I wish to open the work in that field," do not say, "We have no means to help." That is a terrible thing for the angels to hear you say. God wants you to get to work.

What does it mean that so many of our large cities are unworked? Have you been learning at the footstool of Jesus? Have the workers in our institutions been doing their duty? Have they been trying to advance the work of the Lord?

I will tell you of a place where the workers labor on economical lines, where they may be even too economical. This is at the Sanitarium. The workers there work very hard, and for very low wages. Again and again the need of self-denial has been presented to them, and they have worked to the utmost of their ability, cheerfully accepting low wages. Let there be more equality. Let those in the Sanitarium receive higher wages, and let those who occupy high positions in the work show more of a spirit of self-denial and self-sacrifice. Let us see if matters cannot be evened up.

I might say more, but I will stop now. I thank the Lord that He has given me strength to speak to you this morning, and I thank you for your respectful attention.

Ms 149, 1901

Talk/An Appeal to Our Ministers

Battle Creek, Michigan

April 15, 1901

There is much that must be considered which cannot be touched this morning, and I hardly know what to bring before you, because there is so much to say. The light that has been given me for the past fifteen years has been a representation of the great responsibility which is attached to the work of the ministry. The work of the minister should be regarded in a far higher light. It is the low estimate placed on this work that leaves our conferences in such a weak, feeble condition. We cannot afford this. Those ministers who place a low estimate on the work entrusted to them neither do justice to themselves nor to the church. Just as long as our ministers fail to feel a sense of responsibility proportionate to the greatness of their work, there will be a deficiency in our conferences.

We cannot, as a people, allow things to go on in this way. Those who are placed in charge of the conferences should be men who understand the movements of the Spirit of God upon the human heart, so that when the Spirit is absent they will know that something is wrong. Before they give the Word of God to the people, they are to understand what it is to talk with God.

In many minds principles have become so confused that it is difficult for them to grasp correct principles. So great is the dulness of conception that many know scarcely anything of what it means to be witnesses for Christ in these last days. If they only knew, if they only understood, if they could only see what might be in comparison with what is, there would be such an awakening, such a breaking down before God as we have never seen before.

There is a great necessity for individual examination. You may very intelligently examine your brother-ministers and very closely judge them, while you yourself are in far more need of closer examination and judging than you bestow on them. Many lay burdens on their brethren, weakening and discouraging them by their criticism, instead of uplifting and strengthening them. God wants us to take ourselves in hand. Examine yourselves, whether ye be in the faith or not. Prove your own selves. Just as soon as you fasten the mind on Jesus Christ, the Saviour who made a complete sacrifice for every one; just as soon as you see that you must be a complete man because he made a complete sacrifice for you, you will seek earnestly for help from above to overcome your own failings.

I am not going to specify any one in particular as being in the wrong. There should be a general reformation, a closer examination of self. Ask yourselves the question, "What should I be?" Christ says, "Without me ye can do nothing." [John 15:5.]

My heart has been filled with sadness as I have looked over the field and seen the barren places. What does this mean? Who are standing as representatives of Jesus Christ? Who feel a burden for the souls who cannot receive the truth till it is brought to them. Our ministers are hovering over the churches, as though the angel of mercy were not making efforts to save souls.

God holds these ministers responsible for the souls of those who are in darkness. He does not call you to go into fields that need no physician. Establish your churches with the understanding that they need not expect the minister to wait upon them and to be continually feeding them. They have the truth; they know what truth is. They should have root in themselves. They should strike down deeply, that they may reach up higher and still higher. They must be rooted and grounded in faith.

Very many will get up some test that is not given in the Word of God. We have our test in the Bible—the commandments of God and the testimony of Jesus Christ. "Here are they that keep the commandments of God and have the faith of Jesus." [Revelation 14:12.] This is the true test, but many other tests will arise among the people. They will come in in multitudes, springing up from this one and that one. There will be a continual rising up of some foreign thing to call the attention from the true test of God.

These things make it necessary that the minister who meets these tests should have a discerning mind, that he may not give credence to any false doctrine. Voices will be heard, saying, Lo, here is Christ, when there is no Christ at all. It is some human notion which they wish men to accept and believe.

But the saddest thing is that principles become perverted. Not that there is no one who tries to carry out principles, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the Word of God to see if all is in accordance with the principles of true godliness, founded upon a "Thus saith the Lord."

God wants those who have come to this conference to wake up, that they may not be sleeping on the walls of Zion. There should be an investigation of self. When you begin this work, you will find that you have your hands full. Too many who have entered the ministry have not had thorough, cleansing, refining influence upon mind and character that takes away chaff, enabling them to bring to the foundation only gold, silver, and precious stones. Here is the great need, the great lack. God wants us to come to Him just as we are, throw our helpless souls upon Jesus Christ, and be born again.

The fact is, many have entered the ministry with a babyish, childish, pettish, and self-willed spirit, just as their mothers allowed them to grow up. This is why I am speaking so often to fathers and mothers about realizing the responsibility that rests upon them. Every particle of this childishness must be left behind. You have grown to the full stature of men, therefore the childish things you entertained, the disagreeable traits of character which you know are not after Christ's order, your impetuous words, must be put away.

Words are talents, and you have no right to use God's talents in any way but for His glory, for the benefit of every one around you. There must be a thorough conversion of the soul, that there may be a conversion of the tongue and lips. Then the treasure house of the soul will be full of precious truths, because Christ's character is studied. Then you will be blessed as overseers and shepherds. And when you as shepherds, exemplifying the traits of Christ's character, come before the flock, they will see the necessity of having practical religion, practical godliness, not merely the accepting of a form or a theology.

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do, they say, "We do not want this man to preach because he does not see this point," and, "We do not want that man to preach because he does not see that point." But they do not know what they are about. Leave that man with God.

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that the judgment is right upon us. Let us beware lest, before we are aware of it, the thief comes on us with stealthy tread. Let us stand where we look not at the defects and errors of others, but at Jesus, saying, "I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and be found complete in him, or whether I shall be found wanting."

Provision has been made for every one of us to be saved. Those who do not accept the provision made by the Son of the infinite God place their minds on little items, to the neglect of the great truths essential for salvation. They are diverted from the great Pattern, diverted from the study of the character of Christ. Failing to see Him, they are not changed from glory to glory, from character to character.

God wants us to look to Jesus. But we are not Bible-keepers. We do not obey the commandments of God. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Knowing what was in the mind of the lawyer, Christ placed upon him the burden of the answer. "What is written in the law?" He asked, "how readest thou?" [Luke 10:25, 26.] I wonder whether you do not need your attention called to this. "How readest thou?"

The question asked by the lawyer is a decided one and, with the answer, comes sounding down along the line to our time. 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." [Verse 27.] This includes the whole man. The powers of the body as well as of the mind are to be used in the work of God. The whole being is to be consecrated to the service of the Master.

There are many things I wish to say which I shall touch at another time. I want now to say to you, Look unto Jesus, and see in Him what you should be. In order to have eternal life, we must love God supremely and our neighbor as ourselves. On these two great arms hang all the law and the prophets. These principles take in the entire Bible. We may have faith, hope, and confidence; but these will do us no good unless we have the love of Christ in the soul. The love that the Saviour has expressed for us we are to express for our brethren. This love will exert a vivifying influence upon the life and a reformative influence upon the character. This is what God wants to see.

As I have seen the fields ripe unto the harvest, and as I have seen the lack of interest manifested in them, I have wondered how you could do as you have done. I cannot understand it. If you are connected with Him who gave His life to save the world, how can you see the purchase of His blood perishing in their sins without making any efforts to save them? Christ says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again till some one thinks he must bring in something original. He brings in little tests which are not worth a straw. These he brings forward as tests God has given, when Satan has originated them to divert minds from the true tests God has given. Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save. Put away all pettishness and fretfulness. All these things are to be purged from the heart. You are to be purified through belief in the truth. God wants us to have the sanctification of the Spirit.

The truth is to be borne to those who know it not. Labor for souls as they who must give an account to God. Every one of you will be called to account for what you ought to have done and did not do. God wants you to be faithful stewards. He wants you to seek for the lost sheep of the house of Israel: He wants you to be hunters and fishers for souls. He wants to see manifested in you the living faith which knows how to labor for souls. He will use men who will seek earnestly for sinners, who will get down on their knees and pray with them. God wants you to make more earnest efforts than ever before to go into the regions beyond. Then when the next conference is held, it will be found that churches have been established in many places. Angels of God are waiting for an opportunity to work with you.

Christ came to save that which was lost, and He calls upon you to go forth to labor for those who know not the truth, instead of only sermonizing and doing a little work for the churches. You would then do fifty times as much in encouraging the churches and setting them a right example. God wants you to know how to wrestle, to know what it is to labor for souls, and to carry the burden of souls on your heart. When you are educating them, Christ is educating you. When you are giving them lessons, Christ is giving you His lessons, and these are of the greatest value. To those who have placed stumbling blocks in the way of their brethren, who have felt it their solemn duty to hold back men who have the truth, and who could give the trumpet a certain sound, I would say, Take your hands off quickly. Feel that you have a work to do for your own souls, and that it is best for you to be about it, lest you lose the chance of so growing up into Christ that you shall be complete in Him.

This is all I feel it my duty to say this morning. This is all you can work upon at present. I have other things to say later on. I will only add, Let us seek the Lord, and let us confess our sins.

Ms 150, 1901

Talk/Give the Medical Missionary Work Its Place

Battle Creek, Michigan

April 11, 1901

(Excerpts from remarks of Mrs. E. G. White before the General Conference in Battle Creek, April 11, 1901. Speaking to a resolution that made provision for the selection of six members of the General Conference Committee, especially to represent the Medical Missionary Work. It will be noted by those familiar with the Testimonies on this subject that several striking sentences or paragraphs were published in later compiled articles. Considering the occasion, these remarks are of interest in their original setting.)

Mrs. E. G. White: I have been given light all along the way in regard to the workings of the cause, and last night some things in regard to the medical missionary work were brought more especially before me.

When health reform was first brought to our notice, about thirty-five years ago, the light presented to me was contained in this Scripture, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness;

that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And 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.” [Isaiah 61:1-4.]

In the light given me so long ago, I was shown that our own people, those who claimed to believe the present truth, should do this work. How were they to do it? In accordance with the directions Christ gave His twelve disciples, when He called them together, and sent them forth to preach the gospel. “When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. ... These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.” [Matthew 10:1, 5-8.]

In the light given me so long ago, I was shown that intemperance would prevail in the world to an alarming extent, and that everyone of the people of God must take an elevated stand in regard to reformation in habits and practices. At that time I was eating meat two or three times a day, and I was fainting away. The Lord presented a general plan before me. I was shown that God would give to His commandment-keeping people a reform diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress.

Then, in after years, the light was given that we should have a sanitarium, a health institution, which was to be established right among us. This was the means God was to use in bringing His people to a right understanding in regard to health reform. It was also to be the means by which we were to gain access to those not of our faith. We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that He Himself would go before His people in this work.

Well, the work has been steadily increasing. The way was opened for our churches to take hold of it. I proclaimed health reform everywhere I went. At our camp-meetings I spoke on Sunday afternoons, and I proclaimed the message of temperance in eating, drinking, and dressing. This was the message I bore for years before I left for Australia.

But there were those who did not come up to the light God had given. There were those in attendance at our camp-meetings who ate and drank improperly. Their diet was not in harmony with the light God had given, and it was impossible for them to appreciate the truth in its sacred, holy bearing.

But the light has been gradually coming in. Over and over again instruction was given that our health institutions were to reach all classes of people. The gospel of Jesus Christ includes the work of helping the sick. When I heard that Dr. Kellogg had taken up the medical missionary work, I encouraged him with heart and soul, because I know that only by this work can the prejudice which exists in the world against our faith be broken down.

In Australia we have tried to do all we could in this line. We located in Cooranbong, and there, where the people have to send twenty-five miles for a doctor and pay him twenty-five dollars a visit, we helped the sick and suffering all we could. Seeing that we understood something of disease, the people brought their sick to us, and we cared for them. Thus we entirely broke down the prejudice in that place.

Here is Battle Creek, with a large church, the members of which are called upon, in the name of the Lord, to go out into the field and help their fellow beings, to bring joy to those in sorrow, to heal the sick, to show men and women that they are destroying themselves.

Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should. They have not gone out into the places round about to see what they could do to help the suffering. ...

This is the work which is to interest the world, which is to break down prejudice and force itself upon the attention of the world. ...

I have seen that all heaven is interested in the work of relieving suffering humanity. Satan is exerting all his powers to obtain control over the souls and bodies of men. He is trying to bind them to the wheels of his chariot. My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work.

In Australia we have been wrestling to get a sanitarium established, and a building is now in process of erection, though not yet completed. The sanitarium work was started in a private dwelling-house, and the one in charge of it devoted part of his time to conference work and part of his time to medical work. He was afraid that it would not be possible to pay the rent of the house which had been hired; so in order to help, I rented one room, and Brother Baker rented two. But these rooms were soon needed for patients, and the work has grown so that at the present time several houses are rented for the sanitarium patients and nurses.

Through this work many souls have accepted the truth. A minister from Tasmania, a wealthy and educated man, came to the Sanitarium for treatment, and while there, became interested in the truth. He soon began keeping the Sabbath, and he at once began to help the work with his means.

Whole families have commenced keeping the Sabbath through some of their members' coming to the Sanitarium for treatment. But I need not say more about this, for you know it. You are not ignorant of it.

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. It has been presented to me that all through America there are barren fields. As I traveled through the South on my way to the conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches which know the truth, while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that He may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again.

The barren fields in America have been presented to me. In every city in Michigan there should be a monument erected for God. You have been long in the truth. Had you carried the work forward in the lines in which God intended you to, had you done medical missionary work, trying to heal soul and body, you would have seen hundreds and thousands coming into the truth. ...

Go to places where the people have not heard the truth, and live before them the gospel of Jesus Christ. Do among them practical missionary work. Thus many souls will be brought to a knowledge of the truth.

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord." [Judges 5:23.] ...

I knew that the ministers laboring with those who know the truth, tending them like sick sheep, should be out in the field, planting the standard of truth in new places, bringing the sick to their houses and clothing the naked. Christ says that His righteousness will go before those who do this work, and that the glory of God will be their reward. But this work is not done by our churches, and the ministers are preaching to those who know the truth, when there are thousands who know nothing of the third angel's message. ...

It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus.

I am ready to say to you today that I am in harmony with the resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength, to Him. God will work mightily with His ministers when their hearts are filled with love for the poor lost sheep of the house of Israel. Hunt up the backsliders, those who once knew what religion was, and give them the message of mercy. The story of Christ's love will touch a chord in their hearts. Christ draws human beings to Himself with the cord which God has let down from heaven to save the race. The love of Christ can be measured only when this cord is measured. ...

I am fully in favor of this resolution, because I know that medical missionary work is the gospel in practice and, as the Lord has declared, is never, never to be separated from the gospel ministry. ...

Medical missionary work, ministering to the sick and suffering, cannot be separated from the gospel. God help those whose attention has been aroused on this subject to have the mind of Christ, the sympathy of Christ. God help you to remember that Christ was a worker, that He went from place to place healing the sick. If we were as closely connected with Christ as were His disciples, God could work through us to heal many who are suffering.

The Lord bless His people and enable them to come to a right understanding of His will.

(From talk given by Mrs. E. G. White, Sabbath, April 20, 1901—"His Wonderful Love.")

No Better Way

There is a great work to be done. How shall we reveal Christ? I know of no better way to reveal Him than to go forth as missionaries to our world. I know of no better way than to take hold of the medical missionary work in connection with the ministry. Wherever you go, there begin to work. Take an interest in those around you who need help and light. You may stand and preach to those here who know the truth, you may preach sermon after sermon to them, but they do not appreciate it. Why? Because they are inactive. Every one who is able to go out and work

should bring to the foundation stone not hay, wood, nor stubble, but gold, silver, and precious stones.

Ms 151, 1901

Diary/The Reward of the Obedient

Crystal Springs, St. Helena, California

September 7, 1901

It is the Sabbath of the Lord, and I desire to trace a few words in my diary.

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” [Psalm 46:1-3.]

Just before His ascension, our divine Lord came to His disciples “and spake unto them, 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.]

The Lord Jesus has been the help and the strength of all who have put their trust in Him. Christians are to be brought face to face with the fact that they have not hungered as they should for the leaves of the tree of life, which are for the healing of the nations.

My brethren and sisters, I present before you Christ, who is to be to us an abiding Presence. “Christ in you, the hope of glory,” will keep the soul fresh and sweet. [Colossians 1:27.] Christ was God’s gift to a perishing world. “To 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.] Let everyone be assured that it is by receiving this life-saving Gift that we secure eternal life. This is our life-insurance policy.

At what infinite cost to the Father and to the Son was this merciful, wondrous provision made for our redemption! Christ stepped down from His high estate as Commander in the heavenly courts, and, laying aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth, that He might dwell with us, and become our wisdom, our sanctification, our righteousness, our redemption.

Just before Christ’s betrayal, rejection, and crucifixion, He offered to His Father the prayer recorded in the seventeenth of John. We should study the whole chapter carefully, for it is a

lesson for us all. We are not to trust in man or make flesh our arm; we are instructed to worship the Lord Jesus Christ as our Life-giver. "Him only shalt thou serve." [Matthew 4:10.]

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." [Hebrews 1:1-9.]

"He bringeth the firstbegotten into the world." [Verse 6.] This is the incarnation of Christ. In and through Him the Father establishes the kingdom of heaven among men.

In the ninety-first Psalm is a most wonderful description of the coming of the Lord to bring the wickedness of the wicked to an end, and to give to those who have chosen Him as their Redeemer the assurance of His love and protecting care.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me,

therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." [Verses 1-15.]

The righteous understand God's government and will triumph with holy gladness in the everlasting protection and salvation that Christ through His merits has secured for them. Let all remember this, and forget not that the wicked, who do not receive Christ as their personal Saviour, understand not His providence. The way of righteousness they have not chosen, and they know not God. Notwithstanding all the benefits He has so graciously bestowed upon them, they have abused His mercy by neglecting to acknowledge His goodness and mercy in showing them these favors.

At any moment God can withdraw from the impenitent the tokens of His wonderful mercy and love. Oh, that human agencies might consider what will be the sure result of their ingratitude to Him and of their disregard of the infinite gift of Christ to our world! If they continue to love transgression more than obedience, the present blessings and the great mercy of God that they now enjoy, but do not appreciate, will finally become the occasion of their eternal ruin. They may for a time choose to engage in worldly amusements and sinful pleasures, rather than to check themselves in their course of sin, and live for God and for the honor of the Majesty of heaven; but when it is too late for them to see and to understand that which they have slighted as a thing of naught, they will know what it means to be without God, without hope. Then they will sense what they have lost by choosing to be disloyal to God and to stand in rebellion against His commandments. In the past they defied His power and rejected His overtures of mercy; finally His judgments will fall upon them. Then they will realize that they have lost happiness—life, eternal life, in the heavenly courts. Surely they will say, "Our life was full of madness against God, and now we are lost!"

In the time when God's judgments are falling without mercy, oh, how enviable to the wicked will be the position of those who abide "in the secret place of the Most High" [verse 1]—the pavilion in which the Lord hides all who have loved Him and have obeyed His commandments! The lot of the righteous is indeed an enviable one at such a time to those who are suffering because of their sins. But the door of mercy is closed to the wicked, no more prayers are offered in their behalf after probation ends.

But this time has not yet come. Mercy's sweet voice is still to be heard. The Lord is now calling sinners to come to Him. As the light of His truth enters their hearts, will they repent and be converted? Will they, in humility, in meekness and lowliness of heart, come to the foot of the cross, there to learn of Jesus? Will they say to Him, "I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works"? [Psalm 26:6, 7.]

Great joy will come to the saved in that day when every man shall receive according to his works! What are the songs that should now come from the lips of those who love God and keep His commandments? What is the song that some are now singing? "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. One thing have I asked of the Lord, that will I seek after; that I may dwell in the house of the lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the day of trouble he shall keep me secretly in his pavilion: in the covert of his tabernacle shall he hide me; he shall lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." [Psalm 27:1-6.]

So long as God's people, in this time of peril, are careful to be sincere and upright, pure and undefiled in the life-practice, trusting alone in the One who is all-wise, all-merciful, full of compassion, they are walking in a safe path and will not turn aside for trifles. God is their defense, their front-guard, and their rearward.

The time has come when the righteous should understand that God's judgments are to fall upon all those who transgress His law, and that those who walk humbly before Him will triumph with holy gladness, realizing constantly that they are under the assuring protection of His everlasting covenant of love. As Jehovah is holy, He requires His people to be holy, pure, undefiled. Without holiness no man shall see the Lord. Those who worship Him in sincerity and truth will be accepted by Him.

Let us guard against manifesting a denunciatory, overbearing, dictatorial spirit. Yet while we are to be kind, we must speak the Word of the Lord faithfully. Much more decided efforts than have been made should be made to cleanse our institutions from the sins, the evil practices, the unjustness in dealing, that the enemy has brought in during the past few years. Even the smallest matters should be dealt with as fairly, justly, and sacredly as are the largest matters.

Let us not allow one man to exalt his judgment as infallible or in any way to oppress his brethren who are seeking as verily as is he to do for the cause of God that which they suppose is right. Let us search our hearts diligently, lest selfishness and idolatry shall come in unawares.

Let us, in our business transactions, talk over matters with one another. When difficulties arise, let us adjust them in a Christlike manner. Heart should unite with heart in striving to follow

correct principles. Let us do nothing that shall result even in a misunderstanding. Humbling ourselves before God, we should make every matter right.

Oppression God will never tolerate. The indifference created by idolatry of self close the heart to the influence of the Holy Spirit. Hard-heartedness, cherished, will result in men's seeking to bring their fellow men to the terms they stipulate and will lead to many other evils.

My brethren, it is altogether too late in the day to be half-hearted, serving divers lusts, and cherishing traits of character that will exclude you from heaven. You cannot put away the evils of your doing too soon. I beseech you to make thorough work for eternity. Now is the accepted time, beloved; now is the day of salvation. "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." [Isaiah 55:6, 7.]

How thankful we should be for such an assurance, weighted with the grace of our God! The Lord Jesus yearns over us with intense earnestness. He desires that we shall be saved. But we shall perish, if we depart from God, and place ourselves in the enemy's power. God has forbidden His people to stand upon Satan's ground. Our God has built round about us a wall of protection, lest we become exposed to the temptations that beset us on every side.

Comparatively speaking, only a few honor God on the Sabbath day, according to His commandment. In the fifth of Deuteronomy we read that Moses called the children of Israel together, "and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them." [Verse 1.] Then he referred to the covenant that they made with the Lord when they received His commandments at Sinai. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire." [Verses 2-4.] Then Moses repeated to the assembled multitude the words that the Lord had spoken to them at mount Sinai, even the ten holy precepts.

We who are living in the year 1901 should often repeat the words that are recorded in this chapter. That God who talked with Israel face to face is speaking to us. Every requirement, every caution, every restraint given them, is recorded for us to study and to put into practice in principle. Let us read attentively the words that He spake to ancient Israel. There is altogether too great a willingness to forget these words. And when those who heed not the instruction given to Israel are reproved for the good of their souls, that they shall not corrupt their ways and suffer the sure result of disobedience and unsanctified works, they often feel that they are dealt with harshly. But in this chapter are specified the commandments that will make the path

plain before them and shield them from the temptations of the enemy. He who gives these commandments introduces Himself in the following words: "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." [Verse 6.] Then follow the ten commandments.

The day that God requires His people to observe is clearly specified not only in this chapter, but in the thirty-first of Exodus. In Exodus we read: "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.

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [Verses 12-18.]

Both at Sinai and on the borders of the promised land, on the two occasions when the law was repeated with such solemnity to the Israelites, God's people were enjoined to remember their degradation as slaves in Egypt. He it was who had brought them forth "out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders." [Deuteronomy 26:8.]

After repeating the first four precepts of the Decalogue, which relate to man's duty to his Creator; and the last six precepts, which relate to man's duty to his fellow men, Moses declared: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." [Deuteronomy 5:22.]

The people pleaded with Moses when they heard the voice from Sinai. "Ye came near unto me," said Moses, "and ye said, ... Why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the

voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" [Verses 23-29.]

Let all remember that prosperity and blessing are promised us on condition of obedience to God's commandments.

After telling the Israelites to return to their tents, the Lord said to Moses: "As for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." [Verses 31-33.]

These closing verses of the fifth of Deuteronomy plainly specify that Israel's prosperity depended upon their obedience to the commandments of God.

Sixth chapter: "Now these are the commandments (written in the tables of stone), the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged." [Verses 1, 2.]

In this Scripture we are taught that obedience to God's requirements brings the obedient under the laws that control the physical being. Those who would preserve themselves in health must bring into subjection all appetites and passions. They must not indulge lustful passion and intemperate appetite; for they are to remain under control to God, and their physical, mental, and moral powers are to be so wisely employed that the bodily mechanism will remain in good working order. Health, life, and happiness are the result of obedience to physical laws governing our bodies. If our will and way are in accordance with God's will and way; if we do the pleasure of our Creator, He will keep the human organism in good condition, and restore the moral, mental, and physical powers, in order that He may work through us, to His glory. Constantly His restoring power is manifested in our bodies. If we co-operate with Him in this work, health and happiness, peace and usefulness, are the sure results.

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

“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. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which though filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; (for the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

“Ye shall not tempt the Lord your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers.” [Verses 3-18.]

The whole chapter is a lesson for us to study. In the twentieth verse, and onward, we read: “When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh’s bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.” [Verses 20-23.] Parents should understand this instruction, and be prepared to speak to their children words that will give them correct impressions in regard to the Lord’s dealings with His chosen people.

“And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” [Verses 24, 25.] The fear here spoken of is not a servile fear, but a godly fear.

God gave these laws to Israel to preserve them in a happy, healthful state. If there had existed no Satan to tempt them, these special instructions would not have been needed; but unless the

people had something to guide them, they would surely be led astray by the specious devisings of the enemy of all righteousness. Their only safety was to be found in hearkening with all diligence to the Word of the Lord.

Parents who desire to train their children aright should heed the instruction given in these Scriptures and allow their little ones to do nothing in disregard of God's commandments so plainly given. Let fathers and mothers faithfully teach their children these precepts and impress upon their tender minds the fact that in obedience there is life, health, happiness.

These Scriptures are "written for our admonition, upon whom the ends of the world are come." [1 Corinthians 10:11.] "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; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" [Hebrews 2:1-4.]

The great object we should always keep in view, when obtaining a knowledge of God's laws, is that we are to become acquainted with His will in order that we may obey Him.

God constantly kept before the Israelites their wonderful deliverance from the bondage of slavery and the remarkable circumstances that called for His special workings, by His mighty power, to execute their deliverance. This history was to be kept before their children, as an expression of God's love for them. He was placing them under the most favorable circumstances for loving and serving Him.

He who has entrusted men and women with children calls upon those parents to realize their God-given responsibilities. They are to guard their children from the many temptations to which the little ones are subject on account of the words and practices of the children of disobedience. From babyhood, children are to be taught to obey the requirements of their parents. And the parents themselves are under most solemn obligation to God to keep their spirit in subjection to God's will. In word and act they should set a right example before their children, and thus teach by example, as well as by precept, the principles of righteousness and justice.

Let no half-hearted work be done by parents. The younger members of the Lord's family are to be taught in the home life. The home is an educating school. Children are to be shielded from associating with the wicked. There is to be no commingling with idolaters. Concerning this the Lord says: "Neither shalt thou make marriages with them (worldlings); thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy

son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shalt ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.” [Deuteronomy 7:3-5.]

Let us study the instruction God has given us in His Word in regard to obedience and disobedience. He has forbidden us to form intimate connections with the openly wicked; for those who place themselves in companionship with unbelievers are in great danger of being corrupted by the sentiments and practices of their associates, and of being so influenced that they will be drawn into sin. Sin soon loses its offensive features, if beheld constantly; and the obedient are soon led by wicked associates to dishonor God.

Ms 152, 1901

Diary/A Message to Our Brethren and Sisters in Southern California

St. Helena, California

October 10, 1901

I have been unable to sleep after half-past eleven at night. Many things, in figures and symbols, are passing before me. There are sanitariums in running order near Los Angeles. At one place there is an occupied building, and there are fruit trees on the sanitarium grounds. In this institution, outside the city, there is much activity.

As in the vision of the night I saw the grounds, I said, “O ye of little faith! You have lost time.” There were the sick in wheelchairs. There were some patients to whom the physicians had given a prescription to spend all their time outdoors during pleasant weather in order to regain health. Some came to the institution with discouragement written upon their countenances. I seemed to be living there myself, and I made remarks in regard to the change that took place in these countenances. Where once was written despair, we could now read hopefulness and pleasantness. The birds were singing; and in the vision given me, it seemed that we all knelt upon the grass and united in praising the Lord.

It seemed as if we had been in the place for months. I was speaking to the sick people, telling them of God’s goodness and mercy, when one arose and sang a beautiful hymn. The voices of nearly all were called out in expressions of thankfulness for the help received.

While speaking, I said: “We must have sanitariums in favored places in different localities. This is God’s plan. He has ordained the medical missionary work as a means of saving souls, and that which we see about us is a symbol of the work before us. We are to awaken our churches to

engage interestedly in God's work and to carry forward this branch—the medical missionary work.”

Physicians were interested in these words, and one said, as he extended his arms and waved them back and forth, “Is not this better than drugs? Aches and pains have left you without the use of medicine.”

On the grounds that I saw in this vision of the night, there were shade trees, the boughs of which were hung in such a way that they formed leafy canopies somewhat [in] the shape of tents. The sick were delighted. While some were working for diversion, others were singing. There was no dissatisfaction.

I awoke, and could not sleep for a time. Many scenes had passed before me, and I could not forget the words I had spoken to the patients and the helpers. Brethren and sisters, Christ has instructed me to say to you, The Holy Spirit will make your hearts tender and softened by His grace.

Again I lost consciousness, and other scenes passed before me. I was in another locality, surrounded by different scenery. Again it seemed as if I were pleading with those who were sick, to look unto Jesus, the great Medical Leader, our Gospel Teacher.

Then I seemed to be in the midst of a company where some important plans were being discussed. I was drawn out to speak to those present in regard to keeping the mind always cheerful in the Lord. I said: “Never are we to allow fretting and complaining to exist in the home life. Never should parents speak harshly to their little ones. The parents themselves are but little ones in God's sight, and their children are not acquainted with the trials of life. They must learn gradually to practice the art of cheerfulness; for this is the prescription given by the Lord to create a healthful atmosphere in the home. Jesus, our Owner, desires us to strive to make everything move smoothly. Not one word of repining are we to utter, for the prescription calls for cheerfulness.

“The love of Jesus in the soul will banish all hatred, selfishness, and envy, for the law of the Lord is perfect, converting the soul. There is health in obedience to God's law. The affections of the obedient are drawn out after God. Looking unto the Lord Jesus, we may encourage and serve one another. The love of Christ is shed abroad in our souls, and there is no dissension and strife among us.

“Let us invite Christ to be an abiding Guest in the parlor of the soul. His law will be spiritually engraved on the minds and hearts of His covenant-keeping people. Parents, it is greatly to your advantage to keep the law of the Lord. Of this law Moses said: ‘Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may

live, and go in and possess the land which the Lord God of your fathers giveth you.’
[Deuteronomy 4:1.]

“It is pleasing to the Lord for us to obey His law; and upon all who are obedient He bestows His special blessing. In obedience there is life and happiness.

“Moses continued: ‘Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.’ [Verse 2.] There was a tendency to add to the law by making human restrictions; and the Lord guarded against their adding these manmade tests that He had not specified, and that would bring in confusion. And He guarded, too, against the taking away of any of His precepts. Never are we to put our words in the place of God’s words; for thus we would be diminishing from His law.

“‘Your eyes have seen,’ said Moses, ‘what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.’” [Verses 3, 4.]

After reading these Scriptures, I seemed to be instructing the people that manmade laws, manmade yokes, would be prepared for the Lord’s people, but that it is not safe for them to allow their minds to be diverted in any way from the Word of the Lord to the words of men. “Break every yoke,” is the instruction given. [Isaiah 58:6.]

I was then awakened, and I began writing out some cautions that were given. In the midst of the company in which I had been there seemed to be a divine Presence, which all recognized. I praised the Lord. How pleased I was that we have such assurances as are given us in these Scriptures.

The Necessity of Obeying God’s Law.

Concerning His commandments, God declared, through Moses, to His people: “Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” [Deuteronomy 4:6.]

The precious instruction that the Lord gave to His people from mount Sinai was carried by them all through their wilderness wandering, and was repeated by them wheresoever they encamped. God designed that they should give to the surrounding nations a representation of Him and of His law, by the words they would speak, and in a variety of other ways. On many

occasions, as they met the people who knew not God, they exalted their Leader as a great and holy Being whom all should always honor and respect and reverence.

“For what nation is there so great,” the Israelitish host inquired, “who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” [Verses 7, 8.]

The surrounding nations were to become acquainted with the exalted principles of the God-given laws that the leaders were educating the people to observe. Then, instead of demeriting the people thus instructed, they would regard the observance of these laws as a proof that this was a people peculiarly blessed indeed among the nations.

Another remarkable exhibition to the nations round about was the perfect order observed in the camp of the Israelites. They could see the cloud hovering over the place where the tabernacle was to be pitched; they observed the priests and other appointed agencies going about their special work, each one doing the part assigned him in the work of preparing the camp for the night. No one did anything that someone else should do. Whoever would have tried to do another man’s work would have suffered the death penalty. Each one attended to his special duty. In erecting the tabernacle, part fitted to part, and the house of the Lord was set up with beautiful precision. Not a word was spoken, not an order given, excepting by the one in charge. No one was confused; everything was put together in accordance with the similitude shown to Moses in the mount.

Everything connected with the pitching of the camp was an object lesson to the children, schooling them in habits of precision and carefulness and order. The children that were old enough were required to learn how to pitch the tents in which they lived and to observe perfect order in all that they did.

Moses gave further instruction to the Lord’s chosen people: “Only take heed to thyself (we are to make this our first business), and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick (intense) darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant,

which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

“And the Lord commanded me at that time (He talked with Moses) to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.” [Verses 9-16.]

All these things were a school for the children in the camp of the Israelites. Constantly they were obtaining an education in regard to heavenly things. Constantly the parents were explaining to their children why the Israelites were traveling in the wilderness; why the law was given at Sinai; and what they expected to do and to be when they reached the land of promise.

I have written out these particulars in regard to the Israelites in camp, because they are to serve as lessons to us on camp-meeting work. In our encampments nothing is to be done in a slovenly, haphazard manner. The children who are permitted to attend these holy convocations are to be educated along right lines. They are to be taught habits of order and cleanliness; they are to learn to reverence God and to respect His ministers and His house of worship. Parents should realize that it is their duty to impress their children with the fact that the encampment is a place where God meets with His people. In this sacred place there can be allowed no sporting, no noisy play, no boisterous laughing. The children are to be given all that they can possibly do in the line of preparing the camp and keeping it in order.

Of every parent before whom comes the instruction that I have written out concerning the training of the little ones in the camp of the Israelites, I wish to inquire: Do you suppose that the Lord God of Israel will excuse your neglect to put forth constant, persevering effort for the salvation of your children? Some children receive only casual attention. Fathers and mothers, labor unitedly. Give not your children a spasmodic education, by fits and starts; but labor with them faithfully, from day to day, throughout the years when they are under your care. First be re-converted yourselves; then give to your children the most careful attention, keeping them employed in useful labor as much as possible.

We profess to be a peculiar people. More than once in the Old Testament Scriptures we read that He has denominated us in a special manner. In the thirty-first chapter of Exodus we read: “The Lord spake unto Moses, saying, Speak thou 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.

“And he gave unto Moses, when he had made an end of communing with him upon the mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” [Verses 12-18.]

In this Scripture the observance of the Sabbath is specified as the special, distinguishing sign between God’s people and the people of the world. This gives to parents a most solemn work—the work of teaching their children to obey the Sabbath commandment, in order that they may be numbered among the people of God.

In the nineteenth of Exodus we read: “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.” [Verses 4-6.]

Wonderful condescension is this! God offers to make the Israelites His “peculiar treasure,” if they obey His law and thus glorify His name. Observe the response they made to these words: “Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.” All this instruction was placed by the elders before the vast multitude assembled. “And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.” [Verses 7, 8.]

Here the agreement was made by a most solemn covenant. But because Israel, on their part, failed of fulfilling this agreement, God in His mercy did not destroy them, but gave them another opportunity to obey Him. Again He instructed Moses to repeat the decalogue to the whole encampment. We have a record of this in the fifth of Deuteronomy. Moses summoned the people in solemn assembly and commanded all to give special attention, for he desired to communicate to them matters that concerned their eternal welfare. They were to listen attentively to that which they would bind themselves to observe. The trumpet gave a certain sound, demanding most earnest attention. Then Moses began to speak.

“Hear, O Israel,” he declared, “the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire.” [Verses 1-4.]

Moses brought to the remembrance of the Israelites the covenant that God had made with them in Horeb, when they promised Him to govern all their words and actions by His law. There they were denominated unto God. The Lord talked with Israel face to face, speaking His precepts out of the midst of the fiery cloud. Moses reminded them of the solemn pledge they had made, as recorded in the twenty-fourth of Exodus, when he “told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.” [Verse 3.] At that time the Lord had said unto Moses, “Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.” [Verse 12.]

These are the commandments and ordinances repeated by Moses before his death. On this solemn occasion, after repeating the holy precepts, he declared: “Hear, O Israel: ... 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, 6, 7.]

Brethren and sisters, we are numbered with Israel. All the instruction given to the Israelites of old, in regard to teaching the commandments to their children, is for us. If we become careless, and neglect to urge the necessity of observing these commandments, as I know that many have done, let us all humble our hearts before God, and make earnest, thorough work of repentance. Let us learn to deal mercifully with our children. In their tender years they are to be kindly, patiently, intelligently, lovingly taught in all religious service, the parents making these lessons simple and attractive, in order that they may make known to their little ones the way of the Lord. In the past, the failure of parents to do this work has been felt in future generations. Children whose parents were impenitent have often remained impenitent throughout life. Those in positions of responsibility in all our institutions should be especially careful to give the youth in their charge a proper training.

It requires constant, persevering effort to keep exalted the standard of righteousness; but none who are lax in principle are approved of God. Our religious experience is spoiled by allowing our principles to become perverted. Now, more than in any other period of the world's history, should we heed the admonition, “Be ye also ready: for in such an hour as ye think not the Son of man cometh.” [Matthew 24:44.]

In ancient times cautions were continually given against idolatry. In this age of the world the same danger exists. We should guard our children against having fellowship with the world, and against imitating the works of those who are in darkness. So far as possible, let us keep them from the society of unbelievers. We know that those who do not serve the Lord Jesus serve

another leader, and that this leader will make decided efforts to control the minds of those who know the truth.

Satan's deceptive workings are constantly being carried on in every place. Those who truly love God will reveal their love for Him in every place and under every circumstance. They will not condescend to engage in the foolish amusements and the entertainments of worldlings. They will not be persuaded to forget the Lord at any time. Christians may and should feel a holy indignation against the lightness and the folly of those who love not God. "Consider thyself," and fall not into temptation by speaking idle, cheap, meaningless words. [Galatians 6:1.] Speak words that reveal that you are a child of God, and that your heart is filled with His love.

We must be as decidedly a peculiar people, holy unto the Lord, as the Israelites were required to be, else we cannot properly represent our wise, compassionate, glorified Redeemer. We should strive so to live that we may sit in heavenly places with Christ Jesus, and praise His name with thanksgiving, thus revealing to the world the keeping power of God's grace. By doing this, we honor our Leader.

Ms 153, 1901

Growing in Grace

Battle Creek, Michigan

April 1901

My heart is filled with gratitude to God. I have slept and rested during the past night. I awoke full of courage in the Lord. During the night my mind has been deeply impressed. As a people we must advance. This is the word that comes to us from our Leader, Christ Jesus.

The Saviour declares, "I am the Way, the Truth, and the Life." [John 14:6.] Then those who are following Jesus are walking in the light as He is in the light. Those who walk with Christ walk in a path that shineth more and more unto the perfect day.

The church of God on earth is to be the representative of the church above. "Ye are the light of the world," Christ says. "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.]

Following this comes the statement, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 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." [Verses 17-19.]

Are those who refuse to keep God's law first to enter heaven, and there be placed least, for all to look upon as those who did not obey? No. But in the books of heaven they are recorded as the least in God's world, because they work contrary to God.

"I say unto you," Christ continued, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Verse 20.] Why this statement? Because in practice and in teaching, the scribes and Pharisees disregarded the principles of God's law. They put human maxims and traditions in the place of God's Word, "teaching for doctrine the commandments of men." [Matthew 15:9.] They set aside God's holy precepts for fables of their own creating.

The necessity for entire and willing obedience is to be presented to the people in clear, plain lines. The truth as it is in Jesus is to be sacredly cherished. And it is to be lived. And we are individually to let our light shine forth to those in darkness.

Christ calls upon the members of His church to feed upon His words, and then to use the strength thus gained in giving the truth to others. In order to continue to receive, we must impart. Exercise is necessary to health. We may eat wholesome food and breathe pure air, but if we fail to take exercise, the assimilation of the food eaten will be defective, and the machinery of the body will not do the best work.

So it is in spiritual things. Growth in grace depends upon an intelligent, unselfish use of the blessings that God gives.

Infinite possibilities are held before us in the promises and assurances that Christ has given. Read the prayer that He offered just before His crucifixion. "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me." [John 17:25.]

And again He said, "These things have I spoken unto you that in me ye might have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world." [John 16:33.]

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." [John 15:26, 27.]

Will those who profess to believe present truth consider the advantage bestowed on them in having Christ as their efficiency? What might be accomplished, if they would only believe the promises of Christ, and strive earnestly to do the work He has given them!

The light that God has given His people is not to be shut up within the churches that already know the truth. It is to be shed abroad into the dark places of the earth. Those who walk in the light as Christ is in the light will co-operate with the Saviour by revealing to others what He has revealed to them. Every one whose name is registered on the church roll is under most solemn obligation to represent Christ by revealing the inward adorning of a meek and quiet spirit. They are to be His witnesses, making known the advantage of walking and working as Christ has given them example. The truth for this time is to appear in its power in the lives of those who believe, and is to be imparted to the world. Believers are to reveal in their lives the sanctification of the truth.

The words of Christ are to be the food of those who enter His service. As the physical organism is built up and strengthened by the food eaten, so spiritual nourishment and strength are to be gained by eating the words of Christ.

Christ is to be our Teacher, the Man of our counsel. His wisdom is to be revealed in our use of His gifts. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] Christ is our life. If He abides in us, our lives will meet His requirements. His principles are to be nourishment to the soul. He is made unto us wisdom and righteousness and sanctification and redemption.

Ms 156, 1901

Diary/Unheeded Admonitions

South Lancaster, Massachusetts

November 27, 1901

See variants Ms 156a, 1901; Ms 156b, 1901.

Again some things with reference to Dr. Kellogg have been presented to me. The Lord has shown me Dr. Kellogg's dangers. I have not yet written to him. I hope to see him face to face. May the Lord give me much of His Holy Spirit, for I cannot do this work of myself. Unless the Lord works by His Spirit, Dr. Kellogg will surely say, "Who has been talking with Sister White?" I can answer, "One who is Authority." But this question, by whomsoever it is asked, shows a lack of confidence in the work the Lord has given me to do. It shows a faith that is of no value. It shows that this work is not appreciated.

If, when the Testimonies come to Dr. Kellogg, they harmonize with his own ideas and plans, he is confident that they are of God. If they do not harmonize with his plans, they are of no special value in his sight. This places me where I do not know just how to handle these things.

I cannot but feel pained, if it is really true that when Dr. Kellogg receives from me a communication that cuts across his plans, he has no more faith in the Testimonies than to say that I have been influenced by my son W. C. White, or by anyone else nigh or afar off. I can hardly think that this is the measure of his faith. When the Testimonies have placed him in an objectionable light, I should not have thought that he would endeavor to justify himself as so many others have endeavored to do when reproved. This is the temptation to which many yield, and by which they lose all the benefits and blessings that they might receive.

Supposing that some one had talked with me concerning Dr. Kellogg's work. I should not dare mention what had been told me. I have heard many detrimental things in regard to his work and the representations that he has been making. I have received many letters in regard to different matters that occur. While we are living in this world, we shall always be hearing words that are unfavorable to the course others are pursuing. If the Doctor looks upon the warnings that he received as being unimportant because words have been spoken and letters have been written to me, it is his privilege to do so. He can continue to have the same mind, refusing to accept the Testimonies given through me, because he thinks in his heart, "Somebody has influenced her; somebody has told her."

It has made me very sad to know that this temptation has come to some. The Lord has charged me to enter into no controversy with any one who, when a message comes, shall ask, "Who has told Sister White?" I am neither to admit nor to deny such charges, but to state the facts as God has given me instruction in various ways at different times and in many places. If I do not speak, I am accountable for withholding the light. I have <not wittingly> withheld from anyone the instruction that the Lord has given me. <I have had cautions to defer speaking until the time of danger makes it necessary to speak directly.>

I have so great an interest to see the Doctor follow on to know the Lord, that I shall try to do my utmost to remove every dark shadow that might cause him to walk in strange paths. I shall listen to every word that he says. If he speaks right words, I shall thank my heavenly Father. If he speaks words, the truth concerning which I know much better than he himself because of the instruction that the Lord has given me, I shall never try to please him by calling darkness light and light darkness; for by so doing I should be imperiling his soul. If I speak at all, I shall always try to speak the truth—that which is based on a "Thus saith the Lord." Whatever interpretation may be placed upon my words, whether they are received or rejected, I shall not refrain from speaking, unless I am instructed by the Lord to remain silent. When certain things come to pass, I must speak in order to prevent them from being carried any further. And I must speak not only into his ears, but into the ears of men in places of responsibility who are unacquainted with the facts and the result of his disregard of the messages that God gives.

I know Dr. Kellogg's dangers in home life, in church capacity, and in his connection with the worldly minded. Many things have taken place that I well know the Doctor has not understood, and that he will not receive as truth before a certain time, when a door will open before his mind, and the Spirit of God will lead him to see that he has laid on the foundation as precious material that which will not bear the test of fire.

During the past ten years these things have pained me exceedingly. When I sent from Australia for means to enable us to build a sanitarium near Sydney, there should have been a prompt and hearty response. This would have exerted an influence that would have led others to sacrifice, and as the result the Sanitarium in Australia would have been completed and in running order long ago. But the Doctor made himself believe that the debt on the Battle Creek Sanitarium was a sufficient excuse for not sending means to us in Australia to establish a sanitarium to give character to the work in that needy field.

I was instructed that as the Lord had led my husband and myself and the many other helping hands to sacrifice in order to establish the Battle Creek Sanitarium, so it was the Lord's purpose for the managers of the long-established medical institution to help establish other medical institutions in destitute fields. They should have been anxious and glad to see a memorial established in Australia, for this was God's will concerning them. But they did not heed the invitation. The work that they might have done, they did not do. Dr. Kellogg and his brother made a personal gift, but this was not fulfilling the requirement. Certain ideas prevailed that were not inspired of God. Certain things were done that have brought great discouragement to our work and workers in Australia. Had the Doctor and his associates heeded the word of God at that time, the medical work in Australia would be years in advance of what it now is.

God does not sanction any plan, born either in council meetings or in any person's mind, that will lead to the framing of certain laws restricting the operations of all our sanitariums, and binding them to the Battle Creek Sanitarium, which was the first medical institution by the donations and the self-sacrificing efforts of our people.

When the interests of God's cause demanded that funds should be sent to the barren field of Australia to establish a sanitarium there, a prompt response should have been made. The word of the Lord came to me to appeal to the Battle Creek institution for means. We asked for no gift from Dr. Kellogg, but from the Sanitarium—the institution that was boastingly spoken of as being the greatest sanitarium in the world. Notwithstanding the fact that the institution has had a good patronage, it has never heeded this call.

Although the Battle Creek Sanitarium has done much to establish other sanitariums in America, the heavenly universe has beheld with sadness their neglect of the unfinished Sanitarium in Australia. This neglect has been dishonoring to God and has placed in great perplexity the

workers who have made every exertion to do all in their power to put up the building and to get it into running order. This uncompleted institution might have been finished long ago, if the brethren in America had done their duty. The impression made upon the people in Australia is anything but favorable.

It is a crime in benevolence to establish that which is not so manifestly necessary, and to neglect the very work that the Lord has specified should be done. Men freely spend money on things that God does not inspire them to do, and leave undone the things that He has signified they should do. Such a course has been pursued by the managers of the Battle Creek Sanitarium. These actions call for a decided change in the order of things. One man's mind, one man's judgment, is not to be depended upon as supreme; for just so surely as this is done, judgment will be turned into feebleness.

I have tried to keep the way of the Lord before the people, and especially before Dr. Kellogg, in order that he should not place confidence in his judgment as supreme. It is a crime in benevolence to do benevolent work in some uncalled-for manner, leaving untouched the very work of benevolence in which the Lord calls upon His people to engage. There are important interests that demand the support of God's people, in order that doors may be opened in new fields. Often means are not appropriated as they should be. Many donors err not only in what they do, but in what they leave undone.

A different manner of working is to be brought in. It is not right to appropriate money only when it is agreeable to do so; nor is it right to fail of taking a deep and earnest interest in ascertaining the true situation in missionary fields, in order to know the needs of each field. Australia and the Southern field have long stood reprovably barren and unworked. Those who have looked on these destitute fields, and passed by on the other side, will have something to answer for in the day of judgment.

True beneficence means more than mere gifts. It means a liberal interest in the welfare of others. It means to be a helping medical missionary of God's appointment. It means to teach the improvident the need of economy. There are thousands of the widows and the fatherless, the young and the aged, the afflicted and the crippled, who should be taught how to have more than a few pennies and some old clothes. Many are confined to their beds, unable to work. But those who can work should be made to realize that if they do not work, they shall not be fed. Every one who is capable of eating a square meal is capable of working to pay for that meal. If made to work for his food, he will be made to appreciate the money-value of strength and time. Such beneficence carries with it valuable lessons. It not only ministers to the needs of the unfortunate poor, but teaches them how to care for themselves.

God desires that Dr. Kellogg shall not work selfishly for that which is nearest him. He is not to use much-needed money in a vague, careless way, taking little pains to ascertain the results of the gifts made. Our brethren have made gifts to responsible men; and these stewards, to whom money has been entrusted for wise use, could have gained the approval of God in sharing with the needy fields some of the donations placed in their hands. The sharing of these donations would have evidenced that the Holy Spirit was working upon human minds. Especially should those, to whom money has been entrusted, have assisted the fields to which the Lord has called special attention. Money was called for to assist the medical work in Australia. True, it would have taken time and caused some trouble to give personal attention to this call, but it was highly essential that the help be given.

In many a new field, the workers, burdened with the cases of men and women in physical and spiritual suffering, realize what a blessing a sanitarium would be to the cause in their field. They call upon the Lord for assistance, expecting that at the right time He will move upon the heart of some one who has power to help them improve the condition of things. And such prayers will be answered, if the Lord's trustees will recognize the call as coming to them, and respond liberally with the means entrusted to them for use in the Master's service.

At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; persons who will make patient, thorough investigation of the needs of the work in various fields; persons who have a large capacity for work; persons who possess kind and warm hearts, cool heads, sound sense, and unbiased judgment; persons who are sanctified by the Spirit of God, and can fearlessly say No or Yea and Amen to propositions; persons who have strong convictions, clear understanding, and pure, sympathetic hearts; persons who practice the words, "All ye are brethren" [Matthew 23:8]; persons who strive to uplift and restore fallen humanity.

The Meeting at College View

Dr. Kellogg said to me all that he had to say with regard to the transaction at College View. I told him that I was not then prepared to respond to what he said, but that if matters were presented to me in a light different from what they had been presented, I should let him know. But this transaction and its results have not been presented to me in any different light; therefore I am not at liberty to change the message I have borne concerning this matter.

If the men in positions of responsibility would reason correctly, if they would do to others as they would be done by, there would be no need for me to bear any testimony, because they would eat and digest the Word of God, bringing its principles into the daily practice.

Dr. Kellogg is ever to feel that he is in service to God. But the warnings I have given for years have not been heeded. Dr. Kellogg is grasping too many responsibilities. He speaks before congregations when he needs rest, and works when he needs sleep; and the result is that he is not always as careful as he should be of the words he speaks before those he is educating.

The Production of Health Foods

Dr. Kellogg, you are making a mistake about the handling of the food question. The same One who gave the manna to the Israelites will give knowledge to His children today.

Of the giving of the manna we read: "The Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. ... And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said to one another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." [Exodus 16:11, 12, 14-18.]

God has given you and those associated with you skill and understanding. And He will give others also skill and understanding. It is not His design that one man shall be abundantly blessed with light and knowledge in regard to the food question, while others are left in ignorance. He does not intend that His goods shall be entrusted to one man or one company of men.

"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. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

"Then said Jesus unto them, Verily, verily, I say unto you, 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." [John 6:28-35.]

To many in different places the Lord will give intelligence in regard to health foods. He can spread a table in the wilderness. Health foods should be prepared by our churches who are trying to practice the principles of health reform. But as surely as they should do this, some would say that they were infringing on their rights. But who gave them wisdom to prepare these foods? The God of heaven. That same God will give wisdom to His people in the different countries to use the productions of these countries in preparing health foods. In simple, inexpensive ways, our people are to experiment with the fruits and grains and roots in the country in which they live. In the different countries, inexpensive health foods are to be manufactured for the benefit of the poor <and for the benefit of the families of our own people.>

The message God has given me is that His people in foreign lands are not to depend for their supply of health foods on the importation of health foods from America. The freight and the duty make the cost of these foods so high that the poor, who are just as precious in the sight of God as the wealthy, cannot have the advantage of them.

Health foods are God's productions, and He will teach His people in missionary fields so to combine the productions of the earth that simple, inexpensive, wholesome foods will be provided. If they will seek wisdom from God, He will teach them how to plan and devise <to utilize these productions>. I am instructed to say, "Forbid them not."

"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. He that hath an ear to hear, let him hear what the Spirit saith unto the churches. And unto 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; 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." [Revelation 3:1-8.]

God's door is open to His people. He will instruct them. He will give them skill and understanding. The Lord will magnify His name, <benefiting and strengthening His work in all fields and in every locality>.

"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. 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." [Verses 10-12.]

When the message comes to those who have not heard the truth for this time, they see that a great reformation must take place in their diet. They see that they must put away flesh food, because it creates an appetite for liquor and fills the system with disease. By meat-eating, the physical, mental, and moral powers are weakened. Man is built up from that which he eats. Animal passions bear sway as the result of meat-eating, tobacco-using, and liquor-drinking. The Lord will give His people wisdom to prepare from that which the earth yields, foods that will take the place of flesh meat. Simple combinations of nuts and grains and fruits, manufactured with taste and skill, will commend themselves to unbelievers. But as a usual thing, too many nuts are used in the combinations made.

Signing Agreements

I must now say that our sanitariums are to respect Dr. Kellogg. And Dr. Kellogg is to respect the Lord's appointed agencies in different lines just as profoundly as he desires his own line of work to be respected.

My brother, whom I respect in the Lord, I desire to say to you that in presenting your documents for signature by those in our sanitariums, you do not see the outcome of this matter. You do not see how deleterious is the influence you exert upon your own character in trying to bring those in our sanitariums under written pledges. Thus you are striving to place yourself in a position which God never designed you <and those associated with you> to occupy. No one is to claim kingly power over God's heritage. God's people are to be under Christ. There is one Shepherd, and He has one flock. The Lord has not given all power to the Battle Creek Sanitarium. Humanity is not divinity. Not all your methods are inspired of God. The greatest temptations come to the men who bear the greatest responsibilities.

To you and to every worker in medical lines in connection with the cause of God are addressed the words spoken by Paul to Timothy, "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] "Thyself" needs to be sternly dealt with. You need to make a close investigation of self, that you shall not, in principle or action, misrepresent the Lord. The past experience is to be closely reviewed. Every motive is to be carefully examined. The heart must be cleansed of all selfishness. Every ambitious project that is contrary to the Word of God is to be put aside. You need to stand in preparedness before God. Unless the root is holy, the fruit will show marked defects.

The word is spoken to me to speak to you, "I have not found thy works perfect before God." [Revelation 3:2.] I therefore give these words to you. The Lord will not accept the most splendid service that means the putting of the least yoke upon His people. We are to frame no yokes for our fellow men. God's word to us is that we are to break every yoke.

The document you sent to me at this place was read to me by Sister Druillard. A few days afterward, as I was praying, a scene passed before me. The results of the transactions of this scene were presented to me as very objectionable. Then again, other scenes passed before me, similar to those presented to me when I was at Summer Hill, when I was instructed to tell Dr. Caro and Brother Sharp that writings would come to them containing conditions that they were not to accept or endorse.

I saw a paper unrolled before these brethren, and One of dignity arose, and said, Put not your name to any writing that binds you to do or to refrain from doing certain things. It is not God's plan that you should sign such agreements. This document is of man's production. That which will take place in the future, you know not. God says, I will turn and overturn. For you to sign an agreement saying what you will do and what you will not do in the future is not in God's order. He who knows the end from the beginning understands what is in man's heart and what are the dangers of the men to whom God has entrusted great responsibilities. Man is not to assume more than God has given him. If he walks humbly with God, the good hand of the Lord will be with him. If he yields to ambition to carry out a work of his own, according to his own plans, a work in which he is benevolent where he chooses to be benevolent, and selfish where he chooses to be selfish, a condition of things will be brought in that will dishonor God and His truth. Oppression will come in. Human power will be exercised in accordance with the terms of the agreements made and signed in the past, agreements deemed essential to protect the interests of the health food business and to give the sanitarium work financial success.

When men attach their names to these agreements, they are acting as blind men. Let men remember that they cannot control Providence, that they cannot shape or hinder circumstances. Christ declares, "There shall be one fold and one shepherd." [John 10:16.]

Too much power is invested in humanity when a man has it in his power to rule or ruin. The true and living God is to be exalted. All nations are to hear the proclamation of the gospel message. Many, convicted and converted, will bow in humility before the Lord, making an unreserved consecration of themselves to Him. The message is to go to all parts of the world. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." [Isaiah 45:22, 23.] The words inscribed on the Lord's temple harmonize with His unlimited invitation of mercy, "My house shall be called a house of prayer for all people." It shall proclaim that I, the living God, sit upon My throne as Ruler, giving audience to the world. And what is the response? "Let all the people praise thee, O God, let all the people praise thee; and let the whole earth be filled with thy glory." [See Psalm 67:3; 72:19.]

There is need of loyalty to principles. But a pledge from one who does not feel the need of obeying the Word of the Lord is valueless. The placing of signatures to documents will not ensure honesty, neither will it ensure the exercise of justice, mercy, and the love of God.

The Lord would have the restraints broken that keep His work bound about. Those who unite with Christ are not to accept yokes that will prove a hindrance to them in their work for Him. 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.]

It is not God's will that any man or any company of men shall gather to themselves such large responsibilities as some are doing. Let men remember that they are but human, and that the church militant is not the church triumphant.

The future is before us, and unforeseen events will surely take place, changing the present aspect of things in the world. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [Daniel 12:10.] Every truly converted soul will put on the whole armor of God, and will bravely face the unseen foe. God's servants need to realize the necessity of partaking of the divine nature, having overcome the corruption that is in the world through lust. Lust and greed are striving for the supremacy. Oppression and hatred will be exercised to destroy. Inspired by a power from beneath, Satan's instrumentalities will work with intensity to carry out his will.

I was instructed to tell our people to read carefully the thirty-fourth chapter of Ezekiel, and to guard against acting under the power of the great deceiver.

With great solemnity the words were repeated, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand

against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. 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." [Ephesians 6:10-18.]

Now is our time of peril. Our only safety is in walking in the footsteps of Christ, and wearing His yoke. Troublous times are before us. In many instances, friends will become alienated. Without cause, men will become our enemies. The motives of the people of God will be misinterpreted. The Lord's servants will be put in hard places. A mountain will be made out of a molehill to justify wicked men in pursuing toward them an unrighteous course. The work that men have done faithfully will be disparaged and underrated because apparent prosperity does not attend their efforts. By misrepresentation, these men will be clothed in the dark vestments of dishonesty when circumstances beyond their control make their work perplexing. They will be pointed to as men that cannot be trusted. And this will be done by the members of the church. God's servants must arm themselves with the mind of Christ. They must not expect to escape insult and misjudgment. They will be called enthusiasts and fanatics.

In view of these things, God calls upon His people to be bright lights in the world, shining amid the darkness of sin. Living the life of the Life-giver brings its reward. He went about doing good. This every true follower of His will do, filled with a sacred sense of his loyalty to God and his duty to his fellow beings. Through the knowledge of the truth as it is in Jesus, Christians are to grow in grace, constantly drawing nearer perfection of character.

To the lawyer who asked what he should do to inherit eternal life, Christ said, "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.]

The Lord calls for decided changes. These changes must be brought about. There is coming into the medical missionary work a spirit of selfishness that God will not endorse.

The Establishment of Sanitariums

At an early hour I am aroused by the word, Write out the things that I have presented to you.

In the building of the tabernacle, tact and skill were given to the Israelites. To His people today, the Lord will give tact and skill to do His work. To all who have a part in His cause He will impart wisdom. But they must depend wholly on Him. They must be willing to be controlled and guided by Him.

Some, on their own responsibility, have taken up sanitarium work. Some have entered into this work as a speculation, hoping to make money. They have learned that it means much to engage in sanitarium work. Their principal aim was not to heal the sick, but to make money. They did not enter into their work for the purpose of doing missionary work. They did not labor as consecrated, devoted believers, seeking to impart light to those in darkness. They did not hold up the principles of health reform. Some were opposed to health reform; others were only half converted on the question of health reform. <They did not adopt a health reform diet.>

Several have started out in sanitarium work for the purpose of showing what "I can do." They did not first sit down and count the cost, asking themselves whether, after taking up the work, they would be able to carry it forward successfully. Instead of moving cautiously, with the strictest economy, they made large investments on borrowed capital. They were sure that they could carry forward the work without becoming involved in debt. They did not work out their salvation with fear and trembling, and they brought trouble to the cause.

If our physicians could be willing to unite with men who have made a success of financial management; if they would cheerfully remain in the lower story until they knew that they could safely rise to a higher story; if they would resolutely refuse to pile up a debt at the very beginning of the enterprise, they would be blessed in their work. If they would depend on the help of God, putting their trust in Him, and showing themselves willing to begin small and to let the merit of their work speak for itself; <if they had sanctified motives;> if they would make it their determination to exert a saving influence in the world, many more sanitariums, <which are needed,> could be established as representatives of the truth.

The Lord has instructed me to warn those who establish sanitariums in new places to begin their work in humility. They are to consecrate their abilities to God, to be used to the glory of His name.

The sanitariums established in the future are not to be immense, expensive buildings. They are to be smaller than our sanitariums have been in the past, and there are to be more of them. Small <local> sanitariums are to be established in connection with our schools.

Sanitariums are to be established in places outside the cities. Connected with them there are to be men and women of ability and consecration, who will conduct them in the love and fear of

God. These institutions are to be training-schools. Those who act a part in them are not to feel that they are prepared for graduation, that they know all they need to know. They are to study diligently and practice carefully the lessons Christ has given.

Dependence on Christ

It is God's purpose that His people shall constantly increase in ability, in tact, in skill. To each one He says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:15.] God has ordained that men and women shall learn where to go to find the Source of strength. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." [James 1:5.] Why are we so reluctant to take the help He offers? Why do we so often seek to quench our thirst at broken cisterns? Why are we so well satisfied to lean on human beings for aid? Why do we turn to humanity for help? God "giveth to all men liberally, and upbraideth not." But he who asks must 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 anything of the Lord." [Verses 6, 7.] We shall receive according to our faith. We need much larger faith in God as our sure Helper, our Sufficiency, our exceeding great Reward. Why are we so weak? Because we do not act like Christians. We go for help to some one who is powerless to help us unless he first receives wisdom from on high.

Our churches need a deeper sense of the power of the Saviour. As individuals and churches we have been relying on men. But before they can help us, they must receive wisdom from Christ. And the way to Him is open to us as well as to them. Christ has invited us to come to Him. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:17.] Shall we comply with this invitation? We have accustomed ourselves to think that we must receive our wisdom from human sources. This is why we are so weak and strengthless. We have not been drinking of the Fountain of eternal life. Our spirituality is drying up because we are drinking from broken cisterns.

The instruction given me was decided. The cross of Christ stood out before me in vivid representation. Pointing to the cross, the One of Authority said, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." [1 Corinthians 1:18.] The question was asked, Why are you so weak? Why are you so inefficient? Why do you not look to Jesus, who is not only the Author, but the Finisher of your faith?

Much was said, and as the hearts of the disciples burned within them while Jesus talked to them on the way to Emmaus, so it seemed that on this occasion our hearts burned within us. We were filled with rejoicing.

Study the first chapter of first Corinthians. This chapter is full of the encouragement of success. Paul writes: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [Verses 4-10.]

The entire chapter is a lesson that none of us should be slow to learn. May the Lord of heaven give you His grace, that these words may impress you as they have impressed me.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another in brotherly love; in honor preferring one another." [Romans 12:9, 10.] There is danger that our example will not be in harmony with our profession. There are some who need to learn to distinguish between sentiment and reality, between profession and practice. Many unbelievers learn that between the profession and practice of believers there is a wide difference, to a loss of their confidence in the truth, or in those who profess to believe the truth.

Outward connection with the church is worthless unless the principles of the truth are cherished in the heart and practiced in the life. Many make a profession of service to God and really show zeal in church work, and yet they do not cherish an abiding Christ. If the heart is given wholly to Christ, the life will reveal the fruit of the Spirit. There will be seen a zeal that is according to knowledge, a zeal in harmony with Bible truth and with duty. Holiness unto the Lord will be manifest in the experience. A kind spirit, full of usefulness and helpfulness, will be cherished.

Ms 156a, 1901

Unheeded Warnings I.

South Lancaster, Massachusetts

November 27, 1901

The Lord has again shown me some things with reference to Dr. Kellogg's dangers. May the Lord give me much of His Holy Spirit, for of myself I cannot do the work that God has committed to me. And unless God shall influence the minds of Dr. Kellogg and his associates, they will surely say, "Who has been talking with Sister White?" My answer is, "One who is in authority." But the question, "Who has been talking with Sister White?" by whomsoever asked, shows a lack of confidence in the work that the Lord has given me to do. It shows that this work is not appreciated.

Is it so that if, when the Testimonies come to our brethren, they harmonize with their ideas and plans, they are confident that they are of God; but that if, when they come, they do not harmonize with their cherished plans, they regard them as of no special value? If this is so, how can the message I bear fulfil the purpose for which it is sent? What power to help is there in the message I bear if when leading men receive from me a communication that cuts across their plans, they have so little faith in the testimonies as to say that I have been influenced by my son or by some member of my family, or by some one else nigh or afar off? It is hard for me to believe that this is the true measure of their confidence. When the Testimonies reprove men of experience, who are bearing large responsibilities, are we to expect that they will endeavor to justify themselves as others of less experience have done? This is the temptation to which many yield, and by yielding they lose the benefits and blessings that they might receive by accepting the message.

Suppose that some one had talked with me concerning the work of Dr. Kellogg and other leading men. Do you think that I would dare to mingle these words and thoughts with the messages that the Lord gives me for these brethren? While we are in this world, we shall always hear words of criticism regarding the course that others are pursuing. If my brethren look upon the warnings that they have received as being unimportant because of words that have been spoken and letters that have been written to me, if they refuse to accept the Testimonies given through me, because they think in their hearts, "Somebody has influenced Sister White; somebody has told her," they must bear the responsibility of the influence of this course of action upon themselves and others.

It makes me very sad to know that some have yielded to this temptation. The Lord has charged me to enter into no controversy with any one who, when a message comes, shall ask, "Who has told Sister White?" I am neither to admit nor to deny such charges, but to state the facts according to the instruction that God has given me at different times and in many places. If I do not speak, I am accountable for withholding the light. I have not wittingly withheld from any one the instruction that the Lord has given me; but many times I have had cautions to defer speaking until the time of danger makes it necessary to speak.

I have so great an interest to see Dr. Kellogg following on to know the Lord, that I shall try to do my utmost to remove every shadow that might cause him to walk in strange paths. I shall listen to every word that he has to say to me. If he speaks right words, I shall thank my heavenly Father. If he speaks words, the truth concerning which I know much better than he himself, I shall never try to please him by calling darkness light and light darkness; for by so doing I should be imperilling his soul. If I speak at all, I shall always try to speak the truth—that which is based on a “Thus saith the Lord.” Whatever interpretation may be placed upon my words, or whether they are received or rejected, I shall not refrain from speaking, unless I am instructed by the Lord to be silent. When certain things come to pass, I must speak in order to prevent wrong plans from being carried any further. And I must speak not only to Dr. Kellogg, but also to other men in positions of responsibility who are unacquainted with the facts and with the result of a disregard of the messages that God has given.

I know Dr. Kellogg’s dangers in his home life, in church capacity, and in his connection with men of the world. Many things have taken place that the Doctor has not understood, and messages have been sent to him that I well know he will not receive as truth before a certain time, when a door will open before his mind, and the Spirit of God will lead him to see that he has laid on the foundation as precious material that which will not bear the test of fire.

A Failure to Help

During the past ten years these things have pained me exceedingly. When I sent from Australia for means to enable us to build a sanitarium near Sydney, there should have been a prompt and hearty response. This would have exerted an influence that would have led others to sacrifice, and as the result, the sanitarium in Australia would long ago have been completed and set in running order. But the Doctor made himself believe that the debt on the Battle Creek Sanitarium was a sufficient excuse for not sending means to us in Australia to help in establishing a sanitarium that would give character to the work in that needy field.

I was instructed that as the Lord had led my husband and myself and the many other helping hands to sacrifice in order to establish the Battle Creek Sanitarium, so it was the Lord’s purpose for the managers of the long-established and prosperous medical institution at the heart of the work to help to establish other medical institutions in destitute fields, even if doing this led them to limit their expenditure for their own convenience. They should have been anxious and glad to see a memorial established in Australia, for this was God’s will concerning them. But they did not heed the invitation. The work that they might have done, they did not do. Dr. Kellogg and his brother made personal gifts, but this was not fulfilling the Lord’s requirement. Certain ideas prevailed that were not inspired of God. Certain things were done that have

brought great discouragement to our work and workers in Australia, <binding about and greatly hindering the work that the Lord specified should be done>. Had the Doctor and his associates heeded the word of God at that time, the medical work in Australia would be years in advance of what it now is.

God does not sanction any plan, born either in council meetings or in any individual mind, that leads to the framing of certain laws binding about and restricting the operations of the Battle Creek Sanitarium, or of any of our other sanitariums, from using a portion of their earnings to build up sanitarium work in any other part of the world, in response to the call of God.

When the interests of God's cause demanded that funds should be sent to the barren field of Australia to establish a sanitarium there, a prompt response should have been made. The word of the Lord came to me to appeal to the Battle Creek Sanitarium for means. We asked for no gift from Dr. Kellogg, but from the Sanitarium—the institution that was boastingly spoken of as being the greatest sanitarium in the world. But notwithstanding the fact that the institution had a good patronage, its managers did not heed the call to help.

The managers of the Battle Creek Sanitarium have done much to establish other sanitariums in America, but the heavenly universe has beheld with sadness their neglect of the unfinished sanitarium in Australia. This neglect has been dishonoring to God, and has placed in great perplexity the workers who have made every exertion to do all in their power to erect the building and to place it in running order. This uncompleted institution has been a testimony against us. It might have been finished long ago, if the brethren in America who were handling the Lord's money had done their duty. The impression made on the people in Australia is anything but favorable.

I have tried to keep the way of the Lord before our people, and especially before Dr. Kellogg, in order that he should not place confidence in his judgment as supreme. A different manner of working is to be brought in. There are important interests that demand the support of God's people, in order that doors may be opened in new fields. Australia and the Southern field have long stood reprovingly barren and unworked. Those who have looked on these destitute fields, and passed by on the other side, will have much to answer for in the day of judgment. On the books of heaven is recorded the selfishness shown in the disproportionate support given to certain lines of work, to the neglect of other lines.

The Meaning of True Beneficence

True beneficence means more than mere gifts. It means a liberal interest in the welfare of the various branches of God's work. It means to be a medical missionary of God's appointment. It

means to teach the improvident the need of economy. There are thousands of the widows and the fatherless, the young and the aged, the afflicted and the crippled, who should be taught how to help themselves. Many, confined to their beds, are unable to work. But those who can work should be made to realize that if they do not work, they shall not be fed. Every one who is capable of eating a square meal is capable of working to pay for that meal. If made to pay for his food, he will appreciate the money-value of strength and time. Such beneficence carries with it valuable lessons. It not only ministers to the needs of the poor, but teaches them how to care for themselves.

God's stewards are not to work selfishly only for that which is nearest them. They are not to use much-needed money in a vague, careless way, taking little pains to ascertain the results of the appropriations. Our brethren have sometimes placed gifts in the hands of responsible men, asking them to use it where it was most needed. These stewards could have gained the approval of God by sharing with needy mission fields some of the money thus placed in their hands. The sharing of these donations with needy fields would have evidenced that the Holy Spirit was working on human minds. Especially should the fields to which the Lord had called attention have been assisted.

In many a new field, the workers, burdened with the cases of men and women in physical and spiritual suffering, call upon the Lord for assistance. They see what a blessing a sanitarium would be to the cause in their new and destitute field, and they pray for help, expecting that at the right time, God will move upon the hearts of His stewards of means to help them, to provide the means for the establishment of medical missionary work. Such prayers are heard, and their answer will be seen if the Lord's trustees will recognize the calls of the needy missionaries and respond liberally.

God's cause at this time is in special need of men and women who possess Christlike qualifications for service, executive ability, and a large capacity for work; who have kind, warm, sympathetic hearts, sound common sense, and unbiased judgment; who will carefully weigh matters before they approve or condemn; and who can fearlessly say No or Yea and Amen; who, because they are sanctified by the Spirit of God, practice the words, "All ye are brethren," striving constantly to uplift and restore fallen humanity. [Matthew 23:8.]

Ms 156b, 1901

Unheeded Warnings II.

South Lancaster, Massachusetts

November 27, 1901

The Signing of Agreements

To the managers of our sanitariums, and to our physicians, nurses, and medical missionary workers throughout the world, I am instructed to say that it is our duty highly to respect Dr. J. H. Kellogg and his associates in the medical missionary work at Battle Creek. We should feel profoundly thankful for what God has wrought through the labors of His faithful servants in the Battle Creek Sanitarium, and especially for Dr. Kellogg's steadfast adherence to and advocacy of the principles of hygienic reform.

The Lord has placed Dr. Kellogg in an important position, and his brethren are to honor and respect him and to hold up his hands for the carrying forward of his God-given work. His influence will be a blessing as he works in connection with his brethren and in accordance with the plans of the great Master-worker.

But while Dr. Kellogg is to be respected and honored, while we are to recognize the fact that God uses him as a channel through which to communicate light to His people, we are in no case to place him where God should be, as our Wisdom, our Instructor, our infallible Guide.

The Lord has reproved those who claim to believe present truth for failing to co-operate with Dr. Kellogg and his faithful co-workers in walking in the light of health reform. Dr. Kellogg is to stand as God's physician and is to do an exalted work. But if he is left to follow his own judgment in all things, he will make mistakes. He is laboring beyond his strength. He is doing three times as much as he should do. This is not God's will. By thus overworking, he is shortening his life. He is God's property, and he should keep himself hidden with Christ in God. Dr. Kellogg must not embrace so much as he has done in the past. And in some things, his planning must be different.

To the leaders in the medical missionary work I must say that no one is to claim kingly power over God's heritage. God's people are to be under Him, and Him alone. There is one Shepherd, and He has one flock. The Lord knows the future. He is the One to be looked to and trusted in to guide and guard and direct in the future development of the various branches of His work.

For several years I have been warned that there is danger, constant danger, of men's looking to men for permission to do this or that, instead of looking to God for themselves. Thus they become weaklings, bound about with human ties that God has not ordained. The Lord can impress minds and consciences to do His work under bonds to Him, and in a brotherly fraternity that will be in accordance with His law.

The Lord has not given wisdom regarding the medical missionary work only to the men associated in this work at Battle Creek. Humanity is not divinity. The most talented men in our ranks are not infallible. Not all their methods are inspired of God. They make mistakes, and they

will continue to make mistakes if they do not walk in humble faith before God. The greatest temptations come to the men who bear the greatest responsibilities. Our only safety is in humbling the heart daily before God and watching diligently lest any threads of selfishness are woven into the work. Let us so labor that it will be plainly seen that self is dead, and that our work bears the signature of heaven.

To every medical worker in connection with the cause of God are addressed the words spoken by Paul to Timothy, "Take heed to thyself, and to the doctrine." [1 Timothy 4:16.] We need to examine ourselves closely, and to renounce every plan or principle that will lead us to misrepresent the Lord. The past experience is to be closely reviewed. Every motive is to be critically examined. Every ambitious project that is contrary to the Word of God is to be put aside. We are to stand in preparedness before God.

The word given to me to speak to you is, "I have not found thy works perfect before God." [Revelation 3:2.] The Lord will not accept the most splendid service that means the putting of the least yoke upon His people. We are to frame no yokes for our fellow men. God's Word to us is that we are to break every yoke.

A copy of the proposed agreement between the Medical Association and those establishing branch sanitariums was read to me by Sister Druillard. A few days afterward, as I was praying, a scene passed before me, representing the unfavorable results of the transactions that would follow the signing of this agreement. Other scenes also passed before me, similar to those presented to me when I was at Summer Hill, a few weeks before our return to America. At that time, representations of movements in America passed before me. I saw agreements drawn up for presentation to our people. In these agreements there were terms and conditions that should not be accepted. On no account should our brethren bind themselves by agreeing to such propositions. I was instructed that we know but little of what is before us, and that God forbids us to bind ourselves by contracts in order to secure means.

I was instructed to tell Brethren Caro and Sharp that propositions would come to them containing conditions that they were not to accept or endorse. I saw a paper unrolled before these brethren, and One of dignity arose, and said, "Put not your name to any writing that binds you to do or to refrain from doing certain things in business lines. It is not God's plan that you should sign such agreements. This document is of man's production. That which will take place in the future, you know not. God says, 'I will turn and overturn.'"

"For you to sign an agreement saying what you will do and what you will not do in the future, is not in God's order. He who knows the end from the beginning understands what is in man's heart, and what are the dangers of the men to whom God has entrusted great responsibilities.

“Man is not to assume more than God has given him. If he walks humbly with God, the good hand of the Lord will be with him. If he yields to his ambition to carry out a work of his own, according to his own plans, a work in which he is benevolent where he chooses to be benevolent, and selfish where he chooses to be selfish, a condition of things will be brought in that will dishonor God and His truth. Oppression will come in. Human power will be exercised in accordance with the terms of the agreements made and signed in the past, agreements deemed essential to protect the interests of the health food business and to give the sanitarium work financial security and support.”

I have been instructed that rules and regulations are being brought in that God does not approve. The Lord forbids the signing of the agreements that have been prepared for our sanitariums in America and in other countries. It is not His will that every sanitarium and bath house established by our people shall be brought under one control.

Those who seek to bind up the work in distant fields with the work at Battle Creek, by means of these agreements, are assuming too much responsibility. They must not take to themselves power that God has not given them. They must not place themselves where the people will look to them instead of looking to God.

Christ did not follow any human model. He says to His servants, “Break every yoke that men may seek to bind upon you. Do not accept any yoke that will hinder your present or future movements in My service. Stand free. Take only My yoke. When you are yoked up with Me, My words will make their impress upon your characters.”

All the plans formulated for our people will need to be thoroughly and carefully examined. No threads of human devising are to be drawn into the web. Unless we watch and pray diligently, the enemy will come in to spoil the pattern. Human ambition must not lead us to embrace too much in our plans.

Too much power is invested in humanity when matters are so arranged that one man, or a small group of men, have it in their power to rule or to ruin the work of their fellow laborers. In the erection of medical institutions and the development of their work, there is not to be a ruling, kingly power as there has been in the past. The kingly power formerly exhibited in the General Conference is not to be perpetuated. The publishing work is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs shall be maintained in the management of the publishing work and the sanitarium work. No one is to think that the branch of work with which he is connected is of vastly more importance than other branches.

The division of the General Conference into district union conferences was God’s arrangement. In the work of the Lord for these last days there are to be no Jerusalem centers, no kingly

power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another.

Educational work must be faithfully done in every sanitarium that is established. There is necessity for the managers of every institution to become more and more intelligent regarding their work. They need not depend on the managers of another institution for guidance, but looking to God as their Instructor, they are to go forward in faithful, intelligent service, constantly developing greater talents and capabilities.

God calls upon men and women to look to Him, that they may receive light and power and knowledge. He will not be glorified in our subscribing to rules and agreements and contracts binding one institution to follow the guidance of another institution thousands of miles away. It ought to have been foreseen that if we desire God to guide minds, these minds must not be bound by human regulations.

There is need of loyalty to principle. But a pledge, from one who does not feel the need of obeying the Word of the Lord, is valueless. The placing of signatures to documents will not ensure honesty, neither will it ensure the exercise of justice, mercy, and the love of God.

The Lord would have the restraints broken that keep His work bound about by the wisdom of men. Those who unite with Christ are not to accept yokes which will prove a hindrance to them in their work for Him. He 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.]

The true and living God is to be exalted. All nations are to hear the proclamation of the gospel message. Many, convicted and converted, will bow in humility before the Lord, making an unreserved consecration of themselves to Him. The message is to go to all parts of the world. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." [Isaiah 45:22, 23.] The words inscribed on the Lord's temple harmonize with His unlimited invitation of mercy, "My house shall be called a house of prayer for all people." [Isaiah 56:7.] It shall proclaim that I, the living God, sit upon My throne as Ruler, giving audience to the world. And what is the response? "Let all the people praise thee, O God, let all the people praise thee; and let the whole earth be filled with thy glory." [See Psalm 67:3; 72:19.]

The future is before us, and unforeseen events will surely take place, changing the present aspect of things in the world. Lust and greed are striving for the supremacy. Oppression and hatred will be exercised to destroy. Inspired by a power from beneath, Satan's instrumentalities will work with intensity to carry out his will. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [Daniel 12:10.] Every truly converted soul will put on the whole armor of God, and will bravely face the unseen foe. God's servants will realize the necessity of partaking of the divine nature.

I have been instructed to tell our people to read carefully the thirty-fourth chapter of Ezekiel, and to guard against being deceived and led to act the part of unfaithful shepherds.

With great solemnity the words were repeated: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. 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." [Ephesians 6:10-18.]

Now is our time of peril. Our only safety is in walking in the footsteps of Christ, and wearing His yoke. Troublous times are before us. In many instances, friends will become alienated. Without cause, men will become our enemies. The motives of the people of God will be misinterpreted, not only by the world, but by their own brethren. The Lord's servants will be put in hard places. A mountain will be made out of a molehill to justify men in pursuing a selfish, unrighteous course. The work that men have done faithfully will be disparaged and underrated, because apparent prosperity does not attend their efforts. By misrepresentation, these men will be clothed in the dark vestments of dishonesty, because circumstances beyond their control made their work perplexing. They will be pointed to as men that cannot be trusted. And this will be done by the members of the church. God's servants must arm themselves with the mind of Christ. They must not expect to escape insult and misjudgment. They will be called enthusiasts and fanatics. But let them not become discouraged. God's hand is on the wheel of His providence, guiding His work to the glory of His name.

God calls upon His people to be bright lights in the world, shining amid the darkness of sin. Living the life of the Life-giver brings its reward. He went about doing good. This every true

follower of His will do, filled with a sacred sense of his loyalty to God and his duty to his fellow beings. Through the knowledge of the truth as it is in Jesus, Christians are to grow in grace, constantly drawing nearer perfection of character.

Ms 166, 1901

Settling in America

“Sanitarium,” St. Helena, California

February 10, 1901

I have been examining my writings and my diary. I was instructed while upon the steamer en route from Sydney that the Lord had a refuge for me. I did not know what this meant.

We had intended to settle in some rural district about ten or fifteen miles from Oakland, that we might have easy access to the press, where my books would be published within a short distance from my home. But after spending four days in East Oakland searching for a suitable location without success, I was urged to attend the camp-meeting at Napa. I decided to consent to this request, and I spent some days at the Sanitarium.

I said to a number who were present as I was preparing to go to Napa, “I shall hunt no more for a place in or near Oakland, or anywhere else.” The light given me was that the Lord had prepared a refuge for me which was away from cities and away from the centers where our work was to be carried.

After this, on several occasions I was instructed that it was not for me to take the burden of attending meetings whenever I was called to help them out of difficult places. This burden was not to come upon me unless the Lord had given me some special light. I must not consider that any voice beside the Lord’s should draw me into general conference meetings and council meetings. Meetings where there are difficulties to be adjusted are to be avoided. The deep, intense feeling of the soul over misunderstandings among believers is altogether too much of a burden for me to carry. Every church should understand that they have united together by a most sacred, solemn covenant.

(Luke 10:25): “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.” Said Christ, “this do, and thou shalt live.” [Verses 25-28.] The churches in every conference are to understand what this means by bringing the vital principles of love into action. Let every member carry this principle, divested of every thread of selfishness, into their daily lives.

Ms 167, 1901

An Appeal for the Work in the South

Battle Creek, Michigan

April 21, 1901

While in Battle Creek there were many things opened before me that should be done in the Southern field. This long neglected field must have attention. Notwithstanding the neglect of this field which has been specified again and again, yet very little has been done to redeem the past. God has provided the workers, and we hope that now there will be a decided awakening to remove the reproach upon those who have taken up the work which God has so decidedly laid before them to do.

There will be need of establishing schools and sanitariums in suitable places that these workers may begin to work and waste no time. There should be a well-equipped printing plant, for there will be a necessity of having the books prepared in the very field where they are to do their work, and the same work will be suitable for the beginners in other fields that shall be and should be opened. We have had opened before us that this work is essential—the printing of suitable books to meet the necessities of the case—and something must be done in this line without delay. There should be a proper publishing house for the benefit of the Southern field. The works that are prepared are to be furnished with illustrations, inexpensive and yet good to tell their story in symbols.

We visited Vicksburg, and we see that a good object lesson has been given in the buildings that have been erected. They are not expensive. Economy has been practiced in every line of work, and yet the buildings are neat, tasteful, and commendable in every way. This gem of a house of worship was dedicated the Sabbath we were in Vicksburg. There has been given elsewhere a short history of this journey.

At Nashville I was surprised to see a printing press and the workers busy upon it. I saw countenances that expressed intellect, ability, and qualifications for the work. I could see that everything purchased in the printing press, everything in the building it occupied, was with as little cost as possible, and the neatness, the order, and the work being done were an object lesson. But there must be a building for a larger press, for business is to be carried forward in many lines that will open up as they enter upon the work.

There is more, much more, that can be done in the South with proper literature of an order appropriate for the Southern field. The Lord has means in the hands of His people that He has given them to be used in just such work as needs to be established in the Southern field.

Literature accommodated to the people, with illustrations, will be the most effective means of keeping the truth before their minds. A sermon may be given but soon passes from the mind. And the truth as it is in Jesus will need simple, plain statements adapted for the Southern people.

We want now to call upon our people to provide a printing establishment. God has placed us in a world which He Himself has described as full of His goodness. The abundance of blessings God has provided is without number. Sin has prevailed and has marred and scarred the earth with its curse, but still the Lord in His mercy is working out His divine plans to fill the whole earth with His glory. His bounties are inexhaustible.

I appeal to those who know the truth to do a work for the Southern field. This now is my burden. I am instructed to call upon those who have means to let it now go to the Southern field, that the work shall not be hindered. Nashville is the point now to be made a center, then from it the influence will extend to establish the work as God may prepare the way.

Will you who labor in the interest of the cause of God in a judicious way lay the necessities before wealthy men who have means God has lent them? Ask them to help. Tell them what you are trying to do, and then solicit donations. It is God's means that they have, which properly used will enlighten the world. Large treasures of gold and silver and riches have accumulated. Why not call attention to the true Owner of all these goods, and so present the matter to human agencies—with your own heart surcharged with the true sense of His great condescension and benevolence—that a chord will be touched in the hearts of those who have means? Lead the wealthy to feel that they can be the helping hand of Jesus Christ in doing medical missionary work. They will co-operate with God and set in operation the work that is essential. They will construct the conveniences that will do the very work God would have done.

To be selfish with means now would give Satan the greatest victory and triumph he could obtain. Covetousness is idolatry. Should not every heart expand with generous emotions to return to the Lord His own entrusted gifts to do the very work essential to restore the moral image of God in man? Will our own brethren awaken now to full consciousness to give liberally that the work shall be established so as to become self-sustaining?

This world is established and provided for by the charities of the benevolent Giver. God is the donor, and He asks for the return of some of the abundant donations He has made to advance His kingdom in our world. Consider the care He gives to the earth in the rain in its season, and the blessed sunshine to warm the earth and cause vegetation to flourish. The great Husband-man is constantly working to give life-giving properties to the seeds and to cultivate and give life to everything He has created. He sheds these blessings upon the just and upon the unjust.

Shall not those who are the recipients of His favors now work, now impart, now show gratitude to God in helping fallen humanity? Will you not be like Him? Will you not become the Lord's helping hand?

Consider the matter, I beseech you, those who claim to be sons and daughters of God, those who are members of the royal family, to demonstrate to the world what the influence of the truth can do upon the human heart to expel selfishness. You may well feel it your privilege to be laborers together with God, to trade upon His goods by setting in exercise all the means possible to carry out God's purpose in our world. Can you live day after day receiving His tokens of love and goodness and compassion, and occupy your mind with your own selfish getting [of] all the profits possible, in various ways, while the cause of your God is languishing? There must be provision made to carry forward to ample completion the work to uplift, to educate, to subdue and sanctify the human beings He has created and redeemed.

The Lord Jesus Christ calls upon me to set these things before the believers and unbelievers—to be merciful even as your Father which is in heaven is merciful. Only think of the Gift, the great Gift to our world to save sinners, and the gifts of God's bounties to provide for you the means to do this. Your sinful condition demanded a sacrifice. In your spiritual destitution you had not one thing of your own to offer. Your own self did not belong to you as your own property, for you were bought with a price. "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. "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.

Do you behold the Substitute which, by mutual consent of the Father and the Son, His great love has provided? Herein is love. His beneficence outweighs all consideration of computation. We have no line whereby we may measure, no standard with which to compare it, that God so loved the world that He sent His only loved Son as a propitiation for our sins.

What more can I say? What shall we do for those for whom such a love is expressed? and who will refuse to give that love which Christ invites? He wants you to be converted. He wants the streams of gratitude to flow forth in tithes and offerings and set in operation human efficiencies to be God's helping hand to bear His blessings to needy, perishing souls. He who gave His Son to save you from eternal death asks you, for His sake, to give your worldly substance, which God has first given you. For the very purpose of testing you, He asks you to give wise, compassionate labor and your Lord's entrusted goods.

He asks of you His own, and who will refuse? God has given His Son to die for fallen man. That is God's offering to bring man back to his allegiance to God. You may become His helping hand. It is His own money that you are permitted to handle, to test your allegiance to Jesus Christ by co-

operating with Him to use His entrusted gifts to save a perishing world. Consider that you are using talents of means that are not your own. All are to be returned to God with improvement. Make all of yourself possible, because then you have more capabilities to return doubled to the Master and to receive again to impart. Through Christ you have found God, and the eternal interest stands in its grace magnified before you.

Call up in your mind every day what God is. Tell His perfections over and over. Tell of the displays of His glory. With all these things in view, consider that these are the gifts of God to man. This God is my God forever and forever. As heirs of God and joint heirs with Jesus Christ, you are to be partakers of the eternal riches of the heavenly treasures, to come into possession of the eternal weight of glory.

Ms 168, 1901

Diary Fragments [Jan.-Jun.]

California; Michigan

January 1, 1901 to June 6, 1901

January 1, 1901

St. Helena, California

It has been a very, very cold night. Bedclothing could scarcely keep me warm. My flesh seemed more like marble than human flesh. The water pipes have been in danger. One is frozen and burst in sanitarium.

I am much encouraged that the work in San Francisco is, we believe, deepening. Especially is this the case in Oakland. The whole force connected with the office seems to be deeply impressed by the Spirit of God. We left Oakland December 21, and returned December 30. Another year has passed into eternity. This is the first day of January, 1901. I am not feeling at all well.

February 23, 1901

St. Helena, California

Friday evening [Feb. 22] we assembled together to have our usual season of prayer. I was much perplexed to know what decisions I should make in regard to my abiding place in Battle Creek. I laid my case before the Lord and my soul was drawn out in most earnest, wrestling prayer for light and to know the will of God as to my duty. Dr. Kellogg was the first to invite me, and I had

felt it was the right thing to do to accept his kind invitation. Will the Lord instruct me in this matter?

While praying I seemed to be surrounded by pure atmosphere of light, and a voice sweet as music said, "Respect the courtesy of My servant John Kellogg the physician by My appointment. He needs encouragement that you can give him. Let him put his trust in Me. My arm is strong to uphold and to sustain. He may safely lean upon My strength. I have a work for him to do. He must not fail nor be discouraged, but work as I shall appoint him."

April 1, 1901

Battle Creek, Michigan

I awake and my soul is drawn out after God. I plead in most earnest prayer for the Lord to give me strength to bear my testimony. Oh, I know not what will be the result! Such a condition of things has existed and still exists, that in every conference there is need of most earnest labor. But who is sufficient for these things?

We are attending the conference in Battle Creek. It is a mammoth gathering. The tabernacle is full and gallery crowded, steps to the gallery crowded, and the auditorium crowded. The class rooms are opened and crowded. [General Conference Session was held April 1-23, at Battle Creek.]

April, 1901

Battle Creek

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. [This entry from Ms 60, 1901, p. 1.]

April 28, 1901

Battle Creek, Michigan

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, 1901

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 reward. 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.] [This entry from Ms 61, 1901.]

Wednesday, June 5, 1901

We left St. Helena, Sara and I, in the morning with our horse and carriage on our way to Vallejo. We took the ferry boat and left the horse and carriage to come next morning. The cars brought us to Oakland. We traveled thirty-five miles. I was so weak and used up it seemed that I never should become rested. My brain was weary and my throat was giving me trouble. I was glad to be in the open air. Oh, how wearisome everything was!

We found two nice rooms prepared for us, which were well furnished. We came direct on streetcars, only walking a short distance. My throat was sore, but I had some conversation with Brother A. T. Jones, but my throat became painful. [Sister White's letters indicate that she was in Oakland from June 5 until after June 20. A camp-meeting was held there June 4-16 (The Review and Herald, May 14, 1901, p. 318).]

Thursday, June 6, 1901

Thursday afternoon, June 6, I spoke to a large number of people. I presented before them the work to be carried forward in our churches, speaking from (John 17), the last prayer of Christ, showing them possibilities and probabilities. There is great danger of the church's becoming like the world. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [Verse 3.] The church is in need of the reviving influence of the Holy Spirit of God. We need to sound an alarm for Christ's sake and try to present before the people of God the Bible claims to stir up pure minds by way of remembrance. The world is, we fear, converting the church into conformity to its practices. The message of warning is to come out from the world and to be separate, else love of display, love of fashion, will weaken the church. Many never have been truly converted. Therefore they take on the form of godliness and do not respect the truth which, if brought into practice, will sanctify the soul. He that "will come after me, let him deny himself and take up his cross and follow me." [Matthew 16:24.] There is a tendency to bring down religion to the low level of a respectable materialism. All who trust in the Lord and go forward will find their path is growing brighter and brighter unto a perfect day. A healthy, living church becomes thus through the soul's grasp of that truth which works by love and sanctifies the soul. But why is there not a cheerful recognition of God?

Ms 169, 1901

Diary Fragments [Aug.-Nov.]

California; New York; Massachusetts

August 16, 1901 to November 27, 1901

Friday, August 16, 1901

Spoke in tent at Los Angeles to a large audience in regard to the duty of parents to their children. I spoke one hour Friday morning before six. I could but urge on the parents the necessity of education of their children, for this is the very foundation stone of the building of character.

August 17, 1901

Los Angeles

We had a large audience—the large tent crowded full. I spoke from (Isaiah 58), and what a chapter of reproof, of correction in righteousness, of plainly marking out the way of the Lord! It is not merely profession and zeal in a false faith, but it is practical godliness. It is Bible religion. It is doing justice and mercy and elevating the purest principles of the kingdom of God. [Southern California camp-meeting was appointed for August 8-18, 1901. Sister White attended. Pacific Union Recorder, August 15, 1901, p. 16.]

September 16, 1901 (?)

St. Helena

This day has been a day of constant labor. I have written much for Willie White to take with him on his journey. The state of our publishing institutions weighs heavily on my mind.

October 17, 1901

St. Helena

This has been a busy day. I thank the Lord I was able to sleep until half past two o'clock a.m. I commenced writing as soon as possible and wrote twelve pages of calligraph matter to Elder Haskell, Elder Daniells several pages, to Brother Sutherland several pages. I am brain weary. My soul is wading through perplexity in regard to the state of things in our publishing institutions. I am pressed as a cart beneath sheaves.

W. C. White leaves St. Helena for his tour to Battle Creek. Will be gone four or eight weeks. We have had much conversation together in regard to many things. After dinner we took our large carriage to the accommodation of Willie's family—himself and wife and three of the younger children, and Sara McEnterfer. We felt sad to have Willie go, but it is a necessity and there is no use to mourn over things that cannot be helped. Brother Ballenger visited me today and we had quite a lengthy talk.

September 25, 1901

St. Helena

Awoke this morning at one o'clock. I have been pleading with the Lord and committing to Him the keeping of my soul. It is now half past three—two hours more sleep than for several weeks.

I thank the Lord this morning that I slept more hours than I have done for several weeks, and my heart is peaceful and trustful in God. His presence is very dear to me. I love my Saviour. I had important matters presented to me, that to every man God has committed a special work.

November 24, 1901

New York City

Could not sleep after half past one o'clock. I am much perplexed. I have much light presented to me. I would be very much relieved could I express the intense interest I have for the people in the cities that have never yet been worked. I have yesterday, Sabbath, had the pleasure of speaking in Trenton. [Sister White and Sara McEnterfer took train Nov. 7 for New York City.—Pacific Union Recorder, November 7, 1901, p. 6.]

Tuesday, November 26, 1901

South Lancaster, Mass.

This is my seventy-fourth birthday. I thank the Lord for the grace and health He has given me up to this time. At present I am suffering from a severe cold. My throat and mouth are very sore. I always suffer when speaking in a small crowded hall, as I did at Trenton. Our people there [Trenton] are in great need of a plain, neat, substantial meetinghouse.

Some may ask, Why does Sister White always use the words, "Plain, neat, and substantial" when speaking of buildings? It is because I wish our buildings to represent the perfection God requires from His people. [This entry from Ms 127, 1901, p. 1.]

November 27, 1901

South Lancaster, Mass.

Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably expect. I spoke from 1 John 3. The Lord gave me freedom in speaking His Word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers. [This entry from Ms 130, 1901, p. 1.]

Ms 170, 1901

Individuality in Educational Work

Boulder, Colorado

May 1901

I am writing in Boulder Sanitarium and getting ready to start for Denver. I will present to you light given me and written directly after our [1901] General Conference in Battle Creek. The inquiry was made, Shall our nurses and helpers be set to pursue one line of work? Shall their whole study be to perfect themselves in that one line of work? I state here the light given me. Exigencies will oft require that there shall be a change from one line of work to another line of work, and it is important that the education given in all our institutions be one of diversity in unity. Not one is to be educated to pursue routine work in the sanitarium, or in any of our institutions, so that hands and minds should be continually taxed with one long lesson of any order, because the mind needs to be worked on different lines of study which will not tax a certain class of organs too long at a time. Change in lines of study in the schools is essential, and an intelligent growing knowledge. The mind must not be overtaxed with long application in one special lesson. It is not beneficial to the teacher, neither is it beneficial to the student. It becomes monotonous. Some can bear this concentrated effort; others become nervous, but do not understand the reason; but variety in daily studies is more restful to the brain than one monotonous line of study. Break it up; divert the mind; change it to different subjects, lest the monotony of one line of work disqualify the person for meeting the exigencies that will arise.

We see here in the Sanitarium at Boulder that there is a necessity of each one's standing in his lot and in his place. It would be wisdom to change the program, and often the one in service has complaints to make; he does not want to change. But while some serve all advantages, others see disadvantages in confining the mind to one class of studies. Some minds cannot endure the matter of one thing carried over for hours until the interest flags. Some minds are so constituted that they must have change in their studies. These students do not know what the matter is, but they are receiving brain damage. For some, the working forces need to be changed around to learn all jots and tittles of the work. Otherwise the work of the students will be most dry and monotonous, like the turning of a machine.

Counsel will be needed daily. Do not set one at work for hours on one lesson. Give the students change. The system, the mind, and the brain power of some will be injured by this kind of one-lesson plan. There should be change in the studies. Now one teacher may think he sees a benefit to be derived. He does not know assuredly that the plans are the precise plans that must be followed. Be sure, teachers, that new plans are not invented to become a hindrance in the place of an advancement. And when you shall leave the school in other experienced hands, you are not in any way to bind them to follow out your exact plan of recitations or of study. That which one mind will suppose to be the best plan may not be the best plan for others to follow, and work after the planning of another man's mind, with whom they cannot consult or

have any explanations. Therefore those who shall serve in the place of another teacher should not suppose that his mind is to specify as to the studies of the students.

The Lord requires every person who shall take up responsibility to carry into that work intelligent, trained capabilities, and work out his ideas conscientiously according to his previous knowledge and service in schools. The Lord has not designed any one special exact plan in education. It is the fear of the Lord that is the beginning of wisdom. When men with their varied traits of character shall take up their appointed work as teachers and follow a plan of teaching according to their own capabilities, they are not to suppose they must be a facsimile of those teachers who served before them lest they spoil their own record. One who has been a teacher many years, if he has not become intelligent in regard to the best way to plan and to carry on the work, then let him thoroughly experiment until he is satisfied, after prayerfully reasoning from cause to effect, that he has the right way.

All our institutions are to be educating schools. They are to become fully acquainted with all kinds of physical and mental acquirements, to bring in tact, a ready, healthful, diligent mind, and never let one mind suppose he is to be a criterion for other minds. All should improve in ingenuity and breadth. Never become narrow and so very precise that the real object of education becomes clogged in its advancement. Each soul is entrusted with talents according to his several ability. One may have talents to be put in exercise, and he may be placed where he cannot show to good advantage if he supposes one who was before him expects him to do just as he has outlined for himself. No such measurement is to take place. Every soul is responsible to God, and we are not to suppose because a man is commended for the doing of a good work according to his ability, that another must go over his track and follow his exact measurement. Unfinished work will call for tact and adaptability.

Ms 171, 1901

Regarding Christ's Object Lessons

Ca. 1901

I prayed the Lord to work out this matter. Then I said, Lord, what can I do? I was impressed that I could donate the royalties on the book Christ's Object Lessons, and such a joy came into my heart that this might be done. At first I questioned whether I should be unable to settle with my workers for the expense of the preparation, but afterward the matter was so deeply impressed on my mind that I was not for one moment tempted to draw back.

Then clearer and more convincing, encouraging light came that this would be the means of unifying the churches inasmuch as all could act a part in doing this work. The printing offices would unite with me in making a donation in publishing the book; and then all the churches

could act a part in selling the book, and they would be receiving an experience in this work that was just what they greatly needed. The circumstances that would naturally occur in interesting themselves in the sale of this book would accomplish good, inasmuch as the Lord would prepare the way and open hearts to purchase the books; and the Spirit of the Lord would accompany the workers and bless them in canvassing and selling the book. Many a prayer has been made to our heavenly Father by those who for some reason are not in a situation for selling the book, but whose hearts are in sympathy with those who can engage in the work of canvassing and disposing of their quota of books. The prayers of those whose hearts and sympathies are with the ones who are actively engaged in doing their best to handle the book and dispose of it, please the Lord well.

Not only to believers but to unbelievers will a blessing come. A blessing will come to those who canvass and sell the books, and to those who purchase the books to co-operate in the good object of clearing all debts from our schools. The Lord moves upon those who are of all denominations and gives them a heart to at a part in this good work; and as they read the book, the Holy Spirit makes impressions upon human minds. The truth that is contained in the book will speak for itself, and the light will shine forth in the principles that are expressed in it.

Let those who have faith pray the Lord that this book may continue to do its good work in various ways, and souls be led to the Lord Jesus Christ. I have all faith in sincere prayer. Brethren in every church, pray for the success of the workers in their various ways of disposing of the book. The Holy Ghost is an unseen worker to teach the canvasser who is a worker together with God. This branch of the work is the Lord's, and divinity and humanity are combined; and in the place of the publishing institution's forgiving the debt, there is a spirit awakened to handle the books by this method, which is so signally expressed as being the will of God. The workers make themselves responsible for the selling of a certain number of books. The Lord sees it all, and the Lord will let His lesson come to the workers in answer to the prayer of faith.

I have faith in the Lord that He will open the way before me, that I shall have means to help in advancing His work in many places. I ask the prayers of the believing people of God that He will give me physical strength, mental clearness, and spiritual power to stand in my lot and in my place.

Ms 172, 1901

Use and Misuse of Means

Ca. 1901

(Please use this matter with wisdom)

My heart is made very sad as I have revived to my mind the different plans used to obtain means by men in responsibility, notwithstanding warnings and light given from the Lord. [Means] were placed in A. R. Henry's hands to be hid in a napkin and buried in the earth when it was the Lord's talent of means, and they had evidence that he was under the displeasure of [God]. This was embezzling the Lord's goods, and taking them away from the work and cause of God. The Lord sees it all; the misappropriation of the Lord's money was presented to me. [It was] similar to the course of action that was pursued by Walker and Aldrich, and the Lord cannot, will not, sanction and prosper the work prosecuted in such a way. He did not prosper Aldrich, and He will not prosper any man who will divert means into channels that bind it away from the cause of God.

The resolutions that were made that means should not be drawn in donation from any men in the conference without the decision or counsel of the managers at Battle Creek or Pacific Press were instigated by selfishness, and those who made these arrangements intended to make still more stringent rules. The curse of God follows all such planning and devising. The cause of God is one, east or west, north or south. The people are God's property, and their possessions are given of God to be used in any place where the field is in greatest need of them. The vineyard is the Lord's; the gold and silver are the Lord's; and every man in any conference is to have no restrictions placed upon him as to how he shall use his entrusted talents of means to build up and advance His work.

The entrance into new fields, the lifting of the standard of truth in new territories, calls for facilities to work with; but the work and cause of God have been greatly hindered by the caprice and perverted principles of men who were not worked by the Holy Spirit of God. A power was moving them from beneath; and the Lord has been dishonored and His work hindered, because human agents have not been consecrated to God or to His works.

I have this written at home, but I did not find it before I came down here. Not a word that has been written in reproof and warnings has been exaggerated. Not a word but will be proven true, seen in its true bearings, in the great day of final retribution and rewards given to every man according to his works.

I can say much more, but it is the wickedness of the matter in putting aside the Word of the Lord and placing confidence in human beings that they know are not walking in the light. They are justifying the evil-doer. They are sustaining a man, saying by the responsibilities given him, I have confidence in you; and that man knew the reproofs that were given him, and yet the president of the conference virtually said, I have had the messages from Sister White, but shall make no difference in my attitude toward A. R. Henry. I am going to link up with him nevertheless. This course was pursued. Then he connects these two men with him as men to represent the conference. These things are offensive to God.

Now after the light has been given and has not been heeded, and when matters have been unfolded, then these men who have put out their own spiritual eyesight withdraw, at the very time when a man is sick and needs a physician, and when he is under humiliation crowd him down, just as Brother Henry has crowded others down. Now is the time to help men that need help, when they are under the fiercest temptation. God give our brethren, who are guilty themselves before God, bowels of compassion.

[signed] Ellen G. White

Ms 173, 1901

Shall the Work at Nashville Go Forward?

July 19, 1901

There are few now living who know what hard, uphill work it was to establish the publishing work in Battle Creek and in Oakland. My husband and I understood by experience the difficulty of this undertaking. And now, after thirty years of advancement, I find that it is just as difficult to make a beginning in Nashville, just as hard to accomplish that which the Lord has declared should be done in establishing a publishing house in the Southern field.

The feebleness of our efforts in behalf of the Southern field is a reproach to a people claiming to be missionaries. The work in this field is just as important as the work in any other locality, but it has been hindered by the unsanctified judgment and influence of some claiming to be laborers in the Lord's vineyard.

Nashville is to be a center for the Southern work, and from this center the light of truth is to shine forth to the regions round about. There is much to be done to properly establish the work in this place. The cause of truth must be represented by institutions established as memorials for God. There must be in Nashville a well-equipped publishing house, from which the literature specially prepared for the Southern field can be issued as cheaply as possible. Every effort must be put forth to make this work a success. This is God's work, and He desires those who believe His truth to take an interested part in it. In the Southern field the truth is to go forth as a lamp that burneth.

There must also be established in Nashville a school for the colored people and a school for the whites, and a sanitarium for the care of the sick. In these institutions laborers are to be trained for work in other parts of the South.

And when the work in Nashville is established, efforts are to be made in other cities. The message of warning is to be proclaimed in all the cities of the South.

The work on the publishing house in Nashville has been well begun. But, seeing the embarrassment that comes through the burden of debt, the managers of the work in Nashville agreed that they would proceed no faster in the work of building than the means in hand would warrant. They determined not to go in debt in the erection of the printing office, but to follow the instruction, work by faith and plan by faith, but do not run in debt. As soon as they had money enough they bought stone to lay the foundation. Next they hired men to dig the trench and lay the wall; then they bought lumber enough to put up the framework of the first story; then they bought siding for this story; then they went on with the second and third story. Their great desire was to get the office roofed and enclosed, so that they could put in their machinery.

But the last news we had from them was, "We have come to a standstill. We can go no further till we get means." When I heard this I was greatly distressed. I hired \$400 at five per cent interest, and sent it to Nashville to be used till other means could be sent. To prevent loss of time, I shall hire more money, if I can, for this purpose, until my brethren and sisters throughout the field awaken to their duty, and act their part in raising the means necessary for the advancement of this work.

At a time like this shall the work in Nashville be allowed to come to a standstill? I call upon our people everywhere to do something to advance this enterprise. This work is not in a far country; it is at your own door, and in it God desires His people to help earnestly and generously. God abhors the indifference with which this home missionary field has been treated. The selfishness which for years has hindered the work must be repented of. Let us do something to help, and do it now.

I have been shown that those in the Review and Herald and those in the Pacific Press will be inclined to invest means unnecessarily to make the work in these institutions convenient. The Lord has instructed me to say to them, Bind about your supposed wants until you have done your duty toward the Southern field. Do not add to your already abundant facilities until you have done what God has signified should be done for this field. Take up the work interestedly, nobly, and faithfully. Act the part God expects you to act in the establishment of the work in the South.

The necessities of the field call for immediate action. I call upon all who can to help in the establishment of the work in Nashville. Be God's helping hand. Help where help is needed. Take hold with us in assisting the workers in the South.

We acknowledge with gratitude the donations so willingly made to the work in Nashville by our friends in College View, Denver, Boulder, Waitsburg, Portland, and Oakland. We thank you for your help. It has greatly aided the work. And we now extend the appeal for help to all our

people in America. Remember that Christ does not promise the reward of the overcomer to those who are not willing to be faithful soldiers in the conflict between good and evil. Christ says, "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.] Each believer in Christ has a personal responsibility to fulfil. No one is excused from doing his duty. God lays upon those in His service the responsibility of co-operating with Him in advancing His work. In the place of seeking to bar the way against entering new fields, every soul should try to answer the calls for help which come from unworked fields.

It is not for one class alone that we are to labor, but for all. Those for whom Christ gave His precious blood are to be instructed and enlightened. The people to whom the light of truth has come are to practice self-denial and self-sacrifice, rejoicing in the privilege of denying self for Christ's sake.

O, when will Seventh-day Adventists arise and build up the work in the Southern field? How long and how hard shall we have to labor that our people may see what needs to be done and do it? Let no obstruction be placed in the way of those who are willing to work. Let no one refuse to make straight in the desert—the dark places of the earth—a highway for our God. Plough the field. Remove the stones.

God is looking upon the men in responsible positions, to see if they will unselfishly do the work entrusted to them. If they refuse to do this work, He will say, "let it be given to those who will honor the trust reposed in them." "Consider," the Lord says, "whether you are faithful to your trust." Are you returning fruit in due season to the Owner of the vineyard? Are you cultivating the barren wastes and sowing the seeds of truth? Let our institutions co-operate intelligently with God, lest they be left barren of resources. If they do not strive earnestly to plant the standard of truth in the cities and countries which have never heard the message of warning, God will find another way of accomplishing His purpose.

I am instructed to say, Let all who claim to be in God's service remember that He has declared that His vineyard shall be worked. He is continually opening the way, for the parts of His vineyard hitherto neglected, to be cultivated. He has entrusted means to His stewards to use in advancing the work which He has commissioned His servants to do. He sends forth His messengers, telling them to receive from His stewards means for the carrying forward of His work. If His stewards fail to respond, He will pass on to other agencies, and will remove His gifts from His unfaithful stewards, who by their selfishness close the doors He has opened for the flowing forth of His blessings.

God says, "My son, give me thy heart, thy time, thy talents." [See Proverbs 23:26.] He wants no unbelief, no stinginess. He wants you to give Him the firstfruits of the life—love, faith, strength.

Reveal that faith which works by love and purifies the soul. Cease to live for self. Live wholly for God. Give Him the best hours of the day and the best energies of the being. If, laying down every selfish aim and interest, God's people would give Him the best of all they have, if they would seek first the kingdom of God and His righteousness, they would rise higher and higher in Christian nobility and liberality.

Ms 174, 1901

Morning Lesson from Hebrews Two

New York, New York

November 14, 1901

November 14, 1901;

Bible Training School; 400 W. 37th St., New York

Sometimes the words of Scripture come with great force, and at such times an impression is made upon the mind deeper than we usually have. This morning I was reading some portions of the second chapter of Hebrews, and I thought of all these Scriptures and the blessings of our privileges in God. We read, "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." [Verse 1.] There is danger of our losing so much in our spiritual experience because we let slip the words that God gives. He speaks to one heart, and He speaks to another heart, and they hear these words and then go away and treat the words as a common thing, and they do not impress the mind. God wants us to take the words home to every heart.

"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 to us by them that heard him?" [Verses 2, 3.] Here is presented to us the importance of our speaking. God wants us to communicate. Have the treasure house of the heart full, full of the precious words of the Scripture. Hand it right out; it is the precious message of God to them. If we do not have the power to communicate, if we do not consider that it is our privilege to have that power, we may lose many precious opportunities which we would receive by faithfully, constantly imparting.

"God also bearing them witness, both by signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." [Verse 4.] The Lord knows just what is best for us. It is not best for us always to have a continual elevation. We get self-sufficient; we become self-confident; we are in danger of thinking that we do not need to be taught. Then He lets us go

deep into the valley of humiliation where we have to draw nigh to Him, and then He draws nigh to us.

“For unto the angels hath he not put in subjection the world whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor; thou didst set him over the work of thy hands; thou hast put all things in subjection under his feet,” speaking of Jesus. “For in that he put all in subjection under him he left nothing that is not put under him. But now we see not yet all things put under him.” [Verses 5-8.] Now here is the point: if we could always comprehend what is coming to us through the ample provisions made, we should never lose our hold on Jesus Christ. We have to deal with many minds, and we want to be able to speak words in season to encourage, strengthen, and bless. When you obtain strength from God to put your hands right under the erring ones, they will take heart, they will again take hold of Christ. Have we done our duty to all who need our help?

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” [Verse 9.] He could not have suffered for us unless He had taken off His crown, laid off His royal robe, laid off His high command in the heavenly courts. What then? When He clothed His divinity with humanity, He came to this sinful world to show us how to live that we might ascend to live with Him in the heavenly courts. Think of it! Many speak and act as if they were ashamed of Jesus; they do not think of Him, and introduce Him to their friends; they do not live to glorify Him. Ashamed of Jesus, who took humanity that they might have life! We want to talk it to everybody! We want to tell them, if they have afflictions or trials, it is nothing if they will only think what Christ has done, the great sacrifice He has made in their behalf that they might have life. If I could tell you how these things are represented to me as I look at these cities unworked! For years we have had the truth, and these neglected cities stand a reproach to us before God. We ought to have had a love for their souls.

We want to help every other one to understand the need of their working. You cannot do another's work. Each one has his own peculiar temperament. That particular temperament sanctified will lead each one to have confidence in that other one who has a peculiar temperament that sanctified by grace can be the Lord's helping hand. We are not to expect that every one is to travel in our own footprints, but in the footprints of our self-denying Redeemer. Take up the cross and follow Him. He is our guide. There are perfect footprints; He has made them. We are safe in following Christ. But when we seek everyone to follow some other one, there is where we make a mistake, there is where our differences come in; but we should never have differences. We must believe that others are just as honest before God as we are.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.” [Verse 10.] He had to understand all about the weakness of man, the strength of Satan’s temptations. He took humanity right upon Himself and bore all the temptations of the devil, and He knows what every man has to endure. Consider Christ’s pity for man. He knows just how they were born; He knows just how they were surrounded in childhood. You don’t know what temptations came with their birth, you don’t know the condition of their parents. Put away all judgment. Judgment belongs to the Son of God; He is the One who is to judge the world. “For both he that sanctifieth and them that are sanctified are all of one: for which cause he is not ashamed to call them brethren.” [Verse 11.] Let us every day try to work in such a way that Christ will not be ashamed to call us brethren. He is our Elder Brother, “Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.” [Verse 12.]

Christ takes just our position as laborers. Ye are laborers together with God. That is what we are; we are laborers with Christ Jesus. Then should we not elevate ourselves? Not in self-esteem, but in purity, in experience gaining everything we can. Why? So as to sing praise in the church! so as to elevate Him among the brethren. O, there is food for us in these Scriptures; there is fruit for us to bear.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil.” [Verse 14.] Here is the work that He was to carry out, and this is the very work we are to carry out in our life; it is to show the power of the grace of God that is to be with us. Then we can rejoice with Him. “And deliver them who through fear of death were all their lifetime subject to bondage.” [Verse 15.] When we look at Christ we are free; the fear of death is gone.

“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 to succor them that are tempted.” [Verses 16-18.]

Let us think of that chapter today, and get from it all the comfort that we possibly can. You will find that you can draw nigh to Christ because He understands every temptation, every trial. He understands us. Do not think that we are separated from God because we are disappointed. We will be disappointed on the right hand and on the left. And why? Because He wants us to know how it is when others are disappointed.

I am glad that we have a Saviour who knows just how to pity us, just how to comfort us; One who will watch the furnace that He has put us into. The lighter temptations come first; there are larger ones that will come through worldly influences. He lets lighter ones come and when the larger ones come we are prepared for them.

The question is asked often, How about the time of trouble? I answer, Wait until you get to it; for if I should try to tell you, you would not understand anything about it. If you go forward step by step, when you get to the time of trouble you will be prepared for it. Whether I shall be killed, whether I shall die—this is not the question at all. If the stroke of death should come upon me, I will get life again in a little while.

Never lay hold of little things here, and little things there, and judge men by such things. You never expect a man to be like yourself. Be of one mind in Christ Jesus. In a diversity of minds there is to be unity. Let us all give room for this one and that one and the other to work out their individuality. Tell all that they must have the mind of Christ. We shall have His Spirit to unite us together, to draw us right along in even lines. We want to unite at the foot of the cross. We want to know right now that Christ is dwelling in us by living faith, and this great city is to be worked, and we want to gather in every soul that is possible; we want to labor to impart strength; we want to strengthen one another, help one another, and thus give strength that every one may work a part. One may take hold here and another there. In this city we want one hundred workers where now there is one. The light that has been presented to me respecting this city is that we want more workers all through. We look at this portion, which is being worked. It takes a large part of the city. All around in the greater and smaller suburbs, it is all New York; New York embraces it. There is enough work for hundreds to be at work and not in any way to crowd one another. Let us every one drink in the Spirit of Christ, and reach higher and higher for the Spirit of God. If you have any difficulties, get them out of the way on Friday if possible. Then when you come to the church on Sabbath day you may be sure that there will be a sweet, heavenly, and fragrant influence in the company. Taste and see that the Lord is good. We are not in the church triumphant yet, but we are striving to get there, to work with all our powers to be a blessing to every one that we meet with.

Ms 175, 1901

How to Study the Bible

Ca. 1901

Formerly Undated Ms 142.

Let the seeker for truth who accepts the Bible, as the inspired Word of God, lay aside every previous idea, and take that Word in its simplicity. He should renounce every sinful practice and enter the holy of holies with heart softened and subdued, ready to listen to what God says.

Do not carry your creed to the Bible and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain "Thus saith the Lord," or to any command or prohibition He has given, give heed to the Word of God rather than to the sayings of men. Let every controversy or dispute be settled by "It is written."

The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the Word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors.

Let the heart be softened and subdued by the spirit of prayer before the Bible is read. Truth will triumph when the Spirit of truth co-operates with the humble Bible student. How precious the thought that the Author of truth still lives and reigns. Ask Him to impress your minds with the truth. Your searching of the Scriptures will then be profitable. Christ is the great Teacher of His followers, and He will not leave you to walk in darkness.

The Bible is its own interpreter. With beautiful simplicity, one portion connects itself with the truth of another portion, until the whole Bible is blended in one harmonious whole. Light flashes forth from one text to illuminate some portion of the Word that has seemed more obscure.

Those who with humility of heart search the Scriptures, with a sincere desire to know and obey the truth, will not be left to walk in darkness. Jesus says, I am the Way, the Truth, and the Life, the whole Bible is a revelation of Christ. But you may read the Scriptures from morning till night, and unless you humbly submit your will to the will of God, you cannot receive a saving knowledge of the gospel. As you see the truth plainly stated, lay aside every false position, however dear it may be to the selfish heart.

Some will take a text, wrest it from its true bearing, and force it into service to sustain some preconceived opinion. By linking together isolated passages of Scripture, they may deceive others. But what appears to be Bible proof for their position is no proof whatever; for the Scriptures are not used in their true setting. In this way error is often magnified, and truth diminished. Those who thus wrest the Scriptures to sustain error, greatly dishonor God, and in the day of judgment, they will be held responsible for the disobedience of those who through their sophistries have been led to disregard the divine law.

Those who desire to know the truth concerning the Sabbath of the Lord are not left to the guidance of uncertain suppositions. But let them not depend upon the teachings of the fathers, or any other human agency, but upon the words spoken by the Creator of the heavens and the earth. The Bible is the inspired Word of God. In it are to be found the laws of heaven. And from the Bible alone can we learn the truth regarding the Sabbath. God's word is plain. The fourth commandment is definite and explicit, and reveals the divine origin of the Sabbath. And further, the Lord said to Moses: "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." [Exodus 31:13-17.]

May the Lord help us to seek Him with the whole heart, that we may find Him. He will not be trifled with. Those who, though having opportunity to find the true path, presumptuously depart from it will some day, when too late, realize their terrible mistake. Eternal life is for those only who continue to obey God. For them Christ has purchased salvation. "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.]

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." [John 5:39.]

When Jesus told His followers to search the Scriptures, He referred to the Old Testament Scriptures; for the New Testament was still unwritten. The Bible is made up of many parts—history, biography, song and praise, prayer, and prophecy. But all is inspired of God, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." [2 Timothy 3:16.] In the term "scripture" is included the whole treasure house of revelation and knowledge, in whatever form it is given.

Let no one seek to limit the circulation of the Scriptures. God speaks through various channels, and the sacred truths are to be sought as the miner seeks for gold. God has promised that He will guide all who desire to be taught into all truth.

The Bible is the greatest educational book in the world, and should be used in every school. Whatever their previous education or conceptions, to many minds the simple reading of God's Word will bring conviction; and even though in many cases the Word may be misapplied and misinterpreted, yet in after years many, because of what they can remember of its teachings, may be able to distinguish between truth and error. Let us not be numbered with those who seek to limit the circulation of the Scriptures.

Ms 176, 1901

"All Ye Are Brethren"

Ca. 1901

We are all of one family, with one Father in heaven, and mutual obligations and dependence. We are each one connected with our fellow men, and all bound up with God. Individually we are a part of the web of humanity, a part of the Lord's great whole. No one can be independent of his fellow man. The well being of each affects the other, who in turn carries his influence to still others. It is God's design that each individual shall stand so related to his fellow man that he shall feel himself pledged to promote the happiness of each member of the family of God, feel himself necessary to the other's welfare. Thus influence becomes an endless chain.

Christ came to our world to make manifest that man, through divine efficiency, may become a member of the family in heaven. He demonstrated this to them as He taught in parables, and in His life practice. He sought to lead His disciples to learn of Him, to be meek and lowly in heart, to wear His yoke and lift His burdens; for in doing this, the rest and peace and happiness of heaven would be theirs. This would be ever drawing them heavenward, and by this alone could they present to the fallen world a copy of heaven.

But Satan is working to break up the harmony that should exist between man and his fellow man, and thus create disunion. The subtle, satanic influence of selfishness is brought into the various lines of work under some pretense of necessity. Notwithstanding all the reasoning on this point, it is made to appear as something needful, when it is not at all needful, and if admitted, will displease God and corrupt the experience of every soul whose perceptions are so dimmed by the policy of the world that they cannot discern this hateful, poisonous root that, springing up, will defile the whole man. The lives of such reveal that the human, far more than the divine, is ruling their actions. This is where our principal institutions have become more or less corrupted.

The selfishness with which it is Satan's studied plan to imbue humanity should be regarded as the hateful thing it is. He is working in every publishing establishment to separate interests, and

if possible to nourish the spirit of rivalry. By this means, he would bring into the work the principles that God hates.

If the Lord is regarded as the great Center, a close connection will exist between every line of work. The interest is one. There should be no division, no perilous rivalry, but a mutual connection and dependence, a reciprocal influence. Every word that is spoken, every act that is performed should be without one grain of selfishness. Everything we do has a train of influence which, when divested of selfishness, will produce a harmony akin to the harmony of heaven.

All heaven is watching with interest to see who will practice most earnestly and decidedly the virtues of Christ. Those who approach most closely to the mind of Christ cause joy among the angels of heaven. The training of different peculiar traits of character needs daily to be brought under the molding influence of the Spirit of God, that every portion of the character may be transformed. Then every relation sustained by man to his fellow man will be constantly transmitting a vital current of influence. If every worker together with God will be a center, and will connect himself with other individuals, they also may radiate to the world the beams of righteousness received from the great Center, and in receiving and diffusing that light, a heavenly influence will surround the soul. "Christ, be thou our pattern" should be inscribed in memory's halls and written on every heart.

The life of Christ was a representation of God, an ever-widening, shoreless influence which bound Him to God and to the whole human family. In Him was given the mightiest element that could be bestowed upon the human race. Then if God through His Son has vested man with such an influence that he cannot live into himself, cannot stay in selfish lines; if every one is united with his fellow worker to merge his interests in forwarding the work of God in the little as well as the larger interests, no one is to say, "You cannot come on my part of the field." The field is the world. The divine influence with which God has invested the work needs no separate distinctions or verbal restrictions.

Each branch of the True Vine is separate and distinct, yet bound together in the parent stalk. There can be no division, no diversity. They are linked together by His will to bear fruit wherever they find place and opportunity. But in order to do this, self must be hidden. The worker is not to give expression to his own mind and will. He is to express the will of Jesus Christ. He is to refrain from forbidding others to do this or that, and sow the seed which will express the Word of God to others. Not a particle of glory is to be given to any one worker. God is our efficiency. A Paul may plant, an Apollos water, but God alone can give the increase.

Any influence received from God links the human agent to God by the strongest pledge that he will work for the glory of God. This necessarily links him with humanity. The Holy Spirit must act

upon his mind; and under this hallowed influence, humanity may become a partaker of the divine nature. This vital connection with Christ will work to restore the image of God in man.

Ms 177, 1901

Remarks at Meeting of Cal. M. M. & B. Assn.

Oakland, California

August 20, 1901

Special meeting of the Board of Directors of the Cal. M. M. & B. Assn. duly called and held at Oakland, Cal., on Tuesday, August 20, 1901.

Present: Directors, W. C. White, C. H. Jones, A. J. Sanderson, B. F. Richards, F. B. Moran, E. E. Parlin, Sec'y, and also W. T. Knox, A. Boeker, N. C. McClure, C. L. Taylor, M. C. Wilcox, Mrs. E. G. White, Maggie Hare.

Elder Knox was selected as chairman of the meeting.

Prayer by Elder McClure.

Elder Knox stated the object of the meeting, which was called especially to consider the work in Southern California. In part, he said: As a result of the deliberations of our brethren in Southern California at their recent meetings, there were resolutions presented something of this nature—1st: Authorizing the brethren there to incorporate the Southern Conference; that then this body thus formed should go to work and purchase property and erect buildings for sanitarium work, and that this sanitarium work should stand allied to the sister institutions on this coast. After that was passed, it soon developed that all were not thoroughly satisfied with it. And that action was reconsidered and modified by adopting a recommendation that the sanitarium and health food work in Southern California should stand related to the Cal. M. M. & B. A. in the same way as the same lines of work in the Northern part of the state. And a request was passed urging the Cal. M. M. & B. A. to take immediate steps to furnish suitable buildings for the carrying on of the sanitarium work in the South. Some raised the question as to whether this last action was the proper thing to do, but it was finally decided that they would let it stand in that way, although there is a feeling, on the part of some, of unrest and uncertainty. This uncertainty is occasioned by the fear that the Assn. here will step in and hinder or curtail certain lines of necessary work.

In reply to a question, Dr. Moran stated that at the present time they were manufacturing nothing but bread and zwieback, but they expected to do quite a little at the wine business this fall. That they had a regular brick bread oven. That there was nothing in the Southern part of

the state indicative of a desire as yet to manufacture health foods, besides bread and zwieback, but that of course the matter has been expressed in this way, that it may be at some time in the future that might be the proper thing to do, but at the present time there is no desire on the part of any one down there to go ahead with the manufacturing business further than what we have done; but it is the feeling very strongly that if there is anything that can be done down there better than it can be done somewhere else and shipped in, that we ought to work along those lines. That there was some fear that the present understanding concerning the manufacture of wine down there would be set aside.

Sister White: They must not be too grasping; in all those things there must not be an attempt to embrace too much; give others a chance.

Dr. Moran: There is quite a strong feeling as to the advisability of the food company coming in and opening a store at Los Angeles at the present time; there is a question as to the wisdom of having the food company come in and, under another name, open up the same lines of work that are being carried on at the present time and thus present an apparent opposition or competition among ourselves before the public.

W. C. White: In considering a question of that kind, would we not have to take into account that the food business was established in California before the Los Angeles sanitarium or restaurant was thought of? That the Southern California field was always considered and always has been an important portion of the food company's territory, and that the food company has a business in that part of California which is probably double that of the sanitarium? It would be hardly fair to treat the L. A. sanitarium as the original dealer in health foods in Southern California and the food company as an interloper.

Elder Knox: That point was considered by the brethren there, and it was decided that the territory belongs to the food company.

Sister White: We had a meeting in Los Angeles, and I would not express my mind until I had it laid out; you know I had it laid out just as definitely as it could be laid out, and then I told them I could not express my mind until I could be impressed how the thing should be. Well, it is just as you have expressed it now. I never heard you express it before, but it is just as you express it in reference to that matter.

Elder White: I speak with freedom for this reason: We were carried over this very road in Australia before I left—speaking of the principal that should govern in the establishing and carrying forward of the health food factory work.

Sister White: From the light I have, they are no more prepared to take hold of and carry that food business—I do not say bread business—the bread business and that which is of daily use

where they are—but the food business taken as it is done in the factory—they have no more idea of what it takes to lay the foundation and the preparation for the food business as it is laid and has been laid for years in St. Helena—they have no idea of it. It takes qualifications of mind; it takes tact; it takes ingenuity, and it takes time and money that it is not possible to get within their reach. All these things are to be considered.

...

The ideas of Elder R. S. Owen, as embodied in the statement made to Sister White, were then read, as follows: “The brethren feel that in dealing with the general association there has been a selfish policy and a desire to hold back the work here. The brethren think that where the control rests, there the responsibility should rest, etc.” (Reading.)

General discussion then followed.

Elder Knox: The substance of the resolutions adopted at Los Angeles was: 1st. Resolved that the sanitarium and health food work in Southern California shall be related to the Cal. M. M. & B. A. in the same way in this Conference, that these same lines of work are related to said Association in the Northern part of the state. 2nd. Urging the Association to immediately furnish them with suitable buildings for enlarging the work, without specifying location, town, or anything else.

Thereupon, upon motion of Brother White, seconded by several:

Resolved that we express our appreciation of the resolutions adopted by the Southern California Conference regarding the sanitarium and health food work, and that we will proceed at once to the establishment of a sanitarium in Southern California.

Carried unanimously.

Moved by Brother Jones, seconded and unanimously adopted:

That we invite Brother G. A. Nichols to come to California, to connect with the Medical Missionary Association in its work in the Southern part of the state, be a member of the local committee at Los Angeles, and, in connection with Dr. Moran, to lead out in the new sanitarium enterprise.

Dr. Moran: So far as location is concerned, there should be some arrangement so that somebody should have time to investigate that matter thoroughly, and then the local board there to decide upon it.

The sentiment prevailed that the location selected should insure plenty of good water at a low price, proper sewage disposition, easy of access; that the necessary capital for the work be

provided in the order of the following suggestions: that earnest efforts be made to raise all the money possible by way of donations to purchase property; by inducing interested parties to invest \$1,000 or more each without or with a low rate of interest; that confidence of monied people would be secured if some one of means could be interested to invest a certain amount with which to begin the work. Thereupon moved by Brother Jones: That it is the sense of this board in starting sanitarium work in Los Angeles that an effort be made to secure donations sufficient to at least purchase the land on which the buildings are to be erected, and further that loans be secured at a low rate of interest, for which Association notes shall be issued, and which shall be charged to the Los Angeles branch.

Attention was called to the expenses of Elder Hennig and Professor Irwin in stopping at Honolulu on the occasion of their journey to Australia, which it was thought should be divided evenly between the Mission Board, the Pacific Union Conference, and this Association.

Thereupon moved, seconded, and carried that we pay \$40 of this amount, to be charged to Association general expense.

Recess until 5:30 Wednesday morning, August 21, 1901.

Upon reconvening at the time designated, it was voted:

1. That we request the California Conference to release Elder McClure, so that he might connect with the work in the Southern California Conference, giving special attention to assisting Dr. Moran and Brother Nichols in raising funds for the new sanitarium enterprise.
2. That Dr. Moran be authorized to negotiate a loan of \$2,000 for six months at five percent in carrying on the wine business in Southern California, this Association to issue its note to be taken up from the first sales of wine if desired.

Meeting adjourned.

Ms 178, 1901

Remarks at Meeting of Cal. M. M. & B. Assn.

San Francisco, California

October 1, 1901

Special meeting of the Board of Directors of the Cal. M. M. & B. Assn. duly called and held on Tuesday, October 1, 1901, at 11 o'clock A.M., at 1436 Market Street, San Francisco, California.

Present: Elder A. T. Jones, President, E. E. Parlin, Secretary, Dr. A. J. Sanderson, Dr. Thomas Coolidge, Elder W. C. White, Elder B. F. Richards and C. H. Jones of the Directors; also Mrs. E. G. White, H. H. Haynes, T. A. Kilgore, and others.

Prayer by Elder Jones.

Dr. Coolidge reported that the owner of the building at 1436 Market Street would not undertake to enlarge or improve the building in view of the rainy season about to begin.

Elder Jones stated the object of the calling of the special meeting: That information had come from Dr. Rand, that he would not be able to come to this coast at the present time, and that Dr. Sanderson had advised him that it would be necessary to relieve him of his position and suggesting that Dr. Coolidge be asked to connect with the St. Helena Sanitarium.

Dr. Sanderson: It is due to the board that I should make some explanation of the action I have taken, and while I dread to discuss the controversy before us, yet it is due to the board and myself that I should state here the reason for my position.

Most of the board very well know that for the last six or eight years, especially for the last five years, I have borne the responsibilities of the situation under the most distressing conditions. There has been a strong feeling in my mind a great many times whether it was duty to stay there. But I have always felt a burden for the work; I have had a liking for the work and have considered it my duty to take up the responsibilities that were thrown upon me there to the bet of my ability.

When I first took the position, I know that a great many of my brethren felt it was not the position I should hold, and I have always felt that as long as the brethren gave me the position, it was not for me to question whether it was my duty or not; it was my duty to fulfill the obligations that rested upon me, as far as I could. I have always felt further that as long as the way was open for me to go on with my work with any degree of freedom, that I should consider it my duty to do so and in the fear of God discharge those duties to the best of my ability. I further felt that if it were not my work to go on there, that the situation would ripen itself, and that in time I should either know and have the support of all my brethren, or I should be relieved of the situation. This is the feeling with which I have conducted my work for a number of years.

Now I have been very sincere in the feeling that the Lord had given me a burden and work to do and that I was fulfilling that work for Him, or else the thing was a mistake in giving me those responsibilities that were thrown upon me there. If it were a mistake in giving the responsibilities to me, it was not my duty, because it was something that I never sought. I never in all the time I was there did anything to take responsibility upon myself. As things turned this

summer, it seems to me very evident that the Lord had not called me to the responsibilities that I was trying to carry. In fact, I was told so plainly. And as long as the responsibilities were not divinely put upon me, I have felt that the only thing to do was to be relieved of the burden, and I have accordingly sent in my resignation to the board to take effect at the time when the board and others felt there would be others there to take my place. I considered it carefully when I sent it in, and I have thought and prayed much about it since, and I see no reason to change the action that I have taken; and of course the situation at the present time is very complicated, but the complications as far as the actual work is concerned, as long as I retained my position, fell almost wholly upon me, that is, as far as sustaining the work is concerned, and the situation that is taken, the moves that have been made have so stirred the situation all around, that the burden is a very, very heavy one, and I would rather be relieved than to undertake to carry it further.

If there is anything that the board wishes to have me express with reference to my convictions or views relative to anything, it is my understanding that I am perfectly free to do so. I do not however wish to bring up anything that will add controversy, except as may be essential to the conditions in hand.

Elder Jones: The doctor's resignation before us at the last meeting was to take effect not later than the first of October, and this is the first day of October, and the doctor is still of the same mind. It devolves upon the board now really to do something.

Sister White stated she had written some things upon the matter that none of the members of the board knew about.

Dr. Sanderson: Since you have given the testimony you have borne up there in public, the family and patients as a whole know that it is not planned for me to stay there.

Sister White: They know as a whole?

Dr. Sanderson: Yes, the patients all know that it is not planned that I should stay there.

Sister White: What other thing has been planned; has any plan—we have plead with you to remain. But I should not speak. I should let this meeting go right on. I did not come to speak in it, not at present.

Elder Jones: In all the plan that I have had, there has not been that you should go, but that you should stay and work with Dr. Rand when he should come. And so it is immaterial of course which way it is, but as a mere matter of fact, it seems plain that the only real planning done has been by yourself. That may be on account of—

Dr. Sanderson: The situation that led me to hand in my resignation, and that talking commenced after the questions were asked. I would say further: As far as the work is concerned, that I love the work, and I would hesitate very long to do anything that would in any way injure the work, if it were in my power to help the work. If the brethren still feel that this work which I have done, and the work which I am to do, falls to me to do, and I can do it acceptably and can support me in my work, I am willing to make arrangements to stay. If the brethren feel that they wish me to stay temporarily to tide over a crisis, I will do anything that is just and reasonable to make arrangements to do that, but to stay in St. Helena and work under the influences that I have worked there for years in the past, I cannot do it.

Elder Jones: What is to be done with the Doctor's suggestion that he be relieved and Dr. Coolidge go to St. Helena?

Dr. Coolidge: Elder, I would like to ask a question or two prompted by thoughts the Doctor has brought out last. Thoughts, if it is acceptable to the brethren, you would like, or might, if they thought best, stay in the work. Have you some place in mind? Or, did you mean to convey the idea by that that you would like to work in some other sanitarium, Doctor?

Dr. Sanderson: No, I did not say that.

Dr. Coolidge: You were speaking that you would not like to stay at St. Helena under existing circumstances, the way they had been for years past. I thought perhaps you would like to go to some other place and work some place else?

Dr. Sanderson: No. I have no burden for any place but St. Helena. I have carried that burden for years, and I have never had any burden to go anywhere else; except I have been invited to go two or three different times, but those experiments have proved so expensive and so distressing that I do not care to experiment in that line any more.

C. H. Jones: I would like to inquire how it is about Dr. Rand. I understood that he was to be here the first of October.

Elder Jones: The last we heard from him was the telegram to Dr. Sanderson. I have had no letter. There was a letter due to me from him more than a week ago, but it has not come. A telegram came to Dr. Sanderson that it was—I think the words, impossible for him to come at present.

Dr. Sanderson: Yes sir. I have had a letter from him since then. I forgot to bring that down. In that letter he said that he had no special burden for the work here, and he had planned to only come here temporarily.

Elder Jones: We knew that all the time. That is what puzzles me. They continually write and telegraph when there is not a thing said that he would stay here a long time. Not a single new thought raised, or presented. The great rush at the Sanitarium, though, I understand, still continues. Dr. Kellogg wrote to Dr. Moran they were still arriving at the rate of 20 or 40 a day, even so late as the 22 or 23 of September, so that the great rush might make it impossible for Rand to come in the midst of that, but the qualification is always put there every time “at present”; “at present cannot come.”

Dr. Coolidge: It is agreeable to Dr. Kellogg that he does come, is it?

Elder Jones; Oh yes.

Dr. Sanderson: Dr. Kellogg wrote me that it was not his mind to have him come. I am sorry I did not bring those letters down; I did not think of getting them.

Dr. Coolidge: As far as you know, Brother Jones, you expect Dr. Rand out in about a month or two weeks?

Elder Jones: I should expect him, yes, shortly after the summer rush is over, when there comes a lull in the heaviness of their work, and to stay at least six months, I should think.

Sister White: I would like to say a few words—perhaps it would be best for me to say a few words. I have borne my testimony to Brother Sanderson of the dangers of himself and his wife, and the possibilities before him and his wife if they come in right relation to the Lord, and that He would work for them; and we tried to help him all we could, and there were some things that were mentioned that needed another physician—one physician in the sanitarium was not sufficient—to be supplied with young boys. That they needed influential persons in a sanitarium that was empowered, or felt in that condition of responsibility that they could speak with the physician, and they could tell him that he was making mistakes, and he could speak with them if he saw they were making mistakes. It is a mutual thing—that they understand how to deal with the many minds that they have to deal with at that sanitarium. It was in God’s order that there should be one that should stand right by his side, just as it is given here; that was the testimony that I had to bear, just the first time I conversed with him; that there should be a firm management, and there should be a physician in the institution besides himself. I mentioned these things. It has not been anything that has come since I left Australia, but it is the view that has been presented to me of the sanitariums before I left Australia, and the lacks and the necessities. And I have sent them to the different institutions as they have been presented to me at the Battle Creek institution and at the other institution; but they did not take it that they must put in their resignation because some errors had been pointed out for them to correct. They did not do that. But they sent me words of expression—they were so grateful that I had pointed them out, and they would work to the point. I might mention names, but I do not think

it is best. Some of the very best ones. In other institutions the same. The publishing institution and other institutions and various responsibilities. And I saw that the thing was not understood; that the thing was not taken right; that there was not a discernment of what was comprehended in it. And it has caused me a great deal of suffering of heart and mind, to think it was so hard to get anything understood that would change the order of things, and I have tried to lay it out in the very best manner that I could. And my brethren did not know what I have written, because I have not presented it before them, but I am willing that they should see a copy of all that I have written, everything. And if they can say that I have been unmerciful or hard or unjust in any of these things, why, I want them to speak; or if it is so dark that they cannot comprehend it, I want them to say so. I do not say that it is. I say that the very best results, wherever Dr. Sanderson will go, is to give to it every word of that testimony, and live right up to it; and when he does that, not to think that he has nothing to change, but to take right hold of it like a sensible man and to correct errors. And then to reach just as high a standard as he can possibly reach. That is what God wants every one of us to do; and I laid that out because that is my work; that is the work that God has appointed me to do, and it would not be proper for any other one to come in and say things that I have said. They should take no kind of excuse to say just what I have said, because the Lord has presented to me the inner workings of matters and the results, and for pushing or trying to get Brother Sanderson out of his place, I have told him that I thought if he were yoked with other physicians—for that is the way it was presented to me—if he could yoke up with other physicians; if he could not yoke up with them here, yoke up with them where they are, and let him be learning something else besides what comes to his mind, and what was his mind and his ways, and it would be for the greatest advantage to him, and then, why he might be fitted for the position. But the plea has been made, he has been there ten years. Well, it is time he was emptied from vessel to vessel, if he has not come up to the very position that God wants him to come up to. That is how the matter stands in the case with me. I have just as tender feelings toward Dr. Sanderson. I have not slept night after night—it has been nigh onto two weeks that I have not slept past 2 o'clock, or 1 o'clock at night, and one night at 12, and that case has been on me so that every breath was a groan. Why? Because he was so wicked?—No. Not at all. But because he could not perceive what he might be. What it is his privilege to be; what God could do with him if he would only just understand it himself; and, if he could not understand here, he better go somewhere where another condition of things and another atmosphere would be around his soul and that he could discern. Then by the power of influence he could discern what the path was. And it is for his interest to be in that position that he can see where he can reach a higher standard. Now there is the whole beginning and end of it. And I said to him and his wife what I had written to them and to her, God wants her to be converted and stand by the side of her husband, and that they should labor together, and that they should have an influence in the work and cause of God. Well, was not that what I wrote, Brother Sanderson?

Dr. Sanderson: It was to that effect, yes.

Sister White: And I have said it to you too, and I have felt an intense interest from the first that I came into that Sanitarium. I cannot describe it [as] anything more than the yearning influence that I have had for my own sons; that I have had for Edson; that I have had for Willie. And Edson has a pile of letters that high that I have written, and written, and written what God wanted him to do; what he must do.

Well, he could not realize it until the power of God got hold of him and he saw it. Oh, said he, now I take those letters, said he; why they seem to burn right into my soul like a fire, says he; I see it now, but I did not see it then. And, that is my work. It is not to tell Brother Sanderson everything you have done is all just right—it is just right, and to daub [it] with untempered mortar. God wants a man to be in a position where the Holy Spirit of God can work with him, and that he knows it. And it is these things that I have written to my own people. Yes, to my own husband, and to my whole family and, no matter who it is, I have the testimony to bear just as it has been laid open before me, and that is what I have tried to lay open. Nothing of my feelings. I have nothing as far as Dr. Sanderson and I are concerned; there has been the most perfect harmony and respect and love—the love of Jesus Christ between him and me. I know not one thing that he has every said or done, or that I have said or done to him personally. Is there Dr. Sanderson?

Dr. Sanderson: No.

Sister White: Not a thing, but to make it understood and you know that I am not his enemy, I don't know how to do that. I don't know how to do it. It is beyond my ken. I cannot do it. We have got souls to save or lose; and if I should repress anything that God has opened before me, don't you see what a responsibility would be upon my soul? Why, I should feel if they should stumble and fall, why you did not do your duty to him—you did not do it. And then, when I do my duty and it has the opposite effect from what God wants it to have and what I wanted it to have, why then I don't know what I am going to do with that.

Dr. Sanderson: I don't want Sister White to feel for a moment that I have any feeling of enmity, or, that you have done anything but what came from the very kindest motive of your heart. As far as the standard you have presented before us is concerned, I fully agree with you. There is not a thing that you have presented before me that you wish me to attain to but what my soul yearns after just as much as yours does, but the way you have presented the situation and the things which you have stated were necessary to the situation, and the facts which you have referred to with reference to a different situation is something that I cannot at all understand.

Sister White: Yes; but if you had understood it, and had been going right on in that way, Brother Sanderson, it would make you guilty. As you have not understood it, and have done the best

you thought that you knew how, and yet was not the best thing to do, and the Lord in His mercy tells you what is the best thing to do, that you are making a mistake, and that mistake is leaving impressions on the institutions that He doesn't want to make, and there is no need of your making them if you come into a position that He wants you to come. That is how it is. We don't want to hurt, nor wound, nor bruise your soul. We don't want to do that, but we do not want you to take a position that you will always regret. You may not now, but the time will come when you will regret it.

I have things written out which I will in the future, as soon as I can get it copied, I will let you have a copy of what the Lord expects of all who labor in the Sanitarium. And it is there that their influence is to tell on all classes of people. And in the past Dr. Kellogg has been just as faithful, just as thankful that I would point right out to him, You should not have done that, you should not have spoken that, you should not have done this thing, and he would send right back, I ought not to have done it and I will take it right back. Well, again, and again, and again that testimony came, and finally he stood up. Said he, It is Sister White's testimonies that have made me what I am—if I can have any influence. Said he, She has bound me right about by the Lord's restrictions, and then encouraged me. Said he, It is that. And when his mother died, said he, You are the only mother I have got. Well, that is the work that I have had all the way along. I have not begun to talk to you in these things as the Lord has opened it in years past to talk to Dr. Kellogg in regard to certain courses and influences that were hurting him, and that he should not do it, and that is the only thing that has saved him, is the testimonies. Because he did not believe, he did not consider that it was so until it was laid right out before him, and he did believe the testimonies. I feel an intense interest for every soul. I carry them—once their case is presented to me—I carry them on my soul day and night. And considered and pray, and that is why there have been two weeks—there has only been one night out of two weeks that I have slept after 2:30 o'clock; but it has been praying to God in agony—that my soul has been in agony, and it has been so in the case of Dr. Sanderson and his wife. For I could see what they could be, but what they would be, if they carried themselves right in their own hands. And that has led me to write quite fully. And yet it has not all gone to them yet. And yet I have waited to see how matters would turn. I have written them about it. I had said enough before writing.

I should not have come here at all today, only I thought there might be some points misunderstood or something that I might say. I did not come for any controversy, for God's Spirit does not want me to have any controversy with anybody, only to bear my testimony; but if there were anything misunderstood that I could help to have it understood, I would do so, but to have controversy, I have been forbidden to have any controversy with any one. Bear your testimony clear and just as I give it to you, and it is not your business to try to make any one believe it. That is not your work. And that is the only way that was ever presented to me

that I could save my life. Because I felt so intensely over these cases; but that I must leave it with the Lord and have no controversy over it. I had done my duty and leave it there.

Dr. Sanderson: As the brethren know so little about the testimonies, I would like to have them read, if you have the testimonies here. The brethren are unable to judge very much of the testimonies as very few of them know anything about them. I would be glad to have them read.

Sister White: Have you them with you?

Dr. Sanderson: I have the first one you sent me.

Sister White: Recently I sent something to Dr. Kellogg just as I had it. That is, just a day or two ago. He wrote something about—telling me—speaking how intensely he felt about the matter. He has been one that is the very best friend you have got in the world. He has just wanted that you could develop and he has had an intense interest; he has never spoken one word to your demerit, not one word.

Dr. Sanderson: Here is the first testimony that you gave me; that you sent; I have here.

Sister White: I wish you had them all. I am very sorry that you did not bring the last one (reading):

“To the Managers of the Saint Helena Sanitarium:—I am impressed that the time has come to say something in regard to the Sanitarium at St. Helena. There is need of the vivifying power of the Holy Spirit being felt throughout the institution. Much has been presented to me during the last fifteen years in regard to this institution, and this I have written out plainly and clearly in many communications. I have a pile of letters I think that deep that I have written in regard to the Sanitarium. ... Its history has been presented to me, and I have written to Dr. Sanderson in reference to its management. I am surprised that he says he has not had it, and I know it is among my writings somewhere, but I have not had time to look it up.”

Dr. Sanderson: This is the first communication I ever had from you, except the one which you wrote concerning Brother Caruthers, you remember.

Sister White: “He has not shown wisdom ...” (continuing).

Sister White: In regard to Sister Mary Sanderson and the other physicians, Sister Mary Sanderson especially would be of great use to the institution were she humble before God—a great blessing. But there is this pride, and not submissive to the will of God.

Now I did not expect, you know, to come [to] this meeting, Brother Sanderson. I told Willie I was not going to this meeting. I expected to make a stay perhaps over the Sabbath and speak to

the people. If I had expected to have attended this meeting, I should have brought the letters along.

Elder Jones: I am satisfied myself that something definite should be understood and undertaken, for, as Dr. Sanderson says, it is neither for the benefit of any physician or the institution that the influence should be merely tentative for a long time, and we are met now for that purpose, so I hope the brethren will all be thinking of what we ought to do. If he cannot find it in his mind or in his practice to make those changes, then so far as I understand the situation at all, it is plain to me that the institution would be better off without him there, if he cannot make those changes. I had just as soon work with him as anybody else in the world so far as my part in the work is concerned, and all I have ever understood is that if he can make those changes, all would be glad to have him stay. And the Local Board up there on the 11th of September—on the way down from Healdsburg to this place, I met with the Local Board that evening, and the Doctor stated his views of treating a certain class of cases, and I wish that that could have been taken down exactly as it was. I have thought several times since that I would give \$20 if I had it just as it was stated there. I do not know how it could be stated better. As he stated it that day, it was as plain to my mind as anything can be that that kind of practice is simply the first steps to the direct practice of hypnotism, and is in essence that, so far as it is practiced now. And with that carried on in the institution, taught to the helpers, to the classes, etc., I could not imagine how much more damage could be done to the institution than to have it so. And it would be impossible for as much damage to come to the institution from Dr. Sanderson's going, as it would be by his staying with those views, practicing those methods, and teaching those principles to the classes, and whosoever might be working with him and expecting them to be adopted and used in the institution. And for him to stay with those views—and another difficulty would arise. I expect to be at St. Helena myself to stay a month or six weeks to work in the spiritual interests of that institution in any way that I can, and a part of my work there would be to teach them simple, plain Christian experience, conversion, etc. And our service of God is first service of the mind, a transformation of the mind is the first element of Christianity, to receive another mind than the mind which we have—the mind of Jesus Christ. And teaching those simple, plain principles of Christianity would come in direct antagonism to the principles which Dr. Sanderson stated as the principles upon which he would treat certain classes of cases. ... And understanding the situation as he stated it, I do not see how he could stay, nor how the Board could ask him to stay with those views and those methods of practice. But without them, I am perfectly free and willing and glad to have him remain and go on in the way that the Lord is leading. But now, if the doctor cannot change his mind and leave out those methods, then we must, it seems to me, provide for something else, and why wait any longer to do it. His resignation takes effect today at the latest, as it was written, and unless he finds a place to change his mind, and to go the other direction, why certainly we are here to act; not with any purpose or thought of injuring him, or separating him

from the institution at all, but act as we must act with the responsibility of that institution upon us. So that, if the doctor maintains that attitude still, then the only thing we have to do is to count his resignation final as it was made, and we diligently set about, to the best of our ability, in the fear of God, to find some one whom we can put in there to the best advantage at present. I should say we want Rand. I can see that plain enough; we want him, and I should not be satisfied at all to give up that thing until we get him; even if Dr. Sanderson should stay, I say we want Rand. And we want him for a purpose, and that is, so far as I can understand the history of that institution from the time I went there when it was shut up before—the first time I was ever there and the last time, I think, until I came here—was up there in June—was when Dr. Gibbs went over to open the institution, and that is the first and I think the last time until last June, to my understanding, from that time to this, that institution has never had a chance to be founded upon right principles.

Sister White: That is so.

Elder Jones: It has been a succession of misses, not of hits and misses.

(General discussion at some length followed.)

Elder Jones: So now in view of all these things, what is your choice, Brother Sanderson, so we can go ahead?

Dr. Sanderson: I cannot state my choice any more plainly than I have stated it.

Elder Jones: Then what does the Board think of Brother Sanderson's suggestion? Brother Sanderson in asking for this meeting suggests that Dr. Coolidge be invited to come to the Sanitarium. I do not know anything about these things myself. Dr. Moran was agreed to it, or thought that would be all right.

Elder White: If Dr. Sanderson remains at St. Helena, he needs help. If he does not remain, the institution needs a good doctor. If Dr. Coolidge is his first choice, I should feel inclined to concur in it. Of course we should have to consider what would be done here.

...

Dr. Coolidge: In regard to going to St. Helena, it would depend upon what you brethren would say. In regard to changes in the future, if Dr. Rand comes there, Dr. Rand may want a strong man under him from the East, whom he knows, possibly. In case he should want anything like that, it would be agreeable to make any change he should want. At the present time, if there is a necessity of having some change made, and you want somebody to go up there and attend to the patronage there now, if the brethren wish it, I will go, and I understand that that thing cannot positively be made permanent at the present time, because as a rule, whenever you

change your administration, there are several other changes to be made. As far as I am concerned, it depends altogether on what the brethren wish.

Elder Jones: We were talking in our board meeting recently that our work in this city should be more definitely connected with our church work in this city; then why not invite Dr. Buchanan to take the place of Dr. Coolidge, as we have already voted that a lady physician should be a part of the institution—why not invite Dr. Buchanan to connect with the work in San Francisco?

Elder Richards: I would say with regard to Dr. Buchanan, he starts in today to take a postgraduate course, and intends to remain in the college nine months. It is very questionable whether you could get him. He expects to put in every morning in the college for nine months ... (after discussion).

Elder Richards: I move a committee of three be appointed by the chair, the chairman to be one, to wait upon Dr. Buchanan in regard to the proposed change and his connection with the work here.

Seconded and carried.

...

Committee selected: A. T. Jones, W. C. White, Dr. Thomas Coolidge.

Recess until 4 P.M.

Upon re-assembling at the hour appointed.

Also present, Dr. R. A. Buchanan.

Prayer by Elder Richards and Elder Jones.

Dr. Coolidge reported further upon the impossibility of having any changes made in the building at 1436 Market St., in view of the approaching rainy season, before another year.

It was moved, seconded, and carried that Dr. Thomas Coolidge be invited to connect with the Sanitarium at St. Helena as soon as arrangements can be made.

It was also moved and carried that Dr. Thomas Coolidge be invited to accept the position of House Physician at the Sanitarium, and request that he take up that work as soon as possible.

Also that Dr. Coolidge be appointed as a member of the Local Board of Management of the St. Helena Sanitarium.

The committee appointed to confer with Dr. Buchanan—reported:—

By Elder Jones: Dr. Buchanan has a business averaging \$150 per month. He proposes to accept our invitation to take charge here in connection with the branch at a salary of \$75 per month; and we recommend that the Association pay him \$25 per month for his business. In other words, his business amounts to \$150 a month clear. A salary of \$75 a month leaves \$900, and he proposes to donate \$600 of that. And this leaves the amount that the Association is to pay him in round numbers, in the way of salary and recompense for his business, \$100 per month. And the committee recommends that the doctor's offer be accepted, and he be connected with the Branch here, beginning October 1, 1901.

C. H. Jones: I move this report of the committee be adopted.

B. F. Richards: Second the motion.

C. H. Jones: I would like to inquire how much time the doctor proposes to give to the work?

Elder Jones: He says he has entered upon that nine months' college postgraduate course in another institution, and he says that it will be an important advantage to his work even here, and the time he can take his lessons, that occupies only in the forenoon, and give his regular hours here afternoon and evening without interfering with his business.

Dr. Buchanan: I would be here in the morning before college, and in case of necessity I would leave college and go and answer a call. I have to do that now in emergency cases.

Elder Jones: Brother White asks for how long a time this arrangement should continue?

Dr. Buchanan: Do you look to me for an answer?

Elder White: Yes, sir.

Dr. Buchanan: I am perfectly willing, brethren, that this should be re-considered tomorrow, and at any time that my business doesn't pay, just tell me. I know I can make it pay for Buchanan, and I think I can make it pay for the Lord.

Elder Jones: I should say it should stand as long as the business stands as it does at the time of the making of the arrangement.

Dr. Buchanan: That is satisfactory to me, gentlemen.

Thereupon the motion was put and declared carried unanimously.

Brother Haynes then stated that he had received notification of invitation to take the management of the Pacific Health Journal, and that the food company had voted for him to

devote one half of his time to the journal, the other half to be devoted to the food company work around the Bay.

The pending resignation of Dr. Sanderson was again referred to.

Brother Parlin: I move that the resignation of Dr. Sanderson from the various Boards and Committees be accepted.

Elder Richards: In order to get this out of the way, I second the motion.

Thereupon, the motion was put, and declared carried unanimously.

Elder W. C. White: I move that we invite Dr. Rand to accept the position of physician in chief of the St. Helena Sanitarium, and ask him to come at the earliest possible moment.

Seconded and carried.

Moved, seconded, and carried that T. A. Kilgore be appointed chairman of the Local Board of the St. Helena Sanitarium.

Also moved, seconded, and carried that we express to Dr. Sanderson our appreciation of his earnest and faithful labors in behalf of the St. Helena Sanitarium, and that we request our President to confer with him with reference to taking up labor in some of the other institutions under this Association.

Moved and carried to adjourn to second Sunday in October at 12 o'clock, to meet at St. Helena Sanitarium.

Adjourned.

E. E. Parlin, Secretary

Ms 179, 1901

Sermon/God Will Supply All Our Needs

Healdsburg, California

September 7, 1901

(Sermon by Mrs. E. G. White, delivered in the Healdsburg Church, Sabbath, 3 P.M., September 7, 1901.)

“For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles,” —He can well say that. It was the preaching to the Gentiles that made him a prisoner. “If ye have heard of the

dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery: (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.” [Ephesians 3:1-5.]

We want to understand this. We want to know that we can be brought into great nearness and in fellowship with the Holy Spirit of God. I want that we should understand it is a sad thing for any of us to not improve the privileges that God has given us to rise to an increase of faith and confidence in God, that we should walk circumspectly before Him. In this we come far short. We come far short in spirituality and knowledge that it is our privilege to have, and in doing this, we lose much to ourselves; but that is not all. We deprive the world of that love which God designs to give to His followers, and we do not impart that love as it is our privilege to do it if we abide in Jesus Christ. Christ promised that the Holy Spirit of God should be with us to bring all things to our remembrance, and to bring us up on a higher plane of action.

“That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel.” The middle wall of partition He hath granted us, we might say, was broken down. “Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.” [Verses 6, 7.]

I wish we could take in the full meaning of these words, that we might have such a hungering, such a thirsting, such a longing, after the spiritual evidences which He has promised to give those who shall deny self and take up the cross and follow Jesus Christ. It is the effectual working of His power that brings His people into the very position it is their privilege to come. He gave His own life, that they might come. Therefore you can see that all heaven is disappointed when we do not meet the standard as Christians for which every provision has been made by the Son of God. He is the Son of the Infinite God, and He is the propitiation for our sins, that we should be brought in right relation to God.

Why do we not claim all that God has provided for us? “Well,” you say, “I do not feel worthy.” Will you ever feel worthy? If you are doing things that you know are not right with God, stop doing them. It is to will and do of the pleasure of God, not your pleasure.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” [Verse 8.] Well, what does that mean? Why, it is riches that you may continue and continue to search for, and have more and still more. God wants us to be in a position that we can say, “Here, Lord, I am, take me as I am, cleanse me from all impurity, I want to be cleansed, I want to be washed and made white in the blood of the Lamb.”

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.” [Verses 9, 10.]

Now, we are trying to receive an education. I want that every one of us should make this the first education of our life, lay this as the foundation. Then we want to begin to build on the foundation, not hay, not wood, not stubble, but gold and silver and precious stones. Our work will be of that value. Well then, there is a work for the church of God to do, a very important one, and unless we reach up both hands of faith to God, we cannot do this work.

Do you remember Moses, when there was a battle to fight with the enemy? While he kept his hands stretched toward heaven, the enemies were driven, and the Israel of God obtained the victory. Just as long as his hands were stretched upwards, revealing even to the enemies, or whoever was around, that their help was in God, then they had the strength of vitality, they had strength of power. It was the angels of God, principalities and powers, that were giving them the victory.

There is no one of us that needs or would be in place to take any glory to ourselves. We are not to do this. We are to be in a position where we shall look to God and trust in God continually, but pressing the battle to the gate, as though we had something to do. The idea that if we come in connection with the world we must imitate all their practices, and all their habits and customs, it is a very foolish idea. We want to make known the mystery of godliness. We want to show, as people that stand under the bloodstained banner of Prince Emmanuel, that there is power that is granted unto us to overcome all the corruptions that are in the world through lust. And how? By being partakers of the divine nature.

Now, God wants to work thoroughly in us. Will we let Him? A whole heaven of blessings, a whole heaven of power and facilities, the very threshold of heaven, is flushed with His glory—to come from the open door to us if we will place ourselves in relation to God, opening the door of our heart to let the sunshine of His glory in. That is what we want.

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.” [Verse 10.] Now that is a point I want you to fix in your mind. I want the Holy Spirit to put it there, and the Holy Spirit can do this if you will open the way for the Holy Spirit to work upon your mind.

“The manifold wisdom of God.” Do every one of us realize, who have taken the holy vows of baptism upon us, that the Father, the Son, and the Holy Ghost have pledged themselves to work in our behalf, that they will supply every deficiency that we need, if we will keep our covenant relation to God which we made at baptism? There we claim to be dead unto the

world. It is an awful thing, we think, to bury a person alive, their bodies alive. And we think it is an awful thing to bury a person in baptism, and then have them to dishonor to God by not separating themselves from the world, coming out and being separate, and taking their position on the side of God, on the side of truth, on the side of righteousness. If we will do this, then what? O, we have power to prevail with God.

Who has kept their covenant relation with God? They must receive baptism as Christ has said we must receive baptism. He said in Matthew the 28th chapter, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Do we know what that means? Have we taken it in yet? "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—and then what? There is teaching to do. Do not think that you are ready to leave the school, and then to be graduated. No. You have not attained yet. "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." [Verses 18-20.]

Now why cannot we take the promise of Jesus Christ? Why cannot we believe it? God wants us to encourage faith. He wants us to believe. Well then, we shall understand "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose." [Ephesians 3:10, 11.] Now you can see this was purposed from the beginning for every child of God, that they were to receive "according to the eternal purpose which he purposed" in Christ Jesus our Lord (all this fulness, all this greatness of experience). [Verse 11.]

"In whom we have boldness"—well, what does that mean? A self-confidence? No; a boldness in the Word, because we have placed ourselves in that humble position before God, and therefore we have access to Jesus Christ. Humble yourselves, and I am lifted up. Well, what is the lifting up? It is that confidence, that boldness, that courage, that we must have. Reach up your hands heavenward, and let everyone know that you purpose in your conversation, in your well-ordered and godly character, that you can glorify the God of heaven, "in whom we have boldness and access with confidence by the faith of Him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ." [Verses 12-14.]

I have met persons who have professed to believe in Christ, who for years have been in an uncertain position as to whether or not we should bow our knees to Christ in prayer. Well, you can see how some stumble over little things. Well, here it is just as plain: "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." [Verses 14-16.] What is that? Why, we have here an abiding Christ, and "if ye abide in me, and my words abide in you," He says, "ye

shall go forth and bring forth much fruit.” [John 15:7, 16, 5.] Well, that is just what we want to do.

“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 (now you see how full the language is), may be able to comprehend with all saints what the breadth, and length, and depth, and height.” [Ephesians 3:16-18.]

Now Paul says he was the wickedest of all saints. You know I read that to you. Well now, why? Because he persecuted the saints of God unto death, and yet Christ accepted his repentance.

“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” [Verse 19.] Can we comprehend that—“filled with all the fulness of God”? Who is it now that will come and say, “What do you think? What shall I do? I do not feel as I want to feel.” Why, you just take that, and put it right in their hand, and tell them there is somebody that has told them all about how to get that feeling. It is by faith in Jesus Christ. It is the inner man that is strengthened, that you can take hold of that power, as Moses lifted up his hands; and as his hands were uplifted, Israel prevailed. We want to prevail as Israel. We want to have our minds drawn to God and to heaven. We want His righteousness, we want His truth wrought in us, and we want to follow on to know the Lord, that we may know that His going forth is prepared as the morning.

“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 (that is by a living experience) the love of Christ, which passeth knowledge (you cannot explain it; it comes right in your heart), 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”—now, you should take that into consideration, “above all that we ask or think.” [Verses 14-20.] That is, after you have thought of your many wants, and ask God to give wisdom and to help you in every point, you are to say, “What I fail, what I fail to present in asking, give to me according to my necessities.” “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.” [Verses 20, 21.]

Now then, I want to tell you why we want all this. I want to just say a few words. I will not hold you long; but why we want all this, it is: There is a world to save, and we want to gather all the

rays of divine light from glory, and we want by a pure and spotless character to stand before God cleansed, purified, a partaker of the divine nature, having overcome the corruption that is in the world through lust; we want to prepare to be missionaries; we want to get ready, that we may meet the Lord when He shall come, and say, "Lo, this is our God, we have waited for Him, and He will save us." [Isaiah 25:9.]

May God give you strength; may God impart His power, that you may do just as it is given in Matthew that I read to you, that you may teach, "teaching them to observe all things whatsoever I have commanded you." [Matthew 28:20.] We must teach all around us what it means by word, by example, by deportment, by our walking in the very footsteps of Christ. We must not lay snares for the feet of anyone, but we must make straight paths for our feet, lest the lame be turned out of the way. A crown of life for the overcomer. A crown of life for the victor. Do you want to be victors? Do you want to be victors in the war? Well then, let us begin just now.

Ms 180, 1901

Sermon/On the Twelfth of Romans

South Lancaster, Massachusetts

December 1, 1901

(Part of a discourse given by Mrs. E. G. White at S. Lancaster, Mass., Sunday, 2:30 P.M., December 1, 1901.)

In the twelfth chapter of Romans we read, "I beseech you therefore, brethren, by the mercies of God, that you 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." [Verses 1, 2.]

Here the apostle beseeches us to reach the high standard which it is possible to attain. Christ made it possible when He laid aside His royal robes, His royal crown, stepped down from His royal throne, and clothed His divinity with humanity, that humanity might touch humanity. He could not with His glory and majesty take His position among men. The glory must be laid aside. He must take the rude garments of humanity, and be afflicted with all the afflictions of humanity, that He might understand the temptations of humanity. He would become a faithful judge of how much they had to contend with in satanic agencies.

Through this experience Christ was enabled to give power to His people. "As many as received Him, to them gave He power to become the sons of God, even to as many as believed on Him." [John 1:12.] This is where our power lies; it is not in ourselves.

We are not to conform to the ways of worldlings. No worldly policy must come into our efforts to work out our salvation with fear and trembling, knowing that it is God that must work in us to will and to do of His good pleasure. "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." [Romans 12:3.] All that we have in gifts and capabilities, in speech, in thought and action, is from God. We do not create it. It is the gift of God. We must understand, also, that there is with each of us an individuality—a character to work out after the divine similitude. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] You must cooperate, then, with God in the work of husbandry and building of your characters: there must be a turning away from things as dear to the human, carnal nature as the right eye, the right arm. If these cause stumbling, cut them off.

Yesterday I spoke upon the necessity of our standing in right relation to God in regard to our own perfection of character; and also on the example we should give to those around us. "Make straight paths for your feet, lest that which is lame be turned out of the way." [Hebrews 12:13.] You are not to be swayed to the right hand, and to the left—one day on the mount, and the next day in the valley filled with despondency. You are to think reasonably. Consider that "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." [Romans 12:4, 5.]

Here is your responsibility before God, not only to realize your accountability before God to serve Him, but to educate all the force of every power that you possess to the highest perfection, that you may present to God an offering of yourself, your mind, your soul, your body, for Him to work by His Holy Spirit. The bright sunshine of Christ's righteousness will then shine into your soul, and you will have blessings to impart to others. You will then want to help every one around you.

About eleven years ago, when I was in the city of Brooklyn, we had a very profitable meeting, and the question was asked after the meeting whether certain ones should come to Brooklyn to be educated for the missionary work. From the light that had been given me I knew that those in charge of the mission were not prepared for this effort, for they had not the qualifications to do the right kind of work. They did not understand the education and training essential for the work to be done, and their work would have to be counter-worked. I told them plainly that I could not give my sanction to such a movement.

This mission work in large cities like Brooklyn and New York means something. The Lord wants every one of us to educate himself for God. At baptism, in the name of the Father and of the Son and of the Holy Ghost, we are set apart to engage in the very work that Christ came to the world to do. He was in the highest sense a missionary, a healing missionary. While He went from place to place healing the sick and suffering, His disciples were gaining from Him that instruction which alone could be called higher education.

Now there is a great work to be done in our cities, and it must be taken hold of without delay. Solemn interests are at stake; souls are hungering for the bread of life. Will we receive the word from Christ to give to him that is hungry; and to him that is thirsty for the water of life? Why should we pass by the most wealthy classes? God has a message for them, a call to repentance, as had John, "For the kingdom of heaven is at hand." [Matthew 3:2.]

There is nothing that can accomplish as much for these classes as the medical missionary work. This work commends itself to the hearts of men whose whole lives have been perverted. They have been in the habit of eating and drinking, and indulging in luxuries, until they are broken down physically before they reach maturity. They are in need of heavenly truth, Bible enlightenment. Do you not think that there is hope of saving some of these? Certainly there is. There is nothing that will help them into right paths like showing the necessity of becoming acquainted with the human temple that God has given them, the beautiful machinery to be brought into, and kept in, perfect order.

No one is to be indifferent in this matter. Life, eternal life, is presented to them as a gift of God, if they will receive it. Will they show wisdom, as did Daniel and his fellows to refuse the meats and the wines which, if used, would injure the Lord's wonderful and beautiful machinery? Will they reason from cause to effect? They need—yes, the supposed wealthy men need—wisdom how to conduct themselves so as to preserve their powers of mind and body. They are ignorant in regard to the effect of their eating and drinking, and do not know what a temperate diet will do for them.

We should not be prevailed upon to take anything into the mouth that will bring the body into an unhealthy condition, no matter how much we like it. Why? Because we are God's property. You have a crown to win, a heaven to gain, and a hell to shun. Then for Christ's sake I ask you, Will you turn away from the light that shines upon you in clear and distinct rays, and say, "I love this, and I love that"? If I had not followed the light given me, I would not be before you today. God calls upon every one of you to begin to plan to cooperate with God in His great care and love, to elevate, ennoble, and sanctify the whole soul, body, and spirit, that we may be workers together with God.

Some have folded their hands and done nothing in religious lines. These have let the ministers, and those that are in responsible positions, plan everything, think out everything, and do all the work which if taken hold of interestedly, would have been of the highest value to them. The ministers have been called upon to take part in all your business perplexities, and yet you wonder that the work of the ministry does not go forward with greater success. For Christ's sake, let all who have the truth begin to come into line, and act intelligently, and show that they are not novices. That is what the Lord wants you to do. He wants you to act your individual part.

There is a work to be entered upon in every city, in every town. Now what are you going to do to help it forward? You are to obtain all the light and knowledge that you can. Our canvassers should take our health books with them, and read them. They will find that there is light in them, which they can present to the families they visit. And when they find persons sick, they can read something in those books that will do these persons good.

Many are going to work on this plan. God never sets a man to work, and then leaves him without putting any ideas into his mind. It was God that gave Daniel superior knowledge in all matters of difficulty; and the Lord gave him the power to obtain that education that placed him on the highest platform of education, above the astrologers and magicians in all the realm of mighty Babylon. Now, what is God going to do for every diligent searcher for truth? You see what He gave to Daniel. Daniel would not touch the king's meat. Who of us are eating meat today? We should not do it. God has given you those things that will make you healthy. I beg of you, do not put corpses on your tables. There is enough that you can live upon without this.

What does meat eating do? It creates animalism in the human agent. It strengthens the animal propensities, and these are already strong enough. You would better be strengthening the spiritual powers. God help us that we may, by self-denial and self-sacrifice, keep a clear brain and an understanding mind.

It is better to let sweet things alone. You do not need the sweet desserts that are often placed on the table. You want a clear mind to think after God's order. Then you should come into line with health reform principles. There is a work to be done, and we want to unite with Dr. Kellogg in doing this work. He knows what he is talking about. We want to take the light from the Word of God, and form ourselves into companies to work for others. God will help us to do this work. This is what we want to do, "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 12:9, 10.] That is Christian courtesy. If we have this courtesy, we will hold our temper.

There is an abundance to eat. We do not believe in a poverty-stricken diet; but we want to eat those things that will not corrupt in our stomachs and sour our tempers. It is bad eating and sour stomachs that make men who are called Christians act unreasonably. They get a little mote of difficulty before their mind's eye and will exalt that mote to a mountain, and then the mountain of eternal spiritual advantages that ought to be exalted will become a molehill. That is the way the enemy wants it to be; but we do not want to work in such a way. Let us transpose the whole matter. Eat good, wholesome food; sweeten up in your disposition.

There is a work, a large work, to be done. There is a world to save, a world to put on the right track. What have you been doing these years with the light that God has been flashing upon your pathway? Are you of those who are "not slothful in business; fervent in spirit; serving the Lord"? [Verse 11.] Have you been keeping this idea in view: soon I must meet these men in the judgment and learn the effect of my speech upon them? If we have the truth, we must let the light shine upon the pathway of others.

Are you "rejoicing in hope; patient in tribulation; continuing instant in prayer"? [Verse 12.] You cannot do that unless you have a good, sweet stomach. With a sour stomach you are thinking all the time, O dear, how my stomach hurts me! What is the matter? If you had thought just a little earlier, and eaten the right things, you would have avoided the difficulty. Let us all be temperate. It is our duty to be cheerful. We are not to be like a band marching along with a slow and mournful tread. That is not our place. What we want is to rejoice in hope.

You can go to all the houses around you, to the high as well as to the lowly, and find access. The souls of the higher classes are just as hungry for the truth of God as the very lowliest among us. We must get together and organize for service, and see what we can do to work these cities, and God will give us wisdom. God will give us strength for this work if we continue instant in prayer. The light of heaven will shine into our minds and hearts.

"Distributing to the necessity of saints; given to hospitality." [Verse 13.] That is the work of the gospel, missionary work; and that is just the work that every one of us should be intelligent in doing. What kind of influence do you think such work will have upon unbelievers? They will say, These men live the things they teach. They carry out just what they believe.

"Bless them which persecute you: bless, and curse not." [Verse 14.] "Oh," you say, "when they abuse me, I must tell them what I think of them." But that is cursing. Better not to be talking your words, and pouring on to men all the venom there is in you. That is cursing; you do not want to do that.

"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 is possible, as much as lieth in you, live peaceably with all men." [Verses 15-18.]

I want to say right here, from the light which God has given me, there is a solemn accountability that rests upon you who for years have had the light on health reform. What have you been doing? Have you been living it out to the letter? Our sanitariums are to represent health reform. They are to place before their patients the very best kind of food which will be for their health. If you expect to do your patients good, provide simple food, and do not tempt them with sweet pies and puddings which will place them where it will take more than one or two baths and fomentations to overcome the evil effects of that which you placed before them to eat. We want to teach the people all these things. Teach them in every place, that faith and works must harmonize.

The Lord calls upon you to show your colors. Stand as eternal health reformers, and do not be in such a condition that when you are asked if you are a health reformer, you will blush for shame. No, you want to say, "Certainly, I am a health reformer in every respect, and I want to help others to be health reformers." This work is the right hand of the gospel. It is this health reform, this healthful living, that is clearing the way for us right to the hearts of thousands who have nearly killed themselves with their improper diet. Now let us begin to save them.

There are large interests in New York City. New York embraces a large territory, and it is a great missionary field. It would be wise to have New York proper worked as a separate conference. It will require a much larger outlay of means than is now anticipated. If New York proper should be worked separately from other territories and interests, we can make a specialty of this field, and more will be accomplished. Much confusion will also be avoided.

There is such a thing as workers getting in one another's way, and losing time in making preparations to do something that ought to be done properly. The best time to work New York City is now, just now; and let the path be made as straight as possible for the work to be done. At the same time, let all be interested in every interest created in adjoining localities.

Those working New York proper should have special plans by which to work that field, and the general working forces should unite in building up the general interests.

Greater New York must stand in a different relation to the General Conference than the surrounding territory, and will have to be considered in a different light as far as missionary work is concerned. New York is a world of itself, and should have, in some respects, a different management from that of the surrounding localities.

God has His appointed agencies for the enlargement of our circle of influence, and for the increasing of the number of workers who will be missionaries indeed, laborers for the saving of

the souls of their fellow men. These should set no boundaries to limit the sphere of their labors. The Christian church will ever meditate advance moves; it will ever be educating workers for further conquests for Christ. It should ever be moving on and on, that the truth may extend to all parts of the globe.

How did Paul and Barnabas labor? They visited every place where they could get an entrance, and they had success in the saving of souls to Jesus Christ. After a large territory was worked, they visited the churches which they had planted, and then returned to Antioch, the place from which they had been recommended by prayer and counsel for the work.

In the same way the work is to be carried now. Let those preparing to be laborers study the fourteenth chapter of Acts. Let them become familiar with this whole chapter, for those who shall become laborers together with God in these last days will realize experiences similar to those recorded in verse 19. "There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul (who had so recently refused to be worshiped as a god), drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch." [Verses 19-21.]

Thus they fulfilled the commission given in (Matthew 28:19, 20): "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." Their special work was, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14:22-28. These experiences were of great value to the churches.

The Lord would have had New York, with all its surrounding localities and cities, worked many years ago. And now that the opportunity is more plainly revealed, in all localities, in every church, hearts should be drawn out and connected with the progress of the gospel message. In all the neglected parts of the vineyard hearts should be thrilled with a genuine, living experience. And now that there is a great work started, all must regard with interest every movement of the church. The churches in different parts of Greater New York are now to feel their sacred, God-given responsibilities. The word of the Lord is for this wide missionary field to be faithfully worked, and every vestige of criticism and faultfinding and separating of brethren to cease. Those who would cherish and foster prejudice are not to be listened to. Their prejudices, their thinking and speaking evil, are to be put away.

God will not tolerate any longer the spirit that has been controlling matters in our New York churches. The fields here are ready for the harvest. In whatever direction we look, our brethren must do their appointed work, which stretches to a large, unmeasured circumference. The work is to go forward under the direction of God, and those who wish to keep up the spirit of dissension should take themselves out of the way and let God's work move onward. Let all understand that we are to now get rid of every cause of bitterness, and have a sanctified zeal for the saving of souls who are ready to perish. We need more of the Holy Spirit's guidance.

Every church shall move in God's order, following His plan of communion and Christian oneness. The whole body of believers is to be one in spirit. They are, collectively, the church of Jesus Christ. Standing in this widely extended missionary territory, the church should be calling the sinful to look at the Lamb of God who taketh away the sin of the world. This work is to go forward. Those who have taken upon themselves to carry a measuring line that they may measure all, and say how things shall go, may now be excused from this responsibility.

The cross of Calvary is to be uplifted; and all who will engage in drawing the people to the cross, enlarging the circumference of the circle of believers larger and larger, will have Christ, the Power of salvation, to second their efforts. Zeal for the power and glory of God is to be revealed.

Ms 181, 1901

The Need and Importance of Voice Culture. Part One.

[Typed] Jan. 16, 1901

In all our schools, great attention should be paid to voice-culture. Let reading classes be formed, in which each student shall be given a thorough drill in pronunciation and emphasis. This is necessary in order for the students to be successful in the future in communicating that which they have learned. The student who leaves school unable to read and speak correctly is not prepared for a position in the service of God.

Good readers are rare. Students should be taught to speak and read in an acceptable, impressive 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, the teachers must themselves understand the art of speaking and reading. Those who help to prepare students to act a part in 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 speak and read.

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 a student's life, vocal culture is of the greatest importance. 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 aright the talent of speech that the doors of the lips may open to allow ideas to go forth to bless others. Knowledge is a wonderful power for good when combined with the ability to speak them in a way that will command attention.

We are bound by holy motives to do all that 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 utterances.

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 thoughts he can make the scene presented stand out as clearly before the mind of the listener as if it could in reality be seen.

The one who gives Bible readings, in the congregation or in family, should be able to read with a soft, musical cadence that will charm the hearers.

Ministers of the gospel should know how to speak with power and expression, making the words of eternal life so impressive that the hearers cannot 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 would 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 school room 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 up the worst passions of the 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 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 with clear, distinct utterance, in a way that will honor God. And let not those who kneel around the family altar put their faces in their hands close down to the chairs when they address God. Let them lift up their heads, and with holy awe speak to their heavenly Father, uttering their words in tones that can be heard.

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 speak and read correctly. They can do this while they are about their work. 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 special need of clear, distinct utterance, that all may hear the testimonies borne, and be benefitted by them. Difficulties are removed and help is given as God's people relate their experience 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 in clear, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth. 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. Let God's people learn how 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.

Ms 182, 1901

The Need and Importance of Voice Culture. Part Two. By Mrs. E. G. White

[Typed] Jan. 16, 1901

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 respect 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 utterance 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 in an acceptable manner 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 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 have not in the past 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, lower 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 worth speaking 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 the precious truth to others. 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 if 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 for something it very much desires. Mingle joyous thanksgiving with your requests. Thank the Lord for his great love and mercy toward the children of men. Ask him to help you to be his instrument in saving souls. Ask for wisdom to help you to be his instrument in saving souls. Ask for wisdom to know how to approach your fellow-men. And let your heart always be filled with sincere gratitude for God's great gift, the gift of his only begotten Son. Has not God given Jesus to die for you? And with this gift has he not given Jesus 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 our 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 whole-heartedness. Let ministers and teachers pray with hearts overflowing with love for God and their fellow-men. 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 Christ-less heart. He whose soul 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 need 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, under the deep 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 selfishness. So much of this great evil is cherished that the Lord cannot find room to enter.

May God 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 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 bear the evidence of divine 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 humble and contrite 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 the ministers and all who offer public prayer learn to pray in such a way that God will be glorified and the hearers 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 183, 1901

Faithfulness in Service By Mrs. E. G. White.

[Typed] Feb. 15, 1901

“God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth in him is not condemned; but he that believeth is not condemned he hath not believed in the name of the only begotten Son of God.” [John 3:16-18.]

Life is a manifestation of God's love. It is a talent which God has committed to our care, and it is a very costly talent as viewed in the light of the sacrifice of God's Son. It is an expression of the ownership of God. We are his by creation and doubly his by redemption. We derive life from him. He is the Creator and the Source of all life. He is the Author of the higher life which he desires the beings formed in his image to live.

All nature is alive. Through its varied forms of life it speaks to those who have ears to hear and hearts to understand of Him who is the source of all life. Nature reveals the wonderful working of the Master-Artist.

Man is the highest and noblest of all God's creatures. In the beginning man was made in the image of God. God said, "Let us make man in our image, after our likeness. ... So God created man in his own image, in the image of God created he him." [Genesis 1:26, 27.] He formed us for his glory and he desires us in every word and act to acknowledge this.

Life is to be regarded as a solemn, sacred trust. Those who have an understanding of their relation to God will carefully study the responsibilities of life, remembering that God desires human beings to place upon themselves the estimate he has placed upon them. Individually we shall be called to give an account in the Judgment for the way in which we have treated the talent purchased for us at so great a cost. No one with reasoning ability will be excused for neglecting to return to God his own. Improve your talents by exercise. Double them by using them in God's service. As you do this, you will reveal to a world sunken in sin a character in accordance with the character of God. Those who do not live the life of Christ here below fail of reaching the mark of the prize of their high calling.

God has made every provision to enable us to reach the standard which he has placed before us. Christ died in order that we might be partakers of the divine nature, and thus escape the corruption that is in the world. God wants us to live on the plan of addition outlined in the first chapter of Second Peter. Constantly we are to press onward and upward. Our religion is to be progressive.

God calls for that which many refuse to give him — the highest, holiest service. He desires us to acknowledge our relationship to him, to realize that we are his. Link your life with his. Live out the high principles which he came to this earth to reveal. Accept the invitation, "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 11:29, 30.] When you accept this gracious invitation, you are sustained by one who has an inexhaustible supply of grace.

Remember that you are kept by the power of God. Give yourself to him. You need no one to tell you how to do this. God is drawing you to himself. Give up your will, your mind, your whole being, in submission to him. He is knocking at the door of your heart, waiting to enter. Will you let him in?

Christ has made every provision that we shall reach the ideal set before us. He left his exalted position in heaven, laying aside his royal robe and kingly crown, and clothing his divinity with humanity, that he might help those in need of help. He became poor that we might come into

possession of eternal riches. He says to us, "Whoever will come after me, let him deny himself and take up his cross and follow me." [Mark 8:34.] These are the terms of discipleship.

Christ is our example. "Learn of me," he says. [Matthew 11:29.] There are stepping stones on which we may safely plant our feet in following him. But those who enter the service of the world are not following as he leads the way. It is impossible to please God and gain the friendship of the world at the same time. Let us not bind ourselves to the world with the cords of ambition. An ambition to serve God is wholly necessary; but an ambition fed by worldly ideas will bring failure after failure. Christ has never directed us to go to the world for wisdom and success. In him we live and move and have our being, and to him we are to go for help.

When a physician promises to do all in his power to have the life of a sufferer, he does so on condition that the patient complies with his directions. And those who engage in the work of God must meet him, not on their ground, but on his ground. They must comply with the conditions on which he proposes to deal with his human agents. They must give cordial assent and willing obedience to his terms.

The prodigal was welcomed to his father's house. But in order to enjoy the privileges of a son, he must comply with the conditions of son-ship. The gospel testifies that God in his boundless love for man assumed humanity in the person of his Son. Christ has made a propitiation for the sins of the whole world. He will cooperate freely and willingly with those who will receive him as their Saviour. He is not far from anyone of us. He will gladly receive all who will renounce the favor and friendship of the world, and make him their all and in all. He calls upon us to walk in accordance with his word. He says to us, "Ye are my friends, if ye do whatsoever I command you." [John 15:14.] Our friendship with him is measured by his dominion over us.

To acknowledge Christ as King, to submit to his authority, to consult his will, to make his law the rule of life our pattern, to obey the stern precepts of his word, to deny self for his glory, to be willing to make any sacrifice for his sake, this is the duty and privilege of a Christian. Christ enjoins his followers to be ready to part with all for his sake. This is contrary to human inclinations, and thus Christ tests his disciples. If he is received at all, it must be as King. If he enters the soul, it must be to reign.

Ms 184, 1901

A Man of Sorrows and Acquainted with Grief By Mrs. E. G. White.

[Typed] Feb. 17, 1901

"And they came to a place which was named Gethsemane; and he saith to his disciples, sit ye here, while I shall pray. And he taketh with him Peter and James and John and began to be sore

amazed and to be very heavy; and saith unto them, my soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little and fell on the ground and prayed.”
[Mark 14:32-35.]

“And cometh and findeth them sleeping; and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour?” [Verse 37.]

Again the suffering Son of God left his disciples and again he prayed, pouring out the burden of his soul with strong crying and tears. His soul was filled with agony beyond the power of unaided humanity to bear and live. The sin of the world was resting upon him, pressing him down with its heavy curse. He knew how difficult it would be for man to realize the terrible sinfulness of sin. He knew how few would accept the salvation he had come to bring. He knew that the great majority of men and women would take no pleasure in the righteousness which at an infinite cost to himself he was now making it possible for them to obtain. The load of the world's guilt was upon him. Doubts in regard to his oneness with Jehovah rent his soul. He felt as if he were being separated from the Father's love.

In this hour of trial, Christ longed for the sympathy of his disciples. Rising from the ground, he went to them the second time, and once more found them asleep. For a moment he bent over his beloved disciples with a look of inexpressible love and pity. He was acquainted with the power of the prince of darkness, and he knew that this foe had paralyzed their faculties, so that when they should be watching, they were fast asleep. “Watch and pray lest ye enter into temptation,” he said; “The spirit truly is willing, but the flesh is weak.” [Matthew 26:41.]

Once more the power of darkness pressed upon the Saviour with almost irresistible force, and giving his sleeping disciples a look of peculiar tenderness, he left them, with the earnest purpose to conquer the prince of evil, that man might be set free from the slavery of despair.

For the third time, the Saviour bowed himself to the earth in prayer. A strange and mysterious terror filled his soul. It is not possible for the human mind to conceive the anguish which tortured him. The Son of God, he had no sin to bear for himself. It was the sin and shame of others that he was carrying. On him was laid the iniquity of us all. In his divine sympathy, he had connected himself with humanity as the representative of the race, to be treated as a transgressor. Looking into the abyss which sin had made between earth and heaven, he had determined to bridge the gulf. In Gethsemane the sin which he was bearing rose before him in all its blackness. The peril of the race was so great that the plan of redemption seemed difficult to accomplish. This brought a great horror upon him and caused his spirit to faint. The anguish of his soul forced from his skin great drops of blood, which fell to the ground, moistening the sods of Gethsemane.

It was at this time that the mysterious cup trembled in Christ's hand. The destiny of a fallen world hung in the balance. Shall the Son of the infinite God drink the humiliation and agony appointed to the race? Shall the innocent suffer to save the guilty? Christ may even now put the cup from his lips, and leave man to perish under the wrath of a just God against transgression.

But from the lips of the Redeemer fell the words, "Not my will, but thine be done." [Luke 22:42.] He saw man's inability to break away from the power of sin. He saw that if he did not drink the cup of suffering, the race would perish. He would not leave them to themselves, but would descend to the lowest depths of woe to rescue them.

Exhausted by the struggle, Christ fell to the earth. Where were his disciples? Why were they not there to place their hands tenderly beneath the head of their suffering Master and bathe the brow marred by unselfish sorrow? They did not know that their beloved Teacher had fainted. They were asleep.

Our Saviour trod the winepress alone, and of the people there was none with him. Yet he was not alone; for God was with him.

Who can comprehend the sacrifice God made in giving his Son up to reproach and agony? Thus he showed his measureless love for man. Angels beheld with astonishment the object of their adoration suffering for sinners. They longed to comfort him, but what could they do? It was beyond their power to alleviate such sorrow. They had never felt the weight of sin.

For the third time Christ came to his disciples, to find them still overcome by sleep. Looking sorrowfully and pitifully upon them, he said, "Sleep on now, and take your rest; it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners." And even while these words were on his lips he heard the footsteps of those in search of him, and rousing his disciples, he said, "Rise up, let us go; lo, he that betrayeth me is at hand." [Mark 14:41, 42.] The Saviour's face wore an expression of calm dignity. No trace of his recent struggle was to be seen as he stepped forth to meet his betrayer.

Ms 185, 1901

Betrayed and Taken By Mrs. E. G. White.

[Typed] Feb. 17, 1901

"While he yet spake, lo, Judas, one of the twelve, came and with him a great multitude with swords and staves, from the chief priests and elders of the people." [Matthew 26:47.]

Jesus greeted the mob with the words, "Whom seek ye?" The answer came back, "Jesus of Nazareth." "I am he," Christ said calmly. [John 18:4, 5.] His voice was full of majesty and power. Divinity flashed through humanity. As he said, "I am he," the angel who had ministered to him in his anguish in the garden stepped in between him and the murderous throng. The people saw Christ's face glorified by a divine light, while a dove-like form overshadowed him. Their sinful hearts were filled with terror, and priests and elders, with the hardened soldiers, fell powerless to the ground.

Presently the angel withdrew, leaving Christ standing calm and self-possessed, surrounded by his prostrate foes. The withdrawal of the angel broke the spell. The beams of glory which for a moment had flashed round Christ's face faded away. The Roman soldiers started to their feet, which Judas and the priests gathered round Christ, as though fearful that he would escape.

Again Christ asks the question, "Whom seek ye?" The answer is at length given, "Jesus of Nazareth." "I have to you that am he," Christ says; "if therefore ye seek me, let these go their way." [Verses 7, 8.] Even in this hour of trial the Saviour's thoughts are not for himself, but for his disciples. He desires to save them from any further trial of their strength.

The betrayer does not forget his part. Stepping up to Christ, he takes his hand as one would take the hand of a dear friend and with apparent affection gives his Master the kiss of betrayal.

"Friend, wherefore art thou come?" Christ asks in a voice tremulous with sorrow. "Betrayest thou the Son of man with a kiss?" [Matthew 26:50; Luke 22:48.] This touching appeal should have awakened the conscience of the deluded disciple, and broken his heart. But all sense of honor and tenderness seemed to have left Judas. Bold and defiant he stood before Christ, showing no signs of relenting. He had given himself up to the control of the enemy and now he has no power to escape from the snare.

The murderous throng had been surprised and awed by what they had witnessed but as they saw Judas boldly touching the person of him who they had recently seen glorified, their hardihood returned. Violently they laid hold of Jesus roughly binding the hands which had ever been employed in doing good.

When the disciples saw the mob lying helpless on the ground, they felt assured that their Master would not allow himself to be taken. The same power which had prostrated the mob could keep them helpless, the disciples reasoned, while Jesus escaped unharmed. When they saw that he did not deliver himself from his enemies but permitted himself to be taken, they all forsook him and fled. Christ had foreseen their desertion. In the upper chamber he had told them what they would do when he was taken. "The hour cometh," he said, "that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." [John 16:32.]

Christ gives himself up into the hands of the disciples, and is led away bound, while the mob follows, hurling at him all the scorn and ridicule which wicked minds can frame. The Saviour is led to Annas who has been waiting with fevered anticipation to hear of his arrest. A look of satisfaction comes over the face of the priest as he sees Jesus, securely bound, standing before him. The One who has so often unveiled the hypocrisy of the proud dignitaries is at last in their power.

Ms 186, 1901

The Los Angeles Camp-Meeting By Mrs. E. G. White.

[Typed] Sept. 6, 1901

We had an excellent camp-meeting at Los Angeles. The interest was good through the entire meeting. I spoke seven times, and the Lord strengthened and blessed me as I bore a message to the people. And though I frequently spoke for more than an hour, the people listened attentively, seeming eager to catch every word.

At this meeting the seeds of truth were sown, and if watered with earnest after-work, they will spring up to bear fruit. I have faith to believe that many to whom in the past the world has been everything will realize that eternity demands all their attention. As the Holy Spirit impresses minds, presenting glimpses of another and a better country and a city whose builder and maker is God, things that have been afar off will be brought nigh. From longing, unsatisfied minds will come the question, "What shall I do to inherit eternal life?" [Luke 18:18.] And the loving Redeemer, who gave his life as a propitiation for sin, will respond, "A new heart will I give you." [Ezekiel 36:26.] A new life, inspired by Christ, will begin. As the divine power of truth is seen, new thoughts will be awakened.

During a camp-meeting many are convinced that they have listened to the truth as it is in Jesus. The conviction of the Spirit is strong upon them. The truth works to break the spell of the enemy of righteousness. But all the power of heaven cannot change the heart unless man himself acts his part, working in harmony with God. A thousand times more conviction would not save the soul from the power of Satan unless man chooses Christ as his leader.

Angels are constantly giving the invitation, "Come, for all things are now ready" [Luke 14:17]; but they are not commissioned to force men to accept it. God earnestly desires all to accept this invitation. But he uses no force. He leaves man to choose for himself. Compassion and pardon await the repentant sinner. God stands ready to forgive when the heart is opened to the divine influence of his grace; but this grace is not and cannot be a substitute for repentance and confession. Grace and light can never convert the soul unless the human agent places his will on the right of right.

The choice for Christ is made before the whole universe, before the angels who delight to serve God and the angels who rebelled against his authority. Man's act in making this choice breaks the spell which has bound him to those who rebelled in the heavenly courts. The convicted soul turns to the Stronghold, and 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 is the part the human agent must act. God has laid down the conditions. "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 hardest hour of battle is the hour of resolve, when with firm, decided purpose the world is renounced and Christ is chosen. With anxious thought the mind weighs the possibilities and probabilities. Those who choose Christ step from under the black banner of Satan, and angels welcome them as they take their stand under the bloodstained banner of Prince Emmanuel. Then begins in the soul a great moral revival, a revival shown by a reformation of thoughts, words, and actions. A spiritual revolution takes place; a soul is saved from death; and there is great joy in heaven.

"Sing, ... O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem. Fear thou not; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [Zephaniah 3:14-17.]

Much depends on the work done after a camp-meeting. During the meeting many convicted by the spirit may be filled with a desire to begin the Christian life; but unless there is constant watchfulness on the part of the workers who remain to follow up the interest, the good impressions made on the minds of the people will become indistinct. The enemy, full of subtle reasoning, will take advantage of every failure on the part of God's workers to watch for souls as they that must give an account.

Earnest efforts must be made to lead men and women to place themselves on the Saviour's side. In this work there is need of divine help and untiring vigilance. No one is to sleep at his post of duty. Every capability must be put to use to win for Christ a victory against the power of darkness.

The voice of duty is the voice of God. The gospel demands from Christian's unreserved consecration of soul and body. The Lord claims the highest service which a human being, aided by divine grace, can offer. In childhood, youth, and age, human beings of every rank, high and low, rich and poor, belong to God. They are to withhold nothing from him. Each one is to stand at his post of duty in the great enterprises of saving souls.

Those who present the truth are to enter into no controversy. They are to speak the gospel with such faith and earnestness that an interest will be awakened in present truth. By the words they speak, the prayers they offer, the influence they exert, they are to sow seeds which will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ.

After a camp-meeting it may sometimes be difficult to hold the principal speaker for several weeks, to develop the interest awakened. It may be expensive to retain the ground and to keep a sufficient number of family tents standing to maintain the appearance of a camp-meeting. It may be expensive to retain the ground and keep a sufficient number of family tents standing to maintain the appearance of a camp-meeting. It may be at a sacrifice that several families remain on the ground to assist the ministers and Bible workers in visiting the people at their homes, telling of the blessings received at the meetings and inviting them to come. But the results will justify the effort. It is by such earnest and energetic efforts as these that some of our camp-meetings have been instrumental in raising up strong, working churches.

Ms 187, 1901

The Physician's Opportunities and Privileges By Mrs. E. G. White.

[Typed] Oct. 6, 1901

In every sense of the word the Christian physician is to be an evangelist. He is to have a remedy for the sin-sick soul as well as for the diseased body. By faith in Christ he is to be to the sick a messenger of mercy. As he uses the simple remedies which God has provided for the relief of physical suffering, he is to speak of Christ's power to heal the maladies of the soul.

In their work of dealing with disease and death, physicians are in danger of losing sight of the solemn realities regarding the future of the soul. In their earnest, feverish anxiety to avert the peril of the body, they are in danger of forgetting the peril of the soul. Physicians, be on your guard; for at the judgment seat of Christ, you must meet those at whose deathbed you now stand.

If anyone should live in close communion with the Saviour, it is the physician, because the sick and suffering with whom they deal need the help which Christ alone can give. They need prayers indited by his Spirit. The afflicted one leaves himself to the wisdom and mercy of the physicians, whose skill and faithfulness may be his only hope. Let the physician, then, be a faithful steward of the grace of God, a guardian of the soul as well as of the body.

The physician, who has received wisdom from above, who knows that Christ is his personal Saviour, because he has himself been led to the Refuge, knows how to deal with the trembling, guilty, sin-sick souls who turn to him for help. He can respond to the inquiry, "What must I do to be saved?" [Acts 16:30.] He can tell the story of the Redeemer's love. He can speak savingly of the power of repentance and faith in Christ. As he stands by the bedside of the sick, striving to speak words that will be helpful to the sufferer, the Lord will work with him and through him. As the mind of the sufferer is fastened on the mighty Healer, he understands what it means to have the peace of Christ; and the melody of spiritual health and joy is used as the helping hand of God in restoring the health of the body.

The physician has precious opportunities of impressing minds with the soul's great need. He is to bring from the treasure-house of the heart things new and old, speaking here and there the words of comfort and instruction that are longed for and expected. The failure to speak these words will cause much disappointment. And not only should the physician give instruction from the word of God, line upon line, precept upon precept; he should moisten this instruction with his tears and make it strong with his prayers, that souls may be saved from death.

The solemn scenes of the deathbed require the physician to be as far as possible removed from the secular duties which others can perform. The mind of the physician should be continually under the influence of the Spirit of God, that he may be able to speak in season the words that will awaken faith. No unnecessary burdens should be laid on him. He should be released from all cares not essential for him to bear that he may have time to become acquainted with the spiritual needs of his patients. Constantly he is to sow the seeds of truth, not presenting doctrinal subjects, but speaking of the love of the sin-pardoning Saviour.

No word of creed or controversy is to be spoken at the bedside of the dying. Point to the Saviour who is willing to receive all who come to him in faith. There are those who have a genuine sickbed repentance. All should be done that can be done for the spiritual welfare of the dying, with a keen sense of what is appropriate when a soul is hovering between life and death.

The physician should never lead his patients to fix their attention on him. He is to teach them to grasp with the trembling hand of faith the outstretched hand of the Saviour. Then the mind will be illuminated with the light radiating from the Sun of Righteousness. What physicians attempt to do, Christ did in deed and in truth. They try to save life. He is life itself.

The physician's effort to lead the minds of his patients to healthy action must be free from all human enchantment. It must not grovel to humanity, but soar aloft to the spiritual, taking hold of the things of eternity.

When it is possible, the physician should occasionally have a season of rest, escaping from the heavy pressure upon him. The work of a sensitive evangelist-physician is a tax upon his strength of which others know little.

Great wisdom should be shown in regard to criticizing the physician; for criticism places an unnecessary burden on his mind. He has heavy cares and he needs the sympathy of those connected with him in the work. He is to be sustained by prayer. The realization that he is appreciated will give him hope and courage.

The intelligent Christian physician has an increasing realization of the connection between sin and disease. He is constantly striving to perfect his knowledge of the relation between cause and effect. He sees the necessity of thoroughly educating and training those who are taking the nurses' course. He will teach them to be strictly temperate in all things, because carelessness in regard to the laws of health—the cause of most of the disease in our world—is inexcusable in those set apart to minister to others and teach them how to live. A failure to give the living machinery proper care is an insult to the Creator.

There are divinely-appointed rules which, if observed, will keep human beings from disease and premature death. When a physician sees that the ailment which has taken hold of the body is the result of improper eating and drinking, yet neglects to tell the patient that his suffering is caused by a wrong course of action, he is doing the human brotherhood an injury. Present the matter tenderly, but never keep silent as to the cause of the affliction.

Drunkards, maniacs, those who are given over to licentiousness, all appeal to the physician to declare clearly and distinctly that suffering is the consequence of sin. How can we know these things, and not be more decidedly in earnest in striving to counteract the cause which produces the effect? Seeing the continual conflict with pain, constantly laboring to alleviate suffering, can our physicians hold their peace? Can they refrain from lifting the voice in warning? Are they benevolent and merciful if they neglect to prescribe strict temperance as a remedy for disease?

Physicians, study the warning which Paul gave to the Romans: "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 conformed, 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.]

Ms 188, 1901

Glorifying God By Mrs. E. G. White

[Typed] Dec. 22, 1901

In our Sanitariums men and women are to be taught how to live in harmony with God's plan. In these institutions God is to be made first, and last, and best in everything. The workers are to be inspired by holy motives.

The Lord will bless the institution in which right principles are maintained. He will impress minds, leading men and women to see that he is the moving power. From an institution thus controlled and honored by God, there goes forth a powerful influence for good, an influence that bears witness to the abiding presence of God. Just so long as the workers cooperate with God, they cannot meet with failure.

I am pained as I see some working on principles that God cannot sanction. Truth and righteousness are being corrupted, and that by men in the service of God. These men are depending, not upon the power of God, but upon human effort. Into their work they are bringing presumption and human wisdom.

To those who are following these lines God says, "Stop and consider. You are not working in harmony with me. Your spirit is not one with my spirit."

Our physicians should keep close watch over word and action. They have pledged themselves to come out from the world and be separate. Having accepted Christ as their leader, they are to live a new life, — a life that bears no stamp of worldliness. The idea that outward show gives influence must be purged from the life of a physician before he can fill, acceptably to God, his place as a messenger of peace and hope to the needy and suffering.

Those who shape their course of action so as to obtain worldly recognition, who allow worldly ideas to mould the mind and control the actions, cannot gain true success. They may think they succeed; but something is lacking. The perception that should be quick to see evil is blunted by the homage paid to worldly influence. To those know not the divine requirements, the outward life of such a one may seem to be a success, but in the records of heaven are written the words, weighed in the balances, and found wanting.

He who thinks that success depends on laying aside the yoke of Christ, and putting on the yoke of the world, will fail entirely of gaining success. Christ declares, "Without me ye can do nothing." [John 15:5.]

There is danger that as our people become stronger and more established, the truth for this time will not be made sufficiently prominent. Some who occupy responsible positions are in danger of leading away from the very work for which these institutions were established; in danger of exerting an influence in favor of self-gratification, fashion, and display. A more sanctified intelligence would lead where God is leading—to self-denial and self-sacrifice.

To those who fill positions I trust in God's work I would say, "Remember that day by day you are fashioning your destiny for eternity. Your future will be just what you now make it. Your education and opinions may need modification. Do thorough work in self-examination. Be sure that you are forming right habits; for when once formed, habits are all-powerful. Every pursuit in which you engage, every line of study you take up, should be of a character to prepare you for entrance to the higher school above."

A higher standard must be reached by those in God's work. The Lord cannot cooperate with one whose influence is un-Christ-like. He is not pleased with the spirit and principles that some are cherishing. There is need of a reformation, need of a better understanding in regard to what constitutes service to God. He desires us to do a work into which not a particle of selfishness is brought. But the lives of many in his service are not what he desires them to be, and those who are striving to carry out in his labor is made very trying by the influences exerted to hinder them.

Never can any human being attain perfection unless he makes the law of God his standard. God desires us day by day to look at ourselves in the divine mirror, that we may see and correct our mistakes. I say to all: Study the word of God. Look at yourselves in his great mirror. Do not go away and forget the defects there revealed. Strive for perfection. At any cost obey the holy authority. As you do your part, you will be led upward and onward. "Work out your own salvation with fear and trembling. For it is God which worketh into you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] When the word of God is carefully and prayerfully studied, bright light shines on the pathway, guiding the feet heavenward.

The Lord desires an uplifting, ennobling work to be done in every institution established by his people. Obstacles will be met, but they are to be surmounted. Each step of advance means so much more ground won from the dominion of the enemy and made tributary to Christ. Each step of advance is a step nearer the time when sin shall no longer triumph, when heaven's principles shall bear sway.

As the standard of reform is uplifted, God cooperates with those who are trying to give truth to the world. By their work, many minds are led to investigate, and are awed by the wonderful revelation made to them. Many who in the past have not known God or Jesus Christ will thus be led to a knowledge of the truth. As they receive the heavenly treasure, their hearts swell with gratitude and praise. They become light-bearers, going forth to impart to others that which they have received from God. In our health institutions many are to find the precious jewels of truth, discovering in God's word that which satisfies every need of the soul.

By the covenant of grace those who are baptized become members of the royal family. If they maintain their integrity, they will be as salt that has not lost its savor, — a preserving influence in the world.

“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 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.” [Colossians 3:1-4.]

Ms 189, 1901

Diary/Regarding St. Helena Sanitarium

[St. Helena, California]

Circa September 22, 1901

I am so thankful to the Lord for His great goodness and compassion and love for His children. What would we do without a Saviour! I know that the Lord will receive every soul who repents. He will strengthen and bless His medical missionaries in our sanitariums if they will be worked by His Holy Spirit. I am so anxious for them to accomplish the very work appointed them of God.

Not one of you need fail nor be discouraged. I hope the time will come when in these important sanitariums a fully competent man and his wife will be appointed to stand as managers. Then the care and burden of responsibility would be lessened, because they would carry a large portion of the perplexities that physicians should not be compelled to bear. [The physician] has all in his professional line that he ought to carry.

We certainly ought to have this class of woman to help, to be as a mother in an institution. Why cannot we find them? You so much need competent women who understand, and by experience understand still more and more, because the Lord is giving wisdom and knowledge as she walks in the way of the Lord as God's helping hand to carry out His purposes.

I have wished so much that you had a good physician to stand by your side and less burden came upon you.

We have been carrying a great burden here. This sanitarium [St. Helena Sanitarium] is not that which it should be. We have been laboring to have changes take place, and Dr. Sanderson is no longer connected with the sanitarium. We know the doctor has excellent qualities. If he had an eye single to the glory of God, he could see and sense the things needed to be done and [could] take right hold in a firm, manly way, and do these things. Then he would have courage in the

Lord to not only see the changes [needed] in reformatory lines but do them. I am glad Dr. Place is in the institution in Boulder. They need him, and Dr. Place needs the keeping, sanctifying power of God. Only consider that you are all physicians and helpers working under the supervision of the greatest Medical Missionary Teacher the world has ever known. He is by the side of every one in service and will hold your hand under His own hand in your operations.

It is evening now. I spoke in the chapel at the sanitarium. [See Ms 102, 1901.] The house is always full, and as I tried to bear my testimony in regard to what we could do in cooperating with God, I hoped they would understand all [that is involved in] Satan's plan in throwing off the restraint of God's law and the Lord's plan of testing the character of His blood-bought heritage, giving them another trial. The sanitarium physicians and workers are to prove God's method of discipline, order, and obedience to the law of God and [not] Satan's new order of doing away with the law of Jehovah. Look at the showing of the two orders. See what a state our world is in because they do not keep the law of God! All this lawless work started with Satan. What did God give His law to all created intelligences for? To preserve them alive in practicing the laws God has instituted to prevent all this war and sin and strife, all this oppression, all this murder and thefts, and robbery and crime. I have no question as to whose side I would be on. The side of Christ is my choice. To stand under His bloodstained banner is the greatest honor that any human being can obtain.

I consider that our sanitariums should be model institutions of medical missionary work. When we shall consider what Christ has done for us, we should praise Him with heart and soul and voice. The Christian medical missionary is God's helping hand, and all in the sanitarium need to be men who feel their need of the power of the Great Physician to stand by their side and guide their hand. The great compassion of Christ is drawn out to His obedient, commandment-keeping people of God.

At what price shall we estimate His infinite love and rich grace? As we take in the subject, we realize there can be no measurement of the service He has given the guilty, fallen human race. And yet He says, "Come unto Me all ye that are weary and 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," by your experience, the rest you desire. "For my yoke is easy and my burden is light." [Matthew 11:28-30.]

The Lord would have every sanitarium to be an expression of the character of Jesus Christ. He would have the sick educated how to find Christ and how to depend on Him—the Lifegiver, the great Healer. Make the Lord your dependence, your Alpha and Omega. Oh, we must be so much one with Christ that the blessedness of implicit obedience will be our joy under all circumstances. The first duty for each is to learn the will of God and next to do it. What are our marching orders? Go ye forth into all the world and preach the Gospel to every creature. Those

who are helpers, nurses, and physicians in our sanitarium [are to] obey the orders of God. The blessedness we may learn of consecrating all our God-given abilities to Jesus Christ!

Ms 190, 1901

Diary Thoughts on 1 Timothy 2 and 3

[Los Angeles, California]

Friday, August 16, 1901

Spoke in the tent at Los Angeles to a large audience in regard to the duty of parents to their children. I spoke one hour Friday morning at quarter before six. I could but urge on the parents the necessity of the education of their children, for this is the very foundation stone for the building of the character. This is the great, important work for the parents in their home life. In no way can this work be neglected. The Holy Spirit [speaks] in warnings and reproof. [See] 2 Timothy 4:1-8. There is the plan of God, the ministry of His Word. Study His Word with prayerful diligence. Show your consecration to God's Word. Obedience, virtue, prudence, and piety are to be presented from the Scriptures as the obligation of every human being. Each has an accountability to God. This needs to be urged upon the consciences of men.

“Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:4, 5. This is an all-important point, that all human agencies, in the church and in families, are to receive that education which will lead every member of the church to study the Scriptures for themselves, that they may not dishonor God by looking to human agencies to stand between them and God. “Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher (minister), and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” Verses 6-10.

“This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 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 3:1-5. Here is an important subject which needs careful study. “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without”—those not of our faith. Verses 6, 7.

“Likewise must the deacons be grave, not doubletongued,”—men who speak fair words to your face and criticize and speak disparagingly of you when not in your presence. There are many of these. They do not have that faith that works by love and purifies the soul. Selfishness and self-confidence have deceived them. “Not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved.” Verses 8-10. If they are faithful in their Christian duties in less responsible positions, then they will be faithful in the larger and more responsible positions. After they have given evidence that they do fear God and that they are constantly walking in humility and love of the truth, then they may be where they are willing to be counseled and bear higher responsibilities, which qualify them for the “office of a deacon, being found blameless.” Verse 10. In this trial and proof of God, by showing faithfulness in the smaller duties, they are better prepared for the increased obligation as deacons of the churches.

Now all these specifications are made to reveal the process of education, beginning with the home training, of those who are to be entrusted with the grave responsibilities of every office connected with the church. Those who show a remiss experience in the responsible duties in the home life will reveal the same defective character in the management of the church duties.

“Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” 1 Timothy 3:11-13. Here we have the character of a gospel minister. Timothy was an evangelist, and he was to instruct those newly come to the faith in all practical godliness. Here is the sum and substance of the sacredness of the work and service of God. There has been altogether too little regard to the instruction given to those who are placed in responsible positions. Wherever there are men who are placed in positions of stewardship in the church, or in any of our offices of publication, or in the educating of students in our schools this, the Word of God, is to be ever brought to bear upon every individual worker, that all these precautions shall be vigilantly kept in mind—what is expected in the character of one who labors in word and doctrine.

Timothy had been so earnest a learner of Paul that he was to take charge of the church and call their attention to the words of Paul and keep them before their minds and set them in order. Men who were evangelists were appointed to labor with the churches, for the office of a bishop was one that required the men in special office to have a fitness for the work, which required diligence, consecration, and faithfulness in the home life. If this was defective, [then] their children were not educated and trained to understand they have a part to act—a cheerful part—in ministering according to their ability in connection with their parents, to act as if they

were a part of the great firm. [With] all the cautions given [we] are to be constantly striving for a more perfect character, for the preparation for the higher school in heaven.

Regarding Dr. Kellogg and the Need to Harmonize

Los Angeles, [California]

August 17, 1901

We had a large audience—the large tent crowded full. I spoke from Isaiah 58; and what a chapter of reproof, of correction in righteousness, of plainly marking out the way of the Lord! [It] is not merely profession and zeal in a false faith, but it is practical godliness. It is Bible religion. It is doing justice and mercy and ever elevating the purest principles of the kingdom of God.

The greatest glory J. H. Kellogg can bring to God is to read, and that attentively, the 78th Psalm. Had you honored God in the place of branching out in consulting lawyers? God has been greatly displeased with your going to the god of Ekron to inquire, [by] your consulting lawyers. You have given a wrong example in leaning on the arm of the law rather than coming in harmony with the church. Read [text missing]. This was composed into song, and as they were marching in the wilderness they were to keep time in step as they journeyed. The Lord would have you unite more than you have done with ministers of the gospel. And He would have ministers of the gospel change their attitude toward Dr. Kellogg; for some ministers have blocked the way of health reform and the Lord has not, neither will He, vindicate the course of the ministers or members of the church in giving to the world a testimony of division on the subject of health reform. God demands you to come together, harmonize, come into line. The work you have undertaken in various lines is not your work. He never appointed that as your work. All these written documents, drawn up and supposed to be a means of uniting, has worked the opposite of what God designed it should be. The spirituality of His law and commandments, of that which should be brought into the Sanitarium, is a sort of strange thing. All these things were making this food question a commercial enterprise. Better, far better, had the Sanitarium stood on the true principles of health reform. Unless you are converted, you will give up point after point of present truth.

Ms 191, 1901

Diary/Regarding President McKinley's Widow

[Late September] 1901

I am not able to sleep past two o'clock a.m. I am often awakened at one o'clock at night with my heart drawn out in tender sympathy for the bereaved wife of President McKinley. One is taken and the other left. The strong one upon whose large affections she could ever lean [is not]. While [he was] in health, fulfilling the duties of his office, an apparently friendly hand was extended, which President McKinley was ready to grasp. That Judas hand held a pistol and shot the President. Amid scenes of pleasant life and enjoyment came sorrow and sadness and suffering and woe. How could he do this terrible murderous action?

My heart is in deep sympathy for the one who is left. I have been repeating over and over, Oh, how short come all words of human sympathy. There are thousands that would speak words to relieve, if possible, the breaking heart, but they do not understand how feeble are words to comfort the bereaved one, who in her feebleness ever found in her husband a human heart, full of tenderness and compassion and love. The strong human arm, upon which the frail, suffering wife leaned, is not.

I wish not that our sister should have less regret and less love for the faithful husband, but that she should now look to her best Friend, One whose love has been expressed to her all her life long. I would speak to her [the words of] Isaiah 61:1-3: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord."

Ms 192, 1901

Diary Fragments

1901

I am unable to sleep this morning. I am deeply moved to have the things presented to me, as they are constantly. So many are seeking for the largest place. The best place for each of us is the place which is the fittest for us to do service to God—not the largest place prepared that someone has had to wrestle [for] with difficulties. These will become the best workers.

We have only a little time to form characters perfectly free from every vestige of selfishness. Christ lived not to please Himself. He was in a world of His own creating, yet He had not where to lay His head. "He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Romans 8:32.] What words shall I use that will arouse individual members of the church to become one with Christ.

There are things I must copy from letters written. John gives the description of the personal presence of Jesus Christ. "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 has 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 1:17-20.]

The churches are represented by the golden lamps. They hold the treasure of the oil and disperse the light. A lamp in itself is not light, it is the instrument, the vessel, from which light is to be dispersed. It must receive both oil and fire before it can shine forth. A church of itself has not grace, the fire, of God's love or His glory. All is wholly dependent upon Christ, the Source of all light. Receiving from Christ the golden treasure of oil and the fire, it can shine forth in distinct rays amid the moral darkness. The Lord's messengers have a message to bear, which is the golden oil of sacred truth, and if these messengers first receive the oil as is represented in Zechariah 4, they will present the truth with all fervency, to make it appear in its importance.

The explanation is given: "And (the angel) said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which re upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? ... Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." [Verses 2-6.] [Read also] verses 7-9.

"For who hath despised the day of small things? for they shall rejoice , and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." [Verse 10]. [Read also] verse 11.

"And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? ... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth" [verses 12-14].

My brethren who have the truth for these last days, bear in mind the words of the apostle Paul to Timothy in 2 Timothy [4:]1-4. Whether the times be favorable or adverse, wherever there is an opportunity, press in; and when there is no opening, use every means possible to make one. Present the truth. The judge standeth before the door. Sinners are all around you. Speak to

them the Word of God. Lose not a chance, [miss] no opportunity to let the light of heaven shine through the human instrument. If the opportunity does not come to you, make your opportunity. Every soul is precious.

We need to understand the whole description given by the apostle and benefit by the warnings given. Now, just now in 1901, how careful should the church be that they have the light and the oil, which God alone can give, to burn, to send forth divine truth and knowledge of what is truth. We have a message to bear to the fallen churches. Those who know the truth are to bear to them the Word of the Lord, for many precious souls are in the churches. Every way possible should be improved to flash Bible light before the people. For Christ's sake, sow beside all waters, for you know not what shall prosper, this or that. "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." They will run for teachers to oppose the present Bible truth with their endless theories. "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." [Verses 3-5.]

Preach Christ crucified for the sins of a whole world. This is the work to be done now. What was the message of God to our world? Angels from heaven were sent at the birth Christ. What was the word brought from the heavenly courts? "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." [Luke 2:10, 11.] Now our message is to the churches, just as far as [it is] possible to reach them. Do not denounce, do not condemn and judge, for this will close the door to many hearts; but present Christ the sinless Savior. Make the very best impression possible. Dispense light.

The quickening influence of the Holy Spirit is to convert souls. The Lord Jesus wants evangelists, ministers, and teachers to let His light shine through them, clearly and strongly. Let not one word of censure or of a denunciatory character barricade your way. Many church members are living according to the best light they have, and they are to be approached as Christians. God has His oil and His fire for you to use, not your own human inventions. All who have been converted to the truth are to seek in some way to be the Lord's messenger to convert others. Satan's wrath will be kindled, but let no words be spoken by the messengers to create a prejudice so that they will not hear and will prevent others from hearing.

Ms 193, 1901

The St. Helena Sanitarium

January 15, 1901

I awake this morning at one o'clock a.m. I tried to sleep, but could not and finally at three o'clock dressed and commenced to write to relieve my mind. What has kept me awake at this early hour? In my dreams we were in a meeting of what could be done for the health retreat. One of authority seemed to be listening to the propositions to purchase more land, and some things were introduced in reference to the managing force at the Sanitarium.

A physician was presented as one who could serve in more ways than in one capacity. Then said the One who seemed to be considering questions and propositions, "Should you place another one on the paying list who has not proved himself as capable of exceeding any you [now] have? It will not be wise to add to your paying list until you have managing capabilities that can handle the responsibilities. There are those who would do them best, but they have not the qualifications in wise, far-discerning capabilities to know what needs to be done to produce as well as consume. There needs [to be] experienced judgment to devise and plan, and execute as well, in order to carry things successfully and reveal producers above consumers of means. There are to be revealed as managers men [who are] deep thinkers, [who] have large perception and power to arrange and execute. Until this is brought about, all the additional help that will be added will be consumers and not producers. There needs [to be] men with deep religious experience who shall make it a special study to elevate the spiritual above everything that has been hitherto."

The Sanitarium has been a crippled institution nearly all its existence because of defective capabilities to manage. There needs [to be] less expense in various lines, [such as, the] maintenance of horses that are consumers and not producers. The extra [expense] in horse flesh requiring care needs to be invested in the accomplishments of the Sanitarium to make it convenient and more comfortable in facilities to accommodate the sick. The cellar-like rooms without the sunlight and depending on lamplight in the daytime is an injury to all who shall serve in them. The expense is to human life and in the appearance made, detracting from the influence the institution should have. The extra shanties and tents are decidedly objectionable to the appearance, and are no special advantage unless everything like the objectionable outward appearance are removed. The Sanitarium does not in healthful appearance correspond with the name. It is not the greatest need to purchase more land.

The Lord calls for deeper spirituality; not outside show, but deep, inward piety. There must be more capabilities brought in and a more thorough, equipped, working force. The love of God is to be made prominent in the working force. Capabilities must be changed. [There must be] new qualities, new energies, and minds that can look beneath the surface before there will be light and strength and carrying things as God would have them carried.

The Sanitarium is to accomplish a work not only acting as a hospital, but as instrumental in communicating the knowledge of the truth. There is to be a company of faithful workers as

physicians of the soul, where the weary and heavy-laden souls are to find rest. [Read] Matthew 13:33. The leaven introduced in the meal is something brought and placed in the meal. It is not a natural product of the meal, or any part of the meal itself. The leaven represents divine grace, which is something we cannot create, but altogether a heavenly production. The introduction of the principles occasions a gathering to itself, which is a life contest. The leaven in the meal is an active, working element; the grace of God is a living, working element to absorb. The grace of truth in the heart works by faith and love in the patience of hope; it purifies and vivifies the whole mass. This very working agency is needed to convince the poor, sin-sick souls that shall come to the Sanitarium that they need a Saviour. Their repentance of sins brings pardon and hope. "What carefulness it wrought in you, ... yea what zeal." [2 Corinthians 7:11.]

The leaven is assimilating; it has a converting power. The leaven does not destroy the substance it works upon, but changes the quality through communication of the leaven. The Lord would have the Sanitarium [to be] a place where the truth shall act as the leaven. The principles of truth received have their transforming power on the character. It is the same man physically as before, but he has become a new man in Christ Jesus. The divine truth has leavened the man, the holy heavenly nature of truth so converted the agency that there is a new man.

The operation of leaven is gradual. The leaven of truth is renewed day by day and there is a following on to know the Lord until "his going forth is prepared as the morning." [Hosea 6:3.] The God of all grace hath shined in his heart. There is a going on from strength to a greater strength.

The influence of the leaven is dispersed; it affects the whole man—in the family, in the church, in all his business relations. Whether he eats or drinks or whatever he does, he does all to the glory of God. The leaven of truth has its sanctifying influence upon the physical, mental, and moral powers. It will perfect the entire man, sanctifying soul, body, and spirit.

Ms 194, 1901

Words of Warning

January 13, 1901 [typed]

Satan is a diligent student of the Scriptures. He understands what is symbolized by the Jewish service. He sees that the day of atonement has a bearing on his life; that the scapegoat chosen to bear the sins of the people represents himself; that he must bear the sins of all who come to Jesus; and that those who continue in transgression must bear their own sins.

Satan calls his angels together, and a council is held. The great day of judgment is soon to come. It is right upon them. But God will not punish transgressors until the world has been warned.

The message of the third angel is to be proclaimed. What course shall be pursued to hinder the proclamation of this message from going to the world? Satan sees that he must make the most of the present opportunity. His time is very short. He must make a grand rally of his followers against Christ.

From the time of his expulsion from heaven, Satan directed his efforts against the law of God. He heaped upon it the rubbish of tradition and prejudice. But in 1844 God directed the eyes of his people to the sanctuary, and the first angel's message was proclaimed. Satan saw that this work must not go forward unhindered, or the world would soon be warned. He said, "This must not be. If we cannot do something to hinder the advancement of this work, the knowledge of the binding claims of God's law will go speedily to the world. A vast army will be raised up for the Lord, to enter the dark places of the earth. Our rule will come to an end. The sins of those who accept Christ will be laid upon us."

Satan went forth as a deceiver, to put a lying spirit in the mouth of his prophets. He accomplished that which he purposed. Taking advantage of the disappointment of 1844, he shook the faith of the believers in Christ's coming. He threw them off the track, blinding their understanding in regard to the sanctuary question, which, if properly understood, would have established their faith in the prophecies. Unbelief came in. Many gave up the faith. Some remained in confusion and perplexity, not knowing what to believe as truth. Had they been able to see the temple of God opened in heaven, their faith would have been established and strengthened. Love and harmony would have prevailed.

Up to 1844 the body of Advent believers were united in their work. Brotherly love was cherished, and prevailed. This was an important time—the beginning of the great day of atonement. Oh, if all had been obedient to the light sent from heaven, if all had held their position without wavering, if none had cast away their confidence, if there had been no drawing back, how gloriously would the Lord's purpose have been fulfilled! Strong in his strength, the Adventists would have united their voices in proclaiming the third angel's message. The Sabbath reform would have gone forward with greater power than did the reform under Martin Luther. The truth would have been given to nations, kindreds, and tongues. In all the countries of the world sentinels for God would have raised their voices in defense of his truth. Speedily the tares would have been bound in bundles to be burned, and the wheat would have been gathered into the heavenly garner.

But Satan's device succeeded marvelously. Division came in among the believers, and God's work was hindered.

Shortly after the disappointment of 1844 there were a few who began to search earnestly for the truth on the sanctuary question. Great light shone upon them from the open door. They

found a firm platform of faith, and took their stand steadfastly upon it. Those who refused to accept the light upon the sanctuary question became bitter opponents of those who advocated the truth. Their obstinate determination not to see light made them an easy prey to Satan's devices. They joined the world and the churches in opposing the truth. They became instruments in Satan's hands to present to the people fables and traditions. The enemy exulted that he had been able so completely to deceive those who had been used by the Lord in giving light to the world.

Thus was hindered the work which began so gloriously, and which should have moved forward in majesty and power. This is why we are still on the earth. The great adversary hindered the work which should have been done in a few months.

Nevertheless, the cause of God is moving forward to its final consummation. Two messages have been given, and they are followed by a third, which contains a fearful denunciation against commandment-breakers. A great work is yet to be done, and God calls upon his watchmen to sound the warning notes. But Satan continues to deceive. Long ago the time came when the Lord's messengers should have been fully equipped for warfare. But there has been among believers a settling down at ease. Sleepy, self-indulgent, back-slidden, the people of God have not worked as they should. Few of those who claim to know the truth have gained a glimpse of the work that is being done [in] the heavenly sanctuary.

Satan is doing his utmost to lead men to disobey God. He knows that when they violate the divine law, they take part with him against Jehovah. The enemy is not what many take him to be—a contemptible being of little consequence. He has a power which we do not rightly estimate, and as the end draws near, this power will be felt more decidedly. Filled with implacable malignity against all good, he works incessantly against truth and righteousness; and he is not alone in this warfare; for he controls all who do not by faith accept Christ.

Many rest satisfied with saying, I believe that Christ is the Son of God. But the devils also believe and tremble. We need a living, active faith, a faith that works by love and purifies the soul. Satan is keen and persevering. He is determined to gain the world to his side, and he knows no rest. He is a skillful general. He knows that of which many are ignorant—that everything in the plan of salvation centers in the sanctuary. Hating God's law because it stands between him and the object he hopes to gain, he works against it with all the power of his being. He longs to see God put out of the thoughts. Through appetite he destroys thousands and tens of thousands. Giving men liquor and tobacco, he beclouds their perceptive faculties, making them incapable of distinguishing between right and wrong. He rejoices to see human beings feeble and indifferent, incapable. It fills him with evil exultation to know that even in this day of atonement many of those who profess to be keeping the law of God are corrupting the

soul by self-indulgence. The mind cannot be clear or the brain vigorous, because they yield to base passions. Among his people the Lord sees a want of self-control, of pure, holy motives.

God calls for a reform. By seductive temptations Satan is trying entirely to deface the Creator's image in human beings, and he is working with marked success. He has set himself to impede all reform. But if those to whom God has given special light will seek to fulfill his purpose, if they will seek wisdom from on high, the world will be warned of the coming doom. Sin will be rolled back with crushing force upon the originator of sin. Satan's reign will come to an end, and Christ will appear in the clouds of heaven with power unto salvation, to gather his jewels to himself and to set up his kingdom on the earth.

Ms 195, 1901

An Appeal to Parents

September 6, 1901 [typed]

During the Los Angeles camp meeting my attention was especially called to a work which has been strangely neglected—the training and education of children. Parents have set aside the work which lies at the very foundation of the salvation of the souls of the household. This neglect was presented to me in a very forcible manner.

Fathers, mothers, your children have been bought with a price, even the precious blood of the Son of God. They belong to him. From the time the child is a baby in its mother's arms, its every capability should be carefully trained for the Lord.

Parents, neglect not your work. There is nothing more important than the training of your little ones. Do not leave them to pick up their education here and there. Satan will preoccupy the heart if he is given time and opportunity. Let him control your children, and in their hearts will spring up a harvest of tares.

As far as possible Seventh-day Adventists should attend the camp meeting held in the district in which they live. Parents should take their children <old enough to be benefitted> with them to the meeting, telling them that they are going to receive the blessing of God, that the camp meeting is a holy convocation, at which the Lord is to meet with his people.

God desires the camp meeting to be a season of precious blessing to parents and children. It is not to be regarded as a time for amusement. I urge our people to remember that when they go to camp meeting, they go to meet with God. Remember that the meeting is a sacred gathering.

Those camping on the ground should not allow their children to run all over the ground, shouting and playing games. They should insist upon order and obedience. They should realize

the responsibility resting upon them, and should impress their children with the necessity of order and quietness.

When parents attend the services, they should not leave their children to themselves, to run and play about the ground, making noise and disturbance. They should keep their children under their own management. At a camp meeting children bear true testimony in regard to the education they receive in the home. There it is shown whether or not parents have been co-operating with God in the training of their children.

If children are not helped by attending camp meeting, is it not best for their parents to keep them at home? We do not advise parents to stay at home. We urge them to appreciate the privilege of attending camp meeting. We urge them to set their families in order and to keep them in order during the meeting. Then from the meeting will go forth a Christlike influence.

God's great lesson book, his holy Word, gives parents instruction regarding the preparation their children must receive before they can be admitted into the heavenly family. Hear the word of the Lord speaking to you: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great who hath the Lord God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; but teach them to thy sons and to thy son's son; especially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear all my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." [Deuteronomy 4:5-10.]

Here we see that the Lord calls holy and sanctified those who honor him by keeping his commandments and teaching them to his children.

"Hear therefore, 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. And thou shalt bind them for a sign upon thine head, and they shall be as frontlets between thine eyes." [Deuteronomy 6:3-8.]

“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.” [Deuteronomy 10:12, 13.]

“And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine, and thine oil. And I will send grass in thy fields for thy cattle that thou mayest eat, and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord’s wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land, which the Lord giveth you.” [Deuteronomy 11:13-17.]

These scriptures are for our instruction and admonition. But how much have they been studied? The failure to follow God’s plan is greatly displeasing him, and is causing him to remove his blessing from parents and children. If in the home the instruction given by God were faithfully followed, the irreverence so common in the world would not be seen.

Many fathers and mothers will have a heavy charge brought against them when they stand before the Judge of all the earth. They do not obey the voice of the Lord. Their unruly, disobedient children testify to their neglect of duty. They permit their children to do wickedly. This greatly dishonors the Lord. The sins which they regard so lightly in their children are carried to other children, and the result lies at the door of the unfaithful parents.

I beseech the parents in our churches to make a solemn covenant with God by repentance and confession. Confess your past neglect, and in the fear of God take up the work of educating your children in righteousness. A spiritual revival and reformation must take place. Then God’s people can claim the blessings he has promised. When parents take up the cross and follow Christ, when they bring their lives into conformity to the will of God, their children will be converted. The world will take knowledge of them that they have been with Jesus and have learned of him. By their deeds of true religion they will bear witness to the power of Christ’s grace.

Parents, do you not think that it is time for you to seek the Lord with all the heart, that you may find him and co-operate with him in the saving of your children? The Lord will not pass over your neglect if you fail and do not feed his lambs. Teach your children that they are the younger members of the Lord’s family. Guide their feet in the way of holiness. Lead them to God. Guard well your words and actions, that by example as well as by precept you may give the lessons

God has instructed you to give. Respond to the striving of the Holy Spirit. Thus you prepare the way for the Spirit to strive with your children.

Educate your little ones for Christ. Teach them that every day they are sowing seeds, and that as they sow, so they will reap. Teach them to be polite and respectful. Let them understand that you have been converted to right methods, and that you are prepared to make a practical application of the principles of truth to the everyday life.

Be Christlike in home life. Let no scolding be heard. There is a better way than this to correct children. Never punish a child when you are angry; for you will punish in a way that will make him angry and stubborn. Never use the rod without first asking God to forgive you for transmitting to your children dispositions and tempers so difficult to manage. In your children you meet yourselves. When correcting them, remember that you are correcting your own habits and practices. First take heed to yourselves, and then take up your God-given work, the neglect of which has made your children what they are.

O parents, for the sake of yourselves and your children, I make this appeal to you. My heart is greatly burdened. I cannot sleep as I think of parental neglect and its fatal results. I pray that you may be impressed with the importance of the work on which so much depends. There is set before you "a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, ... and a curse, if ye will not obey the commandments of the Lord your God." [Verses 26-28.] Clear the King's highway. Prepare the way for the coming of the Lord. This is the preparation day. Set your own hearts in order, and work earnestly for the conversion of your children. An unreserved surrender to God will remove many of the obstacles in your way, sweeping aside the barriers which have long defied the approaches of heavenly grace.